

Analyzing the Role of Media Causing Conflict in the Conflict-affected Areas, A Case Study of the Northwest Province of Pakistan

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Abstract— This research study deals with the role of media in provoking sectarian violence. Using Random sampling techniques, a sample size of 279 respondents was selected in the district of Hangu Khyber Pakhtunkhwa, Pakistan. Besides sample frequency distribution, chi-square statistics were used to determine the association between independent and dependent variables. The majority of respondents, 262(93.9%), stated that peace is in high demand for people in the area. Similarly, 240 (86.0%) of the respondents argued that without peace, cooperation, and coordination among people is difficult to prevail. Likewise, most respondents, 182 (65.2%), believed that people start fighting over minor issues. Furthermore, at the bivariate level, media can destroy peace at any time ($p = .031$) was found to be significant with peace in the area. The media has changed the individual mind, and its thoughts ($p = .003$) were highly substantial with peace in the region. Social Media plays an essential role in peacemaking ($p = .000$) had a highly significant association with peace in the area. The study concluded that media have a tremendous influence on the stability in the region. It can cultivate hatred between Shia and Sunni on either side, which generates endless conflict between the two sects. The study recommends that the government and concerned authorities confine the broadcasting of media channels and print media activities on factless and sensitive issues which cause the escalation of sectarian conflict between Shia and Sunni in Pakistan. Coordination and cooperation among rival groups can further strengthen the peace process in the area.

Keywords: Media, Peace, Pakistan, Khyber Pakhtunkhwa, Conflict, Sectarian Violence.

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I. INTRODUCTION

Sectarianism has roots in history as human history itself. It exists in every society but in different shapes. Sectarianism is a complicated and unsolvable issue in every nation because it is different in nature and intensity. Pakistan is the worst victim of sectarianism, considered the main barrier to development and national integration. Before going into detail, it is essential to know what sectarianism is and what sect is. Sectarianism is the extremist behavior, narrow-minded manner, and bloody violence that sectarian groups generally do toward one another. In the sociological aspect, the sect is the religious group that segregates from religion based on doctrine. (Wilson, 1982).

In Islam, there are seventy-two different sects, whereas the two significant sects are Shia and Sunni. However, the Shia were a follower of Hazrat Ali, the prophet's son-in-law and the fourth caliph of Islam. Sectarianism produces bloody violence in multiple societies like Pakistan. The leading causes of sectarianism are the people's rigid beliefs on which they never compromise with others. In sectarianism, an individual or group that follows a particular sect or religion develops a feeling of complacency and adopts intolerance towards other sects of the same faith (Feenberg, 1986). Sectarianism in Pakistan is a complex phenomenon, and it is difficult to analyze the basic factors of the conflict among sects that resist peace settlement in the state. Before 1980 there was no such conflict among sects. Everything was usually functioning. The condition generally had strong cooperation, coordination, integration, and harmony. But the situation changed after 1980, full of violence, no such association, and no peace in society (Ali et al., 2015). The shadow of dangerous rumors took place in the community; people were only conscious of the security of their lives and assets, and nothing was safe then. Some people blamed Jhang's emergence of sectarianism as the product of the migrated Sunni group who preached their specific ideology, which further sparked the heinous evil of sectarian violence in Pakistan. In 1980 the first sectarian conflict arose in Jhang city, which started with the killing of one religious leader. In fact, the Jhang has divided into two communities Shia, and Sunni reformers were landlords, and the latter were landless (Tribune, 2011).

The lower group feels deprived of their rights and becomes conscious of their rights. They struggled to capture power and authority but continuously failed because of a lack of resources. They did not find any way to achieve their goals. The continuous failures showed the fast track to use religion as a tool for gaining the support of their sect and creating strong strength and cohesion among sect members. They tried to achieve their economic goals while using religion as a tool. Start using the masses for their interest and sacrificing their members to gain and capture the opposite groups' economic and political power. But they did not find any specific platform on the base on which they could conduct their activities and bring the masses under one ideology (Megrick, 2003).

