



---

**RESEARCH PAPER**

## Growing Radicalization in Pakistan and Government Tactics: A Critical Analysis

<sup>1</sup>Surriyya Saif\* and <sup>2</sup>Maryam Bibi and Zahid Yaseen

1. M.S. Scholar, Department of Politics and International Relations, Government College Women University, Sialkot, Punjab, Pakistan
2. M.S. Scholar Department of Politics and International Relations Government College Women University, Sialkot, Punjab, Pakistan
3. Associate Professor, Department of Politics and International Relations Government College Women University, Sialkot, Punjab, Pakistan

---

\*Corresponding Author: [surriyasaif36@gmail.com](mailto:surriyasaif36@gmail.com)

---

**ABSTRACT**

The purpose of this study is to examine the causes behind the growing radicalization in Pakistan and to elaborate the government tactics to control the radicalization in Pakistan. The historical perspective can help in finding the root causes of radicalization and extremism from the day after independence. In this study qualitative methodology was used and the data from range of sources to investigate the growing radicalization. Numerous internal and external factors contribute to the already polarized society of Pakistan, which turns into extremism. The use of relative deprivation theory examines the radicalization in Pakistan through the prism of relative hardship which asserts when expectations diverge, people experience dissatisfaction and disagreement which leads to radicalization. This study recommends to build a strong relationship between state and the radicalized group by eliminating radicalization and introducing reforms by giving counter narrative of moderate and Liberal Pakistan.

---

**KEYWORDS** Extremism, Militancy, Radicalization, Secularization, Taliban

---

**Introduction**

Radicalism is not essential to Islam, but in many parts of the world, radical interpretations of its precepts are highly prevalent. Radical views of Islam have led to radicalisation of the nation in many Muslim countries. (Saikal, 2003). Political, economic, and social factors are the primary causes of this radicalisation because radical actions cannot be carried out without strong political support. Since 9/11, far-left racial nationalism in Europe, religious fundamentalism in Asia, and white supremacy in America have all contributed to the rise of radicalization and counter-radicalization in modern politics. The misery of regular people caught in the crossfire of these opposing ideologies has increased as a result, having a disastrous effect on global peace. Owing to a failing economy, poor leadership, and rising signs of social radicalization, Pakistan a country that has been crucial to world politics is currently experiencing its worst existential crisis There are many other factors and reasons contributing to this radicalization. (Ahrari, 2000). Nasr (2002) suggests that several elements have equal importance in the radicalisation process. The curriculum plays a significant role in promoting hatred and intolerance towards other societal groups. (Fair, 2010). This curriculum of different seminaries has cultivated and given rise to the sectarian killing in Pakistan. Historically, the Sufis' cultivation of love and harmony throughout the subcontinent has been greatly aided by their moderate Islamic beliefs. The radicalised Taliban mentality seemed to be opposed to such a united bond. (Yusuf, 2008) which caused Pakistan to break apart and brought conflict and instability not only to the nation but the entire region. (Kirby, 2007) In addition to other factors, economics played a

significant role in the rise of extremism, as evidenced in Pakistan following the 1979 war against the Soviet Union in Afghanistan. The capitalist interests of America helped in the patronage of the fundamentalists and radical elements (Ahrari, 2000).

This paper demonstrates the meaning of radicalism and the link between different states and these radicals. In order to strengthen these elements' roots, it also emphasises how politics and political parties have given them a solid foundation. It's crucial to consider how radicalism has impacted practically every aspect of life. It has altered Pakistan's perspective and is viewed as a serious threat to global peace and stability. This study therefore, elucidates its cause, spread and effects on Pakistani society and analytically explains the radicalism in Pakistan.

### **Literature Review**

Examines Pakistan's educational curriculum and offers suggestions for counter-radicalization. It looks at how, following 9/11, schooling for security has spread over the world and raises questions about how deeply embedded it is in the oppressive systems that are currently in place. Fatima Sajjad uses critical theories like Critical Post-Colonial Theory, Critical Pedagogy, and Critical Race Theory to refute the assumption that radicalization in Pakistan started in madrassas. It critiques international educational methods, highlighting the shortcomings of the neoliberal paradigm and the absence of critical thinking in Pakistani educational settings, citing the Cambridge International Examination as particular examples (Sajad, 2021).

