



Summaries of Research Papers on various themes on

# **Community Resilience to Violent Extremism in Pakistan**

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**Sustainable Development Policy Institute**

Islamabad

## Summaries of Research Papers

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## **Preface**

The Sustainable Development Policy Institute (SDPI) in partnership with the Creative Learning has implemented 'The Pakistan Community Resilience Research Network' project developing and engaging a robust network of researchers and thought leaders. Working online, in-person and offline, the project's objective is to *strengthen research activities and build a network of researchers and thought leaders focused on building community resilience to Violent Extremism (VE) in Pakistan.*

The project provided networking and learning opportunities in the form of webinars, knowledge sharing, and support to academic research on VE issues relevant to Pakistan. Furthering this goal, research grants were provided to Network members to develop 30 papers on preventing and countering violent extremism (P/CVE). The researchers who received grants for this research have produced papers which were reviewed by members of the network's Senior Research Council (SRC) and internationally recognized peers.

The authors of these reviewed papers have submitted them to domestic and international academic journals or other peer-reviewed journals for publication. Publication in journals is among the project's goals. Concurrently we are publishing summaries of these papers in this booklet. The summaries consist of an overview and key messages drawn from the full research papers.

## Summaries of Research Papers

## Islamabad/KP chapter

### Socio-Cultural Capital and Community Resilience: Perception of University Students About Violent Extremist Behaviors

**Author's Name:** Dr. Adeela Rehman & Dr. Ghulam Behlol

#### **Overview/background of the study:**

The importance of countering violent extremism (CVE) has been a topic of recent interest for the global community. Pakistan is no exception to this trend. In recent years, university students have been seen as a target for extremists' violence. This study aimed to explore the socio-cultural capital and community resilience through the perception of university students about violent extremist behaviors at educational institutions.

#### **Objectives of the study**

- To understand the interconnectivity of socio-cultural capital(s) in promoting violent extremism among university students
- To explore the role of social capital in countering violent extremism and community resilience
- To identify the role of educational institutions in promoting community resilience to counter violent extremism among students.

#### **Significance/Reason for the study:**

Social-cultural norms are central to how these collective memberships shape behavior and thus represent a potential opportunity for violence prevention.

Approaches that seek to rebuild social relations and to bridge identity divides are increasingly being applied to provide non-kinetic responses to address the persistent threats and challenges of violent extremism around the globe, especially in fragile states.

#### **Methodology used in the study:**

The quantitative research design was used to survey the students who belong to various public and private universities of major cities of Pakistan i-e Rawalpindi, Islamabad, and Peshawar. Due to the COVID-19 lockdown and closure of universities, the online survey technique was used by posting the survey on social media, using personal contact and email. The 'building resilience to violent extremism (BRAVE)

scale' was used to assess the students' understanding and behaviors towards violent extremism. 480 students participated in the study during two months duration.

**Key findings of the study:**

The findings of the study demonstrated a significant role of socio-cultural capital with the violent beliefs and violent behaviors among students. The study finds that resilience against violent extremist behaviors is not a one-time thing. It will take more time to find the right methods that can stop these occurrences from happening in universities. The study concluded that cultural, ethnic background, social string, support by the family and community contribute to resilience against violent extremist behaviors among university students.

**Major Policy Recommendations:**

It is recommended that educational institutions should play their role in overcoming the students' behavioral extremism through promoting tolerance and peace through the curriculum which promotes education about different cultures as well as teaching practices to promote peaceful resolutions of conflict when they arise.

## **Youth and Media in Weak Democracies: Media's untapped Potential for Peacebuilding**

**Principal Investigator** – Dr Arshi Saleem Hashmi

**Research Associates:** Ms Maria Hamid, Dr. Syed Moazzam Ali

### **Overview of the Study:**

The research paper "**Youth and Media in Weak Democracies: Media's Untapped Potential For Peacebuilding**" evaluated the key role of youth and media in weak democracies. The study focuses on Pakistan, analyzing that youth's role in political and ideological interventions is generally overlooked when it comes to liberal peacebuilding. Media plays a key role in creating space for public dialogue, citizen participation and good governance. On the other hand, young voices call for socio-political activism for the betterment of the society. The two however rarely cross their path to collectively utilize the potential of media as platform and youth as the driving force to help deal with the implications that experienced violent extremism.

Through survey, youth's perception about media's role in achieving sustainable peace and in help strengthening democracy was analyzed. The study evaluated the level of inclusiveness in media programs especially in the context of security, de-radicalization and violent extremism. The research is based on the hypothesis that the media has huge potential to influence millions of people, their mindset about themselves, their neighbors and their governments; and to maximize impact of print, radio/TV programming, it should incorporate voices from communities and engage key stakeholders at the **local and national levels for peacebuilding**.

### **The research focuses on following broad areas:**

- Identification and elements of a weak democracy
- How weak democracies are more prone to conflict (structural violence-relative deprivation-exploitation of youth-propaganda through media)
- Role of media & youth in peacebuilding

### **Objectives of Study:**

The study explores if there is any potential in media to promote a participatory environment that stimulates and nurtures youth involvement for proactive conflict mitigation, and community reconciliation initiatives in Pakistan.

The main objectives of the research include:

- 1- To evaluate the existing capacity of media in Pakistan providing space for youth to engage in or build collective action responses and establishing the link between resilient individuals and resilient communities.

- 2- To explore the situation where the extremist groups have more capacity to use media easily for propaganda purposes than the groups who challenge them.
- 3- To look into the lack of capacity of local leaders and activists to resolve local conflicts in non-adversarial ways and build consensus within their communities to discourage extremist attitudes.
- 4- To examine the media capacity to help youth resist vulnerability to violent extremism. Sensationalized media reporting de-motivate youth by focusing more on extremist groups than the youth willing to bring change. Media reporting that discourages questioning, debate or critical thinking fosters particular mindset.
- 5- To highlight the direct relationship between youth capacity to develop resilience against violent extremism and Media's proactive role in constructive role in mobilizing young individuals for positive change in the society.

### **Significance of the Study:**

The study stands pertinent and significant for weak democracies in general and Pakistan in particular as it identifies key measures for policy makers, academicians and government to make changes in the society and consider role of media and youth as pertinent variables in shaping a society. The research is a well thought out document based on responses from the media practitioners and youth from universities. It can be used by the ministry of information, ministry of education, youth development department and higher education commission to explore ways to engage media in various youth related programs. Given the access to media and particularly the impact of media in today's societies, specific programs can be designed to engage, mobilize and motivate young people to contribute positively for sustainable peace.

### **Methodology:**

The research followed mix method approach to analyze data collection of quantitative and qualitative methods. The research incorporated external desk research by analyzing data available online including journals, government documents and by directly interacting with the key players. Semi structured interviews and surveys were carried out using structured questionnaires mostly containing closed-ended questions. A survey was conducted with target audience- 50 journalists, 25 media professionals and 25 youth representatives- to check their responses about the elements that revolve around the theme. Elite interviews were conducted with people from media, academia, policymakers and military officials.

### **Key Findings:**

The study concluded that media and youth are the vital assets for peace and democracy. In weak democracies, youth are excluded from the major discourse on peacebuilding and decision

making. Modern peacemaking approaches demonstrates that the inclusive societies show more positive contribution in conflict resolution efforts. Media has its own significant output in acceleration of peace processes through youth mobilization, developing constructive dialogue and informing people. The findings in this paper suggest that in the context of narrative building and powerful social movements, states need to consider engaging youth in creating new knowledge about peace. It can be fairly assessed that media's role is crucial in the promotion of non-adversarial and non- extremist views.

**Major Policy Recommendations:**

- A probable way forward is to follow the model of UNESCO where youth is imparted adequate awareness and coordination skills, assigned responsibilities to spread the same to others through various youth organizations. A well thought out plan needs to be initially implemented in a limited area and evaluated for further improvement and expansion. Schools, colleges and universities are the most suitable places to impart such training.
- Fresh graduates can be provided the opportunities to engage in positive narrative building through use of social media, engaging in discussion on constructive criticism and suggestions without directly engaging in discussion on terrorism/religious violence as this leads to extreme views on both sides and to highly inflammatory discourse with no result.
- On main stream electronic media, drama, talk shows and documentaries by the young graduates focusing on various social issues providing constructive ways to use their potential in right direction instead of asserting their narrow world view on others. The vibrant, positive outlook towards life through TV programs can help develop a mindset that will lead to peacebuilding and strengthening democratic system of governance.
- Engaging young scholars of Islam and comparative religions to write Op-Ed in print media will help develop students in colleges and universities to see different perspectives rather than depending on traditional/controlled view point available in books and newspaper columns by the old generations.
- The most important step to be taken is to be forthcoming with policies that help avoid the issue of socio-economic class-based discourse. While low-income youth remain entangled in deeply conservative/ultra-orthodox teachings, upper middle- and upper-class youth find multiple avenues to express and to access knowledge. Hence, the society continues to remain engulfed in class-based narrative instead of channelizing the potential of the youth across the board.

## RELIGION, COMMUNITY RESILIENCE, AND THE POLITICS OF DEVELOPMENTAL PROJECTS: A CASE OF PASHTUN SOCIETY OF PAKISTAN BORDERING AFGHANISTAN

### **Author's Name:**

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### **Overview of the study:**

Literature shows that in Pakistan many madrassas teach a version of Islam that's locked in the past. Students are rarely taught math or science. The scholars graduated from these Madaris are having a mentality that seems to be remnants of a pre-modern Muslim culture frozen in time, out of touch, and at times in conflict with the modern world, is reflective of a wider discourse found in media outlets think tanks, intellectual circles, and governmental bodies that explain the educational challenges of the Muslim world as a result of a lack of "modernization." From this vantage point, the inability of the clerics (Madaris graduates) in many parts of the Pakistan to meet the needs of their populations are explained as being the result of an inability to evolve into modernity.

The population's respect for such persons makes them gullible to the misinterpretation of religion. The atmosphere of believing in lies instead of verifying them is created, which hinges on the disregard for the veracity of views the clerics hold. The society is systematically polarized as those who question such beliefs are labelled as enemy and those who submit to the parochial views of clerics unquestioned are glorified as good Muslims. Those who sympathize with development works or workers in such projects are dismissed as bad Muslims on the basis contorted interpretations of Islamic teachings and tenets. In Waziristan and other tribal areas, it is believed that NGOs and their workers are Kafir (infidel). In Pakhtun tribal society, boycott of NGOs is promoted.

This study explored how Pashtuns of Northern Pakistan bordering Afghanistan look at the development programs and what are the factors and actors that instigate the Pashtuns against these programs. This research explores the validity of clerics' worldview in the face of the challenges of modern scientific development. The paper attempts to bring forth the causes of their opposition to modern scientific knowledge. The paper establishes that their opposition stems from their limitations of acquiring scientific education and reliance on a narrow worldview.

### **Objectives**

The broad objectives of the paper were to explore the causes of the violence in Pashtun society against the development programs (such as Polio, NGOs, Family Planning, education, etc.) and the Development Organization's workers and to know the reasons and roots of the misconceptions among masses about these programs created by clerics through misinterpretation of the religion.

### **Methodology**

For this purpose, a mixed-method approach (qualitative and quantitative) with a comparative-historical approach, combined with an interpretive understanding, is adopted to understand the relationship among religion, politics of development and violence in Pashtun society and how these factors influence people's perceptions of development assistance. A detailed open-ended interview schedule was administered to conduct interviews with different experts, academicians, stakeholders including religious communities, religious leaders, political parties, non-governmental organizations, and faith-based organizations to probe and identify different parameters of the relationship between politics of development, religion and violence.

A sample of 768 respondents was selected through Proportionate Stratified Random Sampling Technique (PSRS) for quantitative data collection from the overall population of KPMD (ex-FATA). Qualitative data was collected through field interviews and focus group discussions to fill the gap in data gathered through quantitative questionnaires and also validated the information. A total of 20 experts and stakeholders were interviewed, which were selected through purposive, convenient, and snowball sampling techniques, while an overall 8 Focus Group Discussions (FGDs) were randomly conducted all over KPMD. While the qualitative data were analyzed with the help of the above questions, the quantitative analysis was carried out using simple descriptive statistics such as frequencies.

### **Findings**

The paper finds the emotional and sympathetic attachments that open Pashtuns to the suggestions of clerics and believe these to be binding. After getting the attention they expand their reach and confuse the naive and innocent people of the society. The historical legacies, religion, culture, interpretation without contextualization, conspiracy theory as a religious blik, misinformation, misconceptions, etc. are factors that lead to community violence against development programs/projects and their workers. For this purpose, a socio-theological approach is adopted for understanding the epistemic worldview, the mindset of the clerics as well as masses who oppose these development programs/projects. Further, the paper finds that the success of the development program/project depends on society's clear perceptions about these projects. These programs could not achieve their goals if people have misconceptions. In Pashtun society clerics remain the source and perpetuators of misperceptions about the development projects, exploiting anti-western sentiments, spreading conspiracy theories, question the morality of aid programs and workers and pose these developments as a Trojan horse of weakening the sociocultural values of Pashtuns.

The study finds that the development programs and their workers are deeply perceived with suspicions and Pashtuns have negative perceptions about development programs. Most of these

suspicious the Pashtuns have against the development projects were: promotion of western culture and vulgarity, violation and erosion of local Pashtun cultural values, fear of religion and ethical values and evangelist activities of the western development organizations against Islam.

### **Policy Recommendations**

The following recommendations are provided to policymakers, government and development sector, donors, United Nations, and all other stakeholders.

- 1) The Policymakers should devise and adopt policy measures, to educate the common masses about the importance of development programs like Polio, family planning, NGOs and other such development projects and their workers.
- 2) The Policymakers should direct the development programs to care for Pashtun culture, its sensitivity, the strategy of dealing with Pashtun society while working in Pashtun society.
- 3) The Policymakers of the development programs should adopt a logical approach to know the religious views of Pashtun society regarding the development projects and the views of the clerics to avoid and counter the instigation of the society for violence against these projects by the clerics.
- 4) The policymakers, administrators, development organizations, government departments and donors should carefully devise strategies of how to work in Pashtun society and what kind of strategy they should adopt and whom should they involve to launch a successful project or program in Pashtun society.
- 5) The policymakers should try to know the very mindset of the clerics and then try to launch dialogue programs to listen to the worldview of the clerics and to remove their misperceptions by sharing with them about the development program activities and their objectives.
- 6) The donor agencies could arrange advocacy and training programs for the local clerics and common masses to educate, train them, to remove their misperceptions about the developmental works and should train and sensitize them on the benefits of these projects for the community at large.
- 7) The policymakers should then engage the clerics to mobilize people by removing their misperceptions about the development programs and their workers.
- 8) The ideological conflict between religious and secular organizations has badly impacted the nonprofit/development sector in Pakistan. There should be a need for dialogues between stakeholders of both sectors, which will lead to a better understanding of each other and their working.
- 9) The policymakers of development programs should arrange to organize a national level seminar by calling experts from relevant fields to explore the issue from multi-dimensions/perspectives.

