

POLARIZATION OF EDUCATIONAL INSTITUTIONS AS AN OUTCOME OF SECTARIAN CONFLICT IN GILGIT BALTISTAN

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ABSTRACT

This paper aims to understand the institutional polarization in educational sector caused by sectarian conflicts and to explain the divided sectarian fabrics in Gilgit Baltistan. Quantitative method has been used. Data has been collected through two separate structured questionnaires from faculty and students from schools, colleges and university. All the three sects in Gilgit have private separate educational institutions found significant with sectarian conflict ($P=V=.000$). Moreover, Parents do not prefer to send their children to schools owned by other than their sects, also tested and found significant with sectarian conflict ($P=.000<0.05$). Additionally, Sectarian based educational institutions will further increase the gaps among all sects. Chi-Square test applied and found significant ($P=.005<0.05$). Private educational institutions have maintained their sectarian identity has been proved with sectarian conflict having a P-value of ($P=0.001<0.05$). The divisions are based on the creed of students and staff favor those belong to their sect in educational institutions of Gilgit city has a very strong association with sectarian conflict proved and the P-value is ($P=0.001<0.05$). A curriculum and plural system should be developed to minimize the negative effects of sectarian conflict in the region.

Keywords: Sectarian conflicts, Educational institutions, Polarization, youth, Gilgit-Baltistan.

INTRODUCTION

Gilgit-Baltistan's constitutional standing remains atypical one as this region is semi-autonomous, excluded from much of the Pakistan's political institutions like parliament, judicial and finance commissions. This situation influenced the legal, social economic and political fabrics in a negative way with further effects on society. The regional multi sectarian environments face the parallel powers in conflict or competition stands at uncompromised position, and situations become tense when the two parties took opposite stand serious threat for their own interests. (EFSAS, 2020). Sectarian relationship drastically constitutes the ways of imaginations and interactions of masses, where sectarian identity is considered more vital than other identities like region, language, caste and clan belongings. Over the last three decades, the perpetual sectarian conflicts have severely affected the social, political and economic life of the entire region. Among others, sectarian conflicts have carried significant impacts on the educational institutions of the study area (Grieser & Martin, 2015).

Since 1990, it's observed that a rapid expansion of private educational institutions in Gilgit-Baltistan. The parental perception is that private schools are better in quality of education and English-medium instruction an important need of the contemporary world. The security and sectarian background may be another reason behind this emergence of private schools especially in city Gilgit, the capital of Gilgit Baltistan (Jones, et al. 2005). GB is facing political, economic and developmental crises,

comparatively the most violence-ridden city of the province with worst effects. The population structure is divided into Shia Sunni and Ismailia. Sunnis are large in number in peripheries of Gilgit like Jaglote, Parri, Bunji, Shamogarh, and Minor. The Sunni populace is living in Sakarkoi, Baseen, and Kashrote. While the majority Shiite population in Jalalabad, Oshikhndas, Haramosh, and Nagar. Within city Khoomer, Majeeni Mahala, Amphari and Barmas, Baseen and Napure are mostly occupied by both cults, Shiite and Sunni. Danyur, konodas and, Jutial are heterogeneous areas, where all three Shia, Sunni, and Ismailia are living. This segregation of population is on the bases of sect showing a very sensitive division of the city. Due to sectarian violence and security issues, many families shifted from the areas of another sect. Likewise, the Shia Muslims have migrated from Bunji and Gulbapur. People feel fearful and avoid visits to the areas of opposite sects during and soon after violent incidents and especially in night times never visit (Aase, 2016). Although ethnic, regional and sects were there in past, people were tied with each other on strong bonds of relationship but, since conflict among them polarize the people in the region and separate them on sectarian bases also ignited the volcano of hate and violence. With time, these strained situations increased owing to mounting sectarian rituals and quandary, which further tarnished the social fabrics and resultantly lost precious and innocent lives. It is worth mentioning here that sectarian violence has negatively affected the creative abilities and functions of people in every sphere of life (Ali, 2010). The youth involved in activities, such as wall chalking, sectarian processions, hate speeches, hatred postings on social media; all are unfavorable towards developing relations among residents. Hence, it is generally believed that different mafias like religious and political interest groups are mostly involved in accelerating miseries of people and divide them into three different directions (Rotberg, 2016).

