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# Role of Socialization Patterns in Adopting Rigid Sectarian Identities

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## Abstract

Religion is an essential part of individuals' daily routine practices in the Pakistani society. People rigorously own and defend their particular religious beliefs in the extremely diversified population of the country. The induction of sectarian ideologies in the mindset of children begins with their early socialization. This process further develops with the passage of time and the mindset of children becomes extremely rigid. Sectarian rigidity advances the elements of disrespect and intolerance among the believers of adverse sectarian groups. This study was aimed to explain the role of socialization patterns (religious ideological orientation, cultural socialization and peer group pressure) in enhancing sectarian rigidity in the society. Survey research was conducted in two high ranking universities of Lahore (one government university and one private university). It was based on the responses collected from 250 participants who were selected through the application of simple random sampling technique. Two hypotheses were tested to evaluate the relationship and the predictive role of socialization patterns in enhancing the element of sectarian rigidity in individuals. The results of the current study revealed that there was a significant positive relationship between socialization patterns and sectarian rigidity after the application of Pearson product-moment correlation test. Furthermore, the results computed through multilinear regression analysis showed a significant and positive predictive role of socialization patterns in enhancing sectarian rigidity. Thus, religious ideological orientation, cultural socialization and peer group pressure influenced the behavior of individuals that generate rigid sectarian identities in the society.

**Keywords:** cultural socialization, peer group pressure, religious ideological orientation, sectarian rigidity, socialization patterns

## Introduction

Pakistani society is diversified in terms of religion, culture, ethnicity and political affiliation. Especially, religion has the greatest value and importance in the lives of citizens keeping in view their intensity and eagerness for practicing and promoting religious commandments. Individuals rigorously own their particular religious creeds and strictly perform religious obligations in their daily routine. Religion spreads the message of harmony, peace and integrity but when people create a wall of supremacy and intolerance

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in their mindset, it becomes a tool of hostility and enmity in the society. Religious intolerance becomes a weapon of disintegration between social groups having adverse religious sectarian identities. Sectarian differences cause disruption in the society and demotivate people to strengthen their socio-religious relationships at community level.<sup>1</sup>

Pakistan is an Islamic state with an overwhelming majority (97%) of Muslims in its population which are divided into two major sectarian groups known as *Sunnies* and *Shias*. *Ahle-Sunnat-wal-Jama'at* constitute 80%-85% of the total Muslim population. They are further divided into three different schools of thought (sub-sects) known as *Barelvi*, *Deobandi* and *Ahle-Hadees*. The followers of the other major sect are known as *Ahle-Tashee*, which also has three schools of thought (*Bohras*, *Ithna Asharis* and *Ismailis*), and they constitute the remaining 15%-20% of the Muslim population of the country.<sup>2</sup> In Pakistan, sectarian conflicts were born in late 1970s and early 1980s. Internal sociopolitical changes, Islamic revolution in Iran and the effect of the Arab world caused the birth of sectarianism in Pakistan.<sup>3</sup>

Sectarianism is defined as a tendency which causes people to show an excessive attachment for any particular group and it promotes hostility against individuals or groups of individuals on the basis of alternative or adverse religious beliefs, political alliances, race, color, ethnicity, nationality and/or national origins.<sup>4</sup> The word sectarianism is derived from 'sect' who means a group of people having diverse opinions, perceptions and views on any particular sociocultural, political and religious matter. Lack of patience in understanding others' ideological beliefs creates an environment of intolerance and enmity in the society that causes intense damage to social and religious integration among its people. Sectarian rigidity is a fatal element that prohibits individuals from respecting others' way of believing and perceiving religious fundamentals.<sup>5</sup> Socialization patterns play the most important and integral part in the development of individuals' way of understanding and perceiving different aspects of their daily life. Religious ideological orientation, cultural socialization and peer group pressure are the most influential and proactive indicators of the mental and ideological nourishment of individuals. These three

<sup>1</sup>Ayesha Shehzad, *The Issue of Ethnicity in Pakistan 1972-85* (Islamabad: Higher Education Commission, 2007).

<sup>2</sup>Saima Afzal, Iqbal Hamid, and Mavara Inayat, "Sectarianism and Its Implications for Pakistan Security: Policy Recommendations Using Exploratory Study," *IOSR Journal of Humanities and Social Science* 4, no. 4 (2011): 19-26.

<sup>3</sup>Harsh V. Pant, "Pakistan and Iran's Dysfunctional Relationship," *Middle East Quarterly* 16, no. 2 (2009): 43-50.