One is fully aware of Pakistan's educational and social limitations. Students from diverse socioeconomic backgrounds must be accommodated in the school system in order to address these problems. In order to shift students' attitudes, the public sector which includes most Pakistani students should be a prominent player. It would be good to offer specialized courses on civic engagement and peace. To combat inequality and enhance socioeconomic conditions, Pakistan's economic policies place a strong emphasis on the need for improved governance and an inclusive growth model. Reducing vulnerability to radicalization and violence, expanding the economic pie, and accommodating a broader spectrum of newcomers are all benefits of this (Yousauf, 2008).

Terrorism and religious extremism have had a profound effect on Pakistan's state and society, with radicalization serving as a key enabler. The religious ethos and various, tolerant cultures of the nation have suffered great harm. There is a serious existential threat to Pakistan from the radicalization of educated kids who come from wealthy homes and attend prestigious schools. The purpose of this research project is to counteract this trend by analyzing its underlying causes (Fahad, 2022).

Sectarian and ethnic divisions, especially those of the Punjabi, Baloch, Sindhi, and Pashtun communities, are mostly to blame for Pakistan's internal instability. Following 9/11, the nation's participation in the US-led war on terror exacerbated Islamic militancy and radicalization. Religious extremism is a shared overriding concern that links the developing patterns and dynamics of radicalization in Pakistan. Since the Soviet invasion of Afghanistan in 1979, there have been numerous dangers to Pakistani society. Political instability is mostly caused by radicalization and terrorism, both of which have a detrimental effect on governance. This study highlights different tendencies and addresses governance challenges by examining the various forms of radicalization across socio-cultural, ideological, and religio-political spectrums (Shahab, 2021).

Pakistan's intolerant speech has questioned the liberal norms of the government and created a violent society. This extreme narrative criticizes Western concepts of democracy and liberalism, citing Pakistan's Islamic identity as its foundation. Excessive levels of extremism, sectarianism, and militancy have been caused by internal and external social polarization. For personal gain, radicals have been favored by political and military elites. The West interprets this as support, forcing the moderate and liberal voices to remain silent (Hameed & Majeed, 2022).

The world has changed due to cyber technology, which has made it possible for cyber terrorists to practice, find recruits, spread, and get money back. Due to its high proportion of youth (64%), Pakistan is particularly susceptible to cyberterrorism and online radicalization. Extremist activities have increased in the region, especially in South Punjab, as a result of socioeconomic inequality, intolerance towards other religions, inadequate education, and a lack of opportunity. This study examines the phenomenon of online radicalization in South Punjab, Pakistan, by examining statistical information, contributing variables, and countermeasures (Warraich et al., 2023).

A significant problem in Pakistan is deradicalization, the process by which people become radicalized and adhere to ideas that encourage violent extremism. This study focuses on Pakistan's social security, religious harmony, economy, government, democratic reform, and educational system in an effort to identify the obstacles and deradicalization tactics. The study tackles a number of issues, including identification, intolerance, violence, radicalization, administration, extremism, and governance. The conclusions will support lawmakers, think tank specialists, academics, educators, and others in their larger goals by supporting Pakistan in countering extremism and the Islamic insurgency (Ahmed et al., 2022).

Future studies on the increasing radicalization in Pakistan must go beyond the existing concentration on historical militancy, radical ideology, and geopolitical variables. A more thorough analysis of the government's counter-radicalization strategies is required. There will need to be research done on how military operations, which have been shown to be effective in breaking up terrorist networks in the short term, will deal with the root causes of radicalization, which include political marginalization, socioeconomic inequality, and sectarian divisions. The long-term efficacy of government initiatives will also need to be evaluated in future research, especially with regard to promoting social rehabilitation, political inclusion, and resolving grievances in marginalized areas. This will contribute to closing a significant knowledge gap about how state strategies will affect radicalization's future course.

## **Material and Methods**

This study uses a qualitative approach, analysing data from various sources, including books, articles, and electronic media. The research is descriptive and explanatory, focusing on the contemporary issue of the Radicalisation in Pakistan. The Relative Deprivation theory is applied to radicalisation in Pakistan as individuals or groups perceive a significant gap between their expectation as well as reality, which eventually causes them to become frustrated, resentful, and resort to extremist beliefs in an attempt to correct perceived injustices and socioeconomic disparities.