After a long struggle, the first insurgent group emerged with the name of *Sipah-e-Sahaba Pakistan* (SSP), led by religious clerics and funded by local businessmen and drug smugglers. After a

long meeting in Jang city, both groups prepared a plan through which they sent their members to the countries for armed training; when they returned to get started killing professionals, business people, politicians, clerics, and doctors belonging to the opposite group. After two years, in 1982, another insurgent group (*Lashkar-e-Jhangvi* (LUJ). They emerged with the same agenda as SSP, which created a more tense situation in Jung City (Ali, 2000). From 1982 to 1990, due to the emergence of dictatorship, significant changes occurred in the machinery of the state that tried to get the masses' political support by supporting these insurgent groups that entered politics and gained power and authority. From that time till today, the state is still in the clutches of sectarianism. Every sect has established its own religious or political party like JUI (F), SUC, JUI,STP, MWM, etc. Which represent their sect by the support of their sect; they try to capture economic and political power (Saeed, 2012; Weiss, 1986).

The masses lead by their mind, and their minds are cultivated by the media, which is the formal agent of socialization. The media have a massive importance in society because it is deeply rooted in the behavior of the masses, primarily their actions and reactions. Due to the significance of media, the entire world is motivated to control the media. Because the media can spread fake rumors and generalize personal state issues, which negatively affect the status of the state in the international community. Further, whenever the state has no control over its media, it can easily create conflict by boosting any issues like sectarian, political, or racial (Alexis, 2003). This study explores basic questions as; how is media influencing the peace settlement process in the study area and how media influences public opinion regarding the sectarian conflict in the study area.

II. LITERATURE REVIEW

Knowledge is power, and wisdom influences public dialogue. In this sense, access to media can alter perceptions. Around the world, many media platforms are used to disseminate information, and in theory, free mass media serves as both a tool and a marker for democracy. Freedom of expression is essential for a democratic system and the foundation of a strong media industry. It is also a fundamental human right. It stands for the rights to information, free speech, and the representation of various viewpoints in a diverse society. Effective and democratic media play a crucial role in any culture of prevention and are crucial for societies striving to move toward peace and democracy. You can never have all the facts, as Harry S. Truman once stated. This claim underscores the requirement for unrestricted access to accurate information, according to (Truman, 2021). Conflict is greatly exacerbated when people are denied the opportunity to openly express themselves and participate in politics.

On the one hand, open, independent, and pluralistic media offer a stage for discussion and a range of viewpoints. On the other side, media can be abused for propaganda, to stir up animosity and disseminate rumors, leading to unnatural tensions (Wolfsfeld, 2004). Ideas are not only spread through

traditional media like newspapers, TV, or radio. Although it may be argued that conventional media takes precedence in this, new technologies, the internet, and digital content should also be taken into account explained by (Pankowski, 2007). At any stage of a conflict, a lack of awareness can make people desperate, restless, and vulnerable to manipulation. Making wise decisions promotes democracy, economic prosperity, and a hopeful outlook on the future. It also builds societies. The UN Millennium Declaration emphasized the necessity "to ensure the freedom of the media to perform their crucial role and the right of the people to have access to information" for precisely this reason (Declaration, 2000).

The policy research project (2013) discussed that private media development was positive progress in Iraq's post-war transition. Still, on the other hand, it also gives birth to the intensification of sectarianism in the country. It can be observed that Iraq's media is in such stages that it can reinstate the country's ethno-sectarian divisions. Mohammed (2009) reported that the watchdog said in many situations, the sectarian language used in their reports encouraged "criminal acts of revenge by attacking the security forces." Most channels, such as "Baghdad" and "al-Sharia," are pro-Sunni and often against the Shi'ite-led government.

Overdorf (2011) discovered that sectarian organizations in the past got financial support from Pakistan's security establishment in the context of warfare against India. They also received financial gains from other governments, such as Iran and Saudi Arabia, as proxies in a regional tussle for political and ideological dominance. In recent years the Pakistani Taliban and al-Qaeda have provided extremist Sunni organizations such as (Laskera Jangwe) LeJ and (Ahle Sunnat Wal Jamaat) ASWJ with funding, sanctuary, logistical support, and training. Waseem (2010) stated that the religious dimensions of sectarian conflict are often manipulated to advance class, ethnic, economic, and political interests. Local tensions have been exacerbated by national and regional factors, including the Iranian revolution, which encouraged the Shias to become more political. Al-Sumariyya wants to recognize itself as "an independent satellite television which aims at showing the world the true face of Iraq, and not only images of violence." The channel has considerable revenue from advertising. There are also other sources of financing, like the Iraqi shareholders who insist and focus on programming related to violence.