<sup>4</sup>Neil Jarman, "Teacher-Student Relationships Which Promote Resilience at School: a Micro-Level Analysis of Students' Views," *Institute for Conflict Research* 2, no. 12 (2012).

<sup>5</sup>Wilbur Kitchener Jordan, "Sectarian Thought and Its Relation to the Development of Religious Toleration, 1640-1660: Part I: 'The Mystics and Enthusiasts.'" *Huntington Library Quarterly* 3, no. 2 (1940): 197-223, <https://doi.org/10.2307/3815899>.

elements determine the mental capacity of individuals to adopt any particular perception and behavior in their practical life.

Religious hostility based on sectarian differences is a very disturbing issue faced by our society and it damages the environment of harmony and solidarity among the populace. Muslim community has been divided into sects and subsects and this fact damages its socio-religious integrity and prosperity.<sup>6</sup> Pakistani society has faced religious upheaval as a result of sectarian conflicts since late 1970s.<sup>7</sup> Indeed, 3072 sectarian incidents have been reported between 1989 and 2018 in which 5602 persons was killed and 10,780 were injured.<sup>8</sup> We hardly accept the ideological perception of individuals having adverse sectarian identities. Tolerance is defined as “willingness to accept or tolerate something or somebody, especially opinions or behavior that you may not agree with or people who are not like you.”<sup>9</sup> Tolerance is a multidimensional concept that has social, psychological, moral, political, legal, and religious dimensions.<sup>10</sup> Socialization practices develop a way of adopting and perceiving different ideas about social, religious and cultural fundamentals. Socialization patterns guide the way to deal with others’ ideological and practical belongings. To resolve dysfunctional attributes regarding sectarian rigidity of individuals in a community that creates disintegration among various socio-religious groups, it is important to analyze and address the role and direction of socialization patterns based on religious ideological orientation, cultural socialization and peer group pressure.

As a Muslim majority nation, we have to develop a sense of integration, alliance and oneness which goes beyond ethno-cultural, political and most importantly, sectarian differences. Religious tolerance can evolve through better and positive socialization of individuals beginning from their early childhood. Positive religious orientation can make a far better impact and conveys a message of accepting and respecting religious ideologies of adverse sectarian groups. The role of parents, neighborhood, religious education institutes and peer groups has a vital importance in promoting the sense of harmony, peace and integrity in the mindset of individuals. The current study can contribute in explaining the relationship and impact of socialization patterns in the enhancement of rigid sectarian behavior in individuals. Religious ideological orientation, cultural socialization and peer

<sup>6</sup>Shamshad Mangat, “Sectarianism a Serious Threat to Muslim,” *Daily Times* (2016), <https://dailytimes.com.pk/57605/sectarianism-a-serious-threat-to-muslim-world/>.

<sup>7</sup>Asma Khan Mahsood, “History of Sectarianism in Pakistan: Implications for Lasting Peace,” *Journal of Political Science* 5, no. 4 (2017).

<sup>8</sup>“Sectarian Violence in Pakistan: 1989-2018,” *Faultlines* (2018), <https://www.satp.org/satporgetp/countries/pakistan/database/sect-killing.htm>

<sup>9</sup>UNESCO, “Declaration of Principles on Tolerance,” (1995), <http://portal.unesco.org/en/ev.php>

URL\_ID=13175&URL\_DO=DO\_TOPIC&URL\_SECTION=201.html

<sup>10</sup>James L. Furrow, Pamela Ebstyn King, and Krystal White. “Religion and Positive Youth Development: Identity, Meaning, and Prosocial Concerns,” *Applied Developmental Science* 8, no. 1 (2004): 17–28. [http://dx.doi.org/10.1207/S1532480XADS0801\\_3](http://dx.doi.org/10.1207/S1532480XADS0801_3)

group pressure are the key indicators of socialization patterns that develop mental perception and social behavior in individuals. This research can identify and address the magnitude and intensity of socialization patterns in the adoption of rigid sectarian beliefs.

This study aims to identify the relationship and predictive role of socialization patterns (religious ideological orientation, cultural socialization and peer group pressure) in adopting rigid sectarian identities. The current study also highlights the intensity and magnitude of socialization patterns (religious ideological orientation, cultural socialization and peer group pressure) in adopting sectarian rigidity.