## **Results and Discussion**

### **Radicalization**

Radicalism is derived from the Latin word "Radis" which means root. The process of endorsing or participating in actions that are considered (by others) to be against significant social norms (such as the killing of civilians) is known as radicalization. Many academics have defined radicalisation as the process through which someone gradually adopts extreme beliefs and begins to justify violence in order to further these beliefs. Wilner and Dubouloz (2010) state that "individuals become radicalised when they embrace extreme political, social, and/or religious ideals and aspirations, and the accomplishment of specific objectives justifies the use of indiscriminate violence." Violence is motivated and prepared for by both mental and emotional processes in an individual (Karamat, et. al., 2019; Wilne & Dubouloz, 2010). According to Stevens and Neuman (2009), radicalism is currently defined as a process that differs from non-violent radicalism in that it involves the use of violence by an individual or group for political ends. Extremist ideologies incite radical violence in the minds of the masses. (Neuman & Mason, 2009). At first, radicalisation or radicalism does not result in violence; rather, it is a process that happens gradually until the situation's gravity is so high. Although radicalism is typically understood in the West to be anti-liberal and anti-democratic, it can also be described as a mindset that is translated into political and religious actions because it can become violent and support terrorism. (Hashmi, 2009).

### Causes of Radicalization

Nielson states that a society is radicalized in six stages

- Unfairness.
- The acceptance of violence of any kind, including ideological, religious, and political.
- Making false accusations of violence against the victim.
- Using disparaging and insensitive language and signs to dehumanise the victim.
- Playing the blame game, shifting the blame to God or authorities.
- Diminishing and misinterpreting the consequences through a variety of techniques, such as drawing comparisons to earlier, more severe acts or employing euphemisms.

A person or group that embraces extreme religious beliefs that reject modern notions of freedom and challenge status can be described as religious radicals.

### Examples of Radicalization

- Being trained in person or virtually.
- Sexual exploitation is one type of exploitation.
- Psychological trickery.
- Exposure to offensive information and violent content.
- The possibility of dying or being physically harmed by radical actions

### Radicalism in Pakistani Perspective

In the subcontinent, Sayyid Ahmad's warlike ideas against British rule and Touheed led W.W. Hunter to coin the term "fanatic" for the first time, but in the 20th century, the Deobandi-tribal alliance against British rule ignited a fresh and vibrant anti-colonial and pan-Islamist political movement. According to Feyyez, post-colonial definitions highlight radicalism's greater religious motivation, whereas colonial definitions contextualised radicalism as political and fanatical writings from Oriental writers.

Given the ideological, ethnolinguistic, political, and sectarian divisions within Pakistani society, it is exceedingly challenging to explain radicalism from that country's perspective. Scholars in Pakistan are unable to agree upon a common definition of radicalism due to divergent views regarding whether radicalism is a legitimate issue or merely a tool used by the West to malign Pakistan and other Muslim nations. The perception of radicalism as a problem varies greatly between Pakistani as well as Western contexts due to its frequent association with terrorism, which makes it difficult to create a cogent strategy to combat it. The problem is contributing in the increase of violence in Pakistani society.

### **Historical Background**

When the movement for an independent Pakistan emerged, seeking a territory where Islam could be practiced, radicalization was already taking root. Only mediocre attempts have been made in this area since independence, though. Early social division was caused by religious elites demanding an Islamic system of governance while liberal elites opposed it. In third-world Muslim societies such as Pakistan, this resulted in a clash between the majority who were Islamic and the minority who were liberal.

Religious groups on the subcontinent did not support Pakistan's creation or its 1947 independence because they disagreed with the leaders of the Muslim League and their outlook. Although the Muslim League had a secular orientation and the majority of its leaders, including Jinnah, were educated, progressive, and liberal, they believed in the establishment of a democratic state. Nevertheless, the Muslim League was able to use Islam and mobilise the Muslim masses during the Pakistan movement. However, the first ten years following Pakistan's founding strengthened Political Islam, which caused the country's society to become radicalised. The foundation of Pakistan's future was laid by the objective resolution and the anti-Ahmadi riots in Punjab later in 1953. (Ahmad, 2015). Extremism in Pakistan under both military and civilian rule performed terribly because military rulers must embrace right-wing support in order to maintain and expand their power. But Pakistan has paid the heavy price of this embrace over the time.

