AN ANALYTICAL STUDY OF THE SOCIO-CULTURAL DIMENSIONS OF MILITANCY IN MALAKAND DIVISION, PAKISTAN

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ABSTRACT

The menace of militancy has been eroding the very foundations of Pakistani society for more than a decade. Several theoretical attempts have been made to look into the causes of this peace threatening problem, a satisfactory conclusion, however, is yet to reach. In a related context, the current study attempted to explore the socio-cultural dynamics/factors of militancy in Malakand Division in the year 2011. The study was conducted in Mingora, (The capital of District Swat). Data was collected from 200 male respondents who were categorized in three main classes namely the business, teacher and the clergy class. Sample from each of the category was then obtained by the application of stratified random sample technique on proportion allocation sampling method. A structured interview schedule was used as a tool of data collection. The data has been rigorously analyzed by applying SPSS, and statistical tests i.e. Chi-Square. Results of the study show that poverty, illiteracy, religious misinterpretation and other cultural factors have a direct bearing on the emergence of violence and militancy in the region. The study suggest that measures in the form of education, economic reforms and moderate religious education shall be initiated to reduce the intensity of such violence in future.

Keywords: Militancy, Dimension, Social dimension, Cultural dimension, Religious misinterpretation, culture of violence, Theocratization of Politics

BACKGROUND

A lively debate is evident in the current academic and policy literature concerning the degree to which social factors facilitate the spread of violent terrorist ideologies and the mechanisms by which they do so (Ziemke, 2006; Ahmad, 2012 & Ali, 2010). Pakistan has been confronting challenges to its survival for the last few years. It has been faced by problems of all sorts, which are constantly decaying the roots of its very social structure and survival. In recent years, the problem of aggression, violence and terrorism has tremendously impacted the overall well-being of Pakistani society. A brief glimpse of Pakistan Security Reports from 2009 to 2012, which indicate the incidents of violence and terrorism for a given year, portray a devastating picture of the security scenario of the country as follows; for the year, 2009, the report reveals a total of 2,586 terrorist, insurgent and sectarian related incidents of terrorism being reported across the country that killed 3,021 people and injured 7,334. Fortunately in 2010, Pakistan witnessed an 11 percent decrease in the number of incidents of violence and terrorism compared to the previous year (PIPS, 2010). Despite the implementation of certain strict and costly measures which incurred plenty of country's resources, to curb militancy and extremism in 2011, the plague still loomed large taking hundreds of lives and leaving even more injured (PIPS, 2012).

This condition of absolute insecurity has taken deep roots in Pakistani society due to a number of reasons ranging from domestic structural level discrepancies to the global level interplay of power politics (Firdous, 2009 and Ali, 2010). The socio-economic indicators have mixed response during the last five years. Whereas, certain areas have intermittently shown improvement, i.e. decline in poverty, increase in per capita income and employment opportunities, improved access to education, health and other basic amenities of life, nevertheless, there are daunting challenges like mounting core inflation, sharp increase in income gap and sluggish pace of trickle down effects of growing economy, which need instant considerations (Saleem, 2010). According to UN, Human Development Report (2011),

Pakistan has been ranked 145th out of 187 countries as compared to 125th last year. Additionally the Multidimensional Poverty Index (MPI) (introduced last year) identifies multiple deprivations in the same households in education, health and standard of living. Moreover, 49.4% of the population suffer multiple deprivations while an additional 11.0% are vulnerable to multiple deprivations, states the Report. Additionally, Pakistan's economy has been adversely suffering from acute economic seizures since it became a partner in the Global War on Terror. Local and international investment (FDI), has remarkably declined due to the fear of political and economic instabilities, which eventually has negatively impacted the economic growth in shape of unemployment and decline in income levels. This situation has left the country's poor populace with no viable options other than committing suicide or out-bursting covertly or openly their deprivation in terms of violent protests and militant operations in the society.

More importantly, the Global War on Terror (GWOT), an aftermath of the 9/11 incidence has indeed disastrously impacted Pakistan's strategic and security scenario. Since Pakistan's involvement in the War on Terror, there has been a considerable deterioration of the security situation in Pakistan. The *Lal Masjid* incident in 2007 and assassination of Benazir Bhutto in 2008, added much to the intensification of militant activities in the country (Firdous, 2009). Despite the very recent intense military operation against militants in FATA and Swat, the chaos doesn't seem to come to an end rather intensifies to its utmost as reports (PIPS, 2011). For the month of July, 2011 for instance, the report declares that politically motivated targeted killings and sectarian violence punctuated the security landscape of not only tribal areas and Malakand Division but have also spread to other parts of the country. Given the scenario, the problem of Militancy and extremism needs to be re-worked. The current study thus approaches the problem from fresh angles by exploring the possible linkage between Militancy and the abysmal socio-cultural situation haunting the area in particular and the whole society in general.