## 2. Literature Review

Pakistan has witnessed various sectarian clashes since the time of its independence but these clashes were intensified during the regime of Muhammad Zia-ul-Haq (former president of Pakistan and Army chief) in late 1970s as the consequence of political and religious reforms in the country. Researchers have revealed that there are multiple factors which become the cause of the development of rigid behavior in individuals. Some factors are rooted in internal inclinations and most are based on external repercussions.<sup>11</sup> People adopt rigid sectarian identities due to two major reasons: the first is the level of intensive faith in and the practices of particular sectarian ideologies and the second is giving personal preference to particular sub-beliefs of *Shar'īāh*. Sharing and practicing same religious-sectarian beliefs motivates individuals to own and defend the core features and obligations of their religious fundamentals and this process creates sectarian rigidity in the community.<sup>12</sup>

A phenomenological study was held in the rural area of district Nankana Sahab and it revealed that intragroup conformity, family pressure and intensive role of religious belonging had a strong influence in developing sectarian rigidity in the mindset of individuals. Socialization practices created a wall of supremacy in the mindset of individuals and caused intense social differences on the basis of sectarian ideologies.<sup>13</sup> 4,000 participants from the Shia community of Iraq and Iran were selected. The study revealed that sectarian rigidity stems from socialization and ideological orientation within the religious context. Sectarian groups transfer religious beliefs to their individuals which prevent them from making any sociocultural or religious contact with members of out-groups.<sup>14</sup>

<sup>11</sup>Moonis Ahmar, "Sectarian Conflicts in Pak," *Pakistan Vision* 9, no. 1 (2012).

<sup>12</sup>C. Christine Fair, "Explaining Support for Sectarian Terrorism in Pakistan: Piety, Maslak and Sharia," *Religions* 6, no. 10 (2015).

<sup>13</sup>Muhammad Faizan Jamil, and Tayyaba Sohail, "Group Conformity and Individuals Behaviour towards Adopting Sectarian Identities," *Bannu University Research Journal in Islamic Studies* 6, no. 1 (2019): 1–30.

<sup>14</sup>Fotini Christia, and Dekeyser Elizabeth, "The Nature and Origins of Sectarian Animosity," *MIT Political Science Department Research Paper* No. 2019-9 (2019).

Sectarian rigidity demotivates individuals to develop sociocultural and religious links with people having alternative sectarian identities and it leads them towards disengagement and demarcation among themselves.<sup>15</sup> Ideological conformity of individuals within a particular sectarian group reinforces their sub-religious beliefs which prevent them from understanding the thoughts of other sectarian groups. Such sectarian differences damage sociocultural and religious consolidation among different segments of the population. There are four major sectarian groups existing in Pakistan. These four sects have certain differences about particular matters of religious beliefs and practices.

These particular beliefs and practices are strictly upheld by the followers of these sects and they do not accept others' ways of performing religious activities. Due to the inculcation of an adamant religious and cultural orientation, individuals are not even allowed to make any contact with each other and have social relationships within their own sectarian group only.<sup>16</sup> Intensive pressure exerted by the family and peer groups regarding the adoption of sectarian identities motivates individuals to own and defend their particular sub-religious beliefs. Such intensive behavior spoils the solidarity and peace process among different sectarian groups.<sup>17</sup>

Two primary sources, that is, parents and teachers play an important role in shaping the personality of individuals. Along with parents, teachers and peers also play a vital role in inculcating positive characteristics into young buds because they spend the maximum period of time with them. It is an integral part of teachers' duty to promote an environment of integrity among their students having different socio-religious backgrounds.<sup>18</sup> Many researchers suggested that there should be incorporation of such academic material in our institutes that promotes an environment of harmony and endurance in the society.<sup>19</sup>

<sup>15</sup>Shazia Kamal Farook, "Shia-Sunni Sectarianism: Iran's Role in Tribal Regions of Pakistan," (Masters Dissertation: Georgetown University, 2015).  
[https://repository.library.georgetown.edu/bitstream/handle/10822/760888/Farook\\_georgetown\\_0076M\\_12855.pdf?sequence=1](https://repository.library.georgetown.edu/bitstream/handle/10822/760888/Farook_georgetown_0076M_12855.pdf?sequence=1)

<sup>16</sup>Umbreen Javaid, "Genesis and Effects of Religious Extremism in Pakistan," *International Journal of Business and Social Science* 2, no. 7 (2011): 282–88, [http://www.ijbssnet.com/journals/Vol.2\\_No.7;Special\\_Issue\\_April\\_2011/30.pdf](http://www.ijbssnet.com/journals/Vol.2_No.7;Special_Issue_April_2011/30.pdf)

<sup>17</sup>Mariam Abou Zahab, "Unholy Nexus: Talibanism and Sectarianism in Pakistan's Tribal Areas," *Sciencepo. Journal* (2009),  
[http://www.sciencespo.fr/ceri/sites/sciencespo.fr/ceri/files/art\\_mz.pdf](http://www.sciencespo.fr/ceri/sites/sciencespo.fr/ceri/files/art_mz.pdf)

