

**THE IMPACT OF INTRA-RELIGIOUS PLURALISM ON  
SOCIO-ECONOMIC PERFORMANCE OF DISTRICT  
CHAKWAL**



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**“Thesis submitted to the Department of Sociology, Quaid-I-Azam University, Islamabad,  
for the partial fulfilment of the degree of Master of Science in Sociology”.**

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2020

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**FINAL APPROVAL OF THESIS**

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## **Acknowledgment**

This to acknowledge the relationship between the Creator, Allah Almighty, and his creation us humans, for he is the artist of the most sublime degree, and every piece of art a reflection of the Artist.

I would like to humbly express my gratitude for my supervisor, Dr. Hazir Ullah, for his patience and allowing me the freedom to express myself throughout this arduous journey.

I would like to acknowledge every brick and stone of, soon to be, my Alma matter, for it allowed me to learn, to breathe and express myself in a time when I needed it the most!

This is to acknowledge all the oddities of life, all the so-called weird people, the mentally and physically challenged and above all the social misfits.

Finally, I am forever grateful to Farah Mushtaq, Farooq Virq, Hafsa Zameen, Nosheen Saba and Abdul Qayyum for being the human that they are, and especially for the kindness and sincere care they have shown me throughout this journey.

**Muhammad Jawad Nasir Khan**

## **ABSTRACT**

*Religious based conflict, especially intra-religious conflicts in regions having dominant majority religions not only leads to loss of lives and infrastructures but also hinders the socio-economic development of the region. Sectarianism for the past three decades and continuing to this day, is a great menace spread out across whole Pakistan. Existing literature on sectarianism has almost completely focused on the sect vs sect typology and have been primarily descriptive in explaining the conflicting relationships between Shia and Sunni. The purpose of this research study was to explore the impact of intra-religious pluralism on socio-economic performance of District Chakwal. Multiple Secondary data resources were consulted to allocate areas of relatively no sectarian based violent incidents. Quantitative Content Analysis was applied on the data sets collected on the basis of relevancy under the guidance of extensive review of literature. The study found out that District Chakwal, having experienced relatively low sectarian violence for the past three decades, performed significantly well on all socio-economic indicators. The target area of study showed the highest literacy rates for Men in the Province of Punjab, along with consistently low crime rates and ranked fifth on best performing districts on multidimensional poverty indices.*

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# Chapter One

## INTRODUCTION

### Introduction

This research study examined the existence of intra-religious pluralism and its impact on the socio-economic performance of the people of District Chakwal. Religious pluralism refers to the tolerance of, respect for, and mutual understanding of religious traditions that are not one's own (Saiya 2019). The relationship between inter-religious and intra-religious pluralism and diversity, with peace in society has been a topic with equally diverse opinions. One view contends that presence of a dominant religious ideology brings about social coherence in society and helps build a common religious culture. While the other vociferously refutes the idea of creation of, a hegemony of a dominant religious culture. As it argues, subjugation and suppression of religious minorities not only leads to negative impacts on state security as well as opening a path of violence and oppression by the followers of the dominant religious ideology.

An equal status for all faith-based communities within a country as well as a proactive approach towards harmonious existence of diverse religiously opinionated groups can be an arduous task that many states have failed to completely internalize and implement within their jurisdictions.

Even in academia, the relationship between religious pluralism and peace within society has two equally opposing perspectives. The perspective that religious pluralism brings about communalistic conflicts takes its theoretical inspiration from Samuel Huntington's "Clash of Civilization" theory. Huntington argued that global conflicts would be dictated by the differences among the nations and groups of different civilizations (Huntington 1993).

Presence of religiously plural and peaceful societies like Singapore where Hindus, Catholics and Muslims live a harmonious life on a small island (Saiya 2019). The absence of interreligious conflicts in religiously diverse countries like Japan, South Korea and Vietnam prove as counters to the "Clash of Civilization" perspective. Senegal is another



example of a country displaying multiplicity of ethnicities, is yet to experience radicalization of religion as predicted by Huntington's theory. (Fox 2004, 2005, 2019) a series of multiple academic studies conclude that the clash perspective is partly correct in predicting that religion would be an important factor in post-cold war era global politics, while refuting the argument of global conflicts being dictated along civilizational lines (Saiya 2019).

An anti-thesis to the clash perspective, on relationships between conflict, peace and pluralism is based on "Religious economies" school (Finke and Stark 1988; Iannaccone 1991, 1992; Iannaccone Finke and Stark 1997). The followers of this school of thought argue that existence of religious pluralism within a society leads to peace and improvement in security of people. Extremist ideologies are hard to sell in religiously open systems, where healthy religious economies exist as there is no urge by the state or the society to impose a specific religious monopoly by selective subsidization of certain religious groups favored by the governments (Grime and Finke 2011).

Countries which do not systematically suppress religious diversities and allow pluralistic interpretations of social life experience a relatively peaceful communal and social existence with lesser rates of violence (Henne 2020). While the legal and structural suppression of religious pluralism within a country leads to a decrease in communal harmony and social stability, while experiencing more violence (Grim and Finke 2011). (Saiya 2019) explains that the countries where pluralism is socially and structurally accepted, people are more able to direct their creative energies and resources in making positive contributions to the society, as they no longer face the fear of persecution based on their religious affiliation. Protection of religious pluralism thus brings out the "spiritual capital" and a plethora of other positive impacts like improved living and health standards, access to and quality of education along with opportunities for women and other marginalized groups of society (Grim 2010 :4).

Conflict between religious sects intensified in the late 1970s and the early parts of 1980s due to a combination of factors that included internal political modifications, impacts of Islamic revolution in Iran and the radicalization of Islam due to the policies introduced by General Zia (Mahsood and K 2017). Creation of Salah e Sahaba Pakistan (SSP) in 1985

and the events that followed to the assassination of Haq Nawaz Jhangvi (founder of SSP), and the Shia- Sunni conflict that emerged during this period is well documented in history. Lashkar e Jhangvi another extremist group was founded by Riaz Basra has been involved in sectarian based killings of a large numbers of Shia muslims.

Since Pakistan is an underdeveloped country, the shift from a ‘traditional society’ towards modernization of society has been incredibly slow. Pakistan still largely has an agrarian based economy, with majority of people still living in rural areas with agriculture as their main source for economic sustenance. Islam is the state religion, with a predominant Muslim population, Pakistani society and its culture are highly influenced by the Islamic values and belief system. Religious leaders and clerics hold a great deal of influence in the formulation of opinions of their followers about social, political, cultural and religious aspects of life.

In Holy Quran Allah Almighty proclaims, “Let there be no compulsion in religion. Truth has been made clear from the error. Whoever rejects false worship and believes in Allah has grasped the most trustworthy handhold that never breaks. And Allah hears and knows all things.” (2:256)

Although, Islam from its inception till the present day has laid great emphasis on peace, tolerance and mutual co-existence without any discrimination of color, race or political views, Pakistani society is full of instances where religious differences often lead to violent consequences. Religious clerics and leaders are often seen calling out followers of other sects as “*Kafir*” (translating to Infidel), without keeping in mind the consequences of their actions. These hateful speeches greatly influence the opinions of their followers against other sects.

Extremists groups often justify their attacks on mosques, imam bargahs and other places of worships as a service to their religion. Religious differences amalgamated with political interests had led to Pakistan becoming a sectarian state. Islam a religion of peace and tranquility has intentionally been superimposed with fanaticism and radicalism in order to satisfy personal and political interests of the few. Religious clerics of these sects often propagate absolutist ideologies instead of promoting religious harmony among Muslims of different sects.

Political leadership instead of trying to find a solution to the multi-faceted problem, to bring harmony and unity in Muslims of different sects; has used sectarian differences for its own political gains. Religious or sect-based votes play an important role in the success of a political candidate. Religious or sectarian violence although its manifestation in society is often in the form of individual acts, and often the “actor” of these violent crimes is considered as the whole manifestation of violence. Religious violence is executed due to a combination of conceptual disagreements, social, political as well as economic factors.

Sectarianism not only poses a great threat to the internal stability of Pakistan as well as making Pakistan vulnerable to external threats. Besides the visible violent attacks and target killings that are motivated by sectarianism, it also negatively impacts the social unity and cohesion of the society. People of the society feel more loyal to the sects they follow instead of the society as whole which creates divisions within a society leading to extremism, political instability and social disintegration.

### **1.1 Statement of Problem**

From 1989-2018, there have been more than 3072 incidents of sectarian based violence, in which a total of 5602 people have lost their lives, and 10780 people have suffered injuries (South Asian Terrorism Portal, 2018). Jhang, Gilgit Baltistan, Tribal areas of KPK, Parachinar, Quetta, Rawalpindi and Islamabad have had to experience most of such incidents. Countless research studies have been done throughout the years for description of sectarianism and its trends, along with the explanation of various factors that are in play in the said context, as well as possible guidelines for the process of conflict transformation. Such research studies have in common a sense of creation of a ‘social imaginary- the imagination of society by society’ (Taylor 2007:29), of the relationship between the warring sects.i.e. the Shia Sunni relationships are often scene inherently conflictive, unresolvable or through the lens of violence filled history. No significant studies have been carried out in the sense of locating spots of intra-religious pluralistic existence of people in relation with peace and social stability of such regions.

The present study problematizes the currently existing approach towards sectarian conflict, through the exploration of sectarian/ intra-religious pluralism in District Chakwal, in

relation to its performance through different socio-economic indicators such as literacy rates, employment rates and crime rates along with the violent sectarian based activities.

“Existence of Intra-religious pluralism and its impact on Socio-economic performance of District Chakwal” is a first of its kind quantitative research study that explains existence of intra-religious harmony within the locale and a comparison of the performance of the area through different socio-economic indicators.

## **1.2 Research Objective**

The main objectives of the research study are:

- To investigate the existence of sectarian pluralism in district Chakwal;
- To explore the impacts of sectarian pluralism with reference to the sectarian violence;
- To study the impact of the existence of intra-religious pluralism on the socio-economic performance of the people of District Chakwal.

## **1.3 Research Hypothesis**

H0: Existence of sectarian pluralism does not have an effect on the socio-economic indicators in a society.

H1: Existence of sectarian pluralism positively impacts the socio-economic indicators of a society.

## **1.4 Theoretical Significance**

In terms of the novelty of this research study, it is the first to problematize the current approach towards sectarianism in Pakistan, that has often been descriptive and repetitive of the negative impacts of sectarianism on the local economy, culture and society in general, and a common theme of sect vs sect has been followed throughout the available literature. The policy recommendations from such research works are often overly simplistic or ideal to be implemented, in order to realize a practical solution to different aspects of religious conflicts, the focus of the researchers should shift towards the underlying cultural, political, social and religious factors in areas experiencing relative normalcy of relationship between the supposedly conflicting sects. The theoretical

framework suggested in this research work tries, to explore the potential for social learning theory and social exchange theory in explaining intra-religious pluralism and its workings.

### **1.5 Practical Significance**

This study provides a quantitative framework for explanation of sectarian based violence and or existence of peace and harmony between sects of different religious ideology. In terms of quantitative research studies explaining and allocating an area with relatively minimal sectarian based violence, this research study will serve as an approach towards finding suitable target populations for research studies on similar topics, through the analysis of secondary macro data available. Also, practical and factual policy recommendations towards ensuring religious harmony can only be possible if research studies like these that explore the reasons for relative normalcy between religious sects and their impacts on the socio-economic performance of such areas are conducted.

### **1.6 Organization of Study**

An extensive literature review of sectarianism, covering its ideological, historical, social and political aspects was conducted, highlighting the adverse impact sectarianism has had on Pakistan, and how our mainstream media addresses the issues related to sectarianism. The existing literature on intra-religious relations, had a common theme of “sect” vs “sect”, and mainly centered on the narrative description of sectarianism and its adverse impacts on society. No significant research study was found on the relatively peaceful existence of intra-religious sects in a locale, and or the impacts of such peaceful coexistence on the socio-economic performances of the area. A theoretical framework was created under the guidance of the literature review of the study. Multiple Secondary data resources were used, to find relevant data sets in the context of the research study, and trends were established. Secondary data analysis was used to explain the findings of the study through the established theoretical framework of the study.

## **1.7 Key Concepts of the Research Study**

The key concepts under focus in this research study are explained as follows:

### **1.7.1 Sect**

Sect is defined as the religious or political subgroup or faction that branches off from a bigger established mass. They have common beliefs and rituals with the religion or party they have broken off from. Along with these commonalities there also exist several doctrinal differences with the larger group. In sociology the term sect is used to label a specific kind of religious section (Troeltsch, 1912).

### **1.7.2 Sectarianism**

Due to ideological conflicts sects are prone to developing hatred between each other even if their ideologies are closely related. This feeling of hatred and division of sects is known as sectarianism. It can also lead to violence for example Sunni vs Shia Muslims. The common reason for sectarianism is the belief that ideologies of opposing sects cannot exist peacefully without doing damage to the religion. In context of this research, sectarian behavior can be mild for example, name calling, jokes or passing comments or it can be harsh like graffiti, discrimination and verbal abuse which can ultimately lead to murders and wars.

### **1.7.3 Sectarian Violence**

Religious violence is a word that envelops a theory where religion is the cause or an item of any sort of ferocity or violent behavior (Wellman & Tokuno, 2004). In the context of this research sectarian violence refers to the violence committed by followers of one sect against another that leads to a physical injury or fatality as reported by the data resources available to researcher.