THE ARGUMENT

In a society, where people suffer from acute social problems such as poverty, unemployment, social injustices, illiteracy and culture of violence and religious intolerance, there are high chances of the upsurge in violence by the deprived people against the prevalent social order of the society. Moreover, Pakistan, since its inception has unfortunately been caught in the vicious vortex of so many social problems that have multiplied overtime due to a severe degree of general negligence, thus resulting in an abysmal social milieu (Ahmad, 2012). A large segment of the society, mainly the poor, and neglected have likely to become frustrated with their lives. A feeling of relative deprivation, oppression and exploitation seem to have spread like a contagion, resulting in the emergence of anti-state sentiments that have prevailed among a considerable portion of the society. The country has ranked high in some of the poorest countries of the world. The per capita income is drastically low and the state of some basic human resources is extremely disappointing. People have been deprived of modern facilities in education, health, communication and good food (Nasir & Hyder, 1988). In addition, inequality remains a massive socio-economic barrier in Pakistan (BTI, 2010) which can be seen from the United Nations 2012, Human Development Report, in which Pakistan has ranked 145th out of 187 countries. With this persistent state of the country's economic decline, the malaise of poverty and diminishing income levels have penetrated the corners of Pakistani society, which has resulted in the prevalence of a resentful atmosphere throughout the country. People have been worrying due to the lack of income resources as a result of which they are unable to fulfil their needs to live a life parallel to their neighbours. Although poverty may not alone be a single factor that would elicit a massive militant upsurges as argued (Fair, 2007), nonetheless, it may encourage the neglected, unemployed young men to join militant organizations when the surrounding socio-cultural milieu is heavily inclined towards such groups and peer pressure is relatively durable (Abbas, 2007).

In addition, Pakistan has long been sustaining a culture of violence (Abbas, 2011), since the Soviet Union invaded Afghanistan. In addition the Kashmir issue and India centric policy and attitude of the government has also encouraged and evolved a militant atmosphere labelled as The *Jihad* paranoia, being owned and committed to by several organizations in the country. In this context, a plenty of literature has been disseminated throughout the country hitherto. For example, before the military

operation against the militants in Malakand division, when violence was endemic in all its myriad form, videos and audio messages of `martyrs`, and sermons as well as statements that glorified terrorism as *Jihad* had been sold freely which came to be a sad source of inspiration for the youth and had promoted the hate culture that has gripped Pakistani society (Abbas, 2012). All this has a negative impact on the individual and collective psyche of Pakistani society. Had the effects of such factors properly managed and arrested the current unsecure scenario in Pakistan in general and Malakand Division in particular would not have evolved.

Unfortunately in Pakistan, Religion has mostly been used as an effective strategy or tool by certain vested interest groups for accomplishing various objectives. The political use of Islam by the state as argues Hashmi (2009), has promoted an aggressive competition for official patronage between and within the many variations of Sunni and Shia Islam, between the clerical elites of major sects and sub-sects. The emphasis to create an ideological state by various means like the traditional *Madaris* boom and theorcratization of politics[*] in 90s has thus affected Pakistan adversely in all areas that define a functional modern state (Ahmad, 2011 and Hashmi, 2009). Pakistan's government, its society and the military, are at ideological crossroads. Given the general literacy and dispositional character of Pakistani nation, such groups have most often succeeded in meeting their ambitions by using the ordinary masses in the name of religion (Amir, 2009 & Abbas, 2011).