Furthermore, the Content of the specific curriculum or omission may be responsible for the conflict. The assessment process is possibly even more culpable, biased and discriminatory. This happens from the 'culture of competition and fear failure' existing in many educational institutions, where examinations and assessments have converted into an end in itself. Higher competition, starting every so often early in the nursery schools, is connected with the fear of failure and causes cheating on a considerable level and students bunk classes or drop from school and join juvenile deviant groups or become the part of the crime, drug users and even suicide in Pakistan. Often school failure brings embarrassment for the students and shame to the family, as in many parts of the world (Samson et al, 2020). Growing unemployment and Failure in schools may lead youth into a nasty cycle of violent groups and drug use (Sara, et al, 2018).

REVIEW OF LITERATURE

Sectarian conflict is a recurring phenomenon affecting many nations throughout the globe. Religious conflicts are at the axis of authority and power in conflict-ridden regions. Therefore, a brief historical contextualization seems to be unavoidable to understand the complexity of the conflict connected with ideological and political polarization. These conflicts are based on Ethnicity, sectarianism and political divisions, lead to complex issues within those societies and even internationally. For example, in our times many countries are facing severe ethnic tension in many African, Middle East and Asian countries like Lebanon, Syria, Nigeria, Afghanistan, and Kosovo, Sudan, etc. all types of conflict are obstacles for those nations who fail to meet their millennium development goals (MDG, 2015). Many empirical studies disclosed that ethnic conflict and how these phenomena affect socio-economic development. In answering this question of which one can assume that a peaceful situations and political stability are prerequisites for socio-economic progress in any society, hence, the conflict situation of any particular place will directly hit the peace, trust, and relationship among people, so in absence of peace, economic growth, investment, quality education, employment, political stability, and development are merely a dreams (Hong, 2015). Education especially curriculum has been conventionally utilized as an assimilating element, maybe most particularly in the role of the public sector educational institutions in the world. This hegemonizing practice in education through overt assimilation was criticized in later part of the 20th century in favor of multiculturalism. The concept of separate schools was introduced for helping minorities to maintain their distinctive identities, even to avoid violence and oppression; for instance, the schools in Northern Ireland, and Lebanon. In recent decades, however, the concept of “shared education” is promoted for creating dialogues between communities to achieve a systematic harmonious and positive change. Further to

strengthen the economy, to maintain the desired quality of education and political objectives, the curriculum plays a pivotal role (Gallagher, 2005).

Violence some time destroys productive and nonproductive physical infrastructure like buildings of hospitals and schools, industries, communication, and transportation sources. The performance of Social, political, and economic institutions can be spoiled. There are profound consequences of violence are observed for the development process (Harvard, 2015).

Sectarian clashes are predominantly destructive since they shape both the supply of and demand for health and social services. Violence increases the need for various types of services and nations in conflict are sometimes not able to supply the needful, for two bases. Firstly, military expenses during conflict increases and management divert resources from education, health, and social services to the new demands. Secondly, fighting itself cortically destroys the physical infrastructure such as educational institutions, health facilities, and the communication and transportation network that connect people and locations (Harvard Strand, 2016).

A comparative study of conflict-ridden countries and peaceful countries conducted by Harvard Mogleiv Nygard (2014) Concludes that there are significant differences between those who faced conflict and where peace exists. The impacts of violence on development indicators are detrimental like undernourishment of all ages and genders observed, life expectancy decreased, poverty headcounts momentous, GDP Per capita income decreased, enrolment in primary level education decreased, dropout level in all levels observed high, attainment of classes decreased, access to potable water, food and health facilities declined.

RESEARCH METHODOLOGY

The research design was quantitative in nature. Data has been collected from students and teachers from schools, colleges and university in Gilgit Baltistan. Tools for data collection were structured and separate tools were used for faculty and students. The researcher used double proportional allocation strategy of probability sampling. The sample size was 373. The reliability of questionnaire has been tested through Cronbach alpha test. Confirmatory factor analysis has been applied to check the set of variables observed. Chi-Square test has been applied to verify the relationship between variables understudy (Sarantakos, 1999).