<sup>18</sup>Naureen Durrani, and Máiréad Dunne, "Curriculum and National Identity: Exploring the Links between Religion and Nation in Pakistan," *Journal of Curriculum Studies* 42, no. 2 (2010): 215–240,

<https://doi.org/10.1080/0022027090331220810>,<http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=2ahUKewjhrfr49571AhXt2eAKHWtZDS0QFjAAegQIAhAC&url=http://www.questjournals.org/jrhss/papers/vol2>

<sup>19</sup>Syeda Rakhshanda Kaukab, and Ahmed Saeed, "To Analyse the Factors Enhancing Intolerance among University Students," *Journal of Research in Humanities and Social Science* 2, no. 10 (2014): 1–10,

Religious tolerance should be publicized through media and education and it will be helpful for integrating people in the society at conceptual and practical levels.<sup>20</sup>

The role of educational institutes is also important in shaping the overall personality and charisma of any individual at community level. There is an essential need to groom common citizens through proper mentoring. Researchers have strived to overcome the intolerant behavior of students by encouraging co-curricular activities and by increasing student-teacher interaction in university campuses. Intolerance should be overcome through organizing lectures about various schools of thought, so students can develop a habit of hearing the perceptions of others. Moreover, focus should be on sports activities that strengthen discipline and tolerance in the behavior of individuals.<sup>21</sup>

Individual sociocultural and religious upbringing is shaped through the process of socialization that enables individuals to learn and perform multiple actions in the society. According to the socialization theory, individuals' personality, behavior, attitude and perception is influenced by social actors and institutes like family, peer groups, neighbors, educational institutes, and media. Social institutes develop ideological and practical abilities of individuals that enable them to acquire skills and perform functions in an adequate manner in the society. The process of socialization also facilitates the transfer of social, cultural, cognitive and religious values from one generation to another. Socialization practices also inculcate particular habits, norms, customs and ideologies in the mindset of people.<sup>22</sup> As far as religious socialization of an individual is concerned, the role of family, religious institutes, peer groups and neighbors has an immense importance. It solidifies the particular religious and sub-religious beliefs of individuals and sometimes this religious insulation leads them towards rigid sectarian practices and closed religious ties.

Socialization theory was further described by different theorists in different perspectives using different procedures. Theorists who contributed in the framework of socialization theory include Charles Horton Cooley, Ean Piaget, Sigmund Freud, George Herbert Mead, Lawrence Kohlberg, Carol Gilligan, Jean Piaget and Erik Erikson. These scholars contributed their theoretical procedures to explain sub-features of the process and practices of socialization. Charles Horton Cooley coined the term of 'looking glass self' in

<http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=2ahUKEwjhrfr4957IAhXt2eAKHWZDS0QFjAAegQIAhAC&url=http://www.questjournals.org/jrhss/papers/vol2.issue10/A2100110.pdf&usq=AOvVaw1ZdVcORXLF72FXIS0biNfv>

<sup>20</sup>Safdar Rehman Ghazi, Gulap Shahzada, Ismail Khan, Muhammad Nauman Shabbir, and Muhammad Tahir Shah, "Content Analysis of Textbooks of Social and Pakistan Studies for Religious Tolerance in Pakistan," *Asian Social Sciences* 7, no. 5 (2011), <https://doi.org/10.5539/ass.v7n5p145>

<sup>21</sup>Niclas Berggren, and Mikael Elinder, "Is Tolerance Good or Bad for Growth?" *Public Choice* 150, no. 1-2 (2012): 283-308.

<sup>22</sup>K Andrew R Richards, "Role Socialization Theory," *European Physical Education Review* 21, no. 3 (2015), <https://doi.org/1177/1356336X15574367>

the perspective of social interaction between individuals which develops the mental perception of their own self through the courtesy of others and to develop their judgments and feelings by perceiving the thoughts and procedure of other people.<sup>23</sup>

Individuals tend to practice religious ideologies followed by people around them. Indeed, particular sectarian practices which are regularly performed in the family or peer groups make them more conscious and sensitive about their religious beliefs and they prefer to portray and practice such religious action that is highly recommended by the people in the society. Some individuals adopt a rigid sectarian behavior by idealizing their surroundings and induct themselves into extreme sectarian ties when their mental perceptions are challenged on religious matters. Sigmund Freud explained the 'Psychoanalytic dimension' of socialization theory. According to Freud, in every individual personality characteristics as id, ego and superego exist and these aspects are developed through an adequate social upbringing with the courtesy of existing social institutes such as family, school, and neighbors.<sup>24</sup> These personality traits play their vital part to encourage religious fundamentalism that entails intense sectarian fellowship that becomes the source of conflict with other people having adverse religious faith and beliefs.