Furthermore, education has a paramount role in bringing harmony and integration in the society. It is a vital capability which has an intrinsic as well as key importance in improving individual as well as collective well-being. Access to universal primary education is second main goal of the MDGs that Pakistan is committed to attain by the year 2015. However, it falls far behind achieving the targets set for this goal (Naveed & Islam, 2010). The state of education in Pakistan is abysmal. There are grass root level discrepancies which have been decaying the educational system of the country (Ali, 2010). Apart from the government's negligence of education sector, the educational system of the country has become fragmented, class based and inadequate, resulting in an indifferent and defective educational atmosphere. The inefficiency of the country's education system to perform effectively is evident from the UN-funded Survey entitled 'Social Audit of local governance and Delivery of Public Services, 2011-12' being conducted in Khyber Pakhtunkhwa. The Survey report reveals that 50% people are dissatisfied with educational facilities and quality of education. The report further adds that people have little faith in government schools as for provision of quality education. Based on the situation described by the survey report, coupled with low HDI indicator, most people prefer to send their children to traditional *Madaris*. These so called religious *Madaris*, have according to Kemp (2009) played a tremendous role in Pakhtun youth radicalization. The argument advanced here may not however, be generalized to all religious *Madaris* (Seminaries), in Pakistan. There are in fact *Madaris*, as argues Seshta (2011), like *Jamia Naeemi* and in fact many others which disseminate a very tolerant, progressive, peaceful and balanced version of Islam. Nevertheless, there has been a number of so-called religious *Madaris*, which have been propagating an extremist outlook in the country. Before the Military intervention in Malakand Division, there were several such *Madaris*, which carried out such extremist campaigns based on religious provocations.

In the current point of time, Pakistan has been amidst the severe socio-economic crises in its history. Some parts of the country such as FATA, which has historically been suffering from deteriorated life conditions and state's negligence on the bases of being remote, certain other intimate areas such as Malakand Division (previously Agency) has also underwent socio-economic se-backs. According to Government of NWFP (2009) report, which demonstrated the post-military operation scenario of Malakand Division, presented a very bleak socio-economic picture of the whole area. Similarly, the Centre for Public Policy Research (2010), also reported Malakand Division as being in a state of continuous socio-economic and political decline which has left it vulnerable to every kind of both internal as well internal exploitation. In addition, in today's world, there is far greater awareness of economic and social injustices amongst the people. Social and economic inequities, limited access to education, religious/cultural intolerance, alarming crime rates, other basic facilities, unemployment and growing poverty have combined to produce an atmosphere of despair which gives rise to

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[*] A deliberate religious interpretation of political structures and processes

frustrations, deeper sense of deprivation and ultimately to an outrage (Ali, 2010 & Khan, 2009), what Malakand Division has just very recently witnessed in terms of violent insurgency and its subsequent military operation confronting the whole region with hard to face challenges.

In this context, this paper attempts to deal with the problem of militancy from grass roots social levels. It keeps the global interplay of power politics aside, and attempts to correlate the emergence of militancy with the existing discrepant social structure that prevails the country in general and Malakand Division in particular.

OBJECTIVES OF THE STUDY

1. To investigate the social causes of militancy in Malakand Division
2. To know about the role of cultural factors in the emergence of militancy in Malakand Division.

HYPOTHESES OF THE STUDY

I. Poverty, illiteracy and social injustices contribute to trigger violent/ militant elements in the society
II. Traditional Socialization, Violent social environment and religious misinterpretation play a substantial role in developing violent/militant behaviour in the society.

METHODS AND PROCEDURES

This study has been conducted in Malakand Division, a strategically important region of Khyber Pakhtunkhwa. The logic of selecting the said region is based on the fact that the area has been witnessing intense militant havoc for the last a few years. Furthermore, In the design phase of the study, the Primary data was supposed to be collected from hardcore militants, however due to certain genuine problem i.e. access to militants, time and resource factors as well as the traditional and heterogeneous structure of the area as a whole (Naz, 2011), the target population was decided to be the general public & experts who had some perspective on the issue of militancy in the region. Therefore, only male population of District Swat was decided to be considered for data collection which was approximately 80534, within which there were 50230 adult male. Within the adult male population, there were approximately 19,500 members who were literate with varying levels of education. Besides, this was further reduced to a number of 8500, as this was the stated number of individuals who could serve the study's purpose and who in sum fell in the specified three categories. As is mentioned above, the targeted male population i.e. 8500 was divided into three classes namely the business, teacher and clergy class. Number of respondents in each of the category was found to be approximately 5000, 2000 and 1500 respectively. The Sample Frame or number of samples obtained from each of the strata by the application of proportion allocation method is represented in the table below:

Table 1: Sub set of population

Targeted Population	Business Class	Teacher Class	Clergy Class	Total
Total targeted Population	5000	2000	1500	8500
Sampled population	117 (N1)	47 (N2)	35 (N3)	200

Sample from each of each of the category was obtained through the application of proportionate sampling technique within the stratified random sampling. Thus, 117 members were taken from the business class, 47 from teacher and 35 respondents from the clergy class.