### **1.7.4 Religious Pluralism**

Religious pluralism refers to the tolerance, respect for and mutual understanding of religious traditions that are not one's own (Saiya 2019).

## **Chapter Two**

### **LITERATURE REVIEW**

This chapter provides a brief review of the relevant concepts related to the violence-based activities involving religion, sectarianism in Islam, Sectarianism and its impacts on Pakistani society. Sectarian based violence and its socio-economic impacts on different areas of Pakistan. Various definition of sectarianism and its types. Sectarian pluralism and its impacts on society and how areas high on sectarian pluralism show relatively low sectarian-based violence.

#### **2.1. Violence**

Violence is an ambiguous term and has many definitions depending upon the kind and the intensity of the phenomenon. Webster (1966) defines violence as destructive action or force and exertion of physical force to injure, insult or harm someone physically or emotionally. Bowman (2001) further enhance definition of violence by including transgressing, outraging, dishonoring, behaving rudely etc. Some of the different forms of violence include physical, psychological, emotional, spiritual as well cultural violence. According to (Zimbardo 2008) violence should be interpreted in relation to the situation an individual is in rather than the perspective of individual agents.

##### **2.1.1 Causes of Violence.**

According to the WHO (2007), violence occurs due to multiplicity of reasons. Societal factors include poor rule of law, cultural norms that support violence, poverty, rapid social change, gender and economic inequalities. Community oriented factors includes situational factors, high crime rate, unemployment, high residential mobility and poverty. Relationship oriented issues that induce violence include parenting issues, friends that support violence and low socio-economic household status. Individual oriented factors translating into violence basically include psychological issues like personality disorder or victim of violence in childhood.

### **2.1.2 Violence and Culture**

Some societies and their respective cultures are inherently more violent than others, these differences of the cultural tendencies for violent practices depends upon multiple factors such as cultural norms, values, beliefs and socio-economic conditions prevalent in a society. (Carlebach, Archer, and Gartner 1986) argue that non-violent societies are those where informal social control is strong and supported by highly consensual norms and values. In such societies there exists a mutual interdependence and individuals are linked together in communal obligations. Another characteristic of such societies is that the social institutions encourage political integrations and other relationships.

Violence and crime as concepts are subject to definition that is culture specific i.e., in some cultures various violent activities are considered as normal.

### **2.1.3 Violence and Religion**

Religious violence is a word that envelops a theory where religion is the cause or an item of any sort of ferocity or violent behavior(Wellman and Tokuno 2004)

Religious clash, is particularly, which is propelled by or in response to religious statutes, writings, or teachings. This incorporates savagery against religious organizations, individuals, objects, or when it is inspired to some degree by a few religious part of the target or the statute of the aggressor. Religious brutality does not allude solely to acts submitted by religious assemblage, additionally incorporates acts conferred by seculars against religious groups.

Bloodshed in the name of religion is a naturally social process whose implications are connection subordinate. Religious savagery frequently tends to place incredible accentuation on the typical part of the demonstration. It is essentially the space of the vicious “performer”, which may be recognized individual and collective manifestations of viciousness. In general, such cruelty is executed for a wide mixture of ideological reasons and is by and large stand out of the contributing social and political components that prompts turmoil.



## 2.2 Religion and Society

Religion, as per the definition given by Emile Durkheim, necessarily has three components namely sacred objects, beliefs and practice and a moral community that comes in existence as a result of the people sharing such common values. Religion thus provides a system or a lens through which the people of society classify certain practices as favorable while restraining from acts that are deemed forbidden under the religious ideology.

“A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden—beliefs and practices which unite in one single moral community called a Church, all those who adhere to them” (Durkheim; 1995: 44).

Durkheim’s theory of religion emphasizes the social aspect of religion, and the stark divisions between what is to be considered sacred and actions that are frowned upon. He argues that religion emanates from moments of “collective effervescence” in which groups of individuals communicate, come together perform certain acts in unison which in turn leads to unification of such groups. Religion serves as an important source in provision of social cohesion and social control among individuals of a society.

Intra and inter-religious conflicts, be it the Celtic wars, or the sectarianism prevalent all over the Islamic world, have often proven disastrous since the known history of mankind and religion in a society. A sect is a group that has religious, political, and philosophical belief which are unique and distinct. Among sociologists, Max Weber and Ernst Troeltsch were the first to define sects. As per the Church-Sect typology, sects are defined as the newly formed religious groups that come in to being in order to oppose certain elements of their parent religion. A key difference between a sect and a cult in the degree that members are recruited and kept. A cult is often directly exploitative towards its members, while the sect does not always play a coercive role directly.

In Pakistan, after Indonesia lives the largest *Muslim* population in the world. Sectarianism and religious intolerance have been wreaking havoc in Pakistan since last five decades. Although intra and inter religious conflicts have always existed but had remained rather

singular instances prior 1980. Last four decades has seen an exponential and systematic increase in inter- and intra- religious conflicts and the violence that has been committed in this context has been damaging to the Pakistani society and state. Negative impacts of religious based violence can be seen throughout social, psychological, economical as well as political aspect of life.

### **2.2.1 Religious Demography of Pakistan**

Demographically, as per the data published by NADRA, in 2012, an estimated 5.9 million non-muslims held a Computerized National Identity Card (CNIC). It has been estimated that 96 percent of Pakistan's youth holds a CNIC. As of 2012, 95 to 98 percent of people in Pakistan were muslims, with the non-muslim population contributing to the remainder 2 percent. Of the muslim population in Pakistan a dominant majority identifies itself with the Sunni version of Islam, among other sects Shias are the second largest in terms of numbers of followers. An estimated 77 percent of entire Muslim population in Pakistan stated their adherence to Sunni- Islam, while the adherents of Shia-Islam amounted to 20 percent (Blood 1994:125).

### **2.3 Sectarianism**

It is unfortunate to see the conflicting sects justifying their violent activities against each other under the emblem of serving religion. Top leadership of opposing sects, religious scholars, innocent worshippers, key political leaders are often targeted to settle scores in the never-ending sectarian conflicts. Islam a religion of peace, has been marred by the violence and bloodshed in the race for sectarian supremacy.

Members of clashing sects often have feelings of hatred toward each other, and do not shy away from branding each other as *Kafir* or infidel. *Munazras* or theological fablan that, were once reserved for most esteemed of scholars to give logical arguments on pertinent issues regarding religion, are now often seen increasing the sectarian divide. In 1947, there were around 150 *Madrassas* or religious seminaries, now this number has grown up to 32,000 *Madrassas* attended by some 2.5 million students (Abbas 2018). Other estimates range as high as 60,000 *Madrassas* currently operating in Pakistan. Although plurality of

religious or sectarian ideology is not problematic, it is the seclusion of *Nisaab*, or curriculum and the way *Madhab* or Islamic jurisprudence is being taught through the creation of a 'social other'. Numerous conferences, conventions and *tableeghi* circles are organized every year, by followers of different sects that serve as preaching grounds of sectarian ideology.

### **2.3.1 Islamic History of Sectarianism**

Throughout the recorded history of Islam, different groups have emerged based on the many interpretations and explanations regarding the understanding of the words of *ALLAH* and his messenger the Holy Prophet (Abbas H 2010). Beginning from the sad demise of the Holy Prophet, in 632 AD, the first political controversy broke out in Islamic world, in the form of appointments to the office of Caliph. The office of Caliph was the single most important body at the time through which affairs of state were to be conducted. Since there had been no clear directions left out by the Holy Prophet, about whom were to hold this office and become the successor, the vacuum left ample space for a power struggle. A group of famous early followers of the Holy Prophet Muhammad (SAW), nominated Abu Bakr (R.A) to be the first Caliph. Another group favored Ali (R.A) to be the successor of Hazrat Muhammad (SAW), this was the beginning of a conflict that has been continually debated till this very day. The same controversies prevailed over the succession of Caliphs, Hazrat Umar (R.A) and then Hazrat Usman Ghani (R.A).

If there was a single moment it all began, it was that of Muhammad's death. Even the Prophet was mortal. That was the problem. It was as though nobody had considered the possibility that he might die, not even Muhammad himself (Hazleton 2010).

The political differences sprouting from succession to the Caliph office, took a religious shape during and after the wars of Jamal and Safeen. These disputes went on to form the base for establishing different sects in Islam. As per some historians, *Kharijites* were the first sect in Islam, after the battle of Safeen they distanced themselves from the mainstream by arguing that matters of Din could not be judged by any human being (Bumberg 2008). Another group that emerged at the time was *Shia* proclaiming loyalty to Hazrat Ali (R.A)

and after him to his progeny (Afzal S 2012). The word '*Shia*' means friend, a lesser-known fact of Islamic history that the followers of Usman (R.A) were called *Shia-ne-Usman*.

There are stark differences between the *Sunnis* and *Shias* regarding the explanation and interpretation of the words of Holy Prophet and the *Tafseer* of the sacred texts.

Followers of Sunni school of thought considered determination of the successor of Holy Prophet (SAW) i.e., Caliph, to be the right of muslim community. Sunni interpretation of religious texts on the matter of method for selection of the Caliph, to be of consensus in muslim community. This led to the Sunni sect, supporting and following of the *Khulafa-i-Rashidoon* 'the rightly guided ones.'

The Shias, maintain that the Holy Prophet Muhammad (SAW), nominated Hazrat Ali (R.A) to be his successor and *Khalifa*. They take note of Ali (R.A)'s lineage, his brought up under supervision of Muhammad (SAW), the fact that he was married to Fatimah (R.A), the only daughter (blood-related) along with the courage, bravery and wisdom he displayed in difficult times as traits that made him superior over other companions. Shias believe that the Ehl-e-Bait i.e., Hazrat Ali (AS), Hazrat Fatima-tu- Zahra (AS), Hazrat Imam Hassan (AS), and Hazrat Imam Hussain (AS) are superior among all the companions of the Holy Prophet (SAW) based on their piety and closeness to the Holy Prophet (SAW).

What started from claim to succession, in 680 AD, the Shia Sunni split was further cemented after the martyrdom of Hazrat Imam Hussain (RA) in Karbala. Umayyad dynasty that was established in Damascus after the Martyrdom of Hazrat Ali (RA) was marred by a history of nepotism, moral and ethical corruption. The succession to the Caliph office, required endorsements from the notables as well as the general populace. Hussain (RA) rejected Yazid's claim to the office of Caliph. Armies of Yazid slaughtered Hussain along with his 72 companions at the land of Karbala. (AHRC 2013) remarks that martyrdom of Hussain (RA) made him a "crystallizing force" around which a faith takes form and takes inspiration.

Followers of both sects have opposing views on many social, political aspects of life in general and religious aspect of life in specific. Sunnis argue that attributing divine qualities

to any human being is a great sin. Since Shias attribute divine qualities to their Imams, it is against the fundamental teachings of Islam (Butt TM 2012). (Chengue G 2014) argues that the Twelver Shi'ism is a "messianic faith" in its own right. According to the Twelver Shia's the true meanings of the holy Quran and the sayings of Holy Prophet will come to reality once the twelfth Imam i.e., Imam Mehdi returns. Beliefs related to Quran and Sunnah have further widened the religious and traditional differences among the Shia and Sunni sects.

### **2.3.2 Sectarianism in context of Pakistan**

In current scenario, the Shia Sunni sectarian relationships are often dictated, and result into violent clashes, by the proxy war between Saudi Arabia and Iran. Throughout the Muslim world, sectarianism is a big menace, which not only hinders development within the countries but also makes it harder for the Muslim ummah to unite. The power struggles between the Shia Sunni sects, not only strengthens the wide gap between the two groups but also makes sectarianism and disputing voices mainstream. Regionally and globally the conflicting Shia and Sunni sects are strongly affected because of the strong enmity and hatred between them (Chandran 2003).

Prior to 1980s, sectarianism in the shape and form that we know in today's Pakistan, had been relatively unknown. Sectarian incidents if any were singular and not systematic in nature. Beginning from 1980s, sectarian groups came to mainstream, and Pakistan witnessed a systemic, organized and violent struggle for sectarian supremacy that claimed the lives of hundreds of thousands of innocent people. After Iran, a large population of Shia Muslims reside in Pakistan.

During and post USSR occupation of Afghanistan, the state adopted policies of bringing into mainstream an extremist version of Sunni Islam, coupled with the Iranian Revolution, had created grave challenges for the security and stability of Pakistan. Declaration of *Fatwas* admonishing each other's sects have been a common practice among trouble making clerics of both sects. (Hassan H 2011) argues that violent activities of different sectarian organizations like *Sipa e Sahaba*, *Lashkar e Jhangvi*, *Jaish e Muhammad*, and

*Harkatul Mujahideen* has forced an equally vicious response from Shia influenced extremist organizations.

Religious segregation, along with power struggles, economic gains, political and cultural climate play a significant role in promoting the sectarian narrative and the violence that follows (Mahsood and K 2017). Political gains are often collected by politicians by invoking religious sentiments. Public policy at the state level, and even regional policies are often influenced through the pressure tactics of religious groups. There is always a lot of blame game involved when it comes to addressing of issues like sectarianism, from local players, to the proxies of Iran and Saudi Arabia.