Polarization of Educational Institutions

Multiethnic and multi-sectarian environments face the parallel powers in conflict or competition stands at uncompromised positions that spawn less religiosity but high sectarianism. These situations become tensor when the two parties took opposite stands, feel a serious threat for their interests or survival. The polarization of institutions especially educational institutions on sectarian lines in Gilgit has been felt deeply since the region hit by sectarian violence. Shia Sunni conflict with multiple negative implications provided a space to internal and external elements to intervene in local matters, and supporting the sect based organizations, also strengthen them by their capacity building through NGOs funding, financing sectarian activities. Furthermore, educational institutes like schools and colleges have been split into divisions of Shia, Sunni and Ismailia schools, not manifested but they serve a special community where students belong to a special sect; are in majority due to the rising sectarian-based violence in Gilgit. We consider polarization, instead of the traditional order of breakup of institutions or fragmentation to measure the effect of conflict on the schism of institutions on the bases of sects (Hamrah, 2015).

Sectarianization in Gilgit Baltistan becomes an obvious fact which further fragmented social fabrics, and put negative effects on the functions of institutions. The emergence of private educational institutions or labeling already existing institutions is a part of sectarian geneses. It has been tested that all sects have separate private educational institutions in Gilgit, through chi-Square and found significant ($P=.001<0.05$) its shows that sectarian conflict propels local communities to send their children to those schools belongs to their community. It promoted the concept of the parallel schooling system of government as well as sectarian affiliations. Also, the study proved that Many schools in Gilgit city have a high number of students belonging to one sect ($P=.000<0.05$) shows that it's a general perception of people to favor only those institutions belongs to the people of their sect. example of which are All schools functioning under

the Shia, Sunni, And Ismailia owners, they propagate within their communities. Owing to long years of sectarian-based conflicts and uncertainty of situations, people prefer to enroll their children into those schools either private or government near their homes. So, they could reach their home early when any misshapen occurs in the city. Students mostly don't feel secure to attend school(s) in the areas of other sects. ($P=.002<0.05$). This result shows that there is a highly significant association between sectarian identity and people's preferences to attend educational institutions. Although sectarian violence is not the only reason behind increasing private educational institutions in Gilgit but conflict paved the choices for people to attend those institutions where a homogenous population exists. Very few students belong to other sects can be found in the Oswah school system, the Muhammdi School system, the Read Foundation school system, the Iqra school system and educational institutions working under the administration of AKES. It encouraged a parallel system of education where school owners prefer their community. There are other examples too, like, Community sponsored schools in the city. Likewise, Parents prefer to send their children to schools owned by other than their sects, also tested and found significant with sectarian conflict ($P=.000<0.05$).

Addition to this, Students belong to all sects prefer to remain in comfort zone and attend the institution belonging to their sect, like separate worship place ($P=.000<0.05$) results show that young minds also become fearful to attend education in other areas where other communities live in the majority. Hence it will increase the polarization more than before when these students become professionals. In addition to this, there is low tolerance among youth to discuss their religious affairs with "other". People don't like to hear any criticism about religious believes as well as their leaders. Many incidents of violence occurred among students and teachers in Degree College, High school No.1 and Karakorum University in past years when they start a discussion on religious believes So, Students don't feel comfortable to discuss any of their personal and religious matters with teachers belonging to the other sects. ($P=.000<0.05$). It shows that the level of sensitivity becomes high among youth and the common perception is that to avoid religious discussion within the institution and outside leads to high fragmentation on sectarian grounds. Furthermore, Polarizations of areas, institutions, and education have fragmented thinking ways and practices of the people. Residential areas are separated among all sects living in Gilgit city. Sectarian conflict and polarization tested through chi-square have been approved and found significant ($P=.051<0.05$). The result shows that areas are divided into Shia- Sunni and Ismailia's. The majority population in the city is living preferably in those areas where people of the same sect living, they choose to live together for security reasons.