Waseem (2010) narrated that clergy members accelerate sectarian conflicts, and the main ambitions behind the phenomena are economic and political completion rather than religious ideologies. Another fact we can observe is that the fighting for power between kin groups is also significant. Al-Awsat (2007) disclosed that many channels are now the insurgents' platforms. Like some channels, we observe insurgents' regular on-air videos showing their attacks against multinational forces. al-Fayyadh (2007) explained that Iraqi media, in the name of national integration and unity, urged people to participate in violence. However, it recently observed that at least one channel has not only called upon Iraqis to take part in violence but also served as a means for insurgent groups to publicize their attacks.

Rubin (2007) narrated that the condition worsened due to Sunni insurgency felt from the foreign occupation leading them towards criminal activities. Conflict in Iraq has changed from a predominantly Sunni-led uprising against foreign trade. They started a struggle to divide political and economic influence among sectarian groups. In Iraq, violence continued to dominate the ethnic, tribal, sectarian, and political factions over the political and financial resources. Rubin (2007) further argued that in society, people don't have any idea about their religious, political, and social rights because they cannot understand the causes and consequences of the ongoing situation in the form of sectarianism. The backwardness of the society reflects the greater level of sectarianism. The people of lower socio-economic backgrounds send their children to madrassas that provide a base for the propagation of sectarianism.

Sahi (2006) narrated that even the Iraqi people are divided concerning their favored channels and news coverage based on their political loyalties and inclinations. People follow the views of their favorite television channels and the statements of their famous political leaders. Thus the Iraqis indirectly involved themselves in politics by following their favorite political leaders. Nasr (2006) stated that Lebanon became vulnerable to internal conflicts because it remained socially divided, that in turn was fueled by external factors. Empirical results suggest that Lebanon has unequal relative to its democratic and economic development level and that this inequality has substantial power in explaining armed conflict. Price (2007) narrated that many channels do not acquire funds from political or religious groups; they depend on advertising revenues and financing by wealthy Iraqi or Arab investors, foreign governments, and primarily broadcast entertainment programs.

Johns Hopkins University (2005) expressed that the overlap of economic inequality with sectarian divisions had political consequences, e.g., in 1974, the religious leader of the Shia community, Imam Musa al Sadr launched the Amal movement in which he supported the objective of enhancing the lagging political but especially economic status of the Shia community. Alexis (2003) stated that instead, the political leaders and their movements representing the ethnic and sectarian groups mobilize their people to "gear up" for a conflict. In this conflict expansion process, control over mass media is essential. The third and most crucial step is that an ideology and power over a media outlet should be kept after a faction consolidates. This step is the psychological preparation to hate, which seeks to prepare the audience for a violent conflict where the media present it for the purpose of prevailing violence and conflict. Alexis (2003) showed the dark picture of media that it often transmits hostility, directly or indirectly, between states or ethnic groups and can increase tensions by spreading misperceptions or exaggerations. While a literature review on media and conflict resolution

demonstrates some isolated cases where the media have had a constructive role in a conflict, in most cases, the media have worsened the conflict rather than resolved it.

Karlowicz (2003) explored that private Iraq media emerged in Iraq post-war with ownership in the hands of competing for political factions reflecting the country's conflicting ethno-sectarian agendas. At the same time, Media have also emerged independent of Iraq's political mosaic to provide a public space for education, entertainment, and cathartic release from the daily violence that dominates Iraqi public life. Iraq's ethno-sectarian media provided a psychological groundwork for bitter divisiveness and conflict, with one channel already making direct appeals for violence against other Iraqi communities. Media dividing the community based on ethno-sectarian lines has the potential to further the gap between Iraq's communities and weaken any national belonging. Now it is debatable whether the state of Iraq will survive division or not. Still, the nation is already at the peak of partition in terms of identity, helped by the media encouraging this trend. So far, most political factions have used their media to stress unity among Iraq's communities, but they nevertheless have the potential to instigate conflict with these means. It could be used positively in bridging the differences among its communities.