Foreign funding and support in provision of logistics and trainings for the sectarian groups, has been a constant. This proxy war has kept public in a lingo, as most of the people are unaware of the internal dynamics of sectarianism. Apart from external forces influencing sectarian based violent activities, there are many internal factors involved in sectarianism. The so called 'reformatory drives' proclaiming to bring back the Islamic values to the decaying society, create a paradox of what Islamic values, and which practices are to be brought back. Even if these questions were settled and agreed upon, the practicality of these values has been fundamentally different for each sect. The nature of sectarianism has multiple dynamics to it and cannot be explained or understood through a single stroke of a sentence (Haqqani 2008).

Sectarianism and Pakistan has had a long history starting from the inception of the latter. The last two decades has seen sectarianism, coupled with foreign funded, and local reactionary terrorism wreak havoc in Pakistan. International Crisis Group (ICG) defines sect as an intra-religious group of people, having multiplicity of views regarding that very religion (ICG 2005).

The founding father, Muhammad Ali Jinnah, was aware of the great challenges posed by the existence of multiplicity of ethnicities and sects in the newly born state of Pakistan. In one of his speeches at Dacca, 1948, Quaid-e-Azam stressed, "If you want to build up yourself into a nation, for God's sake give up Provincialism. Provincialism has been one of the curses; and so is sectionalism-Shia, Sunni etc. (Kaileh and Shams 2014).

Early constitution making history of Pakistan was marred by the religious conservatives pressuring for Sharia, the Islamic code of law to be officially accepted as the law of the land. The problem with Sharia, or Islamic code is that there is no consensus on what constitutes to be sharia between the sects. The controversy and demands of the conservatives to include certain provisions in Objective Resolution of 1949, in a way led to a new political struggle, and establishing of different sectarian organizations (Kalin and Siddiqui 2014). Establishment of All Parties Shia Conference, and then Idara-e-Tahafuz-e-Haquq-Shia, established in 1953, was a step taken by Shia community to safeguard their rights.

During early years of the country; Mourning and Muharram processions, had always been confrontational issues between the Sunni and Shia communities. The rise to sectarian strife first took an extremely violent turn for the first time in 1953 anti Ahmadiya riots. The violent riots were eventually quashed by the intervention of armed forces declaring martial law, which was limited to Lahore. The sectarian conflicts remained comparatively insignificant in terms of the scale of anti Ahmadiya riots for the next decade. Ayub Khan Era (1958-1969) saw numerous sectarian incidents happen, the deadliest of them all happened in a town near Khairpur, Sindh.

The ending of 1970s saw a wide array of global political changes i.e., Islamic revolution in Iran and Soviet occupation of Afghanistan, which would serve as precursors for the establishing of culture of sectarian violence in Pakistan (Majeed and Hashmi 2014). Iranian revolution created a ripple effect in the empowerment of Shia-Muslims within the region, the proxy tactics coupled with financial and logistics support made it possible for people to organize themselves in support of their sect. Soviet invasion of Afghanistan brought a huge influx of Afghan refugees to Pakistan. The introduction of Islamization policies by Zia-ul-Haq regime, along with the role played by Pakistan in Soviet Afghan war have contributed majorly to how sectarianism has evolved over years.

Iranian revolution of 1979, inspired Pakistan's Shia to abandon the Shia tradition of "political quietism" (Talbot 2005:154). Sipah-i-Sahaba's spokesperson, in 2006, Maulana Ilyas Balakoti, was quick to point out, the wide-spread production and distribution of Shia

literature in Urdu through an increasing network of Iranian Cultural Centre. In the literature “[the] Sahaba [the Companions] were denigrated in [an] utterly brazen way” (Kamran 2008). “Awakened” and “emboldened” by success of Iranian revolution, with Khomeini’s open and covert backing, the Shias publicly started raising voices for “rights and representation” (Nasr 2006). An interesting anecdote shared by, Agha Shahi, the former foreign minister of Pakistan in this regard sheds light on how furiously protective and encouraging Khomeini’s regime were of their Shia brethren in Pakistan. “Khomeini once set a message to the Pakistani military ruler Zia ul Haq, telling him that if he mistreated the Shia, he [Khomeini] would do to him that he had done to the Shah” (Nasr 2006:138).

This supportive International environment provided impetus to the Shia political movements, Tehrik-i-Nifadh-i-Fiqh-i-Ja’fariyya Pakistan (TNFJ) came into being as one of the many influential organization that had Tehran’s monetary and political support (Kamran 2008). Syed Arif Hussain Naqvi, a Shia historian, claims proselytization as another important factor in “Shia revivalism”. (Zaman 1998) while investigating the claims made by Naqvi, found considerable evidence of Shi’i proselytization in rural and small-town Punjab. Zakat and Usher ordinance promulgated in 1979, allowed for compulsory annual deduction of Zakat from the annual savings stored in banking accounts of Pakistani citizens. This move done under the name of the Islamization process resulted in the proselytization of many non-practicing Sunni Muslims as it allowed them freedom from the compulsory Zakat deductions by the state (Haqqani 2006).

Revival of Shi’ism in Iran brought with it an end to the era of sectarian tolerance, followed by a contest for dominance between Shia and Sunni (Nasr 2006: 48). (Kamran 2008) finds Vali Nasr’s assertion to be overly simplistic, as the phenomenon of sectarian differentiation required inter-play of various inter- and intra-group social, political and ideological factors at that time. Open and widespread Shia literature, in reaction brought a wave of publications by the opposing sects, the most noteworthy was a book titled *Irani Inqilab: Imam Khumain awr Shiyyat* authored by Manzur Nomani, with its preface written by *Abul-Hassan Nadwi* (Kamran 2008). Later, that book proved to be ‘the gospel’ for the post 1980s Deobandi militant organizations that sprouted across Pakistan to violently counteract Shia movement (Nasr 2006: 165).



Pakistan's then policy of nurturing and employment of Jihadi factions against the Soviet occupation of Afghanistan provided a natural base for the mainstreaming of influence held by the Deobandis in Pakistan and their militant activities. Foreign funding made possible, the exponential growth of Deobandi madrassas across Pakistan. By 2003, more than 7000 *Madrassas* had started functioning, in 1947, the total number of madrassas in Pakistan was 245 (Riaz 2005). These institutions were openly sectarian in their manifesto and preached a jihad-centric interpretation of Islam (Kamran 2008). Haqqani (2006) explores the nurturing and establishment of sectarian organizations like SSP with the backing of state as Zia's regime using such organizations as a counterbalance to the Shia's political power.

<b>Sr.#</b>	<b>Sectarian Organization</b>	<b>Sect</b>	<b>Year (est.)</b>
1.	Tehreek e Taliban Pakistan (TTP)	Sunni	2007
2.	Collaboration between Jundullah and Alqaeda	Sunni	2004
3.	Lashkar-e-Jhangvi (LeJ)	Sunni	1996
4.	Tehreek-e-Nifaaz-e-Shariat-e-Muhammad (TNSM)	Sunni	1994
5.	Sipah e Muhammad	Shia	1994
6.	Suni Tehreek	Sunni	1992
7.	Popular Islamic Army	Shia	1987
8.	Sipah e Sahaba	Sunni	1985
9.	Tehreek e Nifaaz e Fiqa e Jaffaria	Shia	1979

Table 2.3.1 Sectarian Organization in Pakistan. Source: Dawn News.

The leadership of these sectarian organizations although responsible for the planning and implementation of their extremist ideologies, also has been a target of sectarian war, a list of murdered leaders of the sectarian organization along with the dates on which such incidents occurred is presented as follows:

<b>Sr.#</b>	<b>Leader</b>	<b>Organization</b>	<b>Sect</b>	<b>Year</b>
1.	Saleem Qadri	Sunni Tehreek	Sunni	2007
2.	Haroon Qasmi	Sipah-e-Sahaba	Sunni	2005
3.	Agha Ziauddin	Millat-e-Islamia	Shia	2005
4.	Mufti Shamzai	M-e-Tawan-e-Islami	Sunni	2004
5.	Molana Azam Tariq	Sipah-e-Sahaba	Sunni	2003
6.	Riaz Basra	Sipah-e-Sahaba	Sunni	2002
7.	Zia ur Rehman Faruqi	Sipah-e-Sahaba	Sunni	1997
8.	Israr ul Qasmi	Sipah-e-Sahaba	Sunni	1991
9.	Sadiq Ganji	TNFJ	Shia	1990
10.	Haq Nawaz Jhangvi	Sipah-e-Sahaba	Sunni	1990
11.	Allama Al Hussaini	TNFJ	Shia	1988
12.	Mufti Jafar Hussain	TNFJ	Shia	1983

Table 2.3.2 Leadership of Sectarian Organization (Murdered). Source: (Khan and Chaudry 2011)

Sectarianism has been a menace that has spread across the country the following map is descriptive of the majorly impacted areas of Pakistan. Areas severely impacted by

sectarianism have been highlighted. Following map is also indicative of how immense of a challenge sectarianism has become for a religiously diverse state like Pakistan.

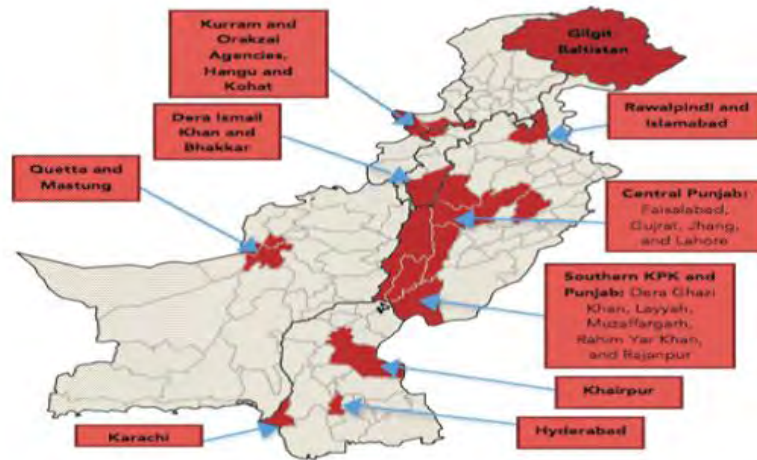


Figure 2.3.1 Areas of Pakistan Impacted by Sectarianism. Source: (Khan and Chaudry 2011)

### 2.3.3 Social Implications and Media Framing of Sectarianism in Pakistan

Sectarianism has been an evil that has impacted all aspects of life. Free movement, expression of faith, offering of prayers and education are some of the aspects of social life that have been deeply impacted by sectarian conflicts. Frequent target killing, and planned attacks on places of worship prove to be important factors in increase of internal migration within country. Freedom to express, to move, to live and to respectfully earn one's livelihood is a fundamental human right, that is undermined during the ongoing sectarian conflicts as well as the interventions by the military and law enforcing agencies in order to impose peace within the affected areas. People live in a state of perpetual fear in areas affected by sectarianism, and the brute actions of violence committed by the sectarian organization in the name of Islam give impetus to the Islamophobia (Mahsood and K 2017).

(Zubair 2019) explored the media framing of Shia-Sunni tensions as reported in 145 articles of the four leading national newspapers namely *Dawn*, *The Nation*, *Daily Times*, and *Express Tribune*. Entman (1993) explains that the significant meaning that is being attempted to be conveyed in a news report is identified by the most frequent framing used

by the newspaper. Zubair (2019) found 3 recurring frames named in the order of their frequency as Sectarianism, Geopolitics, and religious intolerance respectively. These frames were often in combination with each other within a single news article.

<b>Frame Identified</b>	<b>The Nation</b>	<b>Dawn</b>	<b>Daily Times</b>	<b>Express Tribune</b>
Sectarianism	35	34	28	24
Geopolitics	8	4		3
Religious Intolerance		3	4	

**Table 2.3.3.1** Frequency of Frames. Source: (Zubair 2019)

Analysis of news article relating to Sectarianism especially those pertaining to Shia-Sunni conflicts had 7 common themes namely, Terrorism in Parachinar, Hazara Target killings, Sectarian violence in Pakistan, Silence on or Abandoning of Parachinar, Islamic extremism, Saudi-led Military Coalition (IMAF), and Pakistan Iran tense relations (Zubair 2019). The research part study in part agrees that victims of Sectarianism are often reported without identification of their sects, yet also evidence of Shia's reported in favorable manner and that of a victim has also been identified (Zubair 2019)

<b>Theme</b>	<b>The Nation</b>	<b>Dawn</b>	<b>Daily Times</b>	<b>Express Tribune</b>
Terrorism in Parachinar	8	11	10	11
Hazara target killings	10	10	8	8
Sectarian violence in Pakistan	13	9	6	0
Silence on / Abandoning Parachinar	5	5	4	5
Islamic extremism		3	4	0

Saudi-led Military Coalition - Islamic Military Alliance to Fight Terrorism (IMAFT)	4	2	0	3
Pakistan Iran tense relations	4	2	0	0

Table 2.3.3.2 Themes Identified in Sectarianism Reporting. Source: (Zubair 2019)

Identification of such themes enlisted above by (Zubair 2019), gives us a valuable insight in how the mainstream media approaches and highlights the issues of sectarianism.