## Enhancing Emotional Intelligence Capabilities in Primary School Children to Develop Resilience to Extremism through Video Literacy Program in Rawalpindi/Islamabad Region

**Author's Name(s):** Dr. Faryal Razzaq, Amna Siddiqui Sana Ashfaq

### **Overview/Background of Study:**

Educational and awareness programs targeting vulnerable communities subjected to Violent Extremism (VE) often focus on preventing or countering measures (CVE). These approaches can include pre-emptive approaches to develop resilience, and are often sanctioned by the state infrastructure and policy think-tanks. The effect of P/CVE programs on a community's resilience have been well-documented, however the systemic effect has not been studied much in primary school-children. Children belonging to this age group are susceptible to developmental, emotional, psychological and physical effects especially when subjected to terrorist or VE attacks.

Enhancing their capabilities of emotional intelligence (EI) and focusing on making them emotionally aware is one of the well-researched ways in which they can contribute positively to the society as well as developing resilience as they age. The effect in increasing EI and using this type of education for PVE has been studied in adults before, but research on school-going children is scarce. Using cartoons as a vessel to impart this education against VE and developing resilience is theorized to be an effective learning tool for children.

### **Objectives of Study:**

In light of the research regarding the importance of EI training as a PVE strategy, and how using video/animations is a creative, and influential method of promoting learning, this pilot program of introducing the video literacy curriculum in primary school children was conducted. Using the parameters from previously established measurements scales for assessing emotional awareness, empathy, bullying and personal safety and rights, the main objective of this study was to enhance the EI capabilities in order to build resilience, emotional awareness, and knowledge about personal safety and rights to their body.

### **Significance of Study:**

This pilot video literacy project will provide data and premise for policy changes in the current curriculum to include EI-based education to develop children's resilience using research and assessment-based content and videos. In a country like Pakistan, where the socioeconomic burden of terrorism and VE has created a huge financial and psychological impact on its population, it is vital to focus on ground-up education programs. Using video literacy to educate primary schoolchildren will enable both the school administrations and government infrastructure to develop an effective tool to strategize PVE efforts in order to develop

emotionally aware and resilient children, which are less of a threat to the current ecosystem of radicalization and developing VE.

### **Methodology:**

A quasi-experimental design approach was used to conduct a pre- and post-test survey from children aged 9-11. Qualitative interviews were done both before and after the study to verify the corresponding quantitative results. The children were assessed for emotional awareness, empathy, bullying and their rights to safety and personal space. After obtaining consent about study participation from the participating children, their parents and corresponding teachers, a pre-test assessment was conducted in both the experimental (N=120) and control (N=40) group. Written consent was obtained from school administration before the project.

After that, the experimental group was subjected to a 6-week intervention of showing 3 cartoons based on the themes of empathy, bullying and personal rights and safety bubble (6-11 min videos). The daily screenings were accompanied with corresponding workbook and discussion activities for reinforcement. Afterwards, a post-test survey was conducted using the same measurement scales as the pre-test. The parents and teachers were also given a pre- and post-test questionnaire to evaluate their assessment of the children watching the cartoons.

### **Key Findings:**

There were significant differences in the scores for the experimental group for emotional awareness, and empathy scales, indicating the cartoons helped in increasing the EI capabilities of the children (no changes in the control group, hence validating the effect of the program). Similarly, when asked about bullying/victimization and safety bubble and personal rights, the experimental group showed a better response in the post-test, showing that while they had limited knowledge of these concepts before, afterwards they were more open and responsive to the questions regarding it and had a better understanding of when they were bullied and when they acted as perpetrators, and when their rights had been possibly violated.

### **Key Policy Recommendations:**

For the future, a longer module duration for the same experimental design is recommended to note results for behavior modifications across a larger sample size. Similarly, introduction of EI-based education in a cartoon/animated media platform is warranted to increase student's awareness as well as resilience to overcome difficult and conflicting situations. Introducing more themes into the video literacy curriculum (more emotions such as anger, jealousy, happiness, etc.) will also help in diversifying the range of emotions that the children can learn to differentiate and build awareness for at a young age.

## **Pakistan's National Action Plan to Counter Violent Extremism: Incorporating Community Resilience as a Core Component**

Researcher's name: **SYED HUSSAIN SHAHEED SOHERWORDI**

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*In 2014, the government of Pakistan devised a National Action Plan (NAP) to inhibit the political, social, and economic damage encountered by the country due to the protracted tribulations of extremism. However, the Plan has yet to yield positive results. Extremists have shown defiance over the years, planting their roots in the tribal districts and across Pakistan. Considering the complexity of the situation and the limitations of the state when countering violent extremism, communities need to be strengthened. A quantifiable and time-bound agenda is required to develop resilient communities to end extremism once and for all. However, no such constituent is included in the NAP.*

*Killing extremists via military means is only one way of dealing with the issue. Social cohesion, which is the backbone of a resilient community, is critically lacking in the extremism-affected areas of Pakistan. An insusceptible community could put an end to the recruitment and development of extremist organizations in the country. People who have migrated from tribal to settled areas have the potential to play a key role in empowering their respective communities. By incorporating community resilience as a core component in the NAP, Pakistan's policymakers may formulate an efficient national plan to counter violent extremism.*

This paper mainly focuses on Countering Violent Extremism (CVE), and the National Action Plan (NAP) to curtail terrorism in Pakistan. A lot has already been contributed on the phenomenon of CVE to substantiate the narrative (Gielen, 2017; Sumpter, 2017). CVE has supplemented counter-terrorism by developing soft approaches, and engaging individuals drawn by religion-driven violence (Kruglanski, Jasko, Webber, Chernikova, & Molinaro, 2018). Incessant violence diminishes the chances of compromise, resulting in the adoption of punitive measures to reduce fear. Pakistan's NAP is a crucial step towards CVE. However, it lacks an essential feature for countering violent extremism: transforming the community. Thus, the following research question has emerged: 'Why is there a need to incorporate community resilience into the National Action Plan (NAP) of Pakistan, and how can it serve the purpose of countering violent extremism?'

In Pakistan, the origins of extremism are linked to socio-economic misery, including poverty, an ideological motivation where extremists capitalize upon religious sensitivities, and the state's promotion of a militant culture. These factors have undoubtedly played a significant role in the germination of extremism across the country. Until now inadequate attention has been paid to countering violent extremism by engaging communities that have been critically affected by the menace. These communities can aid in addressing the root causes of extremism in the country.

The proposed research effectively fills this gap by documenting and understanding the perspectives of the people of Khyber-Pakhtunkhwa and FATA who left their hometowns and settled in Peshawar and Islamabad in the wake of Operation *Zarb-e-Azb* under the war on terror. Since these people have been directly affected by extremism, their input can prove indispensable in developing a community resilience strategy that can address and manage this threat.

This paper outlines the necessity for community resilience as a key component of the NAP. The discourse is debated with respect to the National Counter-Terrorism Authority (NACTA), and especially focuses on sensitizing the community to the recruitment of extremists. Despite an extensive discussion on the subject, it is pertinent to note that a theoretical uncertainty has prevailed in evaluating community resilience. The research that has emerged from the available data has recognized that the effort of countering violent extremism is more focused in government papers to fill the blank rather than on people. However, the community is the recruitment body for the extremists. It must therefore be sensitized to the enlistment process and thus rendered able to impede it, hindering and countering violent extremism in Pakistan.

Violent extremism poses an existential threat to the stability of Pakistan and the socio-economic well-being of the people. An effective, inclusive, and foolproof action plan is required to eliminate extremist ideologies and activities from society. Engaging all stakeholders into a cohesive single fold will prove invaluable; as they stand, ethnic and sectarian divisions limit Pakistan's ability to resist extremism. However, this harmony cannot be achieved without empowering local communities. It is imperative to increase community awareness of the adverse effects of extremism. Providing education on their crucial role in countering violent extremist ideologies is essential. The inclusion of community resilience in the NAP is vital to achieve CVE goals.

# Building Community Resilience to Violent Extremism through Community-based Youth Organizations: A Case of Post-conflict North Waziristan

*Researcher's Name:* **Muhammad Makki**

## Overview

This paper conceptualizes the mutuality between 'community' and 'resilience' to understand the potential for endogenously generated resistance against context-specific violent extremism in post-conflict North Waziristan. The paper deciphers micro-sociological phenomenon underlining the community (re)organization through their *new* mode of interaction and connectedness, sustaining a resilient social change in the post-conflict setting. It considers the formation of Community-based Youth Organizations (CBYOs) in North Waziristan as the core subject of inquiry which is assessed through ethno-methodological tools and (micro-)sociological conceptualizations. The former enabled the study of contextualized aspects of an indigenous community in a post-conflict context, such as their relations, values and common issues. The latter allowed for a subjective assessment of the emergence and sustenance of (community) resilience to violent extremism. The CBYOs make a convincing case of cooperation as a practice where they function through horizontal networks of voluntary engagement.

## Research Aim and Objective

This paper explores the formation and functioning of CBYOs in post-conflict North Waziristan. It explicates collective actions of cooperation with attention to sociological evolution (in communities), which further imprints the transformative nature of a social context. Building on this understanding, post-conflict North Waziristan showcases the post-conflict formation of CBYOs, which were relatively concentrated in the most populated areas of Miranshah and Mirali (See Map 1). The mandates of these CBYOs encompass the general welfare of communities and a particular emphasis on the promotion of education in North Waziristan with a common and resonant slogan: "We want peace."

In addition, the CBYOs make a convincing case of cooperation as a practice where they function through horizontal networks of voluntary engagement. The formation of CBYOs creates new grounds for empirical analysis over the (re)organization of post-conflict youth and/or communities. However, the consequences or outcomes of such a (re)organization, in post-conflict contexts, generates equally substantive empirical queries. Therefore, an explanation of the aforesaid sociological phenomenon in post-conflict contexts is required for two primary reasons. First, to draw insights into the (re)organizing and constitutive nature of communities, which are substantially and structurally cultural, in post-conflict contexts. And second, to delineate the understanding over the emergence of (community) resilience as an outcome of the (re)organization of cultural communities.

## Methodology

From the perspective of the society, people and culture, (post-conflict) North Waziristan makes an appealing case to study community resilience to extremism. For this purpose, a mixed method of 'mini-ethnographic case study design' was developed, combining virtual ethnography with case study research methods. The complementarity between the research methods helped overcome deficiencies in the respective designs; specially, given the short timeframe of the research, difficult access to the local population of North Waziristan, and grasping the local cultural context to understand resilience to violent extremism.

As a starting point, virtual ethnography was found suitable in two inter-related aspects: firstly, it allowed the online excavation of various CBYOs functioning in North Waziristan which would have been quite difficult otherwise due to the lack of visibility allotted to the former Agency, and secondly, the activities of the CBYOs were very detailed through their social media presence where they were also reachable for further discussion.

Similarly, the interview-based data collection spanned over two months, from August to September 2020. The fifteen CBYOs that were chosen for semi-structured interviews were functional in Miranshah, Mirali and Razmak in North Waziristan (see Table 1). The semi-structured interviews were aided by an interview guide that focused on what the local youth viewed as extremism? and what the CBOs were doing to deter it? For the interviews, the President, Chairman or General-Secretary of the organization were primarily engaged. Moreover, locals from North Waziristan who did not hold memberships in any of the CBYOs were also interviewed to understand the local perspectives over the role of CBYOs.

### **Key Findings/Recommendations:**

The paper discusses community resilience to violent extremism. It uses the case of post-conflict North Waziristan, conceptually framed through sociality and social imaginaries. In doing so, it uses the formation of CBYOs in North Waziristan as the core subject of inquiry which is assessed through ethno-methodological tools and (micro-)sociological conceptualizations. The former enabled the study of contextualized aspects of an indigenous community, in a post-conflict context, such as their relations, values and common issues. The latter allowed for a subjective assessment of the emergence and sustenance of (community) resilience. Admittedly, post-conflict contexts are complex and fluid in nature; as is Waziristan; thereby, requiring unbounded conceptual enterprises for analysis.

The findings explicate how the CBYOs have mobilized the local communities in CBYOs in North Waziristan on the principle of 'self-help' which has further ascended their collectivism and connectedness. Their scope expands to general welfare but especially addresses education and awareness of the local communities. The observations from their online activities and posts, corroborated through interviews, elucidate their two functional modes. Firstly, by holding Jirga/Maraka or meetings, then proceeding to social media campaigns to raise their issues and then launching protests in the streets if their demands remain unattended. In the second instance, the focus has been to 'deconstruct' (literally and normatively) old ideas and customs, then introduce change and lastly emphasize on acceptance.

The CBYOs steadfastly supported the claim that the mind-set of the locals, especially the youth, had changed; they had become weary of conflict and fighting; they wanted facilities, education, universities; basically, change and peace. Building on these ideas, the aspirations and activities of the CBOs are generating a projection into the future; an idea of Waziristan that has been (re)invented with new possibilities. This relates to the emergence of a new social imaginary— collective and communal resilience — that is aiming to create a new society.

The CBYOs project a peaceful image of Pashtuns, promote education (female or otherwise), advertise the beauty of North Waziristan, especially Razmak, they urge for unity and collective rejection of the old customs, etc. Overall, they have created diversification in the networks of meanings that dictate social interaction, hence, producing *new* significations (i.e., meanings). This has consequently ushered a new social order in North Waziristan. Therefore, the (re)organization of youth into clusters aiming for collective action and cooperation showcases the potential for post-conflict sociality in North Waziristan. Whereas, the projection of a 'new' Waziristan is the social imaginary or the resilience that stands as a barrier to the return of extremism in the community.

## Civic, Peace and Tolerance Education: Building Resilience through Pre-service Teacher Education

**Author's Name:** Dr. Fouzia Ajmal, Assistant Professor, Department of Education International Islamic University Islamabad Pakistan

### **An overview/background of the study:**

It isn't sufficient to counter violent extremism, we have to prevent it, and this calls for de-radicalization from the childhood. It may start as early as possible, preferably from school level. The Civic, Peace and Tolerance Education may be integrated in the curriculum and pedagogy of preservice teacher education programmes. It is imperative to analyze the curriculum of teachers' Education for integration in the Civic and Peace Education which is a way towards peacebuilding and countering violent extremism.

### **Objectives of the study:**

The current research was undertaken to know the extent of inclusion of the Civic, Peace and Tolerance Education in the curriculum and pedagogy of the B.Ed. (Honors) Elementary Education programme to develop peacebuilding in prospective teachers.

### **Significance/Reason for the study:**

It is expected that the findings of the study would be a guiding force towards inclusion of Civic, Peace and Tolerance Education in curriculum and pedagogy of preservice teacher education in Pakistan thus focusing on peace-making through building resilience among future school teachers to transmit those values in elementary level school children.

### **Methodology:**

The curriculum of B.Ed Hons Elementary Education was analyzed through curriculum alignment matrix to see the extent of inclusion of the Civic, Peace, Tolerance Education. The second part of the study dealt with the qualitative study and interviews were conducted with 74 teacher educators as population of the study and data was collected through semi-structured interviews from faculty members of selected teachers' education programmers in Rawalpindi, Islamabad and KPK. The sample of the study comprised of 15 teacher educators through the random sampling technique.

### **Key findings of the study**

The study reveals that the concept of peace education in pre-service teacher education such as, long term solution and strategies for social conflicts prevention and peace building, analytical power, positive attitudes, practical skills, awareness about conflicts resolution, promotes democratic attitude and Peace building in society are missing in most of the courses available in

pre-service teacher education. Spirit of unity, loyalty to the state and national pride, honest & decent behavior, participation in public life, compassion and generosity, charity and community activities, Civil, political rights and freedoms, Norms and values and Controversial political problems of civic education are also missing in most of the courses in pre-service teacher education.