Moreover, this study adapts a comprehensive strategy for collecting information in the field i.e. 200 interview schedules, a definite number from each of the category have been filled and collected. All respondents were thoroughly interviewed in face to face, friendly and suitable environment. The data has been analyzed through SPSS and Chi-Square test has been used for the verification of hypotheses. In addition, the data has been represented in tables, as well described in detail.

RESULTS AND DISCUSSIONS

Pure quantitative approach has been used in order to analyze and interpret data. Both descriptive and inferential statistics have been utilized with the help of SPSS in order to summarize field data and prove the hypotheses. In descriptive statistics data was analyzed in the form of frequency, percentage; while summarization and description of numerical information was made in the form of range, mean, variance, standard deviation. However, in inferential statistics generalization was made with the help of chi-square, and correlation in order to test the hypotheses. Moreover, the collected information has been narrated under various headings as follows;

Antecedents of Militancy in the Region

Rigorous efforts are constantly being made to understand drivers of Militancy and extremism both at national and international level. In this connection, various perspectives have been so for opted to see and conclude the realm of affairs, resulting in different sort of conclusions. For example, viewing Militancy from a transnational political perspective tend us to assume of Militancy as something being imposed or imported. On the contrary, taking up a national or local perspective, through which the affairs at home be analyzed, provides us with some different picture of the scenario. In this regard, various attempts have already been made in terms of systematically investigating the antecedents or root causes of Militancy in the country, by examining the very socio-economic foundations of Pakistani society. Studies by Ali (2010), Hussain (2009) and Cheema (2005) provide useful insights in understanding the drivers of Militancy and extremism at the local level. The current study is also an attempt in this series, to focus on the issue from a local perspective, whereby social condition of the country has been taken into consideration. The table under discussion is a representative from part of the investigation, where data regarding respondents' analysis through the same perspective has been accumulated.

Information from the field data, represents one of the major data sets i.e. 74 (37%) from respondents regarding the local grounds e.g. acute social problems denoted by C2 for Militancy. The finding goes parallel with conclusions of Ali's and Hussain's Studies as mentioned earlier. Another major data set, represented in the table below is "emotional attachment of people with religion", denoted by C4, and having being received endorsement from 38 (19%) respondents which is also comparatively a major finding in relation to others except for C2. In addition, another ground, which is general and holistic in nature, denoted by C1, receives the third major approval from respondents i.e. 27 (13.5%). Afterward it encompasses an array of socio-economic, cultural and psychological circumstances which may provoke and bring about Militancy. The table also includes yet another ground, i.e. lack of rationality denoted by C6, and having received 21 (10.5%) of respondents' views which further implicitly points to some literacy or education problems.

Table 2: Antecedents of Militancy in the Region

Categories	Statements	F	%	C.P	Mean	Median	Mode
C1	Seeds of Militancy are already present	27	13.5	13.5			
C2	Acute Social problems	74	37.0	50.5			
C3	Culture provides ground for Militancy	20	10.0	60.5			
C4	Emotional attachment with religion	38	19.0	79.5	3.10	2	2
C5	Presence of religious demagogues (leaders)	16	8.0	87.5			
C6	Lack of rationality	21	10.5	98.0			
C7	Any other	4	2.0	100.0			
CT	Total	200	100.0				

Culture by definition refers to everything which is socially learned and shared by the members of a society (Horton& Hunt, 1984) has also been looked upon, in the study, to see whether there is or not, any link between it, in a *Pakhtun* context and Militancy. In this connection, as the table represents, relatively significant bulk of views i.e. 20 (10%) come forward in favour of the assumption. This particular assumption, if analyzed further, traces its roots in the historical and geographic backgrounds of *Pakhtun*s and their culture as *Pakhtun*s have had historically been through unfavourable political and strategic circumstances, thus making aggression and a need for weapons their inherent and essential cultural features (Khan, 2009). This is probably the reason that *Pakhtun* culture as a whole is still aggressive and weapon loving despite the tremendous onslaught of social change over time (Naz, 2011).

Another ground for Militancy being suggested, is the presence of religious demagogues denoted by C5, and approved by 16 (8%) views from respondents also stands significant. As previously mentioned, people are generally emotions driven, that's why they are more prone to be exploited. Religious leaders/demagogues thus have an easy way to manipulate people for their so-called religious claims and struggles. The field data thus reveals the existence of a number of factors which serve as antecedents to the problem of militancy in the region.