#### **2.4 Inter Religious Pluralism and Intra-Religious Pluralism and Its Impact on Society**

Religious pluralism refers to a proactive approach towards harmonious existence of people of diverse religious ideologies together, with a sense of mutual respect and acceptance of each other’s religious tradition (Saiya 2019). In the context of this research study, and targeted locale our focus will be on the intra-religious pluralism, namely sects within Islam.

The existence of religious pluralism and its impact of on peace, and social coherence within a society, has been a hotly contested topics, with diverse opinions among the academia, researchers, and religious clerics alike. Followers of one school of thought, consider the presence of a dominant religious ideology as a source of social coherence, and solidarity among society and hence declaring the existence inter-religious and intra-religious pluralism as counterproductive to the peace of society. This school of thought takes its theoretical inspirations from Samuel Huntington’s “Clash of Civilization” theory (Huntington 1993, 1996). Huntington argued that global conflicts would be dictated by the differences among the nations and groups of different civilizations (Huntington 1993, 22). This worldview, although in part correctly identifies, religion as an important factor in conflicts and post-cold-war era global politics but fails to appreciate the fact that religion is not the only factor that affects the global politics and the ongoing conflicts (Fox 2004, 2005, 2019).

Also, existence of successful, religiously pluralistic societies namely Singapore, a small island where Hindus, Christians and Muslims have peacefully coexisted provide disproving evident to the “clash of civilization” thesis. The absence of interreligious conflicts in religiously diverse countries like Japan, South Korea and Vietnam prove as counters to the “Clash of Civilization” perspective. Senegal is another example of a country displaying multiplicity of ethnicities, is yet to experience radicalization of religion as predicted by Huntington’s theory.

The alternative perspective on religious pluralism, contends that existence of diverse, religiously pluralistic societies leads to creation of ‘religious economies.’ ‘Religious economies’ infers that, if the people of diverse religious ideologies do not have to fear, or prepare for, or utilize their available resources in order to protect themselves from persecution, they would utilize their time, energy and resources in productive activities that will not only lead to their economic development, but also the peace and economic prosperity within the region.

It is also worthy of note that no significant research studies were found addressing the existence of intra-religious pluralism, its existence and impact on society in context of Pakistan.

## **2.5 Theoretical Framework**

Sectarianism is a multifaceted phenomenon that can happen at an individual, group, cultural and institutional level. In order to effectively understand the impacts of sectarianism on individuals and society, necessary understanding of social structures, social institutions; their functions and how they are interlinked with each other is required. How society affects individuals and to understand how sectarianism has impacted on individual and group living it is better to understand the psychological perspective along with the sociological theories explaining such conflicts. Social factors like social values, gender, communal relationships and social conduct connections, origin, religion and socio-economic influences are to be measured in order to understand the impacts of sectarianism in a society.

Social structure of society refers to the 'stable' arrangement of institutions through which members of society interact and live together (Form 2020). Social structures can be termed as repeated, relatively permanent aspects of social life.

A comprehensive detail of different approaches to social structure has been compiled in the volume edited by Peter Blau (1975). Three major interpretations of the term 'social structure' as explained by Blau included, Social structure as a configuration of social relations and positions; Social structure as a substratum that underlies all social life and history. And lastly, social structure as "multidimensional space of the differentiated social positions of the people in a society or other collectivity" (Blau 1975:14)

### **2.5.1 Social Exchange Theory**

Social exchange theory, originated from the works of Sociologist George Homans when he published his famous article "Social Behavior as Exchange", in 1958. Homans combined concepts of behaviorism and basic economics, in his efforts to understand and explain relationship dynamics of human interactions.

Social exchange theory contends that relationship between people to people, and people and authorities are dictated and created through a cost-benefit analysis. The measurement of pros and cons of a relationship can help an individual, group or an authority understand the worth of putting effort into a process or relationship. What makes social exchange theory unique is that instead of measuring relationship on 'emotional metrics', this theory makes use of mathematics and logics helping us understand the balance within a relationship.

The core assumptions of social exchange theory include, human beings tend to seek reward for their actions and generally avoid punishments. Human beings have a desire to maximize rewards for the least possible effort. Human beings tend to assess the cost and benefits of their actions before indulging in such activities, also they are aware of the varying nature of 'pay off' from situation to situation, and person to person.

### **2.5.2 Social Structure: An Exchange Perspective**

Exchange theorists consider social structure as a configuration of social relationships among individual or corporate actors, where relationships often involve exchange of valued

tangible and intangible items i.e., they can be material, informational, symbolic etc. Social structure is often considered as a constraint and a product both in the form of networks of social relations.

George Homans considered social structures to emerge from elementary forms of behavior and change over time in response to the behavioral changes of the aggregates. He was of the opinion that similar behavior of enough people can alter the existing social structures of and institutions even, under some condition replace them. “Sometimes the great rebellions and revolutions, cracking the international crust, bring out elementary social behavior hot and straight from the fissures” (Homans 1961:398)

George Homans primarily focused on direct relationships between social actors, yet he still acknowledged the existence of indirect exchange relationships and their significance in social life. An appropriate example will be the employees having same employer, such employees are a part of second-order exchange relationship primarily through their common linkage with their employer (Cook and Whitmeyer 1992).

Peter Blau unlike George Homans, instead of ‘behavioral principles’ based his theory of social exchange through the use of micro-economic reasoning (Heath 1976). Blau’s recognition that social structures have emergent properties, was another major improvement to the social exchange theory as he extended the theory beyond sub-institutional phenomena. According to Blau, various social associations over time lead to creation of complex social structures. Commonality of values in social system through mediation of indirect exchanges make possible the coordination between social institutions and structures as whole.

Richard M. Emerson further advanced social exchange theory, to be more than just a theory but a complete theoretical framework under which a multiplicity of micro, and macro theories could be derived and explained. Emerson’s exchange network theory clearly conceptualized social structures as ‘patterns of connections among actors in networks of exchange relations’ (Turner 1986: 304) removing much of the vagueness left in Homans’ and Blau’s works on social exchange theory.



Emerson's theory clearly defines social actor as an entity capable of having multiple connection (1972b: 57). The actor in Emerson's theory can be an individual, a corporative group (or a collective actor), or a role occupant (Cook and Whitmeyer 1992). This extensive conceptualization of the actor makes Emerson's exchange theory capable of application across different levels of analysis. Emerson's work considered the emergence of complex social structures through the exchange relations as basic building blocks, he called these complex emergent forms of social structures as exchange networks or corporate groups i.e., such groups that involve intra-group exchanges.

Emerson further defined exchange networks, as interconnected groups of exchange relations. Another important advancement in social exchange theory was the classification of positive and negative exchange relations, through the assessment of the nature and rewards of the exchanges occurring between the actors.

### **2.5.3 Social Learning Theory**

Before Albert Bandura (1979) published social learning theory, the common behaviorists approach towards learning as a process was that it could only happen through direct interaction between the environment and the individual. Bandura's social learning theory advocates that people learn through observation and interaction with their surroundings. Social learning theory reiterates continuous reciprocal interaction between cognitive, behavioral, and environmental influences as possible explanations for the human learning processes. Bandura (1979) was of the view that humans learn from their social environment. All human learning is social learning, as humans continuously learn and mold their behaviors according to their roles and experiences in societal living.

Social learning theory primarily considers three general principles through which humans learn which are Observation, Imitation, modeling.

Learning by imitation is often observable and effective in early childhood, and even in later life, humans often imitate others. Modeling learning theory explains learning by imitating and copying behaviors of one's ideals, everyone has a unique model in the life which effect on his followers aggressively.

#### **2.5.4 Conceptualization of Theoretical Framework**

Theoretically in a society, where positive social exchange networks have been built by people of diverse social, religious, political ideologies will in turn see relatively minimal violent conflicts. Since human learning, is directly as well as indirectly influenced by the social environment, human behaviors conversely are indicative of the prevalent societal values, cultural norms and mores. Presence of violence of under the auspices of any social institution or phenomena, is indicative of the social forces prevalent in inminating such ideas of violence, through direct or indirect means. Ideas of violence in the context of religious conflicts, are often inminated through the irresponsible and often maleficent word of mouth, extremist literature and spread of disinformation through the creation of sectarian divides and strife between the people. Conversely if an area depicts relatively insignificant religious based violence, such an area is more likely to have a tolerant and inclusive social structure, and existence of positive peace could in turn positively impact the social development of that locale.

## **Chapter Three**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

An extensive literature review on sectarianism and its impacts on society along with intra-religious pluralism and its possible impact on society was done in previous chapter. This chapter focuses on the research design of the study. A brief description of the study locale, data collection techniques and data analysis methods used in this study has been explained in an orderly manner. Finally, the chapter discusses the ethical concerns related with the research study.

#### **3.2 Research Design**

This research study was carried out with the help of quantitative research methodology. The reason for using this quantitative methodology is to have a historical comparative analysis of impact relative lack of existence of sectarian based violence in the study locale and its impact on the socio-economic indicators of the targeted area. Use of quantitative research approach helps visualize the possible impacts of intra-religious pluralism in a society in comparison with areas located within the same administrative divisions.

#### **3.3 Locale of the Study**

This study focuses on historical trends in sectarian based violence, the literacy rates, crime rates and economic performance of District Chakwal in comparison with its parent administrative division i.e., Rawalpindi Division.

#### **3.4 Tools for Data Collection**

Reviewing of available multiple secondary data resources was used to source the required data on sectarian violence, religious and political history of sectarianism, the socio-economic performance of District Chakwal.

#### **3.5 Method for Data Collection**

Secondary data analysis was chosen as an appropriate choice for data collection, given the novelty of this research study and the on-going pandemic within and across the region. A variety of online, government and non-government data resources were consulted, in order

to collect relevant data and authenticity of data was given a priority through cross checking and verification of data.

### **3.6 Data Analysis**

Content analysis is a research technique that employs drawing reliable and valid inferences from available texts and or other meaningful matter in the context of answering a research question. Texts, whether individually composed, or compiled through collection of data by different institutions, are always intended to point their users to something more than the manifest objectives of such texts. In context analysis, available data resources are analyzed in search of answers for research questions not shared commonly.

Multiple secondary data resources were used to acquire the relevant data sets as per the context of research study guided through the formulation of literature review and theoretical framework. Data sets were categorized into sectarian based violence data, socio-economic performance indicators i.e., literacy rates, crime rates, and economic indicators of the locale in comparison with the parent administrative division.

### **3.7 Reliability**

Reliability of a research study refers to the replicability of results of a research study under the similar conditions over different times. All the data sets used in this research study were verified and cross-checked through multiple resources, in order to ensure the contextual, conceptual, and factual reliability of the data.

### **3.8 Plausibility**

An extensive review of available literature review guided the formulation of a theoretical framework deemed to be explanatory of the impacts of intra-religious harmony and pluralism on society, and human behaviors as indicative of the existing social exchange relations that are prevalent in society.

### **3.9 Validity**

In content analysis, validity of research study is often predictive in nature i.e., matching of answers to research questions with subsequent facts obtained. Data sets were sorted out on the basis of relevancy in order to ensure sampling validity. An appropriate theoretical framework explanatory of the research question ensures the structural validity of the study.

### **3.10 Ethical Consideration**

Given the sensitivities involved in exploring issues of religious nature like sectarianism, the content of this research study was kept as neutral and bias free as possible. Controversial claims, and religious materials have been avoided unless necessary for the understanding of the study. Since quantitative data, from secondary resources was primarily used only to highlight objectively the socio-economic performance of locale experiencing relatively no sectarian based violence, an effort has been made to not target or demonize areas suffering from the menace of sectarianism.

## Chapter Four

### Intra-Religious Pluralism and Socio-Economic Performance

In order to completely understand the performance of District Chakwal relative to other districts of Punjab in specific and Pakistan in general. Several key socio-economic indicators calculated as per the reports issued by the Pakistan Bureau of Statistics, Punjab Bureau of Statistics (PBS), Benazir Income Support Program (BISP), along with the data from internationally renowned terrorism and violence (namely SATP) were analyzed.

#### 4.1 History of Sectarian Violence in Pakistan and District Chakwal

According to South Asian Terrorism Portal (SATP), from the period of (1989-2018) there has been a total of 3072 sectarian based violent incidents, in which a total of 5602 people have lost their lives, and more than 10,780 people have gotten physically injured. The data available has been recorded till June 17, 2018.

Year	Incidents	Killed	Injured
1989	67	18	102
1990	274	32	328
1991	180	47	263
1992	135	58	261
1993	90	39	247
1994	162	73	326
1995	88	59	189
1996	80	86	168
1997	103	193	219
1998	188	157	231
1999	103	86	189
2000	109	149	NA
2001	154	261	495
2002	63	121	257
2003	22	102	103
2004	19	187	619
2005	62	160	354
2006	38	201	349

2007	341	441	630
2008	97	306	505
2009	106	190	398
2010	57	509	1170
2011	30	203	297
2012	173	507	577
2013	131	558	987
2014	91	208	312
2015	53	276	327
2016	35	137	182+
2017	16	231	691
2018	5	7	4
<b>Total</b>	<b>3072</b>	<b>5602</b>	<b>10780+</b>

Table 4.1 Statistics of Sectarian based Violent Incidents (1989-2018) Source: South Asian Terrorism Portal (SATP).