George Herbert Mead described socialization using the term 'taking the role of the other' in which individuals pretend to perform such practices that other people expect from them. According to Mead, individuals are likely to perform such actions which they normally observe in the society and in their peer groups and try to achieve the desired expectations.<sup>25</sup> According to this perceptive, most individuals adopt particular sectarian behaviors to fulfill the desired expectations of their family members or peer groups which call for them to embrace particular religious and sub-religious beliefs and to create a restricted boundary of religious practices around themselves. Jean Piaget discussed the 'cognitive development' of individuals through acquired environmental objects and social interaction used as a tool for enhancing their conceptual and analytical capabilities.<sup>26</sup> This perspective defines the mental acceptance of particular sectarian beliefs by individuals through social interaction in their daily routine.

Lawrence Kohlberg and Carol Gilligan described the aspect of 'moral development' through socialization patterns. According to them, individuals develop the conception of their moral responsibilities by perceiving existing rules and regulations and spend their efforts to follow obligatory rules which enable them to decide what is wrong and what is

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<sup>23</sup>Charles Horton Cooley, *Social Organization: A Study of the Larger Mind* (New York, NY: Scribner's, 1902).

<sup>24</sup>Sigmund Freud, *New Introductory Lectures on Psycho-Analysis* (New York, NY: Norton, 1933).

<sup>25</sup>George Herbert Mead, *Mind, Self, and Society from the Standpoint of a Social Behaviorist* (Chicago: University of Chicago Press, 1935).

<sup>26</sup>Jean Piaget, *The Construction of Reality in the Child* (New York, NY: Basic Books, 1954).



right.<sup>27</sup> This perspective has its roots in today's world regarding the implementation of sectarian or sub-religious beliefs and ideologies. Individuals obey such practices that are enforced in their family or surroundings. They have to adopt particular obligatory rules, regulations and moral values which inculcate sectarian norms in their ideological and practical manners. Erik Erikson explained the 'Identity development' segment of socialization theory and revealed that social identity of individuals is directly or indirectly related to their family, friends, relatives and peer groups.<sup>29</sup> This aspect of socialization theory describes religious induction into human perceptions and practices as the realization of self-identity which creates more room for sectarian ideologies and the individual feels proud to implement and defend these sectarian beliefs in daily routine.

Hirachi presented the concept of social bonding which is based on social control theory. He described that people have mental attachment with their parents, peers, relatives and other social groups. It enhances their conceptual and ideological bonding on the basis of their attachment, commitment, involvement and beliefs. These four elements establish a collective connection of individuals with their environment. The mental connection of individuals within any group enhances group bonding but minimizes the concept of bridging with other groups that damages the environment of social integrity and harmony at macro level in the society.<sup>30</sup> According to the perspective of social bond theory, individuals are ideologically and practically attached to their environment and adopt their obligation to maintain a strong emotional relationship with it. Social institutes for individuals such as family have their own religious and sub-religious identities and they inculcate their particular religious beliefs into their new generations. Emotional attachment with religious fundamentals becomes a tool of strong bonding between the members of a particular sect.

Sectarian supremacy can also be evaluated through the concept of religious ethnocentrism. The phenomenon of ethnocentrism refers to the perceptual and behavioral attitude expressing the ethnic beliefs of an individual or group of individuals. This term was used for the first time by an American sociologist William Graham Sumner, who explained that individuals view their social, cultural and religious beliefs as occupying a dominant central place and consider others' beliefs and perceptions as less important and occupying a low position in the society.<sup>31</sup>

<sup>27</sup>Carol Gilligan, *In a Different Voice: Psychological Theory and Women's Development* (Cambridge, MA: Harvard University Press, 1982).

<sup>28</sup>Lawrence Kohlberg, *Stages in the Development of Moral Thought and Action* (New York: Holt, Rinehart and Winston, 1969).

<sup>29</sup>Erik H Erikson, *Identity and the Life Cycle* (New York, NY: Norton, 1980).

<sup>30</sup>Michael David Wiatrowski, "Social Control Theory and Delinquency," (PhD Dissertation: Portland State University, 1978), <https://doi.org/10.15760/etd.857>.

<sup>31</sup>Yves Dejaeghere, and Marc Hooghe, "The Relationship between Ethnocentric Attitudes and Avoidance Behavior among Belgian Students," *Social Behavior and Personality: An International Journal* 40, no. 1 (2012): 15–30.