Social Background of Militants

In order to assess the delimited aspects of the issue of Militancy correctly, It is necessary to have a clear idea of the social backgrounds of the critically acclaimed militants as well as those who happened to have shown some propensity towards militancy. In this connection, the table under discussion provides with a brief profiling of members of such militant groups. Not a single factor causes extremism or Militancy, there are however a number of factors which interact on the individual within the ambit of society to produce a radical outlook (Zaidi, 2011). According to the data collected, majority i.e. 36 (18%) respondents were of the view that people who are poor and having low income, are more inclined to form membership in such rebellious groups. Moreover, a significant 29 (14.5%), opine that unemployed youth can easily be radicalized and attracted to step into violent acts. Moreover, Socio-cultural environment play a tremendous role in instilling a particular kind of attitudes and behaviour. Since, the country in general and Malakand division in particular has long gripped by a culture that sustains violence and intolerance (Abbas, 2012). This has added much to the existing ambit of hatred and indignation. 21 (10.5%) respondents, in line with the same argument, maintain that the socialization of the masses in such an indignant socio-cultural environment is indeed one of the other main causes of militant unrest. Another set of opinion 17 (8.5%) accumulated in C4, argue that simple and religious minded people, by virtue of their religious concerns generally incline towards such socially deviant groups. Another category, C5, connoting "unskilled and illiterate people", approved by 25 (12.5%) respondents (see the table below) as members of such groups. In addition, crimes rates have reached alarming levels throughout the country (PCR, 2012), the effects of which have also manifested in the very recent militant upsurge in Malakand Division, as stated by 22(11%) respondents. There is also a relatively major portion of views from respondents i.e. 21 (10.5%), arguing that drug addicts and gambler constitute most membership in such groups.

Table 3: Social Background of Militants

Categories	Statements	F	%	C.P	Mean	Median	Mode
C1	Low income and the poor	36	18.0	18.0			
C2	Unemployed	29	14.5	75.0			
C3	Socially inept	21	10.5	39.5			
C4	Simple and religious minded	17	8.5	48.0			
C5	Unskilled and illiterate	25	12.0	60.5			
C6	Miscreants and Criminals	22	11.0	29.0			
C7	Vested Interests	12	6.0	91.5	4.54	5.00	1
C8	Drug addicts and Gamblers	21	10.5	39.5			
C9	Foreigners	17	8.5	100.0			
CT	Total	200	100.0				

Another interesting, yet alarming data set i.e. 21 (10.5%), being accumulated in the table, denoted by C7, that educated people form membership in such groups. Also mandates for vested interests and foreigners are also being accumulated in the table as 12 (6%) and 17 (8.5%) respectively.

Education System in the Region

From the current world perspective, education is the need of the day. It has become as needed as humans' physiological needs. From an evolutionary perspective, those species survive that have the capability of adaptation. Education is one of the ultimate means through which to adapt to any changing environment and thus plays an absolute role to survive in the contemporary rapidly changing world. Societies attempt to establish and operate sets of institutionalized mechanisms through which its members are educated and transmitted with the culture of a society. Such a set of institutionalized mechanisms is called educational institution or in a broader sense, system. Moreover, societies go for opting various sorts of systems ranging from a more broader or general e.g. Governance system to a much smaller and specific e.g. the family system on the basis of their cultural, socio-economic, ideological or political backgrounds. Consequently, it's hard to assume of a single system of any kind to be found or established universally which has also probably been, in one way or the other, the ultimate source of conflicts among humans throughout history.

The proceeding table, in connection with the discussion being made, points to some discrepancies, dysfunctions and discrimination with a brief focus on the educational system of Pakistan in general and the region in particular. According to National Education Policy (2009), three parallel streams in education--public schools, private schools, and Islamic religious schools, or *Madrassas*--have "created unequal opportunities for students. Various assumed aspects of the whatsoever existing educational system have been highlighted and put forwarded to respondents' analysis and reasoning. It would be better to mention that before discussing the below stated aspects of the educational system of the region, respondents regarded the system as malfunctioned and ineffective, which has not been presented in a separate table. The table below in other words, is a product of respondents' discussion and building further on their claim of the "education system being mal-functioned or defective".