Islamabad, Rawalpindi, Jhang, Gilgit Baltistan, Para Chinar, Quetta, Rural Sindh, Dera Ismail Khan, Peshawar, parts of southern KPK and Punjab along with Tribal areas of KPK have been massively targeted in such sectarian based violent activities. While searching for sectarian based violent activities among the recorded data, brings forward only one such incident in the last 29 years of recorded history of sectarianism in Pakistan (SATP).

January 23, 2013.	Talagang Chakwal District Punjab	A local leader of Qari Mohammad Saeed was killed by unidentified assailant in Talagang area of Chakwal District in Punjab. Qari Mohammad the prayer leader of a local mosque, was attacked by an unidentified assailant when he came out of Ayesha Siddiqua Masjid on Mianwali road after Maghreb prayers.	1	0
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Table 4.2 Source: South Asian Terrorism Portal (SATP).

Table 4.2 is descriptive of the only sectarian based violent incident in District Chakwal in past 30 years. Following incident as per the police investigation was related to religiously

motivated killing. The victim Qari Muhammad Saeed had been an active member of the ASWJ, a sectarian militant organization. As per the available literature being a member of a sectarian organization makes an individual more prone to experience violent attacks than an ordinary citizen.

The relative non-violent sectarian history of the district as indicated by the data highlights deep insight into the behaviors of people of different religious ideologies residing in the District Chakwal. As man is a social animal and cannot live in complete isolation, an individual's behavior is highly affected by its environment, culture and society. A non-violent behavior is indicative of a healthy and peaceful culture and social cohesion in society.

#### 4.2 Area Profile

Chakwal's recorded history goes back thousands of years. As per the District Gazetteer Jhelum of 1904, the city was founded by Chaudhary Chaku Khan, the then Chief of Mair Minhaas Rajpoot tribe from Jammu in 1525 C.E. during the reign of Mughal Emperor Zaheer-ud-Din Babar. During the British occupation of India, in 1881 Chakwal was declared Tehsil headquarter. Finally, in 1985, Chakwal was given the status of District. Chakwal is also known as military valley, with almost 90 percent of its old population having served in military as per the claims made by the district's website. As of now District Chakwal comprises of 5 Tehsil Chakwal, Kallar Kahar, Talagang, Choa Saiden Shah and Lawa.

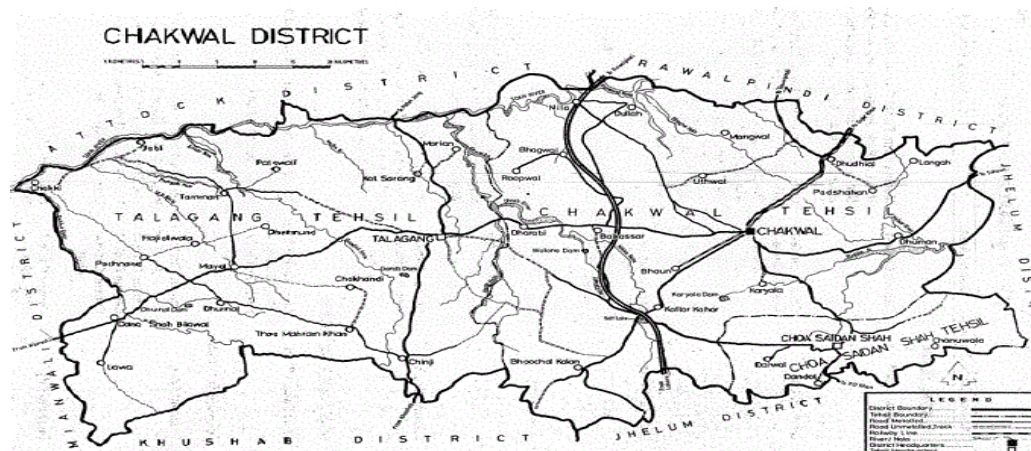


Figure 4.1 Map of Chakwal District Source: politicpk.com



#### 4.2.1 Demography of District Chakwal

Demography is another important factor in exploration of an area as it allows us to have an idea of the composition of population and a deeper insight into the lives of people of a locale. District Chakwal has a total population 1,495,982 people, out of which more than 81percent of total population resides in its rural areas. In terms of population Chakwal Tehsil is the largest, while Lava is the smallest tehsil of the district.

<b>DISTRICT AND TEHSIL LEVEL POPULATION SUMMARY WITH REGION BREAKUP PUNJAB</b>			
<b>District/ Tehsil</b>	<b>Region</b>	<b>Population</b>	<b>No. of House Holds</b>
<b>CHAKWAL TEHSIL</b>		<b>1,495,982</b>	<b>266,109</b>
	Rural	1,212,042	217,585
	Urban	283,940	48,524
<b>CHAKWAL TEHSIL</b>		<b>656,978</b>	<b>115,850</b>
	Rural	518,832	92,625
	Urban	138,146	23,225
<b>CHOA SAIDAN SHAH TEHSIL</b>		<b>141,844</b>	<b>24,831</b>
	Rural	119,335	21,106
	Urban	22,509	3,725
<b>KALLAR KAHAR TEHSIL</b>		<b>169,660</b>	<b>31,082</b>
	Rural	125,857	23,469
	Urban	43,803	7,613
<b>LAWA TEHSIL</b>		<b>125,893</b>	<b>22,596</b>
	Rural	110,266	19,694
	Urban	15,627	2,902
<b>TALA GANG TEHSIL</b>		<b>401,607</b>	<b>71,750</b>
	Rural	337,752	60,691
	Urban	63,855	11,059

Table 4.3 Pakistan Bureau of Statistics (2017).

Table 4.3 is descriptive of the Rural-Urban break up of population of District Chakwal.

Although the more recent data regarding the population composition of the District Chakwal is unavailable, partly due to the recently conducted Census in 2017 by the Pakistan Bureau of Statistics. It still proves valuable in providing a comparative measure in analyzing the District's socio-economic performance, literacy rates as well as the demographics of the contemporary data. Literacy rate of District Chakwal in 1998, was 56.72 percent, at that time the national averages for literacy rate was around 43.9 percent.

<b>CHAKWAL DISTRICT AN OVERVIEW (1998 CENSUS)</b>	
<b>Area</b>	<b>6524 Sq. Kms</b>
<b>Population</b>	<b>1,083,725</b>
<b>Male</b>	<b>518,249</b>
<b>Female</b>	<b>565,476</b>
<b>Sex Ratio (males per 100 females)</b>	<b>91.6</b>
<b>Population Density</b>	<b>166.1 per Sq. Km</b>
<b>Urban Population</b>	<b>131,692 (12.5%)</b>
<b>Rural Population</b>	<b>952,033 (87.85%)</b>
<b>Average Household Size</b>	<b>5.7</b>
<b>Literacy Ratio (10 +)</b>	<b>56.72%</b>
<b>Male</b>	<b>73.42%</b>
<b>Female</b>	<b>42.15%</b>
<b>Population – 1981</b>	<b>775,600</b>
<b>Total Housing Units</b>	<b>187,076</b>
<b>Pacca Housing Units</b>	<b>133,823 (32.57%)</b>

Table 4.4 Source: Pakistan Bureau of Statistics (2013)

Table 4.4 allows us a comparative understanding of District Chakwal's socio-economic performance over the past few decades.

#### **4.3 District Chakwal's Performance: An analysis of Key Socio-economic Indicators**

The performance and prosperity of a society is measured in different socio-economic indicators. A peaceful and prosperous society is more likely to perform comparatively well across such indicators.

### 4.3.1 Literacy Rates

One such key indicator in order to assess the performance of a society and its social structures is the literacy rate of its people. The literacy rate of an area tells us about the performance of the primary education system of that area over the past few decades (MICS 2018). Literacy rates are often indirectly interpreted as measuring stick for social progress and economic development of that specific area (MICS 2018).

#### 4.3.1.1 Women's Literacy Rates Data Punjab Province

District Chakwal's performance in comparison with the performance of the Punjab province in the context of women's literacy rates calculated through Multiple Indicator Cluster Survey 2018, was analyzed.

	Percent distribution of highest level attended and literacy								Total	Total percentage literate age 15-49 years	Number of women age 15-49 years	Total percentage literate age 15-24 years <sup>1,B</sup>	Number of women age 15-24 years
	Pre-School/Kachi/ECE		Primary		Lower	Higher <sup>A</sup>	Missing	Upper Secondary <sup>A</sup>					
	Literate	Illiterate	Literate	Illiterate									
<b>Punjab</b>	<b>0.9</b>	<b>33.1</b>	<b>9.3</b>	<b>9.1</b>	<b>10.9</b>	<b>16.9</b>	<b>19.9</b>	<b>0.0</b>	<b>100.0</b>	<b>57.9</b>	<b>74,010</b>	<b>71.7</b>	<b>28,175</b>
<b>Area of Residence</b>													
Rural	0.9	42.0	10.4	10.1	10.4	13.7	12.6	0.0	100.0	47.9	45,668	64.0	17,346
All Urban	0.9	18.6	7.6	7.4	11.8	22.1	31.6	0.0	100.0	74.0	28,342	84.0	10,829
Major Cities	0.8	16.1	6.5	6.7	12.3	23.1	34.5	0.0	100.0	77.2	15,563	86.1	5,941
Other Urban	0.9	21.7	8.8	8.2	11.3	20.8	28.2	0.0	100.0	70.0	12,778	81.5	4,888
<b>Functional difficulties (age 18-49 years)</b>													
Has functional difficulty	1.3	52.5	10.1	10.8	8.4	10.3	6.6	0.0	100.0	36.7	2,270	54.6	215
Has no functional difficulty	0.9	34.9	9.2	9.0	10.2	15.0	20.8	0.0	100.0	56.2	63,366	69.8	19,586
<b>Age</b>													
15-24	0.5	18.9	9.3	9.3	13.5	22.5	26.0	0.0	100.0	71.7	28,175	71.7	28,175
15-19	0.4	16.1	9.5	9.5	15.2	27.1	22.2	0.0	100.0	74.5	14,541	74.5	14,541
15-17	0.4	14.0	9.7	9.4	17.0	33.1	16.4	0.0	100.0	76.6	8,380	76.6	8,380
18-19	0.5	18.8	9.4	9.6	12.7	18.9	30.2	0.0	100.0	71.6	6,161	71.6	6,161
20-24	0.5	22.0	9.0	9.2	11.7	17.5	30.0	0.0	100.0	68.8	13,633	68.8	13,633
25-34	1.0	33.5	9.9	8.6	10.4	15.6	21.0	0.0	100.0	57.9	23,169	na	na
35-49	1.2	50.2	8.7	9.1	8.3	11.3	11.1	0.0	100.0	40.6	22,666	na	na
<b>Wealth index quintile</b>													
Poorest	0.8	76.7	6.8	8.9	3.5	2.2	1.0	0.0	100.0	14.4	12,641	27.6	4,388
Second	1.2	48.4	12.6	12.7	10.2	9.5	5.3	0.0	100.0	38.9	14,335	58.5	5,722
Middle	1.1	28.1	12.9	11.6	14.4	18.8	13.0	0.0	100.0	60.3	15,105	77.5	6,106
Fourth	0.9	16.6	10.1	8.7	15.1	24.9	23.7	0.0	100.0	74.7	15,739	87.6	6,077
Richest	0.4	6.0	4.1	4.0	10.0	25.3	50.1	0.0	100.0	90.0	16,191	95.1	5,882

Table 4.5. Source: Multiple Indicator Cluster Survey (MICS, 2018)

Table 4.5 is descriptive of the over-all estimated literacy rates of young female population ranging from the age of 15 years to 24 years, within the Province of Punjab, as per the data made available by Multiple Indicator Cluster Survey, Punjab (2018).

A total of 57.8 percent of the women population in Punjab qualifies to be termed as literate according to the survey. High literacy rates positively correlate with economic prosperity

and social progress. As is evident from the wealth quintile index, with the increasing levels of literacy in women, their economic standing also improves significantly.

#### 4.3.1.2 Women’s Literacy Rates Data District-Wise

As per the District wise data for the literacy rate of women, District Chakwal has a women’s literacy rate of 69.2 percent, the sixth highest in the Province. Literacy rate of women in Chakwal stands third in Rawalpindi Division, although lagging literacy rate of women can be explained through multiplicity of factors like culture, or majority of District Chakwal’s population still living in rural settings. In 1998, Chakwal’s literacy rate of women as per the census of 1998, was calculated to be 42.15 percent, current literacy rate of 69.2 percent shows a trend of gradual improvement in access to education for women in the district. It is important to consider the general trends of women’s literacy rates lagging behind men’s literacy rates in rural and agrarian societies, the reasons for which can be multifaceted, ranging from cultural factors, to infrastructural limitations in access to education.