The concept of tolerance education such as, values of respect, tolerance and understanding, social conflicts resolution and peace building, controls conflicts in society, freedom of opinion and expression, open mindedness for other genders, develop the interest to live with other creeds, respect for others and making students emotionally stable are missing in most of courses in pre-service teacher education

**Key Policy Recommendations:**

It is recommended that to ensure quality teachers and trainers, there is a need to provide both practical skills and theories of peace, civic and tolerance education. The transfer of knowledge and skills in the field of peace, civic and tolerance education is limited and may be enhanced to build a resilient society. The curriculum of Pre-service teacher education programs may be enhanced for developing peace and tolerance thus building a resilient society in future. The education policy may focus on inclusion of civic, peace and tolerance education at all levels and specifically in teacher education programmes.

## PREVENTING VIOLENT EXTREMISM THROUGH AUGMENTING COMMUNITY RESILIENCE AND EMPOWERING COMMUNITY MEMBERS IN SWAT

**Author's Name:** Dr. Muhammad Idris

### **An Overview/ background of the study:**

Resilience factors for making communities resilient in time of harsh conditions have been ascertained (Gil-Rivas & Kilmer, 2016). Community resilience is the capability to preclude happenings that extremely disturb communities in terms of violence and extremism (Ahmed, Seedat, van Niekerk, & Bulbulia, 2004). Violent extremism is a weapon in the hands of violent extremists who drag young population for their nefarious designs. It is the duty of positivists to make community impenetrable by plummeting latent susceptibilities and upholding defensive skills.

The research work has found that people are moving from mainstream character to life-threatening character due to extremist attitude of others (Thomas & Sanderson, 2011). Terror and cynicism of the ruling classes and apprehensions of safety and reconnaissance and ethnic/religious reporting were predominantly the key factors for violent extremism (Zimmermann & Rosenau, 2009). This project explores the causes of the terrorism, strategies for implementation, strengthening community members against the menace, building community resilience and investigating the role of the leaders and community in encountering violent extremism and vicious designs of the terrorists- the real enemies of humanity.

### **Objectives of the study:**

- To discover approaches to connect public resources that may contribute to thwarting young from joining violent extremism
- To investigate and improve current community influences within and between groups of people
- To examine social linking (social bonding and social bridging) between communities and institutions
- To investigate development solutions for the prevention of violent extremism
- To investigate the root causes conducive to violent extremism

### **Significance/Reason for the study:**

The research work may be substantial to bring about modifications in the existing policies to further strengthen community resilience against terrorism. It may be further significant for policymakers to recognize education and leadership' role in encountering terrorism and will review their policies to create awareness in the young generation against this menace to protect institutes and the whole humanity from nefarious designs of the terrorists, and to put remedy the melanoma of radicalism, violence and intimidation. It may also be noteworthy for teachers,

psychiatrists, political analyst, administrators, dads, and moms; advisers, professors, and students to obtain direction for CRVE. The research endeavor may be expected to reveal the correct route to National Curriculum architects to involve topics related to counter-terrorism in a syllabus that makes the plan extra practical, fascinating and attractive for teachers. Finally, educational institutes may be competent to deliver methods of counter terrorism to save human beings.

**Methodology used in the study:**

Mixed method approach has been applied. Random sampling and convenience sampling techniques were used to collect data. The total sample size has been 567+30. Highly structured questionnaires (quantitative) were filled in, and in-depth interviews (qualitative) were conducted to collect data for analysis.

**Key findings of the study:**

The key findings of the study focus on identification of the emerging themes which include: violent political extremism, authoritarian submission, authoritarian aggression, conventionalism, ethnocentrism, authoritarianism and anti-humanism, general fundamentalism, exclusionary fundamentalism, martyrdom attitudes, gender roles attitudes, intolerance and ambiguity, psychological orientations of terrorists, depression, hysteria, masculinity-femininity, distrust, social isolation, hopelessness, normative beliefs about anti-Semitic aggression, Psychological causes of terrorism, criticism on the West and Americans.

**Major Policy recommendations:**

- The leadership may focus on the economic stability of the country to minimize the poverty of the people to save the future generation from indulging in violent activities- terrorism
- The educational leadership may focus to impart quality education to the young ones to make them strong against any kind of danger and train them in the right direction to safeguard them against becoming stooges in the hands of terrorists.
- The policy makers should address the root causes of violent extremism and devise strategies enabling the communities to be resilient to fight violent extremist trends.
- Need to promote opportunities for more and more people interaction, establishing plans which help build stronger bonds, plummeting injustices, and inequalities, and growing civic engagement
- The policy makers may promote philosophy of non-violence among communities through training programmes, and may adequately finance community members to create productive activities for themselves.

# Role of Religious Leaders in Mobilizing Communities to Counter Violent Extremism

## **AUTHORS:**

- Shakeel Ahmed, PhD
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## **OVERVIEW/BACKGROUND OF THE STUDY**

The year 2008 saw a surge in extremist activities in Malakand division of the Khyber Pakhtunkhwa province which includes district Swat, Dir Lower, Dir Upper, Chitral, Shangla, and Bunir. The major area of counter-terror military operations was Swat from where these violent extremists expanded their sphere of influence to adjacent valleys including Dir. After initial silence, people in Dir later strongly resisted the extremist elements through many measures including building 'local peace committees.

In 2014, the Pakistani leadership devised a counter-terrorism scheme, called National Action Plan that suggests measures for countering religious persecution. The plan included registration of religious seminaries and strict actions against sectarianism, however, engaging religious leaders and building community resilience were not taken into consideration in enforcing this plan.

## **OBJECTIVES OF THE STUDY**

This research aims at finding out the role of religious leaders in mobilizing communities in dealing with violent extremism. Specifically, the study aimed at finding out the role of religious leaders in creating resilience amongst community members to CVE.

## **SIGNIFICANCE OF THE STUDY**

This study is significant in many ways. First, it studies the role of religious leaders in an area which is rarely researched in Pakistan, i.e., countering violent extremism. This study finding highlights the contribution of religious leaders not for VE but for CVE. This will help religious leaders to have more confidence in their CVE efforts and activities. Second, this research is useful for state functionaries who have yet to fully view religious leaders as potential partners in CVE rather than problem-makers. As the study found a weak link between state agencies and religious leaders, this study highlights the importance of engaging religious leaders in CVE. Thirdly, the study is also significant for civil societies who usually shy away from engaging religious leaders in CVE projects. This study finding depicts a positive role of religious leaders in CVE.

## **METHODOLOGY OF THE STUDY**

In order to do that, a mixed method study was designed whereby a quantitative survey was conducted along with in-depth interviews. The survey questionnaire was based on three variables of community resilience: bonding, bridging, and linking. Indicators were developed for measuring each of these variables. The data was collected from 180 respondents from both the districts of Dir valley, i.e., lower Dir and upper Dir. Sequential analysis strategy was adopted for data analysis.

## KEY FINDINGS

Religious leaders had at least two different categories: (i) Imam Masjids (Leader of the Mosque), those who had no bigger affiliation with political parties (ii) Ulema (Religio-Political Leader), those with strong links with political parties. Majority of the Imam Masjid either kept quiet or took no measures to CVE. Contrary to the Imam Masjid, Ulema took active part in CVE efforts. Further, religious leaders capitalized upon the local *Diroji* identity as different from *Swatis* and built community resilience by addressing *Diroji* identity.

The major data revolved around religious leaders and their role in building community resilience which was measured through three variables viz bonding, bridging, and linking. Our data shows that religious leaders played some role in building community resilience. In terms of bonding, they played a significant role. In terms of bridging, they also played a significant role. However, in terms of linking, the religious leaders played a little role.

We also found various measures taken by religious leaders to CVE and their consequences. Such measures were measured through a five variables scale viz advocacy, education, dialogue, mediation, and engagement with government. The data showed that religious leaders did perform well in terms of advocacy against VE. In terms of educating the community members against VE, the data also shows that the religious leaders performed well. However, the data shows little role of religious leaders in convening dialogues. A more significant role was performed by religious leader in mediating disputes amongst community members. The data shows that there was little engagement of religious leaders at different forums of government.

## MAJOR POLICY RECOMMENDATIONS:

1. We recommend that scholars/academics should avoid opaque ideological concepts such as “Islamophobia” or “religious extremism” “Islamic terrorism” because such overarching expressions are too ideological in nature and, therefore, undermine geo-strategic or geo-economic factors leading to larger confrontation/conflicts.
2. We recommend a more active engagement of the religious leaders by the government at different forums to Counter Violent Extremism (CVE).
3. We recommend religious leaders to educate community members during VE period.
4. We recommend political leaders to have active contacts with the *Imam Masjid*.
5. We recommend religious leaders to build upon local identities to counter violent extremism.

# Mother-Child Relationship Uniquely Vital in Countering Extremist Tendencies among Teens in the District of Multan (South Punjab), Pakistan

Shaista Malik and Dr Salma Malik

## **An Overview/Background of the Study**

The tendency to recruit teenagers and children by extremist and violent non-state outfits became more prominent in the post 9/11 scenario in Pakistan. Despite successful efforts by the government to curb extremist elements, one cannot assume that the threat of terrorism has been completely eliminated. Pakistan is one of the few countries in the world with an increasing young population, which makes radicalization among its youth a serious threat. Several risk factors related to radicalization include low level of education, growing inequality, poverty, and rising campaigns to engage youth by terrorist organizations. The situation has reached alarming levels, especially among the youth in Multan, a district of South Punjab, where extremist groups allegedly treat it as an unhindered recruiting base.

## **Objectives of the study**

Given the alarming levels of youth radicalization in the South Punjab, the main objective of the study is to find out relationship between mothers and teens in preventing and countering violent extremism in Multan. To accomplish this aim, the study investigates the association between education of a mother and attitudes of teens (between 15-17 age group) towards violent extremism. For this purpose, the project also examines the role of religious beliefs of mothers in curbing radicalization among teenagers. The research further studies the linkage between socio-economic status of women and inclination of teenagers towards extremism. It is necessary to mention that the study has been designed with a limited scope with target population of only one district of Multan.

## **Significance of Research**

Fayyaz (2019, p. 441) noted that existing literature depicts that most of research on countering violent extremism mainly focused on finding out the drivers of radicalization and features of Islamic extremism. This is a real challenge in terrorism research and literature is often biased towards English or Arabic language sources. Most studies significantly relied on secondary data of review of existing literature to examine women's potential role in addressing the risks and impact of violent extremism. Moreover, the topic of youth radicalization has been studied widely (such as Raza, 2018, p. 134), no study has been found as a prior vantage ground to look at the link between diverse demographic background of mothers and non-violent attitudes of teens (age group of 15-17) for countering violent extremism in Multan district (South Punjab).

Therefore, the current study fills the gap and contributes to existing body of knowledge concerning community resilience to violent extremism while looking at various dimensions of a mother and teens' relationship as to deter and prevent radicalization among teenagers.

**Methodology:**

The research employed multiple integrated methods which were indispensable in understanding the significance of the relationship between mother and teens for addressing the radicalization in society before it escalates into violence. With this notion, 'triangulation' is used to collect the data in three stages: 1) online/paper survey, 2) focus group discussions (FGD) and 3) key informant interviews. The study has employed both qualitative, and quantitative methods.

**Key Findings of the Study:**

The qualitative analysis in the study indicated that parental supervision is imperative to build young people's resilience to violent behaviour. It can be seen that children can be less likely to involve in risk-taking behaviour if they have close supervision of parents. However, the quantitative data delineates that over 50% of young participants had lack of parental supervision.

This paper finds that the mother-child relationship is vital to respond to and pre-empt extremist influences. Though it is difficult to analyse the complete process leading to radicalization in teenagers, this paper demonstrates that social status, education, and religious beliefs of mothers have a statistically significant relationship with teenage radicalization, as well as children's inclination to adopt extremist views and behaviours among pre-teens. The study's analysis corroborates that one of the drivers of violent extremism could be grievance leading to anger, which may develop due to lack of resources, deprivation, and poverty.

**Major Policy Recommendations:**

- To deal with the teens' vulnerability to extremism in Multan, there is a need to implement the National Action Plan 2014, Pakistan's counter terrorism policy and other CVE plans such as peace perspective and counter narrative building which could be done through implementation and promotion of 'Paigham-e-Pakistan', a national narrative.
- Free counselling centres should be established in Multan with the aim to equip mothers and vulnerable teens to challenge narratives of violent extremism.
- The government policies should be explicitly based on clear directions to educational institutions in Multan to promote CVE activities in schools wherein the feeling of compassion and peace should be promoted by bringing on board the citizens hailing from various religious denominations and beliefs.
- The government institutions and civil society organizations working on CVE should focus their efforts on creating the understanding among mothers of Multan that both tolerance and acceptance of Pakistani citizens hailing from various religious denominations is significant and each individual is entitled to equal rights. So that they pass on this message to their children.

## Summaries of Research Papers

- The curricula inscribing with compassion and acceptable for all citizens of Pakistan irrespective of religion or faith should be prepared for children and exclusive trainings should be conducted for teachers on the similar issues to build critical thinking among young people which is important to improve their skills to resist violent extremist narratives.
- Out of the study's population, only a small number of women respondents (20.2%) were associated with different types of professions and majority of them were low wage workers. Therefore, it is crucial to promote empowerment and leadership of women in Multan exclusively for peaceful coexistence and social cohesion. At the same time, awareness of women's rights and their participation in efforts to respond to violent extremism can strengthen community resilience.
- The government policies especially in respect to Multan should focus on such mothers who should be aware that an effective solution to counter violent extremism could be to engaging youth in healthy activities such as foreign/local exchange programmes, sports, extracurricular activities, art and literature, research, scientific activities, exhibitions and competitions. In such a way, the sportspersonship and extra-curricular activities which together prevent tendencies of extremism in youth.

## Reconstructing post-conflict Malakand, Pakistan: civilians' strategies of coping with damage to social life

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In 2007, an armed conflict broke out between Taliban insurgents and Pakistani security forces in Malakand Division in the northwest region of Pakistan (Fair and Jones 2009). The area became a point of attention for news media when incidents of violence and atrocities were reported (Brohi and Khattak 2014). The Taliban were defeated in July 2009. Soon after, the Pakistani government with international assistance, started rebuilding society. Although local informal institutions and relations had also been damaged, reconstruction initiatives focused more on the tangible and infrastructural side of society, particularly economy and security.

Literature as well as policy initiatives focus on the impacts of war and reconstruction in a post-conflict period. Much of the aid and support is directed in a technical, top-down way, where it becomes debatable as to how much useful this way of rebuilding is, given the significance and dynamics of a particular context. Practically as well as theoretically, it is significant to know how the locals in Malakand rebuilt their social and informal life and progressed to what can be called a non-conflict situation. Civilians because of a position in the context employ certain strategies in, unseen yet, crucial ways. Therefore, this article specifically aims to answer what local strategies civilians deploy to reconstruct their informal social life in a community in a post-conflict context.