In Pakistan's case, both internal and external factors were added to the list of factors that encourage radicalism. The military in particular contributed to the political and economic structures that established the foundation for religious rights legitimacy. Radical elements found refuge and breeding grounds in the madrasahs. External factors such as the ideological revolution in Iran, the recruitment of Arab and Pakistani mujahedeen in Afghanistan to oppose Soviet intervention, and later their infiltration into Kashmir to fight India led to the uprising against Indian occupation in 1989 and played a major role in radicalisation and the catastrophic upheavals in the region around Pakistan. But in addition to these, a variety of other political and economic factors have also been linked to the rise of political Islam in Pakistan, which has aided in the growth of radicalism in that country. It cannot be solely attributed to one cause because Pakistan has an incredible range of armed forces at its disposal (Wirsing, 2002).

Terrorist groups such as Tahrik-e-Taliban Pakistan have been brought about by the confusion between Pakistan's epistemological practices and its fundamentalist ontology. This has also led to religious fundamentalism and ultra-liberal fascism. Violent fights between opposing factions can result from simmering tensions, as seen by the Tehreek-e-Labbaik party's (TLP) anti-blasphemy movement before Pakistan's 2018 general election.

## Relative Deprivation Theory

Relative deprivation theory, which was developed by Ted Robert Gurr after being first proposed by sociologist Samuel Stouffer, asserts that when expectations and circumstances diverge, people or groups experience dissatisfaction. Disagreement, irritation, and, in certain situations, radicalism can be stoked by this discrepancy between expectations and actualized goals, which can cause dejection.

Particularly in light of the nation's socioeconomic divide, political unpredictability, and counterterrorism strategy, the phenomena of rising radicalization in Pakistan can be examined via the prism of relative hardship.