Chandran (2003) stated that the sectarian violence in Punjab was because of Shia-Sunni economic, social, and political relations. In Jhang Punjab, the Shia community formed the upper class, became lords, and gained political power. At the same time, the Sunni community remains in the lower class. After some time, when the Sunni community 1970 got education and remittances from Gulf, they demanded their share in social and political status, which was held by the Shias community. Line (1994) Stated that most middle-class support sectarian organizations, and mostly, these are functional in urban areas. Often sectarian organizations are considered urban phenomena, though it is part of the Sipah-i Sahaba's purpose to combat agrarian magnates (who are often also inertial in the adjoining urban centers) to try to hold an aggressive Sunni identity countrywide. In Jung, most urban people in business funded and supported Sipah-i Sahaba, which believes in handling a large part (nearly 80 percent according to some estimates) of commercial activity in the district. Durkheim (1897) expressed that the anomie situation is the cause of society's weak regulation. Therefore, it cannot maintain its social order and is not able to enforce its decision. Around most of the conflicts are based on economic and political interests and on other actors to which their welfare and rights are being infringed. Since the inception of the UN, its security council has been dominated by the five permanent members, who are all superpowers.

According to Rummel (1981), conflict becomes less intense, and cooperation more lasting. If the interaction occurs in a closed system or is free from sudden, sharp changes in the conditions of a relationship (as, for example, if one party to a business contract goes bankrupt or a signatory to a regional military alliance with the United States has a military coup), then through conflict and

cooperation people gradually learn more about each other, their mutual adjustments come easier, their expectations more harmonious and lasting. Competition and cooperation thus form a helix, moving upward on a curve of learning and adjustments. The turn through collaboration is more familiar and durable; that through conflict is shorter and less intense.

C. Councilman, (2015) argued that it is essential to note that in past centuries there have been periods of division and unity between the two sects, dictated by historical context. In addition, "social and political relevance of sectarian identity advances and recedes according to wider socio-economic and political conditions." For example, there have intermittently been many years when "Iraq's Sunnis and Shia had intermarried, and shared the same neighborhoods, tribes, wars and five pillars of faith." Even today, many Iraqis are the children of mixed marriages. Major Iraqi tribes, including the al-Jubouri, Shammar, and Tamimi, had Sunni and Shia members. During these times of peace, underlying prejudices remained stagnant. The two sects had "stories of common struggles, communal harmony, friendship, and intermarriage." They fought against common enemies and for the exact political causes. Unfortunately, these more peaceful times appear to be long forgotten by Iraqis in the twenty-first century. Yusuf(2013) explains that tolerance is integral to different groups relating to one another respectfully and understandingly. In cases where individuals or communities have been deeply entrenched in violent conflicts, patience helps the affected groups endure the pain of the past and resolve their differences. Intolerance will drive groups apart, creating a sense of permanent separation before them.

III. METHODOLOGY

This section of the paper describes the research methods applied for this study. It included the universe of the study, sampling and sample size, methods of data collection, conceptual framework, and methods of data analysis. District Hangu Khyberpakhtun Khwa constitutes the universe for this study. Further, Within the district, three villages, Ibrahim Zai, Raisan, and Babar Mela, were purposively selected for data collection. The main reason for choosing the section mentioned above and towns is that it is the hub of sectarian clashes among two sects, Shia and Sunni. These are the villages that contained not only both Shia and Sunni communities but also the primary victims of sectarian clashes. Peace is a significant problem for both communities. They live in the same area despite having conflict the population comprised all the households of the villages mentioned above in the selected district. A sample size of 279 respondents was randomly selected from the total population, i.e., 1010 in the selected villages. Determination of sample size has been adopted under the criteria adopted by (Sekaran & Bougie, 2003)

The following proportional allocation formula has been applied for the sample size distribution among three selected villages.

Table 1. Proportional allocation of sample size

Names of villages and their population	Total Households	Sample Size
Ibrahim Zai	560	155
Raisin	280	77
Babar mala	170	47
Total	1010	279

Source: a preliminary survey 2020

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

Where

n= required sample size

N= population size

N_i= size of ith strata

n_i = sample size to be taken from ith strata

This proportional allocation procedure has been adopted by (Chaudhry, 2011)

Tool for data collection

A well-thought-out questionnaire in the local language (Pashto), ensuring the induction of all the study aspects, has been designed through the Likert scale for data collection. Questionnaires were pre-tested in village Ibrahim Zai for the omission and modification of the questions before actual data collection.

Conceptual framework

The following are the dependent and independent variables of the study.