While coming to interpret the table, majority i.e. 53 (26.5%) respondents look upon the existing education system as 'segregated one', which has also long been the source of conflict throughout Pakistani society (Javed, 2006). One relatively recent study being conducted on impacts of segregated education system is that of Arouj (2005), which concludes a positive correlation between early segregated education and vulnerability to emotional problems like anxiety and depression in adulthood. Within the public and the private sector, there are elite schools catering to a small minority of students. The majority of students attend low-quality private and public schools with poor curriculum, limited teaching materials, and inadequate number of properly trained teachers, or in many cases absent teachers (National Education Policy, 2009). Moreover, the system was based on the British colonial educational system, which lasted until 1947.The colonial system was elitist; it was meant to educate a small portion of the population to run the government.

Despite changes since independence, the Pakistani educational system has retained its colonial elitist character, a factor preventing the eradication of illiteracy. Segregated or class based education system, like other social differences in the society, also springs from some determinants of stratification like wealth, social influence, power and education itself. Thus from Marx's perspective, education is both a victim as well as a source of bringing differences in the society. In modern capitalistic societies, separate systems including the education; have been evolved for the poor and rich, which on one hand sustain the existing differences while on the other result in new classes of differences over generations.

Another considerably significant class of data i.e. 25 (12.5%), regarding the nature of prevalent education system in the region, as represented in the table below, is respondents' consent of it's being ineffective and inefficient as concludes the Asia Report (2004) that FATA's public education sector, as elsewhere in Pakistan, is notoriously corrupt, under-resourced and ineffective. Along with its physical defectiveness in terms of facilities as the same report points out, its incompatibility with market demands of the current day world was specially referred to by respondents. Moreover, society deliberately ascertains and maintains some differences to make its running sure by assigning varying roles and duties to its members. Being equal, from this perspective, essentially means to be stagnant

and unchanging. Seen from this angle, some people in the society are then deprived of and some bestowed with certain opportunities. Education is also one of the opportunities, which is made to be availed by some people, and some to be deprived of. The table below, in this regard represents a data set which is statistically the second major data set i.e. 28 (14%) labels the education system in the region as 'inaccessible by the poor', on account of it's being expansive and unaffordable by certain segments (poor) of the population as adds Aly (2007) that Pakistan continues to face a problem of access because of low levels of public spending, literacy and enrolments, acute regional and gender inequalities, and inequalities in the distribution of budgetary allocations to education.

Table 4: Education System in the Region

Categories	Statements	F	%	C.P	Mean	Median	Mode
C1	Segregated	53	26.5	26.5			
C2	Defective	25	12.5	39.0			
C3	Inaccessible by the poor	28	14.0	53.0			
C4	Anti-Islamic	24	12.0	65.0			
C5	Secular and materialistic	25	12.5	77.5	3.50	3.00	1
C6	Lack of quality educational institutions	24	12.0	89.5			
C7	State's negligent	21	10.5	100.0			
CT	Total	200	100.0				

In addition, a segment of the sample population examines the situation from a religious perspective. As has been discussed earlier, people of the region carry on a considerable degree of religiosity whatsoever, thus they tend to see, analyze and evaluate issues from this particular lens which in turn substantially affect their perception of the world. Consequently what a considerably sizable number i.e. 24 (12%) of respondents perceive is that, the education system is Anti-Islamic. Meanwhile, in the debate, they also pointed at issues of recent past, concerning the exclusion of religious or Islamic scripts from certain school text books. In relevance to this particular notion, there is yet another assumed aspect of the education system in the region e.g. largely secular and materialistic, favoured by a significant number of views i.e. 25 (14.5%). Conclusion of the debate held with respondents, was that education along with its washing away from religious/Islamic script has also been drained from the socio-cultural ethics/morality and has entirely made focused on worldly affairs, as a result of which Human machines are being produced and not human souls. Another deficiency, also contemplated by Sethna (2011), that poor quality of public education and inequitable access to schooling that fuels anti-state sentiments and nurtures a militant generation that is disillusioned, jobless and mercenary. The current study succeeds to affirm the hypothesis by 24 (12%) respondents e.g. lack of equality, and largely synonymous with C1 is also represented (See table.). The final data set represented by the table is almost about a complaint from the state. For example 21 (11.5%) whine that the state pays no attention to developing and modifying the existing education system in the region.