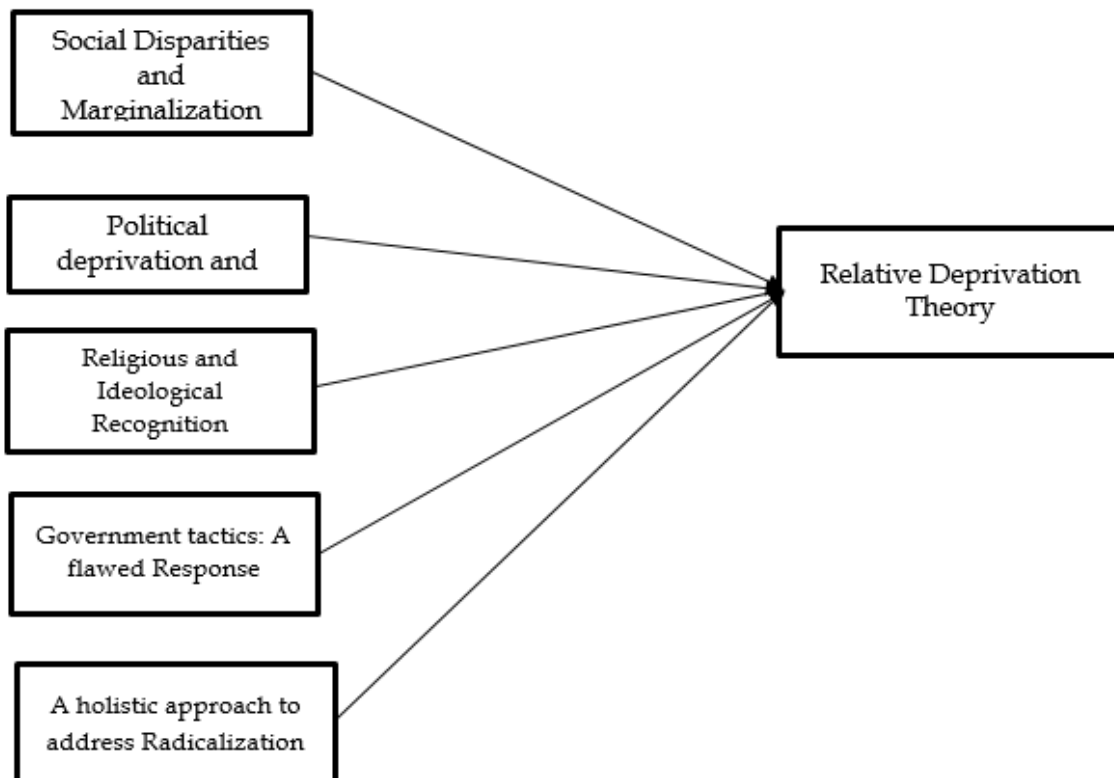


Figure 1: Theory of Relative Deprivation

### Theory of relative deprivation to the growing Radicalization in Pakistan and Government tactics: A critical Analysis

#### Social disparities and marginalization:

Many areas of Pakistan have long suffered from economic neglect, lack of development, and inadequate access to healthcare and education. These places are especially problematic for the country's tribal areas and regions like Balochistan and Khyber Pakhtunkhwa. A feeling of alienation is made worse by the relative lack of resources these people face in comparison to inhabitants of more developed areas, such cities like Lahore and Karachi. The high unemployment rates and dearth of chances faced by the youth, in particular, cause frustration.

- **Expectations and Reality Gap:** As a result of increased urbanization and exposure to global media, people have higher expectations for improved social and economic situations. But there's a sense of injustice brought about by the sharp contrast

between the potential they see and the unchanging or failing realities of their surroundings.

- **The Extremism of Disenfranchised Groups:** This lack of support is exploited by radical organizations and extreme ideas, which frequently pose as religious beliefs. Militant organizations are supported locally because they give jobs, social services, and a feeling of community that the government does not. Disenfranchised young who are looking for a cause are especially open to being recruited by extremist groups such as Tehrik-i-Taliban Pakistan (TTP).

### Political Deprivation and Alienation

Pakistan's political landscape has been marred by frequent military interventions, weak democratic institutions, and widespread corruption. This creates a cycle of political instability, leading to the erosion of public trust in the state.

- **Lack of Political Voice and Representation:** Many groups in Pakistan feel politically marginalized. For instance, ethnic minorities like the Baloch have long accused the central government of political oppression and resource exploitation. This sense of political deprivation, where their grievances are ignored or suppressed, has contributed to the rise of insurgency and separatist movements.
- **Perceived Injustices and Radicalization:** Radical groups often step into this political vacuum, offering a sense of justice and political empowerment. Islamist movements, particularly those with hardline or extremist views, provide an alternative form of governance, one that is framed as "true justice" in the face of corruption and inefficacy of the state. The rise of movements like Lashkar-e-Taiba and Jamaat-ud-Dawa capitalizes on the state's failure to provide governance and justice.

### Religious and Ideological Radicalization

Religion plays a complex role in Pakistan's radicalization. While Islam is the state religion, the country's religious landscape is diverse, with Sunni, Shia, and various minority sects and faiths. Sectarian violence and religious intolerance have escalated, largely due to state policies in the past that have encouraged or tolerated radical groups.

- **The Role of Religious Deprivation:** Relative deprivation theory suggests that when people feel their religious identity is under threat or not fully recognized by the state, they may turn to radical ideologies. The Islamization policies during the Zia-ul-Haq regime in the 1980s promoted a conservative Sunni version of Islam, sidelining other sects and exacerbating sectarian divides. This has led to the radicalization of both Sunni and Shia communities in response to perceived threats to their religious identity.
- **Jihad as a Response to Deprivation:** The Afghan War in the 1980s also played a crucial role in fueling religious radicalization. The recruitment of Pakistani youth to fight in Afghanistan, framed as a religious duty, normalized the concept of violent jihad. This framework persists today, where many radicals view violence as a justified means to defend Islam, which they perceive as being under attack by external (Western) and internal (secular or minority) forces.

## Government Tactics: A Flawed Response

The Pakistani government's response to radicalization has often been reactive and inconsistent, contributing to the problem rather than solving it. Several factors highlight the shortcomings of government tactics:

- **Military-Heavy Approach:** The Pakistani state has relied heavily on military operations to combat militancy, such as the operations in the tribal areas. While these operations have had some success in dismantling militant networks, they have often caused significant civilian casualties and displacement, further deepening the sense of deprivation among local populations.
- **Lack of Economic and Social Rehabilitation:** Post-military operations, the government has largely failed to follow up with meaningful rehabilitation and development programs. Without addressing the root causes of deprivation, lack of education, employment, healthcare, and political representation militancy remains an attractive option for disillusioned individuals.
- **Counterproductive Alliances and Selective Crackdowns:** The state's alliances with certain militant groups for strategic purposes, especially in the context of Afghanistan and India, have been counterproductive. These groups, though initially supported by the state, have often turned against the government. The selective crackdown on some militant groups while tolerating others (e.g., sectarian outfits with political influence) has created a contradictory and ineffective counterterrorism strategy.