Ethnocentric behavior enables people's mental ability to accept the ideological and conventional phenomenon of their social, cultural, racial, religious and political attributes.<sup>32</sup> The theory of ethnocentrism describes the concept of sectarianism in a comprehensive way by highlighting the desire of having an authoritarian and salient position on religious matters in the society. To dominate other sectarian groups, people having rigid fundamental beliefs present themselves in a more dignified manner and consider others at a lower position which leads them towards creating a conflicting environment and extreme sectarian ties.

### 3. Methodology

The current study is based on a quantitative research method used within the positivist paradigm to evaluate and examine the role of socialization patterns (religious ideological orientation, cultural socialization and peer group pressure) in the adoption of rigid sectarian identities by individuals. The scope of the current research allows this particular study to unfold the intensity and magnitude of sectarian rigidity in the mindset of individuals based on their socialization patterns.

Explanatory form of research was applied to identify the occurrence of sectarian rigidity, the relationship of socialization patterns (religious ideological orientation, cultural socialization and peer group pressure) and the predictive influence of these patterns in adopting rigid sectarian identities. The overall purpose of this study was to explain the role of religious ideological orientation, cultural socialization and peer group pressure as indicators of socialization patterns towards sectarian rigidity.

Survey method was used as the inquiry strategy to test general and overall perceptions of individuals about adopting rigid sectarian beliefs on the basis of the socialization process. A survey was performed to determine the role of religious ideological orientation, cultural socialization and peer group pressure (as indicators of socialization patterns) in adopting rigid sectarian beliefs. Survey strategy was applied to cater a large scale population of university students.

#### 3.1. Selected Population and Sampling Framework

The population for the current study was based on Higher Education Institutes (HEIs) of Lahore, whereas the targeted population was selected from one government and one private university of Lahore, Pakistan. The Institute of Islamic Studies was selected from University of the Punjab (government institute) and the section of humanities and social sciences from Lahore University of Management Sciences (private institute). The criterion of selecting these two institutes was their top rank position among the HEIs of Lahore as announced by the Higher Education Commission (HEC) of Pakistan.<sup>33</sup> These two

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<sup>32</sup>Beyan Wilson, *Religion in Sociological Perspective* (Oxford: Oxford University Press, 1982).

<sup>33</sup>Salman Afzal, "New HEC Ranking of Universities 2019 (Updated)," Students Heart, 2019, <https://www.studentsheart.com/hec-universities-ranking>

educational institutes are well-renowned for their academic standards and stringent criteria of student enrollment.

Sampling frame represents the generalizability of selected population on the basis of specified parameters. Simple random sampling technique was adopted to draw a general and equal representation of the targeted population for the current study. The sample was sifted through an online balloting procedure after the collection of names and identity numbers of students from their attendance sheets. Data was collected from 250 participants (125 from each university) through applying the formula  $N > 50 + 8K$  ( $250 > 50 + 8 \times 22$ ), which was presented by Barbara G. Tabachnick and Linda S. Fidell.<sup>34</sup>

### 3.2. Data Collection Tool

Five point Likert scale questionnaire was used for data collection from the selected participants. The questionnaire was based on sub-item questions which covered all relevant dimensions holistically and comprehensively. The current study was based on two major variables: socialization patterns and sectarian rigidity. Socialization patterns contained three sub-variables (indicators) labelled as religious ideological orientation, cultural socialization and peer group pressure. Whereas, the variable of sectarian rigidity had several sub-dimensions including having enough knowledge regarding sectarian matters, emotional attachment with their sectarian groups, strictly defend and practice their particular sect. Socialization patterns covered the fundamental cultural orientation of individuals.

### 3.3. Quantitative Measures

Each variable was based on sub-item questions consisting of five measuring scales to assess the level and intensity of the responses. Sectarian rigidity had a total of 11 sub-questions, whereas religious ideological orientation, cultural socialization and peer group pressure contained 7, 9 and 5 sub-questions, respectively. Numbers 1-5 were used to encode responses on the measuring scale, where 1 stood for 'strongly disagree,' 2 for 'disagree,' 3 for 'neutral,' 4 for 'agree' and 5 for 'strongly agree.'

### 3.4. Data Analysis Technique

Collected responses were analyzed in two steps. In the first section, descriptive analysis was performed to calculate the values of mean, median, mode and Cronbach's alpha in order to analyze the credibility and reliability of measuring scales. The second section comprised inferential statistics based on Pearson correlation product-moment test and multilinear regression analysis used to test the correlation and impact of religious ideological orientation, cultural socialization and peer group pressure on sectarian rigidity.

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<sup>34</sup>Barbara Tabachnick, and Fidell Linda, *Using Multivariate Statistics*, 5th ed., (Northridge: Pearson, 2007).