Polarization of residential areas in Gilgit is observable phenomena where different areas are "sectarian tagged". Also, Students like to maintain their sectarian identity and prefer not to break it, chi-square test has been applied and found significant ($P=.014<0.05$). It shows that Sectarian identity is a particularly significant category for the ordering of places, perceptions, and preferences of people. Students like to maintain their identity on the base of their sectarian ideology. For this reason, they keep themselves attached to the people of the same sect and groups. Moreover, Sectarian based educational institutions will further increase the gaps among all sects. Chi-Square test applied and found significant ($P=.005<0.05$). it shows that sectarian division has caused irreparable damage to the social system in the region. A considerable number of private institutions including, schools, colleges and hospitals have been "Sectarianized in Gilgit". It labeled places, markets, colonies, companies, and institutions in sectarian lines. Like transport companies, private schools in Gilgit and even public sector health facilities in Gilgit. Not explicitly but implicitly people lean towards supporting only their sect, favor them in a job, positions in public and private sector. Gradually, People connected their socio-economic and political interest with their respective sects, since sectarian-based tussles erupted in the region back in 1988.

Table No. 1. Student's perspective on impacts of Sectarian Conflict on polarized educational Institutions in Gilgit Baltistan, Pakistan

S.#	Attributes	Agree	Un decided	disagree	Total	Chi- squire P=Value
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Polarization of Educational Institutions as an Outcome of Sectarian Conflict in Gilgit Baltistan

1	All sects have separate private educational institutions in Gilgit					X=23.099 (.001)
	Agree	140	24	31	195	
	Undecided	30	7	12	49	
	Disagree	34	9	30	73	
2	Many schools in Gilgit city have high number of students belonging to one sect					X=22.961 (.000)
	Agree	164	20	22	206	
	Undecided	42	16	12	55	
	Disagree	23	10	13	46	
3	Students mostly don't feel secure to attend school(s) in the areas of other sects					X=17.219a (.002)
	Agree	81	77	47	205	
	Undecided	22	6	7	35	
	Disagree	48	14	20	82	
4	Parents do not prefer to send their children to the schools owned by other than their own sects					X=76.334 (.000)
	Agree	175	0	7	182	
	Undecided	29	5	16	50	
	Disagree	51	14	25	90	
5	Students prefer to attend the institution belonging to their own sect, like separate worship place					X=19.782a (.001)
	Agree	155	4	27	186	
	Undecided	30	4	11	45	
	Disagree	56	10	25	91	
6	I don't feel comfortable to discuss my religious believes with teachers belonging to the other sects					X=23.102a (.000)
	Agree	139	4	9	152	
	Undecided	36	5	13	54	
	Disagree	84	8	24	116	
7	Residential areas are separated among all sects living in Gilgit city					X=9.432a (.051)
	Agree	108	35	52	195	
	Undecided	23	11	25	59	
	Disagree	27	13	28	68	
8	Students like to maintain their sectarian identity and prefer not to break it					X=12.492a .014
	Agree	141	20	36	197	

	Undecided	43	17	18	78	
	Disagree	31	11	5	47	
9	Sectarian based educational institutions will further increase the gaps among all sects					X= 14.995a (.005)
	Agree	169	4	10	183	
	Undecided	39	2	10	51	
	Disagree	69	5	14	88	

Source: Felid survey, 2017. *Number in table represents frequencies and number in parenthesis represents percentage proportion of respondents. The last columns number in parenthesis represents P Value (Pearson Value).

Summary of the Polarization of Educational Institutions response from Students

Multi-sectarian environments face the parallel powers in conflict or competition stands at uncompromised positions that spawn less religiosity but high sectarianism. These situations become tenser when the sectarian groups took opposite stands, feel a serious threat for their interests or survival. The polarization of institutions especially educational institutions on sectarian lines in Gilgit has been felt deeply since the region hit by sectarian violence. Shia Sunni conflict with multiple negative implications, it provided a space to internal and external elements to intervene in local matters of politics and not only supporting the sect based organizations but also strengthen them by their capacity building through various ways of financing for sectarian activities. It has etched hatred and feelings of insecurity between both sects. Furthermore, educational institutes like schools and colleges where formal education is provided in public and private sector have been split into divisions of Shia, Sunni and Ismailia schools, not manifested but they serve a special community where students belong to a special sect are in majority due to the rising sectarian-based violence in Gilgit. We consider polarization, instead of the traditional order of breakup of institutions or fragmentation to measure the effect of conflict on the schism of institutions on the bases of sects. In Gilgit Baltistan, Religio-political leaders from all sects are manipulating the sectarian difference to keep their hegemony, and, enhance their influence for power and prestige. Some external factors are pampering these opportunist groups. The endeavors by these interest groups are based on opposing strategic interests of each other's and expecting a socio-political and economic future in the region (Hamrah, 2015).