	Percent distribution of highest level attended and literacy									Total	Total percentage literate 15-49 years	Number of women age 15-49 years	Total percentage literate 15-24 years <sup>a</sup>	Number of women age 15-24 years
	Pre-School/Kachi/ECE		Primary		Lower Secondary <sup>A</sup>	Upper Secondary <sup>A</sup>	Higher <sup>A</sup>	Missing						
	Literate	Illiterate	Literate	Illiterate										
<b>Punjab</b>	<b>0.9</b>	<b>33.1</b>	<b>9.3</b>	<b>9.1</b>	<b>10.9</b>	<b>16.9</b>	<b>19.9</b>	<b>0.0</b>	<b>100.0</b>	<b>57.9</b>	<b>74,010</b>	<b>71.7</b>	<b>28,175</b>	
M. B. Din	0.8	27.7	10.3	11.2	13.4	19.0	17.6	0.0	100.0	61.2	1,139	78.8	440	
Narawal	0.3	17.3	9.4	8.9	16.8	24.2	23.2	0.0	100.0	73.8	1,179	91.2	500	
Sialkot	0.2	12.8	7.2	9.0	16.2	27.8	26.8	0.0	100.0	78.1	2,687	89.9	1,069	
<b>Lahore</b>	<b>0.6</b>	<b>17.8</b>	<b>4.6</b>	<b>7.0</b>	<b>12.4</b>	<b>22.8</b>	<b>34.9</b>	<b>0.0</b>	<b>100.0</b>	<b>75.3</b>	<b>7,599</b>	<b>84.0</b>	<b>2,885</b>	
Kasur	1.1	40.4	9.9	9.7	11.0	15.2	12.8	0.0	100.0	49.9	2,312	66.4	941	
N. Sahib	0.3	33.4	10.3	12.0	11.2	15.7	17.1	0.0	100.0	54.6	907	74.6	329	
Sheikhupura	0.9	28.2	9.1	8.7	14.2	18.9	19.9	0.1	100.0	63.1	2,281	76.6	934	
<b>Multan</b>	<b>1.8</b>	<b>37.4</b>	<b>12.6</b>	<b>5.5</b>	<b>9.9</b>	<b>14.9</b>	<b>17.9</b>	<b>0.0</b>	<b>100.0</b>	<b>57.1</b>	<b>3,173</b>	<b>70.6</b>	<b>1,222</b>	
Khaneval	1.8	39.1	12.5	9.2	10.3	13.9	13.2	0.0	100.0	51.7	2,141	67.3	831	
Lodhran	1.2	55.6	11.1	6.0	7.0	9.0	10.1	0.0	100.0	38.4	1,003	54.0	385	
Vehari	1.0	41.4	8.8	11.3	10.6	13.1	13.9	0.0	100.0	47.4	2,007	66.3	717	
<b>Rawalpindi</b>	<b>0.9</b>	<b>15.4</b>	<b>6.7</b>	<b>7.4</b>	<b>10.5</b>	<b>24.0</b>	<b>35.1</b>	<b>0.0</b>	<b>100.0</b>	<b>77.2</b>	<b>3,803</b>	<b>87.5</b>	<b>1,377</b>	
Attock	0.5	34.3	8.2	14.0	10.8	16.7	15.6	0.0	100.0	51.8	1,407	71.4	501	
Chakwal	0.5	20.9	10.8	9.8	11.9	22.7	23.2	0.0	100.0	69.2	1,092	86.2	365	
Jhelum	0.7	13.3	7.4	13.2	12.0	25.2	28.1	0.0	100.0	73.5	984	86.9	364	
<b>Sahiwal</b>	<b>0.3</b>	<b>34.3</b>	<b>10.5</b>	<b>11.2</b>	<b>11.9</b>	<b>15.4</b>	<b>16.5</b>	<b>0.0</b>	<b>100.0</b>	<b>54.6</b>	<b>1,660</b>	<b>70.9</b>	<b>592</b>	
Okara	0.5	42.2	9.7	12.1	10.2	11.7	13.7	0.0	100.0	45.8	2,113	62.6	831	
Pakpattan	0.5	46.3	13.6	12.5	8.4	9.5	9.2	0.0	100.0	41.2	1,229	60.1	466	
<b>Sargodha</b>	<b>1.1</b>	<b>31.5</b>	<b>11.0</b>	<b>12.4</b>	<b>11.8</b>	<b>16.8</b>	<b>15.4</b>	<b>0.0</b>	<b>100.0</b>	<b>56.1</b>	<b>2,763</b>	<b>71.4</b>	<b>1,077</b>	
Bhakkar	1.0	51.1	15.7	7.9	6.3	8.6	9.5	0.0	100.0	41.0	1,284	58.0	498	
Khushab	0.4	45.7	10.4	11.0	6.4	11.5	14.6	0.0	100.0	43.3	988	56.2	362	
Mianwali	0.4	47.0	9.2	9.8	8.3	12.8	12.5	0.0	100.0	43.2	1,128	60.2	420	

Table 4.6 Source: Multiple Indicator Cluster Survey (MICS, 2018)

Table 4.6 is descriptive of the district-wise over-all estimated literacy rates of women, within the Province of Punjab, as per the data made available by Multiple Indicator Cluster Survey, Punjab (2018).

### 4.3.1.3 Men's Literacy Rates Data Punjab Province

As per the data collected by Multiple Indicator Cluster Survey (2018), 77.7 percent of young male population living in Punjab having ages between 15 years to 24 years old, are eligible of being considered literate as per the conceptual definition of the survey. For the ages between 15 to 49 years, the male literacy rate was calculated to be 70.9 percent. A positive relationship between increasing levels of literacy and the subsequent Wealth quintile indices can be clearly observed in the available data. People with higher education, are more likely to be economically prosperous than people with lower levels of education, or illiterate people.

	Percent distribution of highest level attended and literacy									Total	Total percentage literate age 15-49 years	Number of men age 15-49 years	Total percentage literate age 15-24 years <sup>1</sup>	Number of men age 15-24 years
	Pre-School/Kachi/ECE		Primary		Lower Secondary <sup>A</sup>	Upper	Higher <sup>A</sup>	Missing						
	Literate	Illiterate	Literate	Illiterate										
<b>Punjab</b>	<b>0.3</b>	<b>16.9</b>	<b>6.0</b>	<b>12.2</b>	<b>17.7</b>	<b>25.8</b>	<b>21.0</b>	<b>0.0</b>	<b>100.0</b>	<b>70.9</b>	<b>27,094</b>	<b>77.7</b>	<b>10,987</b>	
<b>Area of Residence</b>														
Rural	0.3	20.0	6.4	13.5	18.5	25.1	16.2	0.0	100.0	66.5	16,748	74.4	6,805	
All Urban	0.4	11.8	5.3	10.1	16.5	27.0	28.8	0.0	100.0	78.1	10,346	83.2	4,182	
Major Cities	0.6	12.1	4.6	9.0	16.3	27.7	29.7	0.0	100.0	78.8	5,779	83.7	2,331	
Other Urban	0.2	11.4	6.3	11.5	16.7	26.1	27.8	0.0	100.0	77.1	4,567	82.5	1,851	
<b>Functional difficulties (age 18-49 years)</b>														
Has functional difficulty	1.1	32.0	8.2	15.1	15.0	19.8	8.7	0.0	100.0	52.9	538	56.2	79	
Has no functional difficulty	0.4	17.9	6.0	12.3	17.0	24.1	22.4	0.0	100.0	69.9	22,774	76.9	7,127	
<b>Age</b>														
15-24	0.2	10.6	5.1	11.7	18.8	29.1	24.5	0.0	100.0	77.7	10,987	77.7	10,987	
15-19	0.1	9.4	5.2	11.8	19.9	33.7	20.0	0.0	100.0	78.8	6,146	78.8	6,146	
15-17	0.1	8.7	5.3	11.2	22.8	37.6	14.3	0.0	100.0	80.1	3,733	80.1	3,733	
18-19	0.2	10.4	5.0	12.7	15.3	27.5	28.8	0.0	100.0	76.8	2,413	76.8	2,413	
20-24	0.2	12.1	5.0	11.5	17.6	23.3	30.2	0.0	100.0	76.4	4,841	76.4	4,841	
25-34	0.4	17.1	6.5	12.8	17.8	23.6	21.7	0.0	100.0	70.1	7,881	na	na	
35-49	0.5	25.0	6.6	12.4	16.2	23.6	15.8	0.0	100.0	62.6	8,226	na	na	
<b>Wealth index quintile</b>														
Poorest	0.5	42.1	8.4	18.8	14.3	11.1	4.8	0.0	100.0	39.2	4,827	49.6	1,866	
Second	0.3	21.1	8.1	15.7	21.0	23.3	10.6	0.0	100.0	63.2	5,398	73.1	2,350	
Middle	0.3	12.2	6.3	13.0	21.4	29.4	17.3	0.0	100.0	74.7	5,447	80.6	2,296	
Fourth	0.3	9.2	5.0	10.3	19.4	32.2	23.4	0.0	100.0	80.5	5,561	85.8	2,221	
Richest	0.3	3.9	2.6	4.6	12.5	30.9	45.3	0.0	100.0	91.6	5,861	95.0	2,255	

Table 4.7 Source: Multiple Indicator Cluster Survey (MICS, 2018)

Table 4.7 is descriptive of the over-all estimated literacy rates of young male population ranging from the age of 15 years to 24 years, within the Province of Punjab, as per the data made available by Multiple Indicator Cluster Survey, Punjab (2018). The data is descriptive of a positive relation between higher education and wealth quintile indices, i.e., people equipped with higher education have better chances to experience economic prosperity.

#### 4.3.1.4 Men's Literacy Rates Data District-Wise

As for the area under study, District Chakwal's literacy scores for young male population, with ages ranging from 15-24 years, was calculated to be 94.5 percent, and for ages 15 to 49 years, 87.5 percent of people were deemed illegible to be termed as literate. District Chakwal's literacy scores, despite the fact that majority of Chakwal's population, more than 81 percent, resides in rural settings, are not only significantly above average of the Punjab, they are the highest among all the districts of the province.

High literacy rates serve as a reliable indicator of economic prosperity and potential for development of the society. Economic prosperity and literacy are highly inter-dependent and mutually grow together (Yeoh and Chu 2012).

	Percent distribution of highest level attended and literacy								Total	Total percentage literate age 15-49 years	Number of men age 15-49 years	Total percentage literate age 15-24 years <sup>1,B</sup>	Number of men age 15-24 years
	Pre-School/Kachi/ECE		Primary		Lower Secondary <sup>A</sup>	Upper Secondary <sup>A</sup>	Higher <sup>A</sup>	Missing					
	Literate	Illiterate	Literate	Illiterate									
<b>Punjab</b>	<b>0.3</b>	<b>16.9</b>	<b>6.0</b>	<b>12.2</b>	<b>17.7</b>	<b>25.8</b>	<b>21.0</b>	<b>0.0</b>	<b>100.0</b>	<b>70.9</b>	<b>27,094</b>	<b>77.7</b>	<b>10,987</b>
Sialkot	0.5	10.0	6.0	11.1	22.6	29.3	20.5	0.0	100.0	78.9	883	83.8	385
Lahore	0.7	13.2	4.5	7.1	16.0	26.8	31.6	0.1	100.0	79.7	2,835	85.0	1,078
Kasur	0.1	19.7	7.8	12.4	17.1	25.0	17.8	0.0	100.0	68.0	868	76.0	348
Nankana Sahib	0.0	12.6	3.7	16.2	20.0	27.3	20.2	0.0	100.0	71.2	349	80.4	126
Sheikhupura	0.1	20.6	3.0	13.7	17.2	25.2	20.1	0.0	100.0	65.8	895	72.1	334
Multan	0.6	18.3	8.7	12.8	15.7	22.0	22.1	0.0	100.0	69.0	1,217	73.4	524
Khanewal	0.3	11.5	7.7	14.6	20.7	23.8	21.5	0.0	100.0	74.0	818	82.8	343
Lodhran	0.9	25.5	11.5	13.8	15.0	17.4	15.8	0.0	100.0	60.7	397	71.2	149
Vehari	0.5	20.4	6.5	15.6	20.1	21.2	15.8	0.0	100.0	64.1	715	70.4	257
Rawalpindi	0.1	5.9	2.9	7.3	14.6	34.8	34.3	0.0	100.0	86.8	1,377	90.6	552
Attock	0.0	13.2	6.1	7.9	20.3	34.6	17.9	0.0	100.0	78.8	479	84.8	187
Chakwal	0.0	7.0	2.2	5.9	19.2	45.0	20.8	0.0	100.0	87.1	390	94.5	179
Jhelum	0.2	4.9	2.9	9.9	18.8	36.8	26.4	0.0	100.0	85.2	312	90.9	133
Sahiwal	0.0	15.3	7.3	14.2	19.6	25.8	17.8	0.0	100.0	70.5	621	74.2	241
Okara	0.0	17.6	6.3	16.3	18.3	21.2	20.3	0.0	100.0	66.1	804	71.7	348
Pakpattan	0.0	20.3	8.4	15.0	19.8	22.2	14.3	0.0	100.0	64.7	454	71.7	177
Sargodha	0.4	12.5	4.2	14.5	18.7	28.9	20.8	0.0	100.0	73.0	1,022	80.0	461
Bhakkar	0.9	17.6	8.3	10.9	20.5	21.7	20.1	0.0	100.0	71.5	473	79.4	207
Khushab	0.0	16.5	3.3	14.3	18.2	30.8	16.8	0.0	100.0	69.2	353	79.6	145
Mianwali	0.5	9.3	4.6	10.7	19.2	34.7	21.1	0.0	100.0	80.1	408	85.0	175

Table 4.8 Source: Multiple Indicator Cluster Survey (MICS, 2018).

