Extremist's Psychology: A Case Study of Activities of Proscribed Organizations and Impact Range in South Punjab, Pakistan.

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ABSTRACT

Extremism is a mindset not merely an act of oppression and it passes through stages of development to become violence. According to the tiered model of intervention extremism develops through four tiers initiating from universal approach to targeted which later on converted to interventionists approach and lastly lead to enforcement approach. Psychoanalytic history further contributes towards severity of ailment which either physical or psychological. According to research not any specific feature attributes extremism but set of factors contribute to result in extremist behaviour. Few factors such as sense of deprivation, weak family integration, aggressive protentional, economic disparity and joblessness contribute much towards extremism turning to violence. This is qualitative research is phenomenological study of psychology of extremism based on nine probes discussion. Target population considered was the proscribed organizations operating in south Punjab, Pakistan. Results cogently help to devise policy recommendation for government to perform well in countering extremism in the state.

KEYWORDS: Extremism, Proscribed Organization, Psychology, South Punjab, Violence.
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Understanding Extremism

Extremism is not merely an act, but a mindset based on the years of developmental phases. McCauley and Moskalenko (2008) discuss a utilitarian and descriptive meaning of extremism. In a utilitarian perspective, extremism is characterized as an improved groundwork for inter-communal strife and an emphasized commitment to it. While in a descriptive perspective, extremism alludes to convictions, sentiments, and practices that legitimize intergroup brutality and the interest in penance in protecting the own gathering. Bott et al. (2009) expected the U.S. Branch of Homeland Security statement about the meaning of extremism as grasping fanatic convictions that help viciousness as a technique to impact cultural transformation. Extremism is a cycle through which individuals create fanatic philosophies and convictions (Borum, 2011).

Radicalism alludes equally to political belief systems and to techniques by using political entertainers attempt to accomplish their points. Radical partisan philosophies restrict the major estimations of society and the standards of popular government and general liberties by upholding cultural, political, societal, financial, and strict incomparability. The strategies demonstrate dismissal for others' life, freedom, and common liberties (Neuman, 2010). The fanatic convictions include energy or significant feelings, and the extremist practices are responses that go inappropriate from the standard (Klein and Kruglanski, 2013). To sum up, extremism is a cycle of creating extremist convictions, feelings, and practices. The fanatic convictions are significant feelings that contradict the essential estimations of society, the laws of majority rule government and all-inclusive basic liberties by upholding the matchless quality of a specific racial, strict, political, monetary, social groups.

Extremist sentiments are communicated in peaceful and radical environment by general behaviour or in reaction to some happening. There is an unmistakable proviso understanding among terms i.e., counter-radicalization/extremism, de-radicalization, and withdrawal. Counter-extremism includes societal, political, legitimate, and instructive counteraction plans intended to deter displeased and maybe as of now radicalized individuals from turning out to be violent. (UNO, 2008). De-radicalization and withdrawal allude further to the mediation plans. De-radicalization suggests a psychological direction, consequently agendas revolve around varying the intellectual system of radicalized people with the point of debilitating their contribution in viciousness and re-incorporating them into community (UNO, 2008 & Schmid, 2013). While detachment or withdrawal infers modifications in practices by ending the relationship with vicious outfits and by avoiding viciousness (Butt & Tuck, 2012).

Psychosomatic Mechanism of Extremism

Tiered Model of Intervention helps to comprehend psychosomatic mechanism adopted in the development of extremism in the society. According to the Model, four tagged tiers are arranged in the form of pyramid for explaining targeted population/hierarchy mechanism getting effected by extremism.

The least degree of the pyramid addresses to all the people from a network, the next focuses on the most helpless among them, the third level communicates the streak that would be traversed by a portion of the more weak individuals dragging to extremism, and the fourth level spotlights on people that are effectively overstepping the laws (C. Audit, 2008; McCauley & Moskalenko, 2008; Young et al., 2013). Model is further explained by Christmann (2012) in the form of approach of action and response i.e., Tier-1 as Universal approach of generalized actions and behaviors, Tier-2 as Targeted approach mentioning the most vulnerable among the society, Tier-3 as Interventionist approach where vulnerable turns to extremists and Tier-4 as enforcement approach where extremists turn to be violent by actively breaching laws.