## A Holistic Approach to Address Radicalization

Applying relative deprivation theory highlights that the Pakistani government's counterterrorism efforts need to be more comprehensive and focused on addressing the underlying social, economic, and political grievances that fuel radicalization.

- **Social and Economic Inclusion:** The government must prioritize development in marginalized regions, especially in Balochistan, Khyber Pakhtunkhwa, and the tribal areas, ensuring equitable access to education, healthcare, and economic opportunities.
- **Political Empowerment:** Ensuring that all ethnic and religious groups have a meaningful voice in the political process can help reduce feelings of alienation. Devolving power to local governments and ensuring fair political representation for marginalized communities is essential.
- **Educational Reform:** The madrassa system in Pakistan has been a significant breeding ground for radicalization. Reforming the curriculum and integrating modern subjects alongside religious education could reduce the appeal of radical ideologies.
- **Religious Tolerance and Reconciliation:** The state must also foster interfaith dialogue and tolerance to mitigate sectarian violence and reduce religious radicalization. State policies should promote religious harmony rather than divisiveness.
- **Comprehensive Rehabilitation Programs:** Post-militancy rehabilitation programs that provide social services, psychological counseling, and employment opportunities for former militants are critical to breaking the cycle of radicalization.



## **Factors leading Radicalization in Pakistan**

### **Socio-Economic factor**

The informant contended that as seen by the division of East Pakistan, horizontal inequality and unequal resource distribution have the power to separate nations. Because of this collective marginalization, radicalization and extremism may result. The problems associated with certain communities' political and economic marginalization are brought to light by the growing insurgency in Balochistan, the largest province in Pakistan. (Javed et al., 2023)rustration.

For almost thirty years, Pakistan has seen an increase in extremism and radicalization, mostly because of economic issues like poverty, a lack of access to higher education and career prospects, and corruption. Extremist groups have taken advantage of Pakistanis' despair, desperation, and hopelessness as a result of this. Economic variables that exacerbate despair and increase susceptibility to radicalizing beliefs include inequality and economic instability. But the enormous youth population in the nation has few opportunities, which breeds dissatisfaction and hopelessness. Youth radicalization is the process by which ideological commitment leads to the development of dissatisfaction, rage, and hatred in them. The radicalization of Pakistan's youth is greatly influenced by socioeconomic factors, such as unemployment, poverty, and low levels of education.

### **Socio-Political factors**

The study shows that Pakistani society's radicalization was greatly affected by socio-political elements. The country had many difficulties, including as unstable economies, high rates of unemployment, feudal systems, tensions between different ethnic groups, and continuous hostilities with neighboring nations. Politicians and religious leaders frequently used religion as a tool for political and public mobilization. Even though Pakistan's population is diverse, the government has traditionally supported a monotheistic national identity based on religion, frequently at the price of appreciating the distinctive cultural identities of other ethnic groups. As a result, radicalism has increased across the country. Because of this economic and political exclusion, regions like Balochistan, Khyber Pakhtunkhwa, and Southern Punjab are more vulnerable to extremist ideologies and tendencies. The state's composition also seems to favor treating people from different ethnic backgrounds and geographical areas differently.

### **Religious Factor**

For religious reasons, Pakistani officials have from the country's founding employed Islamic ideology to uphold national unity and repel outside threats. Islamization was brought about by Zia ul-Haq's efforts, and as a result, radicalism within Islam grew and spread. Pakistan has suffered from this on both a domestic and global scale. Religious parties gained prominence after independence by promoting religious notions of national identity and using aggressive tactics against the West. By leveraging religious feelings for political advantage, democratic actors have played a role in the radicalization of religion in society. The educational structure, instructors, and curriculum all play a significant part in cultivating extremist views. Madrassahs and Islamic religious schools are regarded as breeding grounds for religious extremism.

### **Absence of Rule of Law**

The state of law and order in Pakistan has clearly been negatively impacted by poor administration, which has also led to political instability, economic hardship, and Islamic militancy. These factors have all served to fuel radicalization, extremism, sectarianism, and religious ethnicity. In Pakistan, terrorism and extremism have a direct and indirect impact on concerns of good governance and economic progress. The main markers of effective governance are the development and maintenance of people and physical capital.