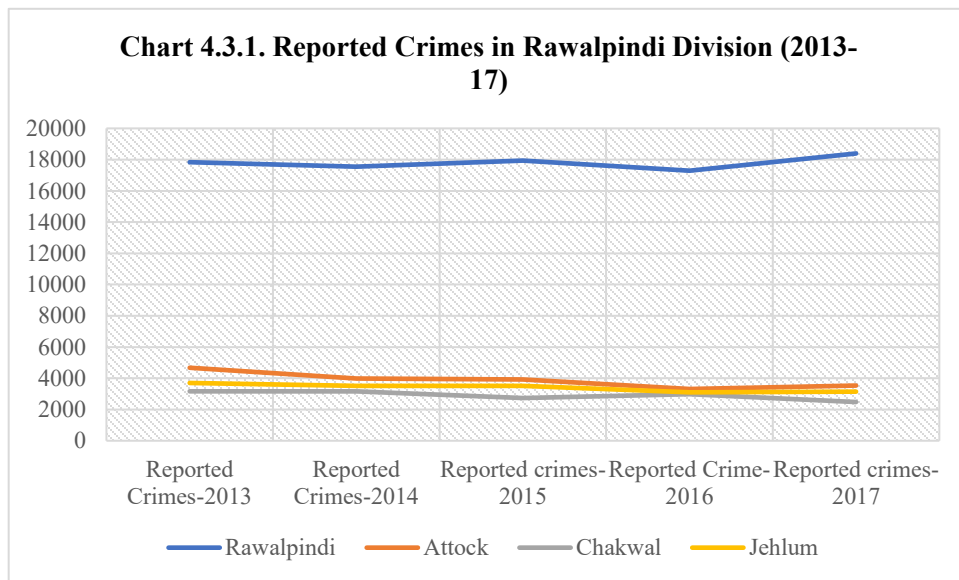
Table 4.8 is descriptive of the over-all estimated district-wise literacy rates of male population, within the Province of Punjab, as per the data made available by Multiple Indicator Cluster Survey, Punjab (2018).

#### 4.3.2 Crime Rates: A comparative analysis of Rawalpindi Division

Another key indicator for accessing the structural viability of a society, social solidarity and cohesion, and peaceful coexistence could be the prevalent crime rates within the society. Although the discrepancies in data collection, or missing data are real problems in

developing countries like Pakistan, which makes it hard to pin-point accurately the trends of different social and economic phenomena, the best possible approximation can be made through the annual reported data, by the federal or provincial bureau of statistics.

Annual reports titled *Punjab Development Statistics*, compiled by *Bureau of Statistics, Government of Punjab*, provide valuable data on the yearly statistics compiled on crime, among other aspects of province. A comparative analysis of the total number of crimes reported every year, can lead to useful insights of the general trends of criminal behaviors with in a locale, relative to the administrative divisions. Individual as well as collective trends in reported crime over the years can provide valuable insights towards the performance of the law enforcement agencies as well as a general sense of peace and life security of the general populace.



Data Source: *Deputy Inspector General of Police (Crimes), Punjab, Lahore.*

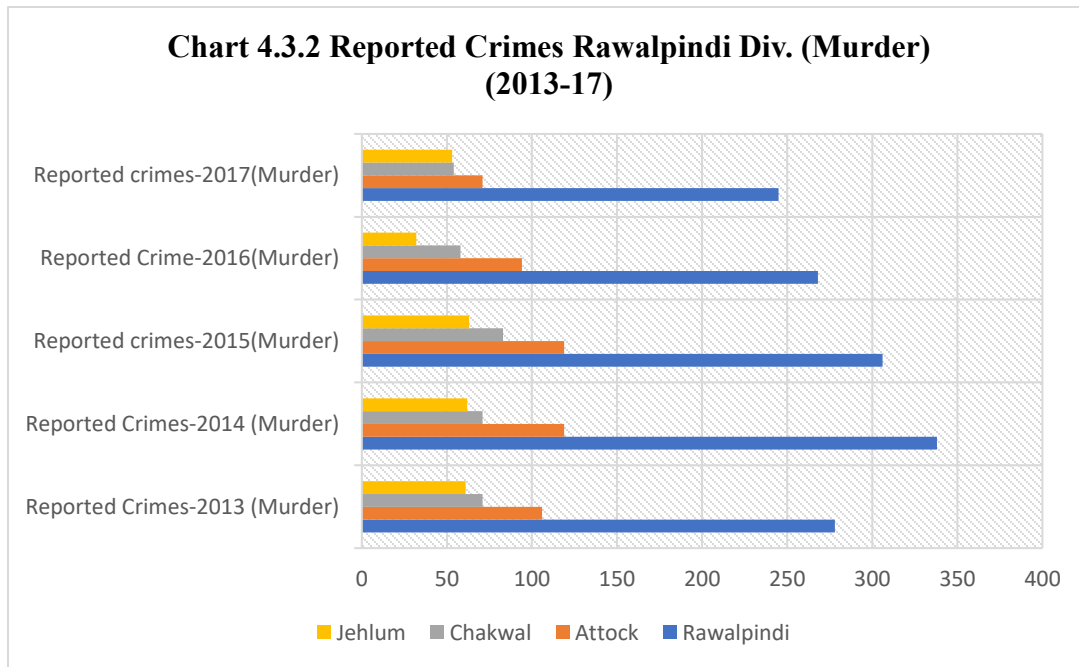
Chart 4.3.1 shows annual frequency of reported crimes among the districts of the Rawalpindi Division from the year 2013-2017.

A comparative graph of the total crimes reported, annually, from the years of 2013-2017, is indicative of the general trends in terms of the frequency of the crimes reported within Rawalpindi division. Although high frequency of crimes reported in District Rawalpindi, can be explained through multiplicity of factors given its highly congested urban population, proximity to the capital Islamabad and existence of slums, or relatively

effective reporting of crime statistics, yet a clear trend can be seen in terms of the frequency criminal activities experienced by the residents of Rawalpindi, Attock, Chakwal, and Jhelum named respective of the population size. District Chakwal, clearly outperforms all the districts included in Rawalpindi division, in-terms of the low frequency of criminal activities experienced and reported by its residents.

The general frequency of crimes reported per annum, can somehow be overly simplistic in explaining, or indicating the existence of a general sense of peace and prosperity within a society. Therefore an in-depth look, into the crime statistics keeping in view the nature of crimes being committed within a region is required. Given the context of this research study, statistics relating to crimes that require certain degree of violence have been collected and analyzed.

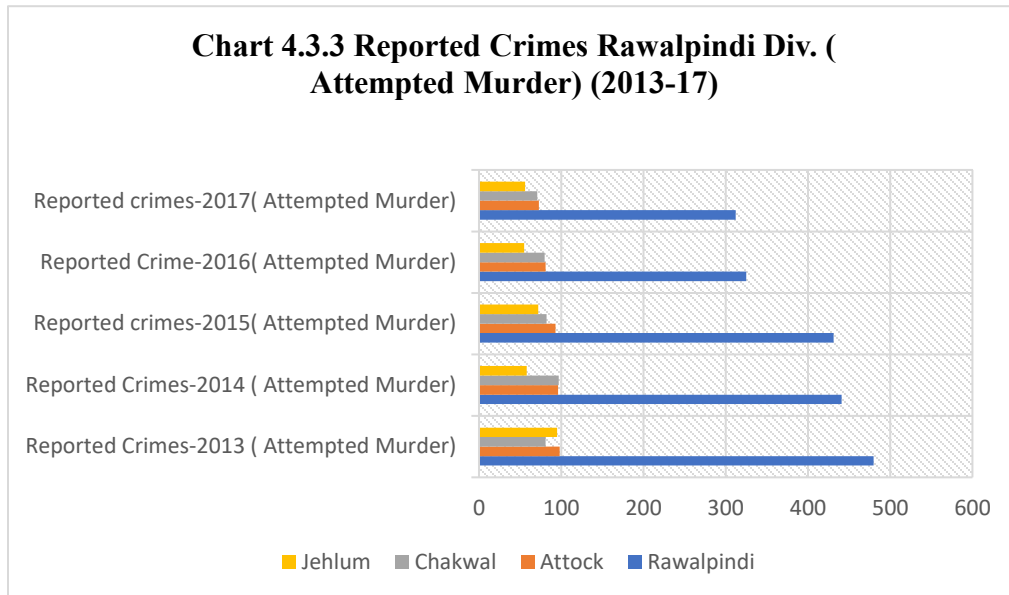
Following series of graphs are helpful in visualization of trends of violent crimes (reported annually) within Rawalpindi Division between the years 2013-2017.



Data Source: *Deputy Inspector General of Police (Crimes), Punjab, Lahore.*

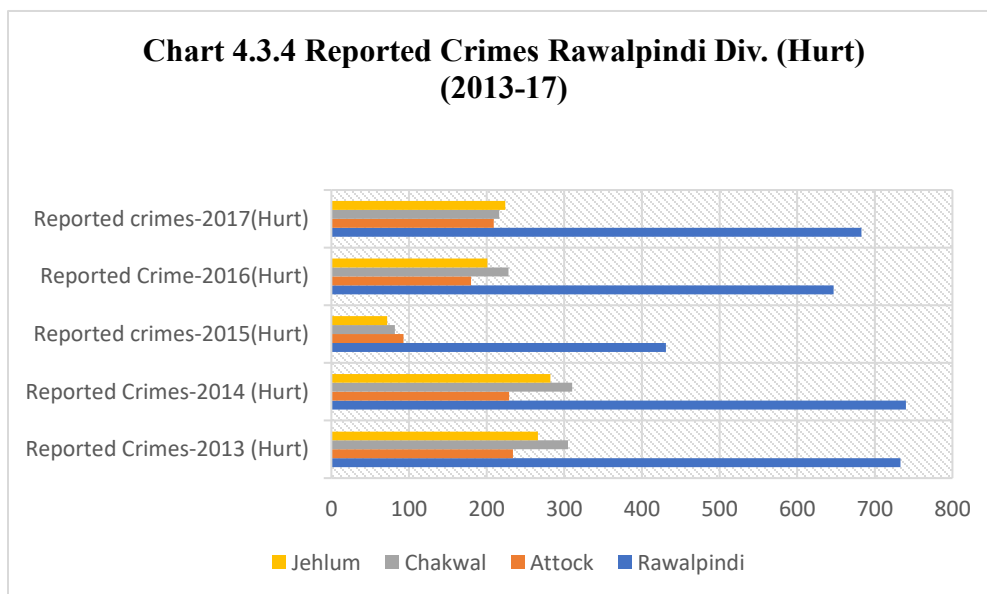


Chart 4.3.2 shows the annual frequency of Murder related crimes reported throughout the administrative division of Rawalpindi. It shows us valuable insights towards a relatively lesser frequency of murder related crimes within District Chakwal in comparison with other Districts of Rawalpindi Division.



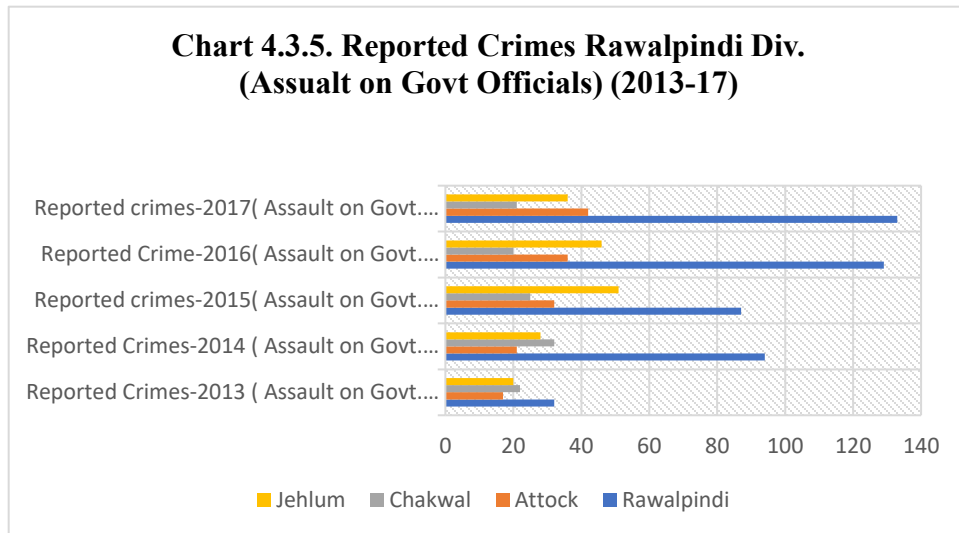
Data Source: *Deputy Inspector General of Police (Crimes), Punjab, Lahore.*

Chart 4.3.3 shows the annual frequency of attempted murder crimes, within the Rawalpindi Division. The frequency of violent crimes is a valuable indicator of a peaceful and harmonious living within a society.



Data Source: *Deputy Inspector General of Police (Crimes), Punjab, Lahore.*

Chart 4.3.4 is descriptive of hurt related crimes annually reported within the Rawalpindi Division from the years 2013-2017. It is evident from the data that District Chakwal consistently experiences lesser frequency of Hurt related violent crimes in comparison with other Districts in the administrative division.



Data Source: Deputy Inspector General of Police (Crimes), Punjab, Lahore

Chart 4.3.5 is descriptive of the annual frequency Assault on government officials related crimes within the Rawalpindi Division.