#### 4. Data Analysis

Data analysis of the current study was performed after collecting responses through a five point Likert scale questionnaire from two high ranked universities (one government and one private) of Lahore, Pakistan. Ten pilot surveys were conducted before the official and formal data collection from the selected sampling frame to test the credibility and generalizability of the measuring scale. These pilot surveys provided real and positive feedback. Data was collected in a total of fifteen days from 250 respondents after conducting formal and organized sessions with them. Response rate was excellent and 100% responses were collected from 250 participants. Ethical considerations were strictly followed during the collection of responses from the participants. The respondents showed great interest and cooperation during the sessions of data collection.

Two research hypotheses were tested to attain the required research objectives of the current study. The first hypothesis was formulated to analyze the relationship of socialization patterns (religious ideological orientation, cultural socialization and peer group pressure) with the process of adopting rigid sectarian identities. The second hypothesis was formulated to assess the impact of these indicators of socialization patterns on adopting sectarian rigidity by the society. Participants' responses were analyzed in two steps. Firstly, data was analyzed through descriptive statistics. Mean, median, mode and Cronbach's alpha were computed to test the frequencies, reliability and authenticity of the collected responses. In the second step, inferential statistical analysis was performed to examine the interrelationship and productivity of variables with the courtesy of Pearson product-moment correlation and multiple linear regression analysis, respectively. Twenty second version of the Statistical Package for Social Sciences (SPSS) was used to run statistical tests and draw results for further analyses.

##### 4.1. Descriptive Analysis

Table 4.1 summarizes the descriptive results of sectarian rigidity, religious ideological orientation, cultural socialization and peer group pressure in which these four variables were found as high level in terms of their actual ranges and averages. The value of Cronbach's alpha of these four variables remained in the range of 0.88-0.95. The highest Cronbach's alpha value of 0.95 was attained by the variable of peer group pressure, whereas the lowest value of 0.88 was attained by the variable sectarian rigidity. These results acknowledge the reliability and accuracy of the responses collected from the participants and provide a hospitable path for the second step of inferential statistics.

**Table 1.** Cronbach’s alpha and descriptive statistics of sectarian rigidity, religious ideological orientation, cultural socialization and peer group pressure (N= 250)

Variables	K	M(SD)	Cutoff	Ranges		A
				Actual	Potential	
Sectarian Rigidity	11	47.27(8.74)	43.00	37.00 – 55.00	11 - 55	.88
Religious Ideological orientation	9	41.72(2.87)	37.00	38.00 – 45.00	7 - 45	.91
Cultural Socialization	5	18.79(3.18)	18.00	17.00 – 25.00	5 – 25	.89
Peer Group Pressure	7	32.12(1.76)	31.50	29.00 – 35.00	7 – 35	.95

Note: K= number of items, Cutoff= Median, α= Cronbach’s alpha

#### 4.2. Inferential Statistics

##### Hypothesis (1)

It was hypothesized that socialization patterns (religious ideological orientation, cultural socialization and peer group pressure) may have a strong association with rigid sectarian identities.

**Table 2.** Correlation between sectarian rigidity, religious ideological orientation, cultural socialization and peer group pressure of university students (N = 250)

Variables	1	2	3	4
1 Sectarian Rigidity	-	.911***	.934***	.978***
2 Religious ideological orientation	-	-	.898***	.776***
3 Cultural socialization	-	-	-	.989***
4 Peer group pressure	-	-	-	-

Note: \*p<.05, \*\*p<.01, \*\*\*p<.001.

The results revealed that religious ideological orientation had a positive significant relationship with sectarian rigidity, whereas significant positive association of cultural socialization and peer group pressure with sectarian rigidity was also found. Moreover, the intensity and magnitude of these three variables was high. Especially, the relationship of peer group pressure with sectarian rigidity was found to be highly strong and significant. On the basis of these findings, it was concluded that socialization patterns have a strong association with the sectarian rigidity of university students in Lahore. So, the first hypothesis of this study was approved.

### 4.3. Multiple Linear Regression Analysis

#### Hypothesis (2)

It was hypothesized that there is likely a predictive role of socialization patterns (religious ideological orientation, cultural socialization and peer group pressure) in adopting rigid sectarian identities.