Table 2. conceptual framework

S.No	Independent variables	Dependent variables
1.	Role of Media	Peace in the area

Source: a preliminary survey 2020

Data Analysis

The collected data has been analyzed through simple frequency distribution using a statistical package for social science SPSS 20th version. The data were categorized and presented in the form of percentages

and frequencies. However, a chi-square test was applied to measure the association between dependent and independent variables. The formula procedure to calculate the chi-square is as follows (Tai, 1978).

$$x^2 = \sum_{j=1}^j \sum_{j=1}^k \frac{(o_{ij} - e_{ij})^2}{e_{ij}}$$

Where o is the Observed Frequency in each category

E is the Expected Frequency in the corresponding category

is the sum of df is the "degree of freedom" (n-1)

x^2 is Chi-Square

IV. RESULTS AND DISCUSSION

The main focus of the study was to find the role of media in affecting peace in District Hangu, Khyber Pakhtunkhwa. Regarding this, it explains the univariate and bivariate analysis of the data. This section describes the univariate data analysis regarding peace instability for many decades. A significant concentration in this regard was given to the role of media in provoking sectarian conflict between Shia and Sunni sects.

Perception of Peace in the area

Peace is the most significant demand of society in the absence of which the wheel of social life stops and no more functions smoothly. Table 4.2.1 shows that most of the respondents agreed that peace is the primary demand of people (89.2%). Moreover, most respondents (90.7%) believed peace in the area could generate tolerance between sects. Similarly, most respondents (79.9%) agreed that peace is essential for cooperation and coordination. More than two third of the respondents (83.5%) believed that peace is also necessary for the solid relationship between people of the two sects. Likewise, more than half of the sampled respondents (69.2%) agreed that people have the spirit of doing welfare activities in the area even though the conflict between the Shia and Sunni sect's majority of respondents (33.4%) stated that people tolerate each other beliefs and ideologies.

Similarly, it was also found by the majority of respondents (76.3%) that the community is divided into different groups. Further, due to this group division, most respondents (55.9%) stated that people start fighting little. It divulged that almost all the respondents wanted peace and demanded stability in the area. The result further supports the finding of (Rummel, 1981; Yusuf, 2013) and (C. Councilmam, 2015).

Table 3. Perception of Peace in the area

Statement	Yes	No	Don't know
Nowadays, peace is the demand of people	249 (89.2%)	20 (7.2%)	10 (3.6%)
Peace can generate great tolerance in people	253 (90.7%)	14 (5.0%)	12 (4.3%)
Peace is necessary for cooperation and coordination	223 (79.9%)	35 (12.5%)	21 (7.5%)
The social relation is strong in your village	233 (83.5%)	16 (5.7%)	30 (15.1%)
The masses have spirits for doing some welfare activities	193 (69.2%)	44 (15.8%)	22 (15.1%)
There is tolerance for others' beliefs and behaviors	90 (33.4%)	167 (62.0%)	13 (4.7%)
Your village divided into different subgroups	213 (76.3%)	50 (17.9%)	16 (5.7%)
The masses start fighting on minor issues.	156 (55.9%)	117(31.8%)	12 (4.3%)

Source: Field Survey 2020

The media is the formal agent of socialization and has a significant role in peace settlement as it guides and educates the people. Table 4.9 shows that respondents agreed with statements of media importance and its relation to peace uncertainty. The majority of respondents (78.4%) agreed that earning money is the main motive of media. Similarly, most respondents (77.3%) believed that media is an excellent source of spreading rumors. The majority of the respondent (78.4%) were well aware of the issue that media produce tension and frustration by broadcasting fake news. More than two third of the respondents (79.8%) believed that the media is under the influence of politicians.

Furthermore, most respondents (76.6%) stated that external powers used media for their interests. Likewise, most respondents (69.1%) agreed that social media play a vital role in peacemaking. Most respondents (72.3%) also stated that the media have such vast power that they can destroy peace anytime. It could be concluded from the data that almost all the respondents have negative perceptions of the role of media.

Table 4. Media Factor

Statement	Yes	No	Don't know
Now a day's, earning money is the main motive of media.	221 (78.4%)	38 (13.5%)	20 (7.1%)
The media is an excellent source of fake rumors.	218 (77.3%)	25 (8.9%)	36 (12.8%)
The media produce tension and frustration by broadcasting fake news.	221 (78.4%)	40 (14.2%)	18 (6.4%)
The media is under the influence of politicians.	225(79.8%)	31 (11.0%)	23 (8.2%)
The external powers use media for their interest.	216 (76.6%)	36 (12.8%)	27 (9.6%)
Social media plays a vital role in peacemaking.	195 (69.1%)	45 (16.0%)	39 (13.3%)
The media can destroy peace at any time.	204 (72.3%)	48 (17.0%)	27 (9.6%)

Source: Field Survey 2020

Bivariate analysis

Chi square test was used to measure the association between dependent and independent variables. The dependent variable was peace in the area, while the independent variable was the role of media.