Research portrays radicalized convictions by making reference to radicalized philosophy. Yet, point of discussion is what fundamental mental systems put

individuals in the weak situation of having confidence in radicalized philosophy? Which are the essential mental components keeping individuals from having faith in extremist ideology? Wiktorowicz (2005) presented the idea of "cognitive opening"— the moment at what a person who faces separation, financial emergency, and political constraint is attempting to comprehend life occasions and abruptly his recently acknowledged convictions are shaky, and he gets helpless and responsive to the better approach for speculation—radicalized philosophy. What intellectual factors are considered that encourage this psychological/ "cognitive opening"?

Moghaddam (2005) discusses the view of the components of injustice. The individual imagines that his unit doesn't have similar preferences as different congregations, convictions that occasionally are not upheld by experimental confirmations. Low degrees of instructive and financial foundations were not discovered to be trait of psychological oppressors (Krueger & Maleckova, 2003). These requests for reasonableness are the beginning stage of the intellectual receptiveness to extremism. The unbending us vs. them, great and insidious all-out speculation lead to uprooted animosity coordinated to other objective which isn't the cause of dissatisfaction and afterward to legitimization of psychological oppressor responds through longing to accomplish a perfect community.

In view of Moghaddam's outcomes, Doosje et al. (2013) estimated the degree to which individuals face hardships as distinct and as a specific group anticipate the rigid ideological framework's factors. One of these factors is seen as foul play, that in this prototype predicts apparent cultural detachment, characterized as an insight that individual doesn't have a place with the standard of the general public, a thought that takes care of fierce behaviours. Doosje et al. (2013) discovered other ways of creating extremist conviction framework and brutality. One beginning with aggregate hardship, proceeds with representative dangers, in-bunch predominance and disposition toward brutality. While other options create logical danger enacted by individual and groups' experiences which highlights least distance towards other fierce factors and conduct. In the accompanying, we will investigate every way independently.
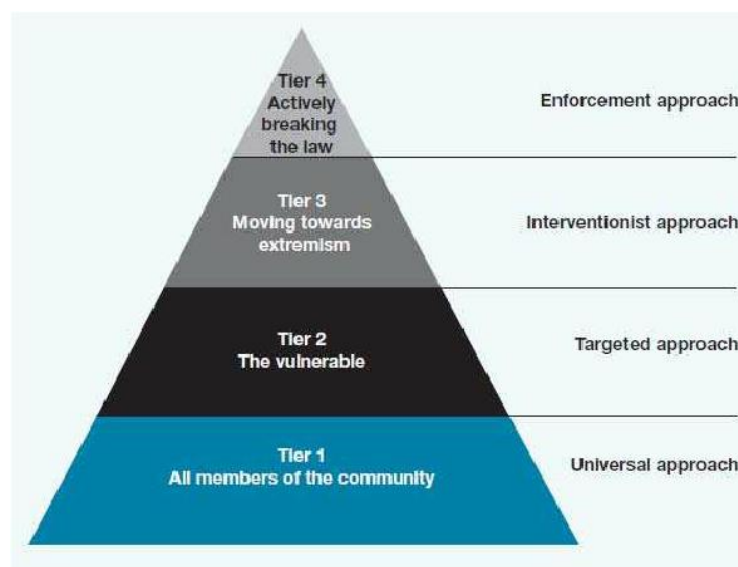
Source -Christmann, Kris. (2012). Preventing Religious Radicalization and Violent Extremism: A Systematic Review of the Research Literature. 10.13140/2.1.4641.6169.

Methodology

It is a qualitative research i.e., phenomenological study employing grounded theory to develop narrative by understanding reason behind certain happening. The study employed approach of survey i.e. general masses interviews and discussion with NACTA officials and representatives of law enforcement agencies to explore the reasons of convergence of extremism in South Punjab more than other regions on Punjab. Activities of proscribed organizations under 'Schedule-IV' of Anti-Terrorism Act of 1997 and their impact range is prime focus of the study to understand the psychological rationale behind extremism turning to violence and terrorism in Pakistan.