**Table 3.** multiple linear regression analysis predicting religious ideological orientation, cultural socialization and peer group pressure towards sectarian rigidity of university students (N = 250)

Predictors	B	SE	$\beta$
Constant	21.16*	5.16	
Religious ideological orientation	2.65**	1.10	.815
Cultural socialization	.64**	.35	.675
Peer group pressure	1.75**	.44	.937
R <sup>2</sup>	.850		
F	178.39**		

Note: \*\* $p < .001$ , \* $p < .01$

The results shown in Table 4.3 revealed that religious ideological orientation, cultural socialization and peer group pressure were significant positive predictors of sectarian rigidity. Statistical  $\beta$  value of peer group pressure was found to be the strongest predictor of sectarian rigidity, whereas the  $\beta$  value of cultural socialization was found to be on the lower side which showed that its predictive strength was less than the other two predictors. The overall model accounted for 85% variance in sectarian rigidity in the behavior of individuals. As per the above results, the second hypothesis of this study was also approved. So, it can be said that there is a predictive role of socialization patterns (religious Ideological orientation, cultural socialization and peer group pressure) regarding the practicing of rigid sectarian identities among the students of HEIs of Lahore.

#### 4.4. Summary Points of Data Analysis

- There was found a positive significant relationship of religious ideological orientation, cultural socialization and peer group with sectarian rigidity.
- Strong association was found between socialization patterns (religious ideological orientation, cultural socialization and peer group pressure) and the process of adopting sectarian rigidity.
- There was a significant, strong and positive predictive role of socialization patterns (religious ideological orientation, cultural socialization and peer group pressure) in the adoption of rigid sectarian behaviors.

## 5. Conclusion

Religion is considered as a sacred means to develop an environment of integrity, conformity and homogeneity among individuals in a community. According to the perspective of structure functionalists, religion is a set of beliefs and practices based on particular sacred functionalities and obligations apart from forbidden matters. It provides a platform to own cumulative values and for creating a bridge of harmony and consolation among individuals in a community. On the other side, according to the Marxist school of thought, religion is a deceiving device applied by the bourgeois and elite to exert their authoritative control on the poor and the lower class of the society. Marxist perception is that religion is an opium which numbs the mental and emotional abilities of marginalized communities, so they remain unfit to raise their voice against the upper class of the society. Furthermore, they are of the opinion that rich people create a sense of false conscience in the mindset of the lower class through applying the tool of religion and keep themselves in a more hegemonic position in the society.

Considering these opposite views about religion, a very critical and relevant discussion can be added to explain the role of religion in the society. Still, it is imperative to understand the different patterns and perceptions of religion to follow and utilize it successfully in our daily routine. Indeed, it all depends upon the use of religious values; whether they bring harmony and integration or they become a way to deceive others and to create an environment of dissatisfaction and hostility among individuals. In the Pakistani society, religion has been used to build ideological walls in the mindset of individuals which prevents them from creating an environment of peace and prosperity while living in a religiously diversified society. There are two main sectarian ideologies existing in Pakistan practiced by two well-known sects, that is, the *Sunni* sect and the *Ahle-Tashyyu*. These major sects are further divided into subsects on ideological and practical bases. Sectarian practices are strictly followed by the individuals. Religious practices enhance intragroup conformity between people having the same sectarian beliefs. However, on the other side, they also become a cause to enhance intergroup disintegration on the basis of sectarian differences between people having adverse sectarian based religious identities.

The role of socialization is really crucial while inculcating cultural and religious norms and values in individuals. The current study was aimed to explain the role of socialization patterns on the basis of religious ideological orientation, cultural socialization and peer group pressure in the adoption of rigid sectarian identities among university students. Survey research was conducted to examine the relationship and predictive role of socialization patterns in enhancing sectarian rigidity. A sample of 250 respondents was selected from two high ranked educational institutes of Lahore (one government and one private) using simple random sampling technique. Pearson product-moment correlation was applied to test the relationship between socialization patterns and sectarian rigidity, whereas multilinear regression analysis was performed to examine the predictive role of socialization patterns regarding sectarian rigidity. The results of the current research revealed that there were significant positive relations existing between socialization

patterns and sectarian rigidity. Moreover, the results showed a considerable impact of socialization patterns on adopting rigid sectarian identities. So, both hypotheses of this research were accepted.

The current study concludes that socialization patterns have their strong influence on the behavior of individuals. Indeed, it should be the first priority of family and peer groups to impart and inculcate a sense of tolerance, respect and endurance in individuals regarding sociocultural and religious matters. Sectarian differences should not become a hurdle towards the solidarity and integrity of the Muslim *Ummah*. Religion should be utilized and practiced as a combining force that connects each of us under the blessings of the Supreme Leader, as Allah Almighty says in the Holy Qur'ān, "And hold firmly to the rope of Allah all together and do not become divided."<sup>35</sup>

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<sup>35</sup>aal-e-Imrān 3:103.



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