Although high or low rates of criminal offences within an area can be explained through multiplicity of social, political, cultural, and infrastructural factors. The frequency of occurrences of violent crimes within an area, is an important indicator of peace in specific and quality of life of people living in that area. Chart 6.3.5 is interesting in this regard as the assaults on government officials can be, and or often carried out by men, or their followers, of political, religious, legal authority. In this regard District Chakwal performs well in comparison to other districts within the Rawalpindi Division.

Occurrences of frequent crimes, especially violent crimes in an area, not only negatively impact the living standards of those living within that area, but also discourages foreign investors from investing in business opportunities that might be available in that area. Hence if an area, that experiences a relatively low frequency of crime in general and violent crime in specific, will have a higher probability of experiencing economic prosperity and development.

### 4.3.3 Economic performance in-terms of available workforce in Punjab Province

Table 4.10 and 4.11 show the over-all population of Punjab (10 years and above) and ‘Working or looking for work’ population of Punjab. These statistics are indicative of the large youth population of the province, which is both an opportunity in terms of the unlimited potential of youth but also a threat as to provide for the opportunities of employment and sustenance to the citizens of the province.

Workforce Over-view of Punjab Province (on a scale of 1000)									
Activity	Total			Urban			Rural		
	Both Sexes	Male	Female	Both Sexes	Male	Female	Both Sexes	Male	Female
Total	76195	37872	38323	26559	13476	13083	49637	24397	25240
Working	34600	24789	9811	9783	8390	1393	24817	16400	8417
Available/ Looking for Work	2323	1496	827	890	605	285	1434	891	543
House Keeping	17841	157	17684	7442	74	7368	10399	83	10316
Students	16508	8845	7663	6823	3459	3364	9685	5385	4300
Others	4923	2585	2338	1621	948	673	3302	1638	1664

Table 4.11 Working or looking for Work Population Profile of Punjab.

Table 4.11 is descriptive of the estimated total workforce available within the Province of Punjab as per the data made available by Bureau of Statistics, Pakistan.

As per the lack of per capita incomes, un-employment data, district wise poverty rates considering our developing nation as a data scarce nation, economic assessment of a locale and its comparison with other areas becomes a tricky task. Our assumptions were based on the available data published by Pakistan Bureau of Statistics (2014-15). The total population of Punjab province, of the age 10 years and above, was approximated to be 76.195 million, out of which 37.872 million are males and the remaining 38.323 million are females. An estimated 26.559 million people resided in urban settings, while 49.637 million people were considered to be living in rural settings within the province. The total workforce currently working, is 34.6 million people out of which 24.789 million were male workers, while 9.811 million were female workers.

<b>Workforce by Skill and Profession, Province of Punjab. (on a scale of 1000)</b>			
Major Occupation Group	Total	Urban	Rural
Total	34600	9783	24817
Legislators, Senior Officials and Managers	711	495	216
Professionals	1518	839	679
Technicians and Associate Professionals	997	532	465
Clerks	419	265	154
Service Workers, Shop and Market Sales Workers	4827	2528	2299
Skilled Agricultural, Forestry and Fishery Workers	13133	486	12647
Craft and Related Traders Workers	4912	2315	2597
Plant and Machine Operators and Assemblers	2021	912	1109
Elementary (Unskilled Workers)	6062	1411	4651

Table: 4.12 Source: *Pakistan Bureau of Statistics, Govt of Pakistan.*

Table 4.12 is descriptive of the classification of the available workforce on the basis of their skills and professions and the presence of such labor within the rural and urban areas of the province.

#### **4.3.3.1 Economic performance of District Chakwal**

One of the many ways in which economic conditions of an area can be gauged is to ascertain the conditions, size and the number of factories working in that area.

District-Wise Registered Factories and Employment Data Rawalpindi Division				
Division/ District	Number of Factories		Estimated Employment	
	2014	2015	2014	2015
Rawalpindi Div.	609	616	46055	46213
Rawalpindi	324	329	20732	20857
Attock	53	55	6954	6987
Chakwal	139	139	11205	11205
Jhelum	93	93	7164	7164

Table 4.13 Source: *Pakistan Bureau of Statistics, Government of Pakistan.*

Table 4.13 shows the district-wise breakup of the registered factories in the Rawalpindi Division. Chakwal has the second largest number of factories in the Rawalpindi Division, and the second highest labor employment in those factories of the Rawalpindi Division.

As per the data collected by the UNDP and Human Development Index, District Chakwal's score in terms of head count or incidence of multidimensional poverty, is 12.9 percent, the fifth lowest within the province of Punjab only lagging behind Lahore, Rawalpindi, Jhelum and Attock. Head count ratio is conceptualized as the percentage of people experiencing multidimensional poverty. In terms of the intensity of multidimensional poverty, District Chakwal's score of 43.6 percent is the sixth lowest within the Province. Intensity of multidimensional poverty is conceptualized as the average percentage of different dimensions of poverty in which people of the area are deprived. The multidimensional poverty index score for District Chakwal is 0.056, the fifth lowest in the Province. Multidimensional poverty Index captures the severe deprivations faced by people in dimensions such as health, education and standard of living.

## **Chapter Five**

### **CONCLUSION, IMPLICATIONS AND RECOMMENDATIONS**

This chapter discusses the relative lack of sectarian based violence in district Chakwal, as an indicator of peaceful coexistence between people of different sects and the impacts of such intra-religious harmony on the socio-economic indicators of the locale. An extensive literature review was conducted, which covered the ideological, historical, political, cultural and social aspects of inter-religious and intra-religious conflicts and the violence that has been a central part to such incidents. It was find out that majority of research studies relating to intra-religious conflict in the context of Pakistan, often take a Shia vs Sunni narrative approach, and are highly focused on the political, social, foreign or external factors along with pointing out the underlying ideological differences between the conflicting sects. Almost all the research studies, focus on description of the warring narratives, the socio-economic losses and the violent murders and tragic loss of human life in the sectarian war, yet there have been no studies conducted to allocate locales of relative peaceful co-existence between the two sects, along with the socio-economic performance of such locales.

This study becomes the first of its kind, to use available secondary data resources, to not allocate a possible area, but to analyze its socio-economic performance relative to its administrative division in specific and the province in general.

#### **5.1 Summary of Key Finding and Insights**

The research study explored the existence of and locating of locales with relatively insignificant sectarian based violence and through the analysis of secondary data through multiple sources, tried to understand the impact of intra-religious harmony and pluralism in an area on its socio-economic performance. District Chakwal was selected, as the targeted area for the analysis, after carefully going through the sectarian based violence data from the year 1989 to 2018. Out of the 3072 sectarian based violent incidents that have occurred in the country for the past 3 decades, only one incident was found to have occurred within the territory of the District Chakwal (South Asian Terrorism Portal, 2018).

### **5.1.1 Literacy Rates**

In terms of the performance of the District Chakwal despite having a predominantly rural population, the research study reveals that in terms of the literacy rates of District Chakwal's male population youth (ranging from ages between 15 and 24 years old) was calculated to be 94.5 percent, the highest not only its parent administrative division but in the province as well. For male population ranging from the ages between 15 to 49 years, District Chakwal again scored the highest within the province of Punjab, with 87.5 percent of its male population considered illegible to be termed as literate (Multiple Indicator Cluster Survey 2018). In terms of women's literacy rates, District Chakwal scores were calculated to be 69.2 percent, the sixth highest in the province of Punjab. It is imperative to know here literacy rates are often considered as proxy measures for the assessment of economic development and prosperity of a region.

### **5.1.2 Crime rates**

The research study found out a stable trend of consistently low crime rates within the district Chakwal in comparison with other districts in the Rawalpindi Division. In terms of the total number of annually reported crimes, from the year 2013 to 2017, District Chakwal reported the lowest number of crimes consistently throughout the division. The research study visualized and or found out a similar consistent trend in terms of the frequency of violent crimes such as murder, attempted murder, hurt, kidnapping etc.

### **5.1.3 Economic Indicators**

The research study utilizing the data available on multiple dimensional poverty, assessed the economic performance of the district Chakwal in comparison with the parent administrative division and the other districts of province of Punjab. District Chakwal's score in terms of head count or incidence of multidimensional poverty, is 12.9 percent, the fifth lowest within the province of Punjab only lagging behind Lahore, Rawalpindi, Jhelum and Attock. Head count ratio is conceptualized as the percentage of people experiencing multidimensional poverty. In terms of the intensity of multidimensional poverty, District Chakwal's score of 43.6 percent is the sixth lowest within the Province. Intensity of multidimensional poverty is conceptualized as the average percentage of different dimensions of poverty in which people of the area are deprived. The multidimensional

poverty index score for District Chakwal is 0.056, the fifth lowest in the Province. Multidimensional poverty Index captures the severe deprivations faced by people in dimensions such as health, education and standard of living.

The research study made note of the predominantly rural population of the District Chakwal, with 81.1 percent of the total population living in rural setting, and the fact that Multidimensional Poverty Indices, as well as literacy rates show a general trend of Urban areas out-performing rural areas. It was found out in context of this research study, that District Chakwal shows extra-ordinary performance under the perimeters set out within the research study.

## **5.2 Conclusion**

The findings of research study are indicative of correlation between relatively lack of sectarian based conflicts and or existence of intra-religious harmony within an area with its socio-economic development. Throughout the history of sectarianism in Pakistan, the research studies have primarily focused on sect vs sect typology and have almost always been descriptive of the events that have occurred in the context, and the socio-economic losses that the country has endured in the mist of it all. As is evident from the findings of the research study, the existence of relative positive peace within the locale of the research study helps promote socio-economic activities within that area.

The existence of relatively low crime rates, high literacy rates, and low multidimensional poverty rate, are indicative of healthy and viable social structures prevalent in society. The findings of the study are supportive of and are explained by the theoretical framework of the research study. A peaceful society, having high literacy rates, and consistently low crime rates, would be the most likely candidate for investors to invest their capital and resources in the business opportunities present in that locale. This in turn explains and makes possible the outstanding performance of the District Chakwal on different socio-economic indicators recorded by the research study.

Furthermore, since the theoretical framework of the research study argues that human behaviors are socially learned as well as the manifestations of such behaviors are indicative of the prevalent social exchange relationships within a society. Since there have been no relatively significant sectarian based violence incidents in the past three decades, this



nonviolent behavior between the followers of different sects is indicative of intra-religious pluralism, mutual co-existence and a culture of religious tolerance. The presence of such positive social exchange relationships can be seen in individual incidents, such as a team of Students from Madrassa tul Islam, Talagang winning Robotics competition at Ghulam Ishaq Khan Institute (GIKI), or collectively as indicated by the findings of this research study.

As per the Positive Peace Report of 2019, published by the Institute for the Economics and Peace, countries experiencing positive peace, showed improvements in their political and structural resilience towards socio-political challenges; had better environment outcomes, higher scores on measures of wellbeing; improved implementation of development goals as well as experienced an increase in per capita income. The findings of this research study are in consistence with the available research studies on impacts of religious pluralism on socio-economic development of different regions as (Saiya 2019) and (Positive Peace Report 2019).

The relative out-performance of the district Chakwal, in terms of literacy rates, consistently low crime rates, are proxy indicators of its social and economic prosperity. Economic data, although due to the limitations of availability of data, may not be as assertive, yet it highlights a positive outlook of the district's economic performance, and in the given context the findings of this study coincide with the theoretical framework that has been conceptualized for this research work. In a society where positive social exchanges occur, not only in terms of the material exchanges, but the intangible exchanges, like those of the insemination of religious literature, ideology and opinions, and values of mutual respect, harmony and peaceful co-existence are exchanged, show progress in their social and economic performance indicators.

### **5.3 Limitation and Recommendation for Future Study**

#### **5.3.1 Limitations of Research Study**

Data scarcity and lack of up-to-date data had been one of major limitations faced in this study. Sectarian based violence data sets due to their sensitivity and state policies have often been hard to locate. Also lack of data on district wise per capita incomes, and employment rates have limited this research study from making concrete observations

about the impact of religious harmony on the socio-economic performance of the locale. Given the elusive nature of the subject i.e., intra-religious harmony and pluralism a mixed method approach combining secondary quantitative data along with collection of primary data from selected respondents that are residents of the locale would seem a highly appropriate choice of research design for such research studies.

Since the availability of sectarian based violence data was only limited to loss of life, or physical harm of getting injured, the psychological, emotional and verbal religious based conflictual abuse has not been studied under this research study.

Due to the ongoing pandemic travel restrictions as well as limitation of resources, the research study was limited to secondary data analysis from multiple sources in search of analyzing the impacts of religious harmony and pluralism on the socio-economic development of a society.

### **5.3.2 Future Recommendations**

Since it is the first study of its kind in the context of finding ways of locating areas of relatively insignificant religious based violence, and the analysis of the impact of religious harmony on the socio-economic progress of such areas, similar research studies are further required to explore the existence and prevalence of positive peace in such areas. A comparative analysis of areas in which religious pluralism prevails can bring valuable insight to the individual and universal cultural traits that allow religious pluralism to progress in such areas.

A mixed methodology research design will prove quite useful in future research studies, as different topics like religiously pluralistic families, opinions of religious clerics of such areas, opinions of youth of such areas on topics of sectarianism and sectarian pluralism can bring in valuable insights towards formulation of fact based, practical policy recommendations for establishing positive peace in areas affected by the menace of sectarian based violence and conflicts.

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