These variables raise the risk of radicalization, and the presence of pull factors indicates the threshold at which young men are drawn into the radical fold. Sociological theories were incorporated into early conversation, with religious radicals enjoying special popularity because of their common meaning. High levels of inequality are frequently a major motivating factor in the socioeconomic concerns that are the subject of recent study. Pakistan is more vulnerable to radicalization and violence due to supply-side variables such as unfair socioeconomic development, a receptiveness to Islamist ideas, and an increasing sense of alienation and marginalization among the poor impoverished.

### **Government strategies for de-Radicalization**

An initial deradicalization program comprising extremists between the ages of 16 and 35 was funded with Rs. 9.33 million in Pakistan. With the Sabaoon Rehabilitation Center emphasizing religious instruction, spiritual coaching, skills courses, and the promotion of a peaceful lifestyle, six rehab and deradicalization activities are currently underway. Rehabilitation candidates' mental, emotional, and academic capacities are assessed by cognitive screening, which also reveals their ties to the Taliban and past experiences.

### **Political education in madrasa system**

Focusing on voter education and elections within an Islamic framework, the Pakistan Institute of National Affairs (PINA) initiated two initiatives in Pakistan's madaris between 2006 and 2008. The purpose of the programs was to dispel the notion that elections are not Islamic and to include madaris in the national elections. But PINA also has to deal with a lack of funding and limited technical expertise and competence. In order to maintain educational programs and seminars in other madaris, the group had difficulty securing money during the 2008 election.

### **Role of civil society**

In this brief, four primary causes are highlighted regarding NGO programs and Civil Society Organizations (CSOs). Because of their local knowledge and access to both civilians and militants, they:

- Play crucial roles in counter-and/or deradicalization efforts.
- Support states in adopting a grassroots strategy and overcoming political roadblocks by serving as a mediator between the state and civil society and militants.
- Contribute to addressing the political, economic, and social drivers of the conflict by helping to employ former terrorists and offering welfare services to those who wish to leave the movement
- Help combat radical narratives by organizing advocacy campaigns.

## **De-radicalization initiatives in Punjab**

Eastern Punjab saw the start of a deradicalization initiative in 2011, which was overseen jointly by the police's Technical Vocational Training Authority and Counter Terrorism Department. Around 1300 additional militants were impacted when the program was discontinued in 2012 as a result of a lack of finance. Former members of anti-Shia militant groups and Kashmiri Jihadi groups were the focus of the Punjab rehabilitation program. Religious rehabilitation, vocational training, and psychiatric evaluation comprised the curriculum. Training was conducted at district and regional offices, with about 311 people completing it. (Basit, 2015)

## **Conclusion**

Narratives of countries like Pakistan have always been constructed or deconstructed by ideology. The rise of violent extremism and terrorism in Pakistan is a result of religious intolerance, which has radicalized the country's population in recent years. The TTP is striving for a rebirth despite a decrease in occurrences since 2018, and Pakistan is boosting its attempts to radicalize people. The Islamic State of Pakistan is recruiting from impacted communities, such as the Brahui in Baluchistan, while counter-radicalization operations have received little funding. Internal security concerns in Pakistan are further masked by the rise of new sects. The situation of deradicalization has gotten worse due to the epidemic, and violence against minorities and religion continues to be major problems. Pakistan's police and judicial systems are insufficiently powerful to combat terrorism, and this will undoubtedly have a disastrous effect on politics and governance in the future. If nothing is done, terrorism's intensity and the public's threat from it will increase.

## **Recommendations**

Religious counseling, formal education, and vocational training are all part of the militant rehabilitation program. Instead of altering religious beliefs, the latter seeks to rectify extreme viewpoints by means of behavior modification. Its main objective is to foster unbiased, moderate, and tolerant opinions by challenging the detainees' conception of Islam through religious discourse. In order to empower people with tolerance and well-informed opinions, the program also provides formal education for students in grades 1 through 12. In order to sustain themselves and keep from returning to terrorism, rebels receive technical training through vocational programs.