The study applied a grounded theory approach where data was primarily collected through in-depth interviews and focus group discussions. This technique allowed us to collect data on the underlying structures of how people cope with war-related destruction and rebuild society. To get a comprehensive picture, data from interviews and focus group discussions was triangulated. This way, data collected through interviews and FGs compensated for each other. The data obtained were analyzed with the help of NVivo 12 Pro, qualitative data analysis software.

This research finds that conflict in Malakand division negatively affected the informal social life. The impact is seen in the form of damage to local informal institutions, informal relations between people and values and norms of Pashtunwali (which regulate the relations and underpin the institutional arrangements). Conflict damaged the fundamental institutions such as hujra, jarga, family, mosque and gawand (neighbourhood).

To reconstruct their informal social life, the study finds that the locals deployed mainly three strategies: 'building on cultural resiliency,' 'fatalistic understanding of loss and damage' and 'rationalization of the post-conflict situation.' The local culture provided much-needed energy and resources for post-conflict rebuilding. The local elder, via institution of jarga, facilitated the reintegration of former militants or suspected individuals by ensuring their future peacefulness in community. Jarga and hujra helped in the resolution of skirmish that occurred during conflict. Values such as hospitality (milmastia), welfare (khair-khegara) sharing joy and grief (gham khadi), and so on, as they are strongly embedded in the lives of the people, were mobilized. The significance of such values enabled local people to live in harmony with family members and relatives of local militants. Further, people's religious orientation played a big role in reconstructing communal life. Their faith in Islam gave them hope and provided them with emotional strength. Some people expressed rebuilding their communal life as a kind of religious commitment. Many considered conflict incidents to be from God as part of their destiny and the post-conflict peaceful situation as the blessing of God. Therefore, locals took the path of forgiveness and war time offenses were ignored in the name of religion. Moreover, locals also employed the strategy of rationalization. They thought that it was better to deal with incidents in the post-conflict situation rationally. Many people believed that conflict had already affected them, and therefore, the right course of action was not to repeat mistakes and make things worse. For example, the cultural norm of revenge was rationally avoided for wrongs done during conflict for the sake of peace.

Like tangible damages, conflict equally disturbs the invisible and informal aspect of community including the local cultural resources of Pakhtun society such as jarga, hujra, hospitality (milmastia), welfare (khair-khegara) and sharing joy and grief (gham khadi) as capacities for reconnecting the local people after conflict. Hence, it is suggested that local cultural values and practices, relevant to rebuilding, needs to be promoted by cultural department other peacebuilding organizations for a sustainable rebuilding the informal social life. The government is also suggested for policy formulation of cultural preservation and promotion of culture of groups affected by conflict and war.

## Punjab Chapter

### The Role of Mosque to Avoid Violent Extremism: A Comparative Study of Eastern and Western Countries

**Researcher's name: Dr Ammad Ul Haq**

#### Overview/Background

The study aims to explore the comparative role of contemporary mosques in Eastern and Western countries to analyze the position of mosques in society to avoid Violent Extremism and to promote community resilience. It deals with the questions; what is the actual role of a mosque, how can it contribute to community resilience, how are contemporary mosques functioning and how do the mosques in Western countries function differently from the mosques in Eastern countries?

#### Objective

The objective of the study was to suggest an outline for policymakers and practitioners. The institution performed several roles and adopted magnificent architectures throughout Muslim history. The historical practical flexibility and the core characteristics of the mosque, highlight the importance of the study as well, offer a certain opportunity to mold it to meet the contemporary challenges of extremism by making the founding function of mosques more effective and secure.

#### Methodology

This project was designed as a comparative study to get a step closer to its aim of exploring the role of mosque to avoid violent extremism. The review and analysis of the study took place in 4 cities of Pakistan and 4 cities from European countries in the last quarter of 2020. Lahore, Karachi, Quetta and Peshawar were selected from Pakistan whereas Ottawa, New York, Paris and London have been selected from European countries. For an in-depth analysis, both primary and secondary data were used. The process started by establishing protocols of the research by interviewing 8 experts, 4 researchers and 4 Islamic scholars, of mosque studies and community resilience for a better understanding of the main factors.

The head of the research team is also an Islamic scholar and has experience of 20 years of delivering a sermon and leading Friday prayer in Karachi and Lahore. So, it is a type of fieldwork, including qualitative formal and informal interviews and observation. The research tool was designed as structured open-ended questions for formal interviews but the sensitivity of the topic and sense of being investigated led the researcher to informal interviews and observation. A total of 80 Jamia mosques (10 from each city equally from East and West) were selected randomly, because of the absence of any formal system of selection.

## Key Findings

Almost all mosques are peaceful, well-functioned and self-financed. Management committees pay full attention and devotion to their affairs. Imams enjoy respect, love, consideration and appreciation to an unbelievable extent even within very low pay as compared to public servants. All performance was executed punctually on time without any minor delay. It was observed that the majority of the mosques were established in the name of sect or school of thought in Pakistan same as Madrassas.

It was observed that members of various political thoughts and parties belong to different races and having various languages offer prayer under one roof, standing shoulder to shoulder in one disciplined row in the leadership of one Imam. In European countries, there are Muslims from various linguistics and socio-cultural backgrounds having their mosques and prefer to offer prayers there while the other Muslims are also warmly welcomed. Mosques of all sects follow special signs to maintain their identity which is considered as sectarian signs by the public whereas constitutionally it is a basic right and the situation is alike in both sides.

Currently, in Pakistan, Imam is only subjected to mosque committee and custodian to be appointed and dismissed while the legal procedure is absent and there is no training system and syllabus relevant to modern times and needs. It was observed that directly and indirectly Imam targets the values and beliefs of other sects and gets appreciation from their followers and audience which often leads to violent extremism especially in the mosques which are founded on a sectarian basis both in Eastern and Western countries.

## Findings and Policy Recommendations

While having sectarian titles and establishing a base of mosques, the internal Check and Balance (CnB) system seems not enough to avoid violent extremism, there is a need to intervene in its internal system through a soft welcoming policy. To get the final successful results of the National Action Plan, it is needed to launch another Nation Action Plan to make people realize their social and national responsibilities. Nation Action Plan should be based on 4 steps. At first, the self-reformation by God-fearing (Tak'wa) and God-sincerity (Ikh'las) should be focused on for a specific time. Second, the personal self-responsibilities should be addressed through personal religious duties like offering prayer, seeking knowledge, good manners, ethics and love. Third, social responsibilities should be practiced through making people aware of their religious duties with their relatives like being a father, mother, brother, husband, servant, boss, etc. At last, national responsibilities should be emphasized to eliminate corruption, promote justice, follow the laws, cooperate with administration and sympathy with the poor.

A syllabus should be compulsory for Imams outlining the modern, social and national and legal values for their specialization to address the public because regular studies of Dars e Nizami (religious syllabus of Madrassas) lacks it. After this specialization, seminars and workshops should be organized to address the new and upcoming challenges.

## Rethinking Education to Counter Violent Extremism: A Critical Review of Policy and Practice

Researcher's name: **Fatima Waqi Sajjad**

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Violent extremism is a complex phenomenon that has become a vital security challenge in recent years. The phenomenon is frequently linked to poverty and lack of education, however there have been multiple incidents of violence where perpetrators are found to be well educated and well off. This paper explores the curious case of violent extremism among the well educated and well off individuals.

A study published in 2016 explored profiles of young people involved in terrorist activities around the world and found a large number of qualified engineers among them. The sample included a staggering 46 percent of militants from the Middle East who were identified as university graduates, 45 percent of whom were engineering graduates. Among militants from Europe 25 to 39 percent were graduates from engineering background (Gambetta and Hertog 2016). The study questioned why these highly educated individuals were inclined towards terrorist activities. Similar questions were raised in Pakistan lately, where several incidents of violence involved individuals with university degrees.

The aim of this paper is to explore two important research questions; *why university education has frequently failed to prevent violent extremism?* And essentially *how university education can prevent violent extremism?* I take up these two questions and explored them using Robert Cox distinction of problem solving and critical approaches.

Cox classifies theories into two categories based on the purpose they serve; a) *problem solving theories* that aim to understand and solve a given problem within the framework of existing socio-political context or status quo. *Problem solving theories* consider the prevailing status quo as fixed and unchangeable. Hence, they do not consider status quo as part or, a cause of the problem. b) *Critical theories* on the other hand, question 'the prevailing order of the world' (129). The purpose of critical theories is to challenge and change the oppressive status quo

Using Robert Cox's distinction, I ask if it's possible to solve the problem of violent extremism without engaging with the problems of the prevailing status quo.

I explore the aforementioned question through a review of Prevent/Counter Violent Extremism (P/CVE) policy literature around the world. The policy review examines the following research questions;

- 1) How do current P/CVE policies define violent extremism?
- 2) How do current P/CVE policies solve the problem of violent extremism through education?

Later, I focus on the specific context of universities in Pakistan. Drawing on expert interviews of university teachers and renowned scholars based in Pakistan, I consider how contemporary education policies and practices may be reviewed and revised in order to build resilience in students against the sway of violent ideologies.

The expert interviews explore the following research questions;

- 3) How do university teachers in Pakistan view the problems of higher education policies and practices in Pakistan?
- 4) How do university teachers in Pakistan view the problem of violent extremism in university campuses?

Through the voices of the practitioners, I assess the problems and prospects of countering violent extremism through education in university campuses of Pakistan.

The review of P/CVE policies indicates that problem solving approaches dominate the current policies. The policies define and solve violent extremism within the framework of current status quo. The violence of the status quo is not considered a part of the problem. However, the university teachers in Pakistan, pointed out myriad problems of educational status quo which are directly or indirectly linked to violent extremism on campus. These problems are seldom taken into account in P/CVE policies.

Ignoring the broader and deeper issues of structural violence in prevailing education systems has implications for the efficacy of counter violent extremism initiatives. The success of such initiatives remains limited when a restrictive approach is adopted instead of a holistic one. P/CVE educational strategies at times become counter-productive when they aim to control thinking rather than to develop it through education.

There is a need to be wary of top-down security driven policies that tend to define the problem of violent extremism selectively and vaguely and attempt to solve it in the same way. To effectively counter extremism on campus, university campuses must be turned into spaces where open and critical dialogues develop and shape students' thinking; where academic discussions on structural and cultural violence can be held without fear, where free debates on everyday social, political issues nourish critical consciousness in students. It is this critical consciousness that must be developed in universities to make students resilient to extremism ideologies.

## Trust of Socially Vulnerable Groups on Criminal Justice System of Pakistan

**Author's Name:** Dr. Khalil Ahmad

### **Overview/Background of the Study:**

Breakdown of trust in Criminal Justice System (CJS) remains central to political and social debate (Jackson et al, 2011). Trust in justice, the legitimacy of justice institutions, and people's commitment to the rule of law are cardinal in ensuring smooth functioning of the society. Efficient and capable CJS is a requisite for implementations of laws in order to provide equality to all social groups in a society according to their civil rights. Police and criminal courts carry out important functions in society and citizens 'outsource' deterrence and justice functions to these institutions, and in return citizens expect them to be fair, impartial, efficient and effective.

In Pakistan majority of females and juveniles in prison belong to socially and economically vulnerable segment. They under police custody or in prison suffer through many physical as well as psychological problems. Most of them are not aware of their legal rights, and no one to find support in their case. Females, at times, had to leave their children or had to live with them in jail and even sometimes give birth in prison. Almost sixty percent of women in prison have dependent children and three percent have to live within jail (Ali & Shah, 2011). Taking into consideration the social and economic vulnerability of female and juvenile prisoners in Pakistan, it seems crucial to see their level of trust on justice system of Pakistan.

### **Objectives of the Study:**

The major objective of the present study was to analyze juvenile and female prisoners' trust on justice institutions with a focus upon procedural and distributive fairness. In so doing, perceived legitimacy and effectiveness of justice institutions was also analyzed.

### **Significance/Rationale of the Study:**

Most of the published researches focused on citizens' trust and confidence on criminal justice system. Relatively less attention has been paid to the individuals directly experiencing justice institutions. Procedural and distributive fairness of the criminal justice system can be understood and analyzed from the experiences of incarcerated individuals. Juvenile and women prisoners' trust on the CJS will highlight the demands and expectations of vulnerable community from the state and legislative authorities. This study will put some light on the problems faced by the women and juvenile prisoners and how these groups are the responsibility of the state and legislative authorities. The findings of this study will identify as to how women and juvenile are victims and offenders due to their socio-economic profiles. This study will highlight as to how women and juvenile become offenders due to exploitation, abuse and coercion. This study might influence policy level intervention for enhancing effectiveness of existing justice institutions. This study will help understand how justice institutions and civil society organizations can help reduce exploitation, abuse and coercion of women and juvenile prisoners to improve their lives. The findings of this study may help understand policy-practice gaps in justice institutions.

### **Methodology Used in the Study:**

Quantitative research approach has been adopted to accomplish the current research. Survey design has been used for the present research. The universe of the present study comprised all eligible and willing inmates (juvenile and women prisoners) of Pakistani origin, irrespective of their age, nature of crime, and status (under trial or convicted). The total number of female prisoners (under trial/convicted) updated on 1st December, 2019 across 41 prisons of the Punjab was 753, while that of juvenile prisoners was 618 (Punjab Prisons, Government of the Punjab, 2019). For accuracy and likely variation in sampled population, the researcher randomly selected three jails (Women Jail Multan, Central Jail Rawalpindi and District Jail Lahore) from three randomly selected regions (Lahore, Multan, and Rawalpindi) from a total five regions.

But owing to unavailability of sufficient number of juveniles in the selected jails at the time of data collection and high prevalence of COVID-19, it was instructed to collect data from juvenile and women prisoners from Juvenile Jail/Borstal Institute and Central Jail Faisalabad respectively from Faisalabad region. A census was carried out and all the juvenile and women inmates under trial/convicted were interviewed. Data were collected from 36 juvenile and 94 women prisoners from Borstal Institute and District Jail Faisalabad respectively. All ethical considerations were followed in letter and spirit including SoPs of Punjab Prisons Department and COVID-19 safety measures.

### **Key Findings:**

Nearly two-third (64%) of the total juvenile were convicted in different types of crime, while 36% juvenile were under trial. A little less than one-half of the total juvenile prisoners were repeat offenders and most of them committed theft, robbery and rape offenses. Compared to juvenile, a larger proportion of women (55%) comprised under trial prisoners, while 44 percent were convicted. Larger proportions of both juvenile and women prisoners perpetrated crimes of serious nature and received 4 years and above sentence.

In response to a question on perceived legitimacy of justice institutions, larger proportions of both juveniles and women prisoners recognized and accepted courts' right for rule of law followed by prisons and police. Interestingly, very small percentage of respondents recognized and accepted parliamentarians' right for rule of law. This finding indicated that socially vulnerable groups lack trust on parliamentarians. Although larger proportion expressed sense of obligation to obey police and courts, a substantial number of respondents viewed that justice institutions protect the interests of powerful people.

Larger proportions of both juvenile and women prisoners were less confident that criminal justice system was effective in bringing the people who commit crime to justice. Similarly, larger proportions of juveniles and women prisoners were less confident that criminal justice system meets the needs of victim of crime as well as respects the rights of the people accused of crime.