Sectarianization of society in Gilgit Baltistan becomes an obvious factor in which fragmented social fabrics further and distorted the social institutions and put negative effects on their functions. The emergence of private educational institutions and labeling already existing institutions is a part of sectarian geneses. It is found that all sects have separate private educational institutions in Gilgit. Likewise, the sectarian conflict propels local communities to send their children to those schools belong to their sect. It promoted the concept of the parallel schooling system of government as well as sectarian affiliations. Also, the study proved that many schools in Gilgit city have a high number of students belonging to one sect. It's a general perception of people to favor only those institutions belongs to the people of their sect. for instance, private schools functioning under the Shia, Sunni, and Ismailia owners, they propagate within their communities. Owing to long year's sectarian-based conflicts and uncertainty of situations, people prefer to enroll their children in those schools near their homes to reach early when any sectarian incident occurs in the city. Students mostly do not feel secure to attend school(s) in the areas of other sects. The study shows that there is a highly significant association between sectarian identity and people's preferences to attend educational institutions. Although sectarian violence is not the only reason behind increasing private educational institutions in Gilgit, conflict paved the choices for people to attend those institutions where a homogenous population exists.

A small number of students belong to other sects can be found in the Oswah school system, the Muhammdi School system, the Read Foundation school system, the Iqra school system and the educational institutions working under the umbrella of AKES. It encouraged a parallel system of education where school owners prefer their community to promote. There are other examples too, like, Community

sponsored schools in the city. Likewise, Parents do not prefer to send their children to schools owned by other than their sects. In addition to this, Students from all sects prefer to remain in their comfort zone and attend the institution belonging to their sect, like a separate worship place. Hence, youngsters become fearful to attend schools in other areas where other communities live in the majority. This will increase the polarization more than before when these students join institutions as professionals. In addition to this, there is low tolerance among youth to discuss their sectarian affairs with "others". Even people do not like to hear any criticism of their religious leaders. In the past years, many incidents of violence occurred among students and teachers in educational institutions, when they start a discussion on religious issues. It shows that the level of sensitivity becomes high among youth and the common perception is that to avoid religious discussion within the institution and outside leads to high fragmentation on sectarian grounds. Furthermore, Polarizations of areas, institutions, and education have affected ways of thinking, relationship patterns, and practices of the people.

Residential areas are separated among all sects living in Gilgit city. The sectarian conflict caused polarization among institutions, shows that the city is divided into Shia, Sunni and Ismailia's areas. The majority population in the city is living preferably in those areas where people of the same sect living, they choose to live together for security reasons. Polarization of residential areas in Gilgit is observable phenomena where different areas are "sectarian tagged". Likewise, Students prefer to maintain their sectarian identity and prefer not to break it. The present study reveals that Sectarian identity is a particularly significant category for the ordering of places, perceptions, and preferences of people. For many reasons, they keep to attach themselves with the same sect. Moreover, Sectarian based educational institutions may further increase the gaps among all sects. The sectarian division has caused irreparable damage to the social system in the region. A considerable number of polarized educational institutions have been "Sectarianized in Gilgit". It labeled places, markets, colonies, and institutions like a prison, on sectarian bases, transport companies, private schools in Gilgit and even public sector health facilities in Gilgit. Explicitly and implicitly people lean towards supporting only their sect, favor them in the job, positions in public and private sector. Gradually, People connected their socio-economic and political interest with their respective sects, since sectarian-based tussles erupted in the region back in 1988.