Media is the formal agent of socialization because it cultivates the individual mind and shapes attitude and behavior on the grass root. Table 16 shows a significant association between media as an excellent source of spreading rumors ($p=.001$) and peace in the area. Similarly, media can destroy peace at any time ($p = .031$) had a significant association with ease in the area. Likewise, social media playing an important role in peacemaking ($p = .000$) is also significantly associated with regional peace.

On the other hand, a non-significant association was found between peace in the area and earning money as the main motive of media ($p = .811$). Similarly, the media produced tension and frustration by broadcasting fake news($p = .205$)also had a non-significant association with peace in the area. Subsequently, media is influenced by strong politicians ($p = .476$), and external states use media in their interest ($p = .315$). They were also found non-significant with peace in the area respectively.

The results supported the finding of the Policy research project (2013), (Behuria & Shehzad, 2013) and Satellite Channel (2013).

Table 5. Role of Media

S.no	Statement	Peace in the area			Chi-square P=value
		Yes	No	Don't know	
1.	Earning money is the main motive of media.				$x^2 = 1.589$ (p=.811)
	Yes	163(58.4)	41(14.7)	17(6.2)	
	No	29(10.3)	8(2.8)	1(0.4)	
	Don't know	14(5.0)	4(1.4)	2(0.8)	
2.	The media is an excellent source of spreading rumors.				$x^2 = 17.567$ (p=.001)
	Yes	163(58.4)	38(13.7)	17(6.0)	
	No	13(4.7)	12(4.4)	0(0.0)	
	Don't know	30(10.8)	3(1.0)	3(1.0)	
3.	The media produce tension and frustration by broadcasting fake news.				$x^2 = 5.925$ (p=.205)
	Yes	167(59.8)	37(13.2)	17(6.0)	
	No	29(10.4)	9(3.4)	2(0.9)	
	Don't know	10(3.5)	7(2.5)	1(0.3)	
4.	The media is under the influence of politicians.				$x^2 = 3.511$ (p=.476)
	Yes	171(61.3)	40(14.4)	14(5.0)	
	No	20(7.1)	7(0.5)	4(1.4)	
	Don't know	15(7.3)	6(2.3)	2(0.7)	
5.	The external states use media for their interest.				$x^2 = 4.738$ (p = .315)
	Yes	166(59.4)	36(12.9)	14(5.0)	
	No	23(8.4)	10(3.6)	3(1.0)	
	Don't know	17(6.2)	7(2.5)	3(1.0)	
6.	The media can destroy peace at any time.				$x^2 = 10.629$ (p = .031)
	Yes	155(55.5)	35(12.5)	14(5.0)	
	No	37(13.3)	10(3.6)	1(0.3)	
	Don't know	14(5.2)	8(2.8)	5(1.8)	
8.	Social media plays an essential role in peacemaking.				$x^2 = 22.748$ (p=.000)
	Yes	159(56.9)	25(8.9)	11(3.9)	
	No	27(9.7)	15(5.4)	3(1.0)	
	Don't know	20(7.1)	13(4.7)	6(2.4)	

Source: Field Survey 2020

CONCLUSIONS AND RECOMMENDATIONS

The study concluded that sectarian violence had been a significant issue in the area, which has detreated the prevalent social process. Media was found to have an essential role in escalating sectarian violence in the area. The media was biased, working to generate money, and playing in the hands of external forces. Due to these, it can destroy the process of peace at any time. It was further explored that the media affect stability by generating fake rumors and propagating minor issues. Moreover, the media is influenced by strong politicians who use it for their interests. Furthermore, it was found that social media plays a vital role in peacemaking. Based on the study findings, it is suggested that the government to lunch different awareness programs regarding the importance and prevalence of peace and education. There should be proper checks and balances on media broadcasting to restrict fake and insurgent rumors or statements that promote sectarianism in the area. The government should introduce livelihood and business opportunities in the area through different developmental schemes, so all those, especially the young, should be provided job opportunities that are always used to promote sectarianism.

Education is the only remedy that can bring peace and prosperity to the area, so people should provide easy access to education because the literacy rate in the study area is already very low.

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