Larger proportion of women prisoner believed that prisons deter future offending, while large proportion of juvenile prisoners did not have confidence at all that the prisons deter future offending. It may be argued that women are more likely to suffer the hardship due to their disadvantageous and vulnerable position, in turn considering prison as deterrence for future

offending. This finding is in agreement with Ali & Shah (2011) that women are severely affected by the jail setting due to physical and verbal abuse, violent behavior, social stigmatization, and even majority had to leave their children which push them in state of mental stress.

Larger proportions of both juvenile and women prisoner opined that the prisons don't rehabilitate and impart vocational skills so that they could become productive citizen after their imprisonment. Women prisoners were less satisfied with the help prisons provide in maintaining contacts with relatives and duration of family/relative visits, which in turn contributed in their mental stress and feeling of deprivation. Overall, Juvenile and women prisoners reported negative experience with police during investigation process and lacks trust of vulnerable groups compared to judiciary and prison department.

### **Recommendations**

Structural and functional changes are needed to improve the efficiency of police department through legislative amendments and training programs. Special training programs are needed to enhance professional behavior of police for gaining trust of citizens, particularly vulnerable groups. Transparency and accountability of justice institutions are cardinal for procedural and distributive fairness. Skill based programs are needed for incarcerated juvenile and women prisoners to make them economically productive. Legislative and policy level interventions are needed to eliminate physical and sexual harassment of women facing justice institutions.

Overall, justice institutions should adopt the policy of approaching the error in fair procedural and distributive justice through increased transparency, policies and legislative measures. Continuous training in ethics, integrity and professional behavior should be promoted in police. Prisons need to initiate programs and activities that promote psychological, emotional and physical well-being of the incarcerated individuals. Prison department needs to continuously evaluate corrective actions and their utility. In this regard, all stakeholders should be provided with a voice in the process of reformation and rehabilitation of juvenile and women prisoners.

## Predicting the Violent Behavior in Pakistani Youth Exposed to Community Violence: Integrating Role of Parents in the Scenario

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### **Background of the study**

The war on terrorism has not only deeply shaken the social fabric of Pakistani society but also affected its security situation, economic damages to infrastructure and the loss of lives accounts for more than 81,000 (Zakaria et al., 2019; Mubashra & Shafi, 2018). Besides terror violence, the country faces domestic violence familial and many other types of community violence (Pakistan World Report, 2019; Nasrullah et al., 2019). According to Widom (1989), "that violence begets violence and that exposure to violence can contribute to a cycle of violence" therefore, the study has shown its concern in investigating the impact of violence exposure on youth violent behavior. Violent behavior is a form of behavior that have the intent of causing extreme physical or psychological harm/control (Martin & Cushman, 2016).

Previous studies have indicated that Parental Practices influence on the children's exposure to violence (Finkelhor, et al., 2015). Parents are the first to observe internalizing and externalizing changes in their children, and they practice accordingly (Symeou & Georgiou, 2017). The existing literature provides insufficient information that how exposure to violence relates to violent behavior specifically and to what extent the parenting practices influence their perpetration of violent behavior? This study focuses on this aspect.

### **Significance/Reason for the study**

There is an imminent need for more research into the question of the possible mechanisms of the impact of exposure to violence on violent behavior among youth. *Therefore, the present study aimed to fill this research gap* by empirically exploring the influences of exposure to violence as violent behavior in Pakistani Youth and to what extent the parenting practices can be successful in controlling their perpetration of violent behavior?

### **Research Objectives:**

- To measure significant relationship between 'Exposure to Community Violence'(ECV) on 'Violent Behaviour' (VB) among Pakistani youth.
- To find out influence range of 'Parenting Practices' over 'Exposure to Community Violence' ECV and VB

### **Methods & Investigation techniques:**

Research focuses on the interplay of '*Exposure to Community Violence*' (ECV) among youth resulting in '*Violent Behaviour*' (VB). It reveals the generative process of violent culture in Pakistan with causal factors by employing '*Structural Equation Modeling*' (SEM). This exposure to violence is a major cause of further violence perpetration among youth. Theoretical framework of this research is based on '*Bandura's social learning theory-1986*', asserts that human behavior is transmitted through exposure to social models. Study findings include the effects of exposure to various types of community violence on youth relevance to their violent behavior among a sample of,  $N=500$ , Pakistani youth living in various cities of Southern Punjab. Furthermore, this study investigates the Impact of the parenting practices by integration approach between exposure to community violence and violent behavior of Pakistani youth.

### **Key findings of the study**

- Exposure to violence, parenting practices and youth openness to societal happenings contribute much to violent behavior. In larger frame, parenting tactics are more to be considered as a child grows and learns his/her first lesson at home
- In later years of the age, it is questioned that why youth is turning to be violent and inclined to extremist activities. To find the reason it is important to trace back the track of development and growth of mind which ends at parenting practices at first and community exposure to violence later on.
- Parents need to learn child-care practices to produce peaceful citizens to societies rather than maltreating nascent minds due to domestic issues or economic pressures. While on the other hand, government/authorities are equally contributing to growing violence by not fulfilling job needs and healthy social engagements and many more aspects.

### **Policy Recommendations**

1. NAP and NSIP should include policy framework which directly addresses root cause of violence in the societies from parents to social peers.
2. Some reward activity for best parents should be announced at community level so that parents themselves take interest in developing their kids as valued citizens i.e., reward system has deep roots in intuitive learning.
3. Educational institutes may be utilised for psychological development of children to understand inclination of child and any prominent change in the behaviour which can be discussed with parents. It is not a single-handed process to curb the violence uproots but a joint effort to deal with this social threat.
4. Government may keep communal check to point out socially destructive activities germinating seeds of violence by keeping parents in direct connection with municipal authorities and counseling centers to gather monthly/quarterly reports on social behaviours.
5. Pakistan needs to incorporate '*Social Action Plan*' by involving parent's training sessions under professional psychologists and sociologists to improve Parenting practices according to situation.

## Promoting Students' Resilience to Violent Extremism through Changing their Narrative

**Author's Name:** Dr. Muhammad Sarwar

### **An Overview/background of the Study:**

The need for and importance of building students' resilience right from their childhood is well noted amid implications of lack of resilience. The non-resilient children are likely to join the company of troublesome friends under the influence of their aggressive and/or introverted personality traits (Cicchetti 2010, Beutel, Tibubos et al. 2017). They may potentially lack their self-esteem and personal competencies (Cicchetti 2010, Marx, Young et al. 2017). While studying in the class, for example, these vulnerable students can be easily distracted; may exhibit disruptive and uncooperative behaviour (Distiller, Theron et al. 2007). These vulnerable students can even become aloof, truant or may be dropped from school (Bethell, Davis et al. 2017).

The scholars unanimously agree that non-resilient children mostly face psychological and social development problems in their later years (Panter-Brick, Hadfield et al. 2018). Subsequently, they recommend consistent work to fortify and reinforce the vulnerable students for building and maintaining their resilience to overcome violent tendencies (Condly 2006, Wright, Masten et al. 2013). Beside this, the educators should observe their students on a periodic basis to judge their vulnerability to violent activities because of the possibility of fluctuation in development under the influence of environmental changes (Limonero, Tomás-Sábado et al. 2014, Haroz, Jordans et al. 2017). The present research work is experimental research which sees that whether or not and to what extent the students' resilience can be promoted by changing their narrative (from risk factors to protective factors). For this purpose, narrative therapy techniques have been used.

### **Objectives of the Study:**

- i. assess the need for promoting students' resilience to violent extremism in public secondary schools
- ii. Check the effectiveness of narrative therapy techniques in promoting students' resilience to violent extremism.

### **Significance /Reason for the Study:**

The study may help parents, teachers and social activists to understand that as to how resilience against violent extremism can be developed in the society.

### **Methodology used in the Study:**

The present study was completed in two phases. Phase-1 consisted of a survey for assessing the need for promoting 'students' resilience to violent extremism'. This phase was carried out under mixed methods research approach and both quantitative as well qualitative data were collected. Percentages were calculated to analyse the quantitative data while thematic analysis technique was used to draw findings from the qualitative data. Phase-2 involved an experiment for checking the effectiveness of narrative therapy in promoting students' resilience to violent extremism. One group pre-test, post-test experimental research design was employed to execute this phase.

The effectiveness of narrative therapy in promoting 'students' resilience to violent extremism' was measured by comparing mean gain scores of pre-test and post-test scores.

**Key Findings of the Study:**

A larger segment of students is vulnerable to violent extremism particularly under the influence of 'religious power' and with respect to their sense of power politics as well as having 'negative thinking' and 'impulsive behaviour'. The narrative therapy is effective in promoting students' resilience to violent extremism.

**Major Policy Recommendations:**

The education department should train, mentor and monitor teachers to screen the students for vulnerability to violent extremism particularly under the influence of 'religious power' and with respect to their sense of power politics as well as having 'negative thinking' and 'impulsive behaviour'. Moreover, selected teachers should further be trained to use narrative therapy to build students' resilience to violent extremism.

## Psychometric Analysis of the Factors Driving the Community to Violent Extremism in Pakistan; Developing Resilience by “Cause and Act” Response Plan

**Dr. Sehrish Qayyum**

Community resilience to Violent Extremism (VE) in any society needs a comprehensive pre-action. However, psychological study aids to point out factors initiating transformation journey of extremism to violence. Radicalism today has become a perspective and viewpoint not just in the nations which have been straightforwardly influenced by displays of violent extremism (VE); but also, in those states that have not experienced it legitimately. In my perspective, radicalism is a psychological disposition and it turns out to be a part of one's belief structure when it is not checked, criticized, and detested by family, society, and the state itself.

Multistage and Multi-layered mixed-method approach is employed for the research. Qualitatively psychometric analysis of the factors driving communities to VE is necessitated to develop a resilience plan. Result of the psychometric analysis including response to every VE indicator, and the root cause is developed with feasibility analysis. The survey covers 12 districts in three fragmented zones of Punjab, Pakistan to get a great variety of data i.e., North, Central, and South Punjab (4 districts from each zone). It is earnest to develop a clear evidence-based strategy to prevent the spread and growth of violent extremism. This empirical strategy addresses the root causes of violent extremism in each unique context.

For this purpose, Quantitative-correlation analysis was performed on extracted psychological factors (PFs) driving the community to violent extremism. Multiple regression analysis was executed to find impact range and correlation among PFs. Subsequently, Psychometric analysis was conducted on these statistically analysed factors for detailed policy plan formation. “Cause and Act” response policy plan was developed to give research a new dimension and quantum solution to prevent and counter VE.

Exploratory study finds that communities need security without bargaining common freedoms. Secondly, cautioning without initiating unnecessary fabrication of issues along with exerting efforts into the groundwork against plausible violent extremism incidents is direly needed. Research reveals tri-phasal community response i.e., impact phase, recoil phase, and recovery phase. This targeted community response needs empirical action plan which is devised after evidence-based research. Factors extracted out of rigorous psychological study requisites the ‘Cause and Act’ loop known as PDCA cycle i.e., Plan, Do, Check, and Act steps. PDCA cycle identifies causes, testes the potential of causes, studies their possible impact range, and then solution implementation or counter-action plan is developed accordingly.

The devised policy plan Cause and Act Response Plan (CARP) includes two categories i.e., short-term, and long-term policy plans. Short Term policy plan (STPP) covers immediate effects focusing on domestic, personal and social factors. While long term policy plans (LTPP) covers gradual effect focusing on the same three areas of consideration. Research offers social support by motivation, informational care, need based law-making, hypnotherapy of victims along with distractions strategies and cognitive behavioural therapy (CBT) as countering approach under

STPP. In wake of LTPP operational conditioning may results in positive reinforcement of CVE efforts. Moreover, counselling and development of metacognition via multi-disciplinary approach may serve the purpose well. While prevention of violent extremism can also be targeted through developing emotional intelligence and creating self-actualization.

According to prospective study, strategies under CARP would result in reliable and strengthened community resilience. While consensus based joint action plan is needed to counter any social unrest for prevailing peace in communities. All strategies at first hand necessities to fill the communication gap between the government and public which will also result in eradication of trust-deficit. In administrative vernacular, government should introduce psychological classes/counselling as a compulsory part of the study program in educational institutions.

Community level sports-based opportunities need to be created at-once along with rehabilitation centres for victims of violent extremism. An inclusive development approach should be adopted by the government sector so that civil society, marginalized people, and other underdeveloped social parts may get benefitted from equal representation. Moreover, employment opportunities must be increased with skill development as illegal means of earning can lit a fire of violent extremism among vulnerable youth. Reliability on government institutions has to be increased i.e., judicial system, law-enforcement agencies etc. Why I am raising this point is, yet tribal areas in provinces of Pakistan are exercising jirga and panchayat systems. Rather than addressing grievances they are aggravating extremism. These recommendations for policymakers and law enforcement agencies are intending to develop resilience among the victim communities.

## Psycho-emotional and economic resilience: A Case study of the widows of the Christian male victims of suicide attacks on Churches in Lahore

**Researcher's name: Dr Tehmina Aslam**

This paper aims to explore the devastating aftereffects of bombings on Christian communities in the early years of the new millennium. These attacks took numerous lives, primarily males. As these attacks were focused on low-income areas, the families and widows left behind did not have much in the way of education or jobs to fend for themselves. Hence, this paper explores the Psycho emotional and economic resilience of these widows after losing their husbands who were also the sole breadwinners of the family.

The paper focuses on the Christian communities of Youhanabad and Joseph Colony in Lahore. Although the families were compensated by the governments, most of them did not utilize that money to create a secure form of income for themselves. Most of the older generation had little to no education while the younger generation had very little work opportunities, despite a reasonable level of education. Furthermore, the majority of them faced discrimination on a daily basis, something that was not conducive to providing them with jobs or a good living. They also had the unmitigated task of trying to move on from the horrific trauma that the attack had left behind.

The findings of the study show that the widows recovered from the loss of their husbands psycho-emotionally with the help of their in-laws. Some of them had to contend with living with the fear of abandonment from their extended families, once their husbands died. However, it can also be reasoned that these women had so much on their plate that they could not focus on the mental trauma they had been through enough and had to suppress their emotions so as to help their families to survive. They also had to get started on earning a livelihood for the children which they achieved by doing some menial jobs, by depending upon the earning skills of their children and with the help of economic aid provided by in-laws. Third, the Churches provided the victim families with help but it was in kind.

Interviews and observations were utilized as the primary form of research for this paper and participants were kept anonymous to protect them. More than twenty women participated with varying accounts of the attacks themselves as well as how they recovered from it. The secondary form of research were articles, newspapers as well as journals. The literature review in the paper covers this process in depth. Lastly, the qualitative research method was used to decode these interviews while a narrative analysis was utilized to analyze them.

It is our hope that this paper will help bring about reforms to ensure that the government provides more security as well as helps in the mental and physical recovery of marginalized groups like these. It is the need of the hour to ensure that all minorities in Pakistan are protected and seen as a vital part of our country rather than discriminated against and relegated to the outskirts of the community.

# Peace Building and Resilience Strategies for Cultural Rejuvenation: An Integrated Approach for Countering Violent Extremism in Pakistan

**Author's Name:** Prof. Dr. Umbreen Javaid

## **An overview / background of the study**

Pakistan's drift into violent religious extremism incurred massive losses to human and material resources because of terrorist incidents and counter terrorism efforts. The situation becomes more disturbing when seen in terms of the culture of tolerance, hospitality, and inclusivity that prevails among the Pakistani nation. Successive governments came up with several policies ranging from but not limited to political, economic and development as well as various legal steps and military responses in order to curb the menace of violent religious extremism. The measures taken by the government have produced mixed results with a whole new array of fallouts that require an in-depth analysis that allows for objective evaluation and efficacy of the measures taken.