Impact of Sectarian Conflicts on the Polarization of educational institutions in Gilgit-Baltistan, Pakistan

The rising of sectarianism has strong repercussions on society and its dynamics. Previously integrated social relationships mostly became polarized, which indicates growing divisions between the communities living in the region. Sectarian imaginaries bring on different issues that have very little relevance with the spirits of religion, but hegemonic and political. Common practices are viewed from sectarian lenses, and a kind of 'sectarian rationality' has emerged in which parity of the Shiite, Sunni, and Ismaili, is of utmost importance. (Nosheen, 2016) maintained that, if a prize is given to a Sunni student for his academic performance by any private and government educational institution, it is stipulated by the public that this needs to be balanced by the same given to an Ismaili and Shia student too. Likewise, Sectarian conflict not only incorporated violence, fragmentation of population but, also put a grave impact on other institutions like hospitals, schools and colleges and even it labeled markets, areas, and transport services with the sectarian association in Gilgit Baltistan. Religious Polarization promotes groupings among employees within institutions and associated them outside organizations and groups with vested interests in political parties. Although sectarianism is not too much manifested in politics political interests and resources are the reasons behind the sectarian conflict.

The data given below shows a strong association between key variables, Polarization and Sectarian conflict in educational institutions is significantly positive. The values of all the variables are less than 0.005 as per the assumption of chi-square the significance value $p > 0.05$. All the values of variables meet these criteria. So, we can say that Polarization and sectarian conflict have a strong association. Furthermore, all three sects in Gilgit have private separate educational institutions found significant with sectarian conflict ($P-V=0.000$). Where the majority of students belong to one sect. examples are schools of The Read foundation, Iqra school system where only Sunni students are receiving education. While in the Oswah and Muhammdi educational school system, where a majority of the students belong to the Shia community and

Agha higher secondary school in Gilgit belongs to the Ismaili community. Further, it's also proved that the establishment of private school systems in Gilgit is because of sectarian grounds. ($P=0.001<0.05$). Moreover, there is a negative attitude developed towards other sects among staff and students in educational institutions proved significant with ($P=0.004<0.05$) value. All sects living in Gilgit city preferably send their children to those schools owned by their sect has been proved significant ($P=0.024$). Teaching to the students belong to other sects is a sensitive matter because in the many cases are evident where minor issues become the bone of contention among Shia Sunni. So teachers in diverse classes should be very careful and sensitized. The attribute has been proved with sectarian conflict with ($P=0.001<0.05$). Furthermore, the residential areas of three sects are almost separate where majority residents belong to the same sect is proved a significant positive relation sectarian conflict ($P=0.001<0.05$). It's common to speak against the people of other sects who have been proved with sectarian conflict bearing the P-Value of ($P=0.001<0.05$). Similarly, Private educational institutions have maintained their sectarian identity has been proved with sectarian conflict having a P-value of ($P=0.001<0.05$). The divisions are based on the creed of students and staff favor those belong to their sect in educational institutions of Gilgit city has a very strong association with sectarian conflict proved and the P-value is ($P=0.001<0.05$). In the same way sectarian identities are because of sect based socialization either inside educational institutions or outside affiliation with other actors has been proved a strong positive association with ($P=0.001<0.05$). The role of school and family both in childhood is very important for the personality development of every individual.

Table-No 2 Faculty's view on Polarization of educational institutions due to sectarian conflict

S.No	Attributes	Agree	Undecided	Disagree	Total	Chi-square P=Value
1.	Shia, Sunni and Ismailia have separate private educational institutions in Gilgit					X=24.993 ^a (.000)
	Agree	18	4	3	25	
	Undecided	3	3	3	9	
	Disagree	1	2	14	17	
2.	Establishment of private school system has emerged in Gilgit on sectarian grounds					X=19.234 ^a (.001)
	Agree	22	2	4	28	
	Undecided	4	2	3	9	
	Disagree	2	2	10	14	
3.	Sectarian conflicts have resulted in negative attitude towards other sects among students/ staff					X=15.165 ^a (.004)
	Agree	13	6	8	27	
	Undecided	2	6	1	9	
	Disagree	7	0	8	15	
4.	People prefer not to send their children to educational institutions owned by other sects					X=10.965 ^a (.024)
	Agree	14	5	6	24	