Role of *Pakhtun* Culture in the Development of Militancy

Generally, Pakistan has long been sustaining a culture of violence (Abbas, 2011) and to be more specific, *Pakhtuns* have historically been through unfavourable political and strategic circumstances, thus making aggression and a need for weapons their inherent and essential cultural features (Lindholm, 1996). This is probably the reason that *Pakhtun* culture as a whole is still aggressive, traditionalistic and weapon loving despite the tremendous onslaught of social change over time. Moreover, *Pakhtun* society has undergone considerable transformations over the last thirty years, and the degree of radicalization perhaps exceeds that of any other Afghan ethnic group. This may reflect in part their heavy involvement, on both sides of the border, in the war against the Soviets. The Taliban, besides being an organization with very conservative religious beliefs, may also be viewed as a *Pakhtun* organization; this connection may have increased the radicalization of society (Kempt, 2009).

The table below highlights aspects of *Pakhtun* culture which may contribute to the encouragement of Militancy. *Pakhtun*s have over the time evolved a specific traditions oriented social code known as *Pakhtunwali* (*Pakhtun* way) which regulate behaviour of *Pakhtun* men. The key principles of this code are honour, courage, and hospitality (Encarta, 2009). Thus, socialization in *Pakhtun* culture is, not always but generally tend to internalize the key principles of this code and transmit the traditional

values into its members, making them vulnerable to assume a violent attitude as approve of 28(14%) respondents in the table below. In addition, due to meagre educational opportunities, social exposure and intellectual grooming *Pakhtun* people are more likely to imitate without any proper reasoning as argue 23(11.5%) of respondents.

The table highlights another alarming feature of the culture, which stands to be historically valid as it had to face challenging circumstances to its survival in the past, nonetheless it sounds surprising at present. For example, majority of respondents i.e. 41(20.5) respondents are of the view that aggression has been a requirement, in order to be a *Pakhtun*. In the present context it is however, interpreted as having adapted a genetic-effect across *Pakhtun* race.

Table: 5 Role of *Pakhtun* Culture in the Development of Militancy

Categories	Statements	F	%	C.P	Mean	Median	Mode
C1	Traditional socialization of people in *Pakhtun* culture	28	14.0	14.0			
C2	Blind social imitation	23	11.5	25.5			
C3	Following of elders	13	6.5	32.0			
C4	Aggression as a requirement of the culture	41	20.5	52.5			
C5	Social commitment	2	1.0	53.5	4.64	4.00	4
C6	Religious attachment and its exploitation	37	18.5	72.0			
C7	Weapons as ornaments in *Pakhtun* culture	29	14.5	86.5			
C8	Pashtoonwali	27	13.5	100			
CT	Total	200	100.0				

The table also highlights another area, where *Pakhtun* culture may contribute to the development of violent or militant behaviour i.e. 'Religious attachment and its exploitation as examined by majority i.e. 37(18.5%) of respondents. Moreover, provided with the conditions of *Pakhtun*s having lesser educational, social and intellectual prospects or environment in which to groom, they are more emotionally attached with religion, and due to their lesser rational and greater emotional comprehension of religion, they are more likely to be manipulated and exploited by any sort of values and practices of honour, courage and bravery in terms of *Pakhtunwali*, indicated by 27(13.5%) of respondents which further necessitate the importance of weapons, tactics and training to combat. It's why typical *Pakhtun* men and even children have often been portrayed as lingering *Klashankoves* from their shoulders in the media. Nonetheless, weapons are still considered as ornaments in typical *Pakhtun* culture as testifies 29(14.5%) respondents. The prevalence of such a norm necessarily substantiates the proclivity for violent or militant behaviour to be grown out.

Application of Chi-Square Test

With respect to the mentioned observations and analysis of different variable in different tables along-with the strong support of respondents and the application of Chi Square test, both the hypotheses have been proved as valid. Results of the applied test clearly show that the dependent variable i.e. ''Militancy' is strongly affected by the independent variables in relation to the prevailing socio-cultural scenario being conceptualized in the study as various variables. The value of chi-square test is P=.000[*]<.05, with the Chi-square value $\chi 2 = 29.53$ and the degree of freedom value D.f. =6, shows significant association among the independent and dependent variables.

In light of the significant correlation among variables, demonstrated by the test procedure, Hypotheses of the study stand valid and thus proved correct

CONCLUSION

Causes of militancy are multifarious; however the study was delimited to focus the socio-cultural factors that lead towards violence and militancy in the society. The basic purpose of this study was to identify the socio-cultural causes of militancy dillema in Malakand Division in general and Swat Valley in particular.