The study explores the fallouts of counter violent religious extremism efforts in study areas comprising of Wana, Bannu and Dera Ismail Khan of Khyber Pakhtunkhwa (KP), along with analyzing, evaluating and proposing both long-term and short-term peace building and resilience strategies that will complement the rejuvenation of the ignored culture of tolerance and also in developing counter violent religious extremism policies. An integrated approach comprising of various peace building and resilience strategies encompassing various factors like economic, social, cultural and administrative efforts can lead to a rejuvenation of culture of peace, tolerance and coexistence in these study areas.

## **Objectives of the study**

- a) To explore the drivers behind the surge in violent religious extremism in Pakistan?
- b) To explore the fall outs of Counter Violent Religious Extremism policies/operations
- c) To know the resilience strategies in the cultural, religious, and psychological realm that have been devised to cope with the fall outs of counter religious extremist policies
- d) To analyze the response of government and non-government agencies concerned in order to propose interventions and reforms that will compliment, augment, and enhance resilience among target communities.

## **Significance / Reason for the study**

The threat of extremism has been considered as the greatest of all threats facing the nation and the state. As response at policy level a series of military operations and anti-terrorist laws were launched resulting in increased disaster vulnerability in terms of internal displacement of people, etc. The resettlement process has started while operations at various levels were either underway or at the final stage. These populations are now at a crucial stage of rehabilitation and reintegration making it timely to analyze, evaluate, and propose long term and short-term peace

building and resilience strategies. The study aims to adopt an integrated approach encompassing cultural, psychological, political, religious, and social dimensions and thereby proposing policy prescriptions and interventions at various levels aimed at mitigating the threat of reemergence of extremist ideologies along with development of strategies that would enhance individual and community resilience complementing counter violent religious extremism efforts.

### **Methodology used in the study**

The study employed qualitative approach and exploratory research with survey method i.e., general masses interviews, in depth interviews and discussions with officials and tribal elders. Three areas of KP were selected: Bannu, Dera Ismail Khan and Wana. These areas were selected as they had been badly hit by violent religious extremism. Bannu and Dera Ismail Khan are relatively settled areas of the province as compared to Wana which is a tribal area that has been merged in KP. Due to the nature of the population, convenient sampling technique was employed to approach the general masses for semi-structured interviews. In this way, 121 questionnaires were got filled. A semi-structured interview comprising of 25 questions was prepared with the help of relevant literature and getting feedback / suggestions from experts. The data was collected from general masses (121 participants) through a semi-structured questionnaire. Further, three Assistant Commissioners and nine elders of the areas were approached and in-depth interviews were conducted.

### **Key findings of the study**

- Due to the military operations carried out against militant extremists in the area; and the ongoing development projects, such as building schools, hospitals, colleges, universities, sports grounds, tournaments, festivals, employments etc., helped improve the situation in the respective area.
- Additionally, the role and influence of Maliks and Mullahs is on the decline in these areas.
- It was also noted that the settled areas of Dera Ismail Khan and Bannu are now showing less religious extremist tendencies as compared to Wana (tribal area), the reason seems to be the level of development that has taken place in Dera Ismail Khan and Bannu. So therefore, there is a direct link between economic prosperity, development and employment opportunities leading to lessening of violent extremism and cultural rejuvenation.
- In these three areas, demographic changes have occurred due to, firstly, military operations due to the internal displacement of people from one area to another especially from the tribal areas to the settled ones, leading to economic social, cultural and other related problems/issues.
- Some of the local respondents gave negative remarks regarding military operations in their respective areas but supported and appreciated all the developmental programs carried out by military in their areas.
- Even though these areas now show a trend towards a reduction in extremism but there still remains a tendency that even a single incident may ignite or flare up a situation that

may lead to revival of extremist tendencies as there still exist pockets of extremist elements.

- Another worrying note is that with the withdrawal of American forces from Afghanistan, the bordering areas of Pakistan including the ones under study may again become vulnerable to the threat of revival of violent extremism.
- There is a need of consciously planned and professionally designed interventions at social, cultural, and academic levels to minimize the stereotyping of Pashtun culture and identity.

### **Major Policy Recommendations**

- The government should focus on ensuring sustainably developed economic system.
- All policies and initiatives must be in accordance with local needs and demands. Local voices must be heard and context-based policy initiatives should be introduced.
- Situation at Pak-Afghan border is deplorable. Many respondents were critical of inhuman treatment faced by the Pashtuns on both sides. The exit and entry points should be regulated.
- Local tribal chieftains need to be taken on board by the local governments to increase functional worth of the government in ex-FATA/KP; this may help end/reduce anger among the people. This requires upgrading and transforming local Jirga system, inclusion of educated, peace loving influential members into the council of elders.
- Targeted, strictly contained and precisely limited operations based on thoroughly worked out intelligence reports should be preferred.
- Formation of committees at educational and professional institutes to spread awareness about the harms and irrationality of racial and ethnic entities. This will also work towards achieving a culture of tolerance, harmony, and cooperation by evading and discouraging ethnic stereotyping and discrimination on the basis of race or creed.
- Likewise print and electronic media should also sensitize and make people aware of the harms of ethnic stereotyping and its projection.
- Development of functional and rehabilitated educational institutions i.e., as done by Pakistan army in the North Waziristan region by creating an educational complex and seed park, and increase in number of schools and technical/vocational colleges and universities in the tribal region for uniform development. Additionally, a women's university is the dire need of the hour.
- Community based increment on sports opportunities i.e., as recently volley ball, football and cricket matches were organized by the Pakistan army and national players in the region of ex-FATA and Waziristan, and development of sports grounds may divert youth's frustration and anger towards positive activities.
- Development of harmonious relations by increasing economic opportunities for general masses in the business sector, especially cross-border trade because otherwise unemployment and lack of economic opportunities may attract youth and deprived class towards insurgent groups to gain their needs and desires.

## Summaries of Research Papers

- Complete de-weaponization, de-radicalization and social incorporation through state role at the grass root level are important for peacebuilding.
- The strategy of the government should include individuals in a common volunteer army for countering militancy.
- Peace building in KP/FATA requires cultivating political process through straightforward decisions; the significance of Grand Jirgas (discussion councils) is likewise unquestionable.
- Rehabilitation centers in each violence-hit district should be created with a focus on psychological rehabilitation i.e., eradication of anti-state thoughts, feelings of being marginalized and drug abuse by addressing public needs to assimilate for constructive contributions.
- Decreasing public and government trust deficit by establishing direct reliable relation via Open *Kutchehries* by government officials, incorporating civil society in decision making by the help of representatives.
- Active measures should be taken to refrain regrouping of insurgent groups after beginning of the process of dialogue between Afghan Taliban and U.S.A.
- Mines (IEDs) eradication from the region is necessary which is hitting general masses and armed forces personnel equally

## Critical Discourse Analysis of 'Narratives' in Religious Rhetoric (*Fatawa*) in Pakistan: Strategizing Local Solutions and Policy Options for Community Resilience to Violent Extremism

Researcher's name: Muhammad Usman Asghar

Religious extremism is an extensively researched area by experts but the corpus of scholarship lacks insights and critical assessment of the manifestation of extremist narratives in religious discourses. This research attempts to explore the suspected relationship between *fatawa* (a religious decree in Islam issued by a religious scholar) and religious extremism and explains that how religious speech acts (*fatawa*) construct social realities and function as a major mechanism to actualize distinct religious narratives.

The primary goal of this study has been to critically analyze the discursively embedded distinct words in the religious decrees (*fatawa*) which are performed by religious scholars as speech acts routinely. This study does not try to justify any religious norms or beliefs rather it explains that how these religious narratives are disseminated by the way of sacralization by the concerned stakeholders.

This research develops a methodological approach guided by critical discourse analysis (CDA) grounded in the scholarship of speech act theory to analyze the selected cases of *fatawa* in Pakistan. A three-step analysis model is applied to analyze selected *fatawa* in three steps as (1) Actor Description Analysis, (2) Action Attribution Analysis, and (3) Socio-Cognitive Imprint Analysis.

The research finds that *fatawa* are used (or abused) through the application of discursively formulated narratives by different stakeholders for the construction of social realities like identity formation (in-group vs out-group), 'Us' (positive), and 'Them' (negative), conditioning actions as securitization moves (extending to de-humanization); and imparting socio-cognitive imprints on the audience.

This research explains the mechanism of sacralization through the use of words in *fatawa* and concludes that the institution of *fatawa* should be mainstreamed and regularized to avoid the misuse in the hands of the extremists for the sake of enhanced community resilience as a policy option. Mainstreaming of the *fatawa* (both text and issuing institution) is inevitable to restrict the misuse of *fatawa* in the hands of the extremists. This policy measure will have a check on unregulated *fatawa* dissemination at the local community level as well. The analysis of the three-step approach provided an in-depth insight regarding the manifestation of religious narratives in Pakistan through the use of *fatwa* issuing institutions.

The five most important recommendations to promote the community resilience against the religious violent extremism include: 1) Against the majority of *fatawa*, in rare cases *fatawa* can be used (abused) for vested interests by some religious scholars (more appropriately by the religious extremists) to disseminate their own version of the ideology through the distinct and

repeated use of certain words encapsulated in the fatwa text that needs the attention of policy-makers to have a check and ban on such dissemination in the print and electronic sphere; 2) it is learned that religious extremism is manifested in a systematic way by the extremists just like the ordinary fatawa, first by constructing an identity (like infidel, apostate) on religious basis, second acts (infidelity) by that identity are labelled and stigmatized as wrong (sinful); and the confinement of the explanation and interpretation through fatwa is not adequately performed in some cases that leave behind margin for individuals to formulate their own meaning-making worldviews, state needs to issue policy guidelines in consultation with the leading religious scholars and Muftis to have a check on Takfir at very local level; 3) majority of fatawa have nothing to do with religious extremism (as in the case of selected fatawa) whereas the connotations used in these fatawa are exploited through misinterpretation in extreme cases by certain religious groups and individuals, Muftis should take care of this aspect and state should also sensitize the probable exploitation by the extremists; 4) interestingly, the institution of fatawa is a blessing as well to get benefit for the counter-narratives against the extremists; and 5) fatwa stands as a respected and trusted source to seek guidance in matters of confusion but it needs to be formalized under certain policy framework or legislation to stop the exploitation in the hands of the extremists.

In doing so, the government seems a little hesitant as it does not want to annoy the religious segments and to lose their support for the government. This hesitation is evident from the fact that Paigham-e-Pakistan (National Fatwa) is the only state document that provides the national narrative as a counter-narrative to extremist narratives in Pakistan. Mainstreaming of the religious Madaras (religious schools) remains a serious challenge to the government.

## **Sindh Chapter**

### **Evaluating & Developing Youth Leadership & Resilience to Violent Extremism at Campus through Active Citizenship Education: A Case for General Universities in Sindh**

Author's Name: **Dr. Imtiaz Ahmad**

#### **An overview/background of the study**

This research was aimed at exploring the current status of active citizenship education in countering violent extremism at HEIs of Sindh. Traditionally Sindh has strong tradition of Sufism and peace but the incidents of violent extremism at HEIs are alarming and call for evidence-based research. Sindh Assembly is contemplating on a legislation for restoration of Student Unions. The research informs legitimate role of Student Unions in enforcement of active citizenship education. This research may inform institutional level policy development for making active citizenship a part of university curriculum aligned with HEC-Undergraduate Education Policy guidelines.

#### **Objectives of the study**

- I- To evaluate the current status of Active Citizenship Education at Higher Education Institutes of Sindh
- II- To develop Indigenous Active Citizenship Training Module for Provincial and Nationwide scalability prospects
- III- To propose institutionalization Active Citizenship Education as proactive teaching learning community led approach for Countering Violent Extremism at HEIs.

#### **Significance/Reason for the study**

Cursor of Development and Education Pakistan (CODE 2019, p.46) recommend research for university level institutional policy guidelines to inform mindful intervention in a non- conflict, conflict and, post- conflict situations at HEIs in Pakistan. Peace Direct (2016, p.5) analyzed that the Government of Pakistan's National Action Plan (NAP) for countering violent extremism is inclined towards military solutions and sufficient attention has not been paid to the root causes of this menace. It is noted that a massive radical reform of the education system is needed to develop critical analysis skills among youth enabling them challenge violent extremist narratives. The research has attempted data led institutionalizing of active citizenship education at HEIs in Pakistan.

#### **Methodology used in the study:**

The study followed mixed-method research design. A mixed-method research design is a procedure for collecting, analyzing and “mixing” both quantitative and qualitative methods in a single study or a series of studies to understand a research problem (Creswell & Plano Clark, 2011). The purpose of the research study entails mapping the current status of Active Citizenship education at Public Sector General Universities in Sindh Province. To fully understand the phenomenon, Survey Questionnaire was administered with Final Year /8th Semester Students at sampled 08 public sector general universities across Sindh province. Semi structured interviews with HEIs stakeholders i.e. Dean (s), Director (s) QECs/ORIC and policy documents on international policy and practices of Active Citizenship Education generated qualitative data for in depth analysis of the phenomenon.

### **Key findings of the study**

HEIs in Sindh are deficient in imparting active citizenship education although the major stakeholders are of the view that transformative education is beneficial for HEIs and young undergraduate students alike. Through this, students are empowered to contribute to their communities, get involved politically and consider a wider perspective. They gain valuable employability skills, enjoy enhanced mental health, have a better connection with communities and become agents of change. HEIs benefit because a culture of active citizenship contributes to the sense that an institution has a wider role to play in society whether locally, nationally or internationally. Society benefits from engaged and community-focused members of society who contribute to the public good.

### **Major Policy Recommendations**

In this backdrop, HEIs in Pakistan, while aligning curricula in accordance with Higher Education Commission, Government of Pakistan guidelines for Undergraduate Education Polivc-2020 are required to institutionalize Active Citizenship Education. The policy emphasizes on creativity in order to foster exploration, curiosity, discovery amongst student. The policy document introduction (page.1) read as:

‘The approach adopted here recognizes the complex outcomes of the learning process, often divided into four components: knowledge (disciplinary, interdisciplinary, epistemic, and procedural), skills (writing, oral communication, ICT-related skills, quantitative analysis, analytical and problem-solving skills, critical and creative thinking, and learning to learn), professional behavior (self-regulation, time management, integrity, intellectual curiosity, intellectual openness), and interpersonal attributes (empathy, self-efficacy, collaboration.’

## THE ROLE OF YOUNG PARENTS IN NURTURING RESILIENT SOCIETY IN PAKISTAN

**Researchers' name:**

**Ms. Sameen Mustafa**

**Dr. Mustafa Hyder**

**Dr. Tehmina Faisal**

### **An overview/background of the study**

Childhood is idealized as a carefree time where children only cherish relationships with their parents. However, youth alone cannot offer guard against all emotional odds and traumas that many children have to face. Children are encountered by multi facet problems from settling in new classroom environments to maltreatment by classmates, domestic abuse or even severe consequences of religious extremism and behavioral rigidity. Thus, along with the physical transformations children often are confronted with uncertain behavioral responses from their peers, friends and family that requires them to develop skills of resilience. Like many other responsibilities, developing resilience towards violent extremism significantly lies with parents as custodians of their mental and physical well-being.