Refute strategy and a workable deradicalization plan are both absent from Pakistan. Despite efforts to deconstruct militants, nothing is being accomplished to impact their deadly ideas. One tactful counterterrorism strategy that doesn't infringe upon fundamental human rights is deradicalization. Among the options, this one is the most economical. Pakistan needs to invest more in offering incentives and a conducive environment for radicalized individuals and terrorists who are imprisoned. Further contributing to the decline in radicalism is prison legislation. Sufficient housing, food, and training should be given to convicted criminals. Terrorism, Islamic militancy, radicalization, intolerance, sectarianism, and good governance are all rapidly spreading throughout the world and having a detrimental effect on Pakistan's social security, religious harmony, economy, good governance, democratic reform, and educational system. It is challenging to investigate or assess such changes. The main causes and indicators, on the other hand, are ingrained in the urgent needs in the policies and tactics that support the deradicalization process.

## References

- Ahmed, M., Khan, J. I., & Shahid, Z. (2022). Challenges of De-radicalization in Pakistan. *Pakistan Journal of humanities and Social Sciences*, 10(2), 711-719.
- Basit, A. (2015). Countering Voilent Extremism: Evaluating Pakistan's Counter-Radicalization and De-Radicalization Initiatives. *IPRI Journal*, 15(2), 44-68.
- Fahad, M. T. (2022). Growing radicalization in educated youth of Pakistan. *Journal of security and strategy analysis*, 6(1), 107-122.
- Hameed, S., & Majeed, G. (2022). Radicalization in Pakistan: An Analytical Prespective. *Journal of Development and social sciences*, 3(2), 435-446.
- Javed, A., Elahi, N., & Nawab, B. (2023). Decoding the Radicalization puzzle: Uncovering the Factors Fueling the fire in Pakistan. *Pakistan Journal of Terrorism Research*, 5(2), 1-19.
- Sajad, F. W. (2021). Education and radicalization in Pakistan:A post colonial prespective. In F. W. Sajad, *Radicalization in Pakistan* (pp. 1-12). Routledge.
- Shahab, S. (2021). Impact of radicalization and terrorism on governance of Pakistan. *Journal of historical studies*, 7(2), 279-290.
- Warraich, S. K., Haider, A., & Mukhtar, A. (2023). Online radicalization in Pakistan: A case study of youth in South Punjab. *Journal of Politics and International Studies*, 9(1), 147-157.
- Yousauf, M. (2008). A society on the precipise? Examining the prospects of youth radicalization in Pakistan. In M. kugelman, & R. Hathaway, *Reaping the dividened* (pp. 76-100). Woodrow Wilson International for scholars 'Asia program.
- Ahmad, B. (2015). Radicalization in Pakistan and the Spread of Radical Islam in Pakistan . *International Journal of Scientific & Technology Research*, 4(8), 289-294.
- Ahrari, M. E. (2000). China, Pakistan, and the Taliban syndrome. *Asian Survey*, 658-671.
- Fair, C. C. (2010). Islam, militancy, and politics in Pakistan: Insights from a national sample. *Terrorism and Political Violence* , 22(4) 495-521.
- Hashmi, S. A. (2009). Pakistan: politics, religion &extremism . *Institute of Peace and Conflict Studies*. 21(2), 58-77.
- Karamat, S., Muzaffar, M., & Shah, A. S. (2019). Politics of Religious Extremism in Pakistan: An Analysis, *Review of Economics and Development Studies*, 5 (2), 315-322
- Kirby, A. (2007). The London bombers as “self-starters”: A case study in indigenous radicalization and the emergence of autonomous cliques. *Studies in Conflict & Terrorism*, 30(5), 415-428.
- Saikal, A. (2003). *Islam and the West: Conflict or Cooperation*: Palgrave Macmillan Pulishers.

- Stevens, T. & Neuman, P. (2009). Countering Online Radicalization: A strategy for Action. International Centre for the Study of Radicalization and Political Violence. *ICSR, 10(1)*, 1-55.
- Wilner, A. & Duouloz, J. C. (2010). Homegrown terrorism and transformative learning: an interdisciplinary approach to understanding radicalization. *Global Change, Peace & Security, 22(1)*, 33-51
- Wirsing, R, G. (2002). Political Islam, Pakistan, and the Geo-Politics of Religious Identity. *Connections: The Quarterly Journal, 1(2)* 119-134.
- Yusuf, M. (2008). *Prospects of youth radicalization in Pakistan: Implications for US policy*. Saban Center for Middle East Policy at the Brookings Institution.