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	Undecided	2	6	2	10	
	Disagree	5	4	8	17	
5.	Teaching the students of other sects is a sensitive matter in Gilgit					X=16.626 ^a (.002)
	Agree	12	5	5	22	
	Undecided	2	6	2	10	
	Disagree	4	6	9	19	
6.	Residential areas are divided according to different sects in the city					X= 16.731 ^a (.002)
	Agree	15	1	9	25	
	Undecided	1	6	4	11	
	Disagree	6	4	5	15	
7.	It is common among students and teachers to speak against the people of other sects					X=22.234 ^a (.000)
	Agree	22	3	3	28	
	Undecided	2	1	4	7	
	Disagree	2	4	11	16	
8.	Private schools have maintained the sectarian identity					X=32.775 ^a (.000)
	Agree	20	3	6	29	
	Undecided	1	7	1	9	
	Disagree	4	3	6	13	
9.	Creed- based division exists among teachers, staff and students in the educational institutions of Gilgit					23.370 ^a X= (.000)
	Agree	20	2	5	27	
	Undecided	2	3	2	7	
	Disagree	3	1	13	17	
10.	Sectarian identities have been created by the emergence of sect-based socialization					X=19.317 ^a (.001)
	Agree	21	0	4	25	
	Undecided	4	3	2	10	
	Disagree	6	2	10	18	

Source: Felid survey, 2017. *Number in table represents frequencies and number in parenthesis represents percentage proportion of respondents. The last columns number in parenthesis represents P Value (Pearson Value)

Polarization of educational institutions and sectarian conflict response from faculty

Sectarianism has strong repercussions on society and its dynamics. Previously integrated social relationships mostly become polarized, which indicates growing divisions between the communities living in this region. Sectarian imaginaries bring on different issues that have very little relevance with the spirits of religion, but hegemonic and political. Common practices are viewed from sectarian lenses, and a kind of 'sectarian rationality' has emerged in which parity of the Shiite, Sunni, and Ismailia, is of utmost

importance. (Nosheen, et al, 2016), maintained that, to calls for 'sectarian balance' or so-called 'equal treatment' by the general public. For instance, if a prize is given to a Sunni student for his academic performance by the educational institutions, it is stipulated by the public that this needs to be balanced by the same given to an Ismaili and Shia student too. Polarization promotes groupings among employs within institutions and associated them outside organizations and groups with vested interests in political parties. Although, sectarianism is not too much manifested in politics political interests, positions, and resources are the contributing factors behind the sectarian conflict. This study further argues that polarization and sectarian conflict have a strong association. Commonly staff belongs to one sect do speak against the people of other sects in educational institutions and have been proved with sectarian conflict. Similarly, Private educational institutions have maintained their sectarian identity has been tested with sectarian conflict and proved. The divisions are based on the creed of faculty and staff favor those belong to their sect in educational institutions of Gilgit city has a very strong association with sectarian conflict proved. In the same way, sectarian identities are because of sect-based socialization either inside educational institutions or outside affiliation with other actors has been proved a strong positive association. The role of school and family both in childhood is very important to the personality development of every individual

CONCLUSION

Polarization of institutions especially educational institutions on sectarian lines in Gilgit has been felt deeply since the region hit by sectarian violence. Conflict among Shia Sunni has etched hatred and feelings of insecurity between both sects. Furthermore, it labeled places, markets, colonies, companies and institutions in sectarian lines. Like transport companies, private schools in Gilgit and even public sector health facilities in Gilgit. Not explicitly but implicitly people lean towards supporting only their own sect, favor them in job, positions in public and private sector. Educational institutes like schools and colleges where formal education is provided in public and private sector have been split into divisions of Shia, Sunni and Ismailia schools, not manifested but they serve a special community where students belong to a special sect are in majority due to the rising sectarian-based violence in Gilgit. We consider polarization, instead of the traditional order of breakup of institutions or fragmentation to measure the effect of conflict on schism of institutions on the bases of sects.

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