The research is being conducted in the scenario of Pakistan where culture and religion places have immense value in family cohesion and parental supervision. This research is an endeavor to lay out the role of young parents as an integral part in developing resilience during early years of childhood which will provide strong foundations for human prosperity and ability, indispensable for the development of healthy, adaptable and tolerant young minds. Moreover, early interventions will facilitate children to come out from challenging experiences with a positive perspective towards culture, social and religious differences, learn from failures, and are adaptive to changes.

### **Objectives of the study**

The research aims to fulfill the following objectives:

- To discuss the basic concepts of Parental Engagement, Resilience, and explore their significance in early childhood development.
- To discuss that formal training to young parents on promoting social innovation, social equity and social well-being would enhance their role in building resilience towards violent behaviors.
- To discuss that soft parental interventions in encouraging children to exhibit social innovation, social equity and social well-being during early child development is more effective as compared to training young adults in building a resilient society in Pakistan
- To explore informed parenting as methodology for progressive development of resilience against religious extremism among youth in Pakistan.

- To determine the pattern of active and passive parenting interventions by young parents which influence social innovation, social equity and social well-being of children in Pakistan.
- To determine the perception of school teachers regarding young children's behaviors associated with social innovation, social equity and social well-being in Pakistan.

### **Significance/Reason for the study**

This research is directed specifically towards how parental intervention can help in nurturing social innovation, social equity, and social well-being that are critical behaviors in building resilient behaviors against violent extremism. This research is typically developed to study parental intervention and participation of parents of children aged 3-10, referred to as "young parents" during the course of this research.

### **Methodology used in the study**

Data was collected from two study populations: teachers and parents of children age 3-10 years enrolled in pre-primary and primary classes of different educational institutes in Karachi. 200 teachers of pre-primary and primary level and 200 parents of young children were recruited via purposive sampling from Neighborhood schools, City level schools, Convent / Missionary schools, Cambridge system, and Religious Madrassas in Karachi.

For a comprehensive investigation of this topic, three brief, structured questionnaires were developed. One questionnaire was developed for teachers and two for parents.

### **Key findings of the study**

- Children who nurture with strong, constructive values are more contented and excel easily in academics. Parents serve as strong learning systems of morals and principles. Today parents are spending limited time with their kids. The activities that they share in common with children consisted of increased screen time which has shown negative impact on health and well-being of children.
- Children don't feel comfortable most of the time talking to children with diverse social and ethnic backgrounds which may prevent children from amicably mingling together. They should also be encouraged to model expressions with appropriate selection of words which they usually adapt from homes.
- Parents can teach their children about the value of forgiveness by regularly practicing it in their own lives. The findings of current study reflected the same that parents who practice forgiveness instill this trait in their children too.
- The studies also conclude that if parents practice ownership to children in early years so that kids learn organization and ownership for later years of life and contribute towards social well-being, innovation and equity that are major constructs for a resilient society.

### **Major Policy Recommendations**

The research findings can benefit a variety of stakeholders:

Summaries of Research Papers

<b>Parents</b>	<p>Learning different soft intervention skills          Opportunity for re-evaluation of self-conceived parenting notions          Opportunity for Trainings          Post-training attitudinal transformations</p>
<b>Schools</b>	<p>Re-designing of admission processes to make parent training a compulsion for fostering civic beliefs          Re-structuring of syllabus content to add civic activities          Re-structuring of syllabus content to add activities fostering resilience          Training workshops for faculty and administration</p>
<b>Education Policy Makers</b>	<p>Design and arrange parental workshops for civic engagements          Design and arrange parental workshops for community resilience          Contribution to community resilience at both local and global level</p>
<b>Children</b>	<p>Ability to have better parenting          Better trained learning environment          Building civic responsibilities and resilience</p>

## University Students' Concerns about Terrorism, Resilience and Coping Strategies

### Researchers' Names:

Saima Masoom Ali (Ph.D.)  
Assistant Professor  
Department of Psychology  
University of Karachi

### An overview/background of the study:

Terrorism is one of the main problems in Pakistan and has been distressing its residents for numerous ages. Pakistan is playing a substantial part globally in battle against terrorism. Terrorism produces a movement of distress and uncertainty. Terrorism has influenced many lives, but especially it has had a dreadful impact on students. Though a majority of individuals are becoming resilient and improved from miseries of terrorism with the passage of time, a smaller number of individuals who were hit hard during acts of terrorism remain functionally as well as psychologically impaired. Current research purposes to inspect the concerns of students of university about terrorism and their capacity to bounce back to utilize their potential and the coping strategies they are using to deal with it.

### Objectives of the study:

The present research aimed at studying University Students' Concerns about Terrorism, Resilience, and Coping Strategies while looking at levels of resilience, peace, female emancipation and gender dimensions among students of Karachi University

### Significance/Reason for the study

It is important to know about students' concerns regarding terrorism as Pakistan is highly affected by terrorism. Students' capacity to bounce back and return to normal life (resilience) and coping strategies being employed by them makes a significant change in their lives. Present research will explore the capacity of students to know how to cope with the situation despite having setbacks, barriers, and limited resources.

### Methodology used in the study

A cross sectional study research design is employed in the study. Sample is comprised of 387 students hailing from two sets of faculties of Karachi University (1) Faculties of Social Sciences, Islamic Studies, Education, Law and Administrative Sciences and (2) Faculties of Science, Engineering, Pharmacy and Medicine. Consent form, demographic sheet, Students' concerns about terrorism scale, Brief resilience scale and COPE inventory were administered on students.

### **Key findings of the study**

Finding shows most of the participants' resilience is in normal range, which is a good sign. Positive significant relationship was found among Anti-Terrorism, Peace, and Female emancipation. Those who were having anti -terrorism views were in favor of peace and Female emancipation. Further analysis revealed that male participants scored high on all three subscales of concerns about terrorism (Anti-Terrorism, Peace, and Female emancipation) as compared to female participants. No difference found in the level of resilience between male and female participants. In coping strategies female scored high on Active Coping, male scored high on Substance Use and Humor; there is no difference found in the frequency of remaining coping strategies.

### **Major Policy Recommendations**

- Participants (students are in favor of peace), the curricula and teaching methodology needs to promote more peace, interfaith harmony.
- At university level, there is a need to understand students' concern and accordingly intervention is designed.
- Female emancipation (equality of women with men) needs to be promoted further as it directly impacts future generation.

## Building community resilience: lessons in business preparedness

**Researcher's name: Dr. Shuaib Ahmed**

### **An overview/background of the study**

In the wake of the ongoing situation and incidents of violent extremism happening worldwide, it is pivotal to focus research on this area. Many people can depend on the services an organization provide and come to their normal life. A disruption or discontinuation of these services could have a negative impact on them. One of the best things an organization can do in an emergency is to continue providing services to the affected people. In this way, organizations will be more trusted. Hence, it is timely and vigilant to focus on and address these issues in community resilience studies.

### **Objectives of the study**

This study builds upon previous research that found the value of strong social ties in preventing aggression and violence through community-based approach. Social control theory (Hirschi, 1969), contends that strong ties to one's family, culture, and society are essential for preventing violence because they serve as a medium for conveying social norms and expectations as an encouragement to follow those norms. Communities are central in building people's perception and it is one of the factors that may subsequently lead to violent extremism. In the same way communities, can inspire people and make efforts to prevent violence within society. This work looks at community assets that could prevent individuals from becoming violent extremists through the community resilience approach.

### **Methodology used in the study**

The research on community resilience and firm-level response in violent areas is limited in many ways. The research was conducted in two rural communities of i.e., Shikarpur and Sukkur in the Sindh province of Pakistan. People in these rural areas are excessively dependent on agriculture and local retail business opportunities. While operating in terror-induced areas is a challenge for businesses because violence impacts their human and financial resources.

In prior literature, no scale is provided to measure business-community resilience, so our primary purpose in study was to develop business-community resilience scale. First, a pool of items using qualitative data acquired from twenty-one interviewees was generated. Second, with the help of a colleague (an expert in qualitative technique), the items' content validity was assessed.

This objective of this stage was to generate a sufficient number of items to encompass the conceptual framework adequately. This research was based on a structured interview approach and later on a follow-up surveys method was used to extract further information on specific themes.

### **Key findings of the study**

This research is appropriate to the communities residing in places that are facing the threat of terrorism. The questions asked from respondents covered key terrorism themes such as terrorism stressors, resilience, community resilience, community engagement and contributions, psychological wellbeing, community motivations, barriers that community face during the process of engagement, poor health, injustice and changing employee attitudes and behaviour.

### **Major Policy Recommendations**

To understand community resilience, it is important to understand the role of business in contributing to local communities. Companies in rural areas to some extent contribute to community resilience through making financial or material donations to local resilience programmes, and by contributing supplies to affected people. According to the data, some business owners or managers advocate for and pursue solutions in resilience preparation that are relevant to their needs, provide jobs for community members, and provide financial assistance for local community events.

One takeaway from our study is that we have provided critical resilience indicators for companies in emergency preparedness in the way that aligns with Cutter et al's, (2010) group resilience framework. For example, Cutter et al. (2010) describe 49 community resilience indicators that are divided into five categories: social, economic, structural, infrastructure, and community competence. Their social resilience measures include the community's demographic features, such as physical and mental health, as well as connectivity and mobility. Economic resilience is concerned with topics such as jobs and wages, housing, diversity, and equality. Institutional resilience encompasses topics such as risk transfer processes, mitigation strategies, and policy safeguards. Infrastructural resilience includes the efficiency and physical capability of housing infrastructures. By community participation and involvement, community competence captures topics that further affect the goodwill of local people (Cutter et al., 2016).

## Role of Structural Factors in Construction of Violent Extremist Thoughts

### Researchers' Names:

**Waheed Ahmed Abbasi**

**Hyder Ali Memon**

### **An overview/background of the study**

This qualitative study seeks to know violent extremism and its underlying factors through the explanations and shared stories put forward by the students and teachers of madrasahs and universities. Violent extremism causes terrorism and terrorist violence in Pakistan. Violent extremism ideologically motivated emerges to be advocating and engaging in terrorist violence to gain its social, economic and political objectives. More but major concerns are widely shared that disorderly conditions of social structure and unequal distribution of resources across the provinces and among those neglected population living in the tribal areas who experienced marginalized on their social and political levels have been widely associated with creating violent extremism and terrorism.

### **Objectives of the study**

- To critically examine the perceptions of students and teachers of madrasahs and universities about violent extremism
- To critically analyze the influence of social structural variables on violent extremism
- To suggest policy outlines based on the findings of this research

### **Significance/Reason for the study**

This study develops new and fresh analytical look at understanding violent extremism and its associated factors which are religious and socially disorganized structural variables. Due to changing religious, social and political conditions, people develop different views and perceptions of looking and analyzing their social conditions in different ways. In this regard, understanding of violent extremism and its underlying variables from students and teachers provide a significant knowledge and pragmatic information for how and what to devise counterterrorism policies and bring social harmony between people and provinces across the country.

### **Methodology used in the study**

A total of 127 respondents including students and teachers of different madrasahs and universities were involved in qualitative interviewing process which took place in the form of focus groups and individual based. Qualitative interviews are mainly applied when the problem in hand is under-researched and low knowledge regarding it exists. Therefore, violent extremism being under-researched and a sensitive problem was studied and its information was collected

cautiously keeping all the requirements of emotional balance because it involved religious extremism and social conditions, and of Covid19 situation.

### **Key findings of the study**

This study found that religion played a dominant role in shaping thinking and action patterns. Differences in religious ideologies, involvement of political and international factors had significant influence on shaping and emerging violent extremist thoughts. Moreover, unequal and unsystematic distribution of educational, economic and political distribution of benefits had central impact on development extremist views. However, religious and political differences further created sense of insecurity and aggressiveness among the population. Bad governance which failed to address religious, social and economic issues of people provided fueling factors for violent extremism. It can be summed that ineffective and weak policies of state and wrong distribution of social benefits promoted violent extremism in the Pakistani society making all the possibilities of violence and terrorism.

### **Major Policy Recommendations**

In the changing social and technological conditions, people become sensitive to multiple issues. Proper mechanism of the flow of information and taking care of religious, social, psychological and cultural requirements should be the key concern of the Pakistani state. Grievances of people should be given priority to solve; and educational institutions and their curriculum should be redesigned as to make impartial approach without support or negation of any sectarian and ethnic groups. Madrasahs and their administration should be controlled by government authorities and universities should be violence and drug free areas. Modern approaches of teaching and learning should be developed at the international levels keeping in mind the culture and customs of the country. Social and criminal justice system should be given utmost priority; and inflation rate should be controlled creating easy economic environment for public and making all the officials accountable for their acts and duties.

## Religious Extremism and Sindh's Resilience

Researcher's name: **Imtiaz Ali**

### **Background of the study**

The study aims to highlight the scourge of religious extremism in Sindh, uncovers its root causes, suggests some remedies, and investigates province's resilience to protect its tolerant roots. Sindh has remained the land of Sufi saints and is rich in pluralistic cultural ethos, but the recent rise of violent religious extremism is eroding these values. The scourge of violent religious extremism, which had taken roots in Sindh in the late 1980s and, after two decades of fierce sectarian competition in urban cities, especially in Karachi, has now penetrated and spread in far-flung areas of the province.

### **Objective of the Study**

1. Identify immediate and underlying causes of religious extremism in Sindh.
2. Revisit Sindh's centuries old, culturally grounded values of religious harmony
3. Provide findings to help in the decision-making process, at the federal, provincial and district level
4. Suggest remedies like enhancing public participation in important political decision making, resolution of petty religious and sectarian conflicts at grass root level through community-based participation.

### **Significance**

The last two decades have witnessed a score of violent extremism and terrorism incidents in Sindh. These hard-hitting terrorist attacks were not only just brutal occurrence of physical violence but also led to the institutionalization and deepening of the rigid and extremist tendencies in the roots of Sindh. Mostly, the phenomenon of religious extremism is attributed to the tribal and settled districts of northern province of the country, the Khyber-Pakhtunkhwa. There has been a huge dearth of in-depth investigative study which is academic in nature for the Southern province of Sindh in the country. Thus, the subject study is of utmost significance. It is hoped this study would pave the way for future scholarship, furthering new dimensions of Sindh's resilience to counter violent extremism.

### **Methodology**

The research methodology used in this study is qualitative. Both, primary and secondary methods of data collection were applied. Such instruments of data collection including Key Informant Interviews (KII) of victims and their families, police officers, custodians of Sufi shrines, folk singers, members of civil society, journalists who have the experience to cover violent extremism incidents, and human rights activists.