Socio-cultural factors e.g. poverty, illiteracy, Social injustice, cultural and religious milieu and low life standards were found to have extremely dismal status in the region and have an igniting role in promoting aggressive, violent and antagonistic behaviour. A detailed and careful analysis of findings of the study as a whole, demonstrates a positive correlation between the independent and the dependent variable (Militancy) being accumulated in hypotheses of the study. Poverty, for instance was assumed to be one of the major causes of Militancy. The stated assumption has been verified by a sizable data both primary and secondary. The incidence of poverty in the area of study has been found to be devastating and far and wide. Although, not all poor people, as the data shows, are militants (*Sharpasand*) or engaged in violent behaviour however, it has been found as one of the major contributing factor to violence and Militancy. In addition, cultural factors have a substantial role in giving rise to or developing Militancy and violent behaviour in the society. Socialization in a certain cultural code or more specifically, *the culture of violence* is responsible for the encouragement of Militancy. Certain cultural values like *Ghairat, Nang, Tarborwali, Dushmani,* and weapon lovingness which has also been a requirement for *Pakhtuns* in the past, are major factors for Militancy and violence in the society. In addition blind social imitation and survival in hard circumstances make *Pakhtuns* more aggressive and violent as compared to other people. Also, religion plays a very destructive role if it is miss-understood, and miss-interpreted. The lack of a rational understanding of religion most often leads towards radicalization, fundamentalism, and violence or militant behaviour. In such a situation, people are easily exploited, instigated and motivated in the name of religion towards certain destructive actions. Illiteracy as well as defective education system also has a huge role in the development of violence and Militancy in the society.

An illiterate person is more prone to be exploited, convinced, misguided and eventually utilized for any objective. In addition, defective formal education system has a lot to do with prevailing extremism, aggression and violence in the society. Being partial in nature, it disseminates contradictory outlooks in the society which further spread unrest and intolerance thus leading towards building aggression in the society.

RECOMMENDATIONS

This study has thoroughly highlighted the socio-cultural structure of the country in general and Malakand Division in particular. Its jurisdiction, as has previously been stated, was to systematically spotlight factors or causes that result in or further intensify the problem of militancy. Nonetheless, the study provides with some preventive measures/suggestion extracted both from respondents as well as the secondary data being surveyed during the course of the study. A summary of suggestions, provided by respondents is as under:

There is certainly a dire need for good governance which can surely tackle all the challenges faced by the country effectively. The current governance system of the country is incompetent, incompatible and ineffective, so the establishment of good governance must be made sure in the first place. The state of literacy in Pakistan is appalling. Given the current modern milieu, whereby certain states have succeeded to achieve hundred percent literacy rates, Pakistan goes still downwards. Pakistan has blessed with gifted and talented human resources but what don't exist are its proper management, grooming and development. An educated person is less likely to engage in anti-social, rebellious and militant acts than a non-literate one. The country has a formal education system, but what are needed are its steady reform, supervision and consideration. Moreover, it should be made accessible, available, affordable, and egalitarian and if possible, free for all, so that every citizen, irrespective of his/her class, ethnicity, gender, religion or occupation may equally benefit and get well-equipped with it.

All religions advocate peace, harmony and prosperity, yet the problems emerge whereby it's miss-understood, miss-perceived or miss- interpreted. This happens when religion is dis-owned by the government. Such a situation is there on the ground in Pakistan. The state has historically either completely neglected or paid very little attention to the religious institution in the country, as a result of which, certain forces, organization or more specifically certain people's monopoly over religion has established. This monopoly emboldens them to interpret religion in consonance with their personal interests and objectives. The very illumine example of which is the religious sectarianism and extremism. Given the irrational religiosity of general public, such misinterpretations have disastrous impacts on society in terms of the emergence of religious fanaticism, intolerance and radicalism. Thus, efforts must be made by the government to own and keep proper checks and supervision over the religious institution so that evil forces may not have the opportunity to use religion as their weapon. Besides *Madaris* and *Masjids*, should be reworked, registered and proper administration should be assigned to them.

In addition, system of quick justice should be established. A very recent wave of extremism shows that such forces had ensured the system of quick justice, that's why people had extended them their support. Moreover, Culture can be made flexible and modern, if people are made modern, tolerant and acquainted with what modern world really is today. Though, culture has far-reaching impacts on its members' personalities, yet it can be modified and changed through media and judicious educational and social reforms. Media must play its due role by disseminating a friendly and tolerant outlook. This way people can also be made psycho-socially mature and down to earth which will not let them fall to any kind of manipulative tactics. Besides, erudite religious scholars and researchers should be made engaged in disseminating the true version of religion.

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