### **Key findings**

1. There is adequate evidence that Sindh was groped into religious extremism in the last two decades, attracting external influence post 9/11.
2. The rural life has adopted extreme religiosity, primarily with the religion of the land—Islam, more than it ever had.
3. Poverty has made enough room for the religious factions to make in roots as they brought food, clothes, health, better life style, and even job opportunities with the religious education in seminaries.
4. The collapse of public education system in the form of ghost schools and teachers has made space for the madrassahs to flourish across 30 districts of 6 administrative divisions of the province.
5. Most of the literature in Sindhi language has always promoted peace and co-existence among human beings; this has been a de-facto resilience against religious extremism and violence in the province.
6. Sindh's performing arts, influenced from Sindhi poetry—largely feminine in nature, have not allowed the projection of orthodox religious ideas in theatre and Sindhi dramas.
7. Sindh's civil society, predominantly led by Sindhi intellectuals, has openly not only condemned the enforcement of religion through violence, but also resisted it through consistent activism on ground, and through their writings.
8. The society at large had always remained inclusive of Sufi music—from the dawn renditions in shrines to cultural *melas*. This very genre of music has kept Sindhi society's romance with love, peace, and respect going.

### **Policy recommendations**

1. The government of Sindh needs to develop text books which instill values of acceptance and pluralism.
2. The regularization of Madrassa—formal and informal—is a huge challenge. Provincial and federal authorities need to come together to sync the data collected by the National Database and Registration Authority (NADRA), and the Local Government, Town Planning and Housing Department of the Government of Sindh—through the Union Councils/Committees.
3. The Karachi Action Committee (Yaseen, 2020) is mandated with the implementation of National Action Plan (NAP) and its composition has yielded results to restore law and order in the city. Such structure should continue and be replicated at the provincial level.
4. Economic activity has multi-pronged benefits for the society. The Annual Development Programs (ADP) need to be conceived in a way that they do not only help the growth of provincial economy but also keep the youth and local population engaged.
5. The Sindh HEC needs to encourage research for a more tolerant and inclusive society and to form a humane outlook.

# Evaluating the Present Legislation against Violent Extremism: Proposing Effective Laws for Resilient Communities

## Researchers' Names:

<sup>1</sup>Rana Saifullah Hassan, <sup>2</sup>Dr. Naeem Ahmed

<sup>1</sup>*Civil Judge and Judicial Magistrate, Thatta, PhD Candidate, Department of International Relations, University of Karachi*

<sup>2</sup>*Associate Professor, Chairperson, Department of International Relations, Karachi University*

## An overview/background of the study

Despite constitutional cover against any kind of violence and extremism and guaranteed fundamental rights, Pakistani citizens especially minorities are vulnerable to suffer any act of violent extremism. At the same time, extremism as a socio-ethnic, cultural and regional phenomenon that still fails to find its definition and scope in the eyes of legislature. The study evaluates effectiveness of the present legislation against violent extremism. This research strived to extract the definitional aspect of violent extremism from the view point of what has been settled by way of judgments of the superior courts and from the houses of parliament and thereby proposed effective law making at the provincial level.

## Objectives of the study

Main objective of this research is to evaluate the existing legislative framework and laws dealing with the cases of violent extremism in Pakistan, their efficacy and strength to create deterrence. It aims to propose indigenous and effective law making and legislative development for policy making and law reforms for resilient communities against violent extremism.

## Significance/Reason for the study

To determine the scope and meaning attached to extremism in a socio-cultural and legal context in Pakistan. The study signifies that extremism is beyond terrorism being a separate phenomenon derived from various socio-cultural, ethnic, regional aspects. Countering Violent Extremism (CVE) strategies cannot meet its successful end unless law enforcement powered by stern legislation, clearly determining the act of extremism from terrorism, is supported by effective criminal justice system.

## Methodology used in the study

The methodology used in this research is purely qualitative using instruments of both, primary and secondary method of data collection. Such instruments of data collection include document review and analysis of judgments of the apex and higher courts. Interviews are conducted from

the members of the parliament, former chairman senate, senior police officials, academicians, security analysts, senior lawyers, human right activists, members of civil society, Hon'ble judges and officials from prosecution department. The respondents also include journalists covering the crime beat and researchers from academia as well.

### **Key findings of the study**

➤ *Present Statute, Legislation, Court Rulings and Definitional Dispute:*

The Hon'ble Supreme Court of Pakistan, in its landmark judgment on terrorism has observed and subsequently held that the meanings, scope and import of the term 'terrorism' defined in the existing law, Anti-Terrorism Act of 1997 is not clear. The Hon'ble apex court in its judgment observed that the operational definition of the word terrorism as contained in section 6 of the ATA 1997 as it stands at present is too broad and over stretching encompassing actions, designs and purposes which have no connection with the concept of terrorism as generally recognized.

➤ *Call for amendment upon definitional dispute:*

The Hon'ble court has recommended the parliament that it may consider the law making to substitute the present definition of terrorism by a more appropriate definition at the same time aligning it with the international perspectives of the offences while focusing on violent activities aimed at achieving political, ideological and religious objectives.

➤ *Extremism vs. Terrorism:*

The distinction between an act of terrorism and violent extremism is also left unanswered by the parliament nor have the courts settled the parameters for any criminal act to qualify as an act of extremism.

➤ *Perspective from the Bar:*

Members of Pakistan Bar Council, while responding to an interview question, has stated that bar councils and bar associations believed to play a great role in drafting policy regulations on law and justice. This is also in line with legal practitioner act. Pakistan Bar Council is considered as a regulatory body for socio-legal developments, it is yet to be taken on board for any legislative development against violent extremism.

➤ *Motive and Intent- The Two Constituents of a Crime:*

In a legal parlance, the act of crime is not completed unless it has two elements, Mensrea and Actus rea, where the earlier refers to the intention to commit crime and the latter refers to the action of committing a crime. This research believes that in order to deal with the cases of extremism, mensrea is to be dealt with and it is the ideology which is to address through stern law and legal development against it more than countering the action.

➤ *Abuse and Misuse of Anti-terrorism Act 1997:*

It is also seen that Anti-Terrorism Act of 1997 is misused and time and again manipulated by police and law enforcements.

➤ *Banning a Political Party by way of ATA 1997:*

Even to ban a political party, Government of Pakistan had to resort to section 11 B(1) of ATA 1997 which reflects the scope of the act itself. Banning of a political party, such as TLP, using the shoulder of the statute such as ATA 1997 is still not a justified way especially when the relevant procedure is provided under the Election Act 2017 and the Constitution of Pakistan 1973.

➤ *Ineffective Criminal Justice System:*

When it comes to our criminal justice system, prosecution and investigations are leaving loopholes and defects in cases may it be due to improper and insufficient action or also ineffective training or any other reason for that matter.

➤ *Socio-Economic Divide Nurtures Extremism:*

Movements that faced marginalization and people denied of equal rights are propelled towards extremism. In order to enact a certain law against extremism it is important to target the socio-psychological analysis of the accused involved in extremist activities.

➤ *Socio-economic, ethnic and cultural diversity – Need for Indigenous law:*

The legislation over the years has been exercising the same anti-terrorism regime to control violent extremism and this has been a prime problem; because an extremist can be a positive extremist. It is all about ideology.

➤ *Extremism from the perspective of civil society:*

Mostly when policy discourse is discussed, relevant stakeholders are taken on board but people from legal fraternity seldom participate. This leaves a grey area over many issues that require legal and legislative propositions. As per civil society, extremism is a by-product of political, social, economic and religious injustice.

➤ *Educational Curriculum and Publications promoting hate and Extremism:*

It is observed that there is no check and balance, no monitoring of published material nor there is any substantial law against publishing of hate material. Even present ATA 1997 also does not provide for any punishment against publication of such material.

➤ *Gender Extremism:*

In the modern-day society, the conventional mindset sticking to gender described roles has become an undeniable source of gender extremism.

➤ *Legislative Development and Civil Military Bureaucracy:*

One of the respondents, parliamentarian himself, explained that one of the main sources of law is old colonial laws that we have inherited from British rule such as Criminal Procedure Code (Cr.PC) from 1898, Civil Procedure Code (1908), Penal Code (1860) and etc. Civil military

bureaucracy is so grey that it does not let the parliament avail the constitutional privilege of supremacy of law.

➤ *Role of Council of Islamic Ideology:*

Council of Islamic Ideology is alleged to fit in the framework not to let parliament feel it is sovereign. In other words, CII oversees the law making and legislative development.

➤ *Forced Conversion, Wide scope of Legislation and Confusion therein:*

The Child Marriages Restraint Act (1929) leads to ambiguity in the case of forced marriages of a non-Muslim female child. More so, the parallel use of Sharia undermines the Child Marriage Restraint Act. A conversion certificate is used to override marriage laws.

➤ *Extremism as a different phenomenon than Terrorism:*

Redefining the terms “**cultural extremism**” and “**lingual extremism**” in the backdrop of regional, lingual and cultural differences; one uniform law such as ATA 1997 is not sufficient to address the multi facet and complex phenomenon of extremism.

➤ *Religion, Ethnicity and Violent Extremism:*

Religion and ethnicity are deployed by the state to divide the populace. It is a matter of fact and cannot be denied that the ruling elite still believes in divide and rule.

➤ *Legislative Development and Political Instability:*

Due to this instability and federal government’s inability to work with consistency, law making has affected badly.

## Major Policy Recommendations

- (i) *Need for Provincial Legislation*
- (ii) *Separate directorate with Standing Committees in the Parliament*
- (iii) *Socio-Psychological Profiling of accused persons*
- (iv) *Role of Media and PEMRA should be redefined and revamped.*
- (v) *Redefining Extremism: Proposing an Exclusive Countering Violent Extremism (CVE) Law*
- (vi) *Role of Council of Islamic Ideology (CII) should be curtailed*
- (vii) *Monitoring and Supervising Educational Curriculum in Schools / Textbooks etc.*
- (viii) *Amendment in terms of “Sentencing” to tackle the conventional rule of “Benefit of Doubt”*
- (ix) *Investigation by officer not below the rank of SP*
- (x) *Legal Aid and Law Reform Committees in District Bar Associations to play vital role*
- (xi) *Witnesses cannot retract to their previously given statement*
- (xii) *Right of Appeal may be given to civil society*

## Summaries of Research Papers

- (xiii) FIR should not be lodged against multiple unknown persons in cases of violent extremism.
- (xiv) *Redefining the norms of Civil Military Bureaucracy.*
- (xv) *Effective coordination between Legislature and Law and Justice Commission of Pakistan for CVE strategies and law making.*

## Women's perception on religious extremism in Karachi: causes, implications, victimization and developing resilience

**Researcher's name: Dr. Erum Muzaffar**

### **Overview/background**

Conventionally, gender stereotypes recognize women as victim and men as perpetrators of violence. However, various terrorist organizations have recruited women to carry out violent activities in their regions. In the extreme capacity, women can be participant, worker, supporter and on the other extreme simply a sympathizer. Nonetheless, women as perpetrator of extremism are far fewer than the women with more socially cohesive tendencies and desire for peace. In global South, the combination of theocracy and patriarchy have limited the role of women in political and social spheres.

The political and social marginalization of women has allowed extremist views to spread more readily. In various violence prone communities across the world, women's involvement has helped to combat terrorism and early identification of radicalization by building social cohesion, teaching tolerance and resilience. This research attempts to address the root causes of extremism, violence and radicalization tendencies prevailing in Karachi city, from women's perspective. It intends to investigate the women's perception about religious extremism and its implications for their communities.

### **Objectives**

The objectives of the research is to acquire women's opinion and address their experiences towards radicalization, violence and extremism in their communities.

Furthermore, to investigate how women view religious factors in propagating and countering extremism in the city of Karachi and what type of arrangements they expect from the government, nongovernmental and international organizations for combating the present level of extremism and its consequences?

### **Research Question**

What is the nature of women's perception towards religious extremism in Karachi?

### **Significance of the study**

The significance of the research are manifolds. Firstly, it will generate primary data pertaining to religious extremism from gender perspectives. The data reveals diverse opinions in different communities of Karachi. Secondly, the results are helpful to identify the diverse factors spreading extremism. Thirdly, the conclusions and recommendations can help the policy makers to frame comprehensive strategy to counter extremism and terrorism

### **Research Methodology**

The research is qualitative as subject demands in depth study. Context analysis was used for data analysis. To design the questionnaire, policy papers, reports of think tanks and research of women's organization working in Pakistan and Karachi were consulted. Field survey was conducted in seven districts of Karachi. After finishing field survey, focus group discussion was arranged to verify the findings of the survey. In FGD, community leaders and women activist participated.

Using purposive sampling, forty general respondents and four key respondents were selected. Among forty general respondents, twenty-eight were Muslims, seven Christians and five Hindu.

### **Key Findings**

Respondent's perception of extremism is quite comprehensive. The dictionary meaning of extremism says it is political, religious etc. ideas or actions that are extreme and not normal, reasonable or acceptable to most of the people.<sup>1</sup> Respondents were requested to explain the concept of extremism and religious extremism. The respondents opined the following:

- Excess of anything is extremism.
- Absence of patience and not allowing others to express their views is extremism.
- Imbalance, either in religion, emotions or relations indicates extremist mindset.
- Impose one's opinion, ideology or likings on others
- To establish false ideas based on personal assumptions and understanding and then asserting them on others is fanaticism.
- Prejudices based on caste and class
- Staunch political, religious and cultural ideas
- Imposing particular faith, concepts or culture by force is extremism.
- Believing own faith superior and others' religion inferior is form of religious extremism
- Fifty percent respondents were of the opinion that religion of majority should be the state religion. They feel comfortable as Islam is their state religion. For them, State, religion and politics are inseparable.
- Other half of the respondents (fifty percent) strongly supported secular nature of state. For them, religion is a private matter of citizen and it is for humans not for the states. When state, support particular religion, it discriminates its own citizens on the basis of their faith. All those not following the state religion are marginalized, thus, creating fractions in society. The responsibility of the State is to grant full liberty to its citizens to follow whatever faith they have. This freedom will eradicate the religious hatred and extremism in the country.
- Seventy-seven percent, respondents admit enjoying full religious freedom in their family. These respondents had no experience of religious restriction at societal level, too. While, twenty-three percent respondents denied this freedom at both levels.
- More than half, i.e., fifty-five percent, respondents have witness extremist behavior in women based on religion. Forty-five percent respondents have seen extremist behavior in women but not based on religion rather on socio-economic conditions.

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<sup>1</sup> Oxford Advanced Learners Dictionary of Current English. (9<sup>th</sup> Edition) P 530.

## Summaries of Research Papers

- Religious extremism in women transferred from men. They indoctrinate ideas in family by praising and supporting orthodoxy. Mostly women follow what their men believe. They have limited access to outside world and their perceptions are created on the information and ideas propagated by their male family members.

### **Policy Recommendations:**

- Women's participation at all level of policy making is necessary to eliminate extremism and violence in society.
- Inter-faith dialogue, with inclusion of women's opinion, can help to remove misunderstandings among the followers of different faiths.
- Womanhood should not be condemned in society. Woman as mother, sister, daughter, and wife or in their personal capacity must be revered rather than disrespected as a weaker gender.
- Revision of curriculum is highly recommended. Futuristic studies should be focused more than history.
- Theological studies must highlight spiritual powers of human beings—to create heaven on the earth—rather than praising jingoism.
- State should manage power of electronic and social media smartly. Religious hatred, war mongering, misogynist contents need to be banned from all mediums.
- There is an urgent need to re-introduce culture of debate and dialogue in the country. To inculcate tolerance among citizens, first they must be educated to accept difference of opinions. At colleges and universities level, this can be easily practiced.