Most of the facts targeted are abstract in understanding, for the purpose, narrative understanding is core of the research methodology. Qualitative research helped to find out reasons behind peacekeeping and maintaining issues in South Punjab. Moreover, interviews with local peers assisted to target the development of resilience plan for the region, in the view of local-residents ideology and narrative regarding social rejuvenation and countering violent extremism. This research work has developed feasible policy recommendation and framework for the government department to adopt in the region for inducing satisfaction the residents by their work and reforms for the region. Area focused is South Punjab i.e. Divisions of Bahawalpur, Multan and D.G.Khan. as marked in the figure 1. In-depth interviews were conducted from general masses, local peers, law enforcement agencies and NACTA representatives etc. Recorded data was later transcribed and analyzed by the experts to develop cogent results to be discussed. According to the survey conducted, following detailed discussion is done to mark the areas having room for improvement to utilize government machinery and public support for countering extremism and activities of proscribed organizations in specifically in South Punjab.

Following Table is summarized data of the proscribed organizations (PO) active in South Punjab in varied categories i.e. A, B or C which exposits terrorism, sectarianism, and other extremist activities within the region. According to the data provided Bahawalpur, Rajanpur are center points of operation and presence of extremist outfits while Multan and Muzaffargarh are considered second most effected in this parameter. In these regions' maintenance of law-and-order situation is also another issue during crisis or extremist activities which increase fear among masses and increase trust deficit among masses, government and law enforcement agencies.

Figure 1-South Punjab Map

Division	Districts	Organization	Sect	Category	Remarks
Bahawalpur	Bahawalpur	SSP, TJP, SSP-LeJ, LeJ, ASWJ, Daish/ISIS, SMP	Shia, Deobandi, Ahle Hadith	A, B	A & B Category involved in Terrorism and sectarianism respectively
	Bahawalnagar	SSP, SSP-LeJ	Deobandi	Null	
	Rahim Yar Khan	SSP, LeJ	Deobandi	B	
Dera Ghazi Khan	D.G.Khan	SSP, TJP	Shia, Deobandi	A, B	A & B Category involved in Terrorism and sectarianism respectively *Category C other than A &B
	Layyah	---	---	Null	
	Muzaffargarh	SSP, SSP-LeJ, JEM, ASWJ	Shia, Deobandi	A, B, C	
	Rajanpur	SSP, SSP-LeJ, TJP, JEM, ASWJ, BRA	Shia, Deobandi	A, B	
Multan	Khanewal	SSP, TJP, LeJ, ASWJ	Shia, Deobandi, Hanbali	A, B	A & B Category involved in Terrorism and sectarianism respectively
	Lodhran	SSP, SSP-LeJ	Deobandi	B	
	Multan	SSP, SSP-LeJ, TJP, JuD	Shia, Deobandi, Ahle Hadith	A, B	
	Vehari	ASWJ	Deobandi	Null	

Source: nacta.gov.pk

Probes which are considered core for discussion to find the reason behind extremists' organizations and activities converged in the south Punjab region are:

1. How and why do individuals join, serve, and leave Extremist organizations?
2. To what degree is psychopathology significant for grasping and inhibiting extremism?
3. How far is individual personality related to understanding and preventing Extremism?
4. How individual's life Practices related for understanding and preventing extremism?
5. role of ideology in Extremist behavior?
6. How Cultures effect Ideology?
7. What differentiates extremists who are violent from non-violent?

8. What are the susceptibilities of extremist groups?
9. In what way do extremist groups develop, function, and down falls?

Responses for the probes were recorded and analyzed to extract cogent results for discussion and sharing revealed facts.

Probes Discussion

Probe 1. How and why do individuals join, serve, and leave extremist organizations?

Literature examination appeared to concentrate solely somehow or another on "why" people become extremists or take part in illegal intimidation, the research inquiries in this domain, educated by a level of involvement, turned out to be more engaged and more practical. Horgan and others assisted with outlining future examination, to some extent, by questioning better inquiries. Verifiable in the "why" query was a presumption that turning into a psychological militant included a distinct decision to change status. Societal and operative perceptions of various psychological oppressor and fanatic gatherings, notwithstanding, recommend that enrollment and inclusion regularly don't happen in that manner. In fact, as Horgan and Taylor (2001) noticed: "What we are aware of real psychological militants recommends that there is seldom a cognizant choice made to turn into extremists. Most contribution in psychological warfare results from progressive introduction and socialization towards extraordinary conduct."

Beside this literature study discussion with psychologists from law enforcement agencies' investigation units and representatives of NACTA adds to the region-specific information. It is found that four basic motivation features are extracted while investigating of individuals from proscribed organizations, viz.

1. The opportunity for action, due to INJUSTICE

2. The need to belong, due to Identity clash

3. The need of social eminence, due to Identity thirst

4. Gaining of monetary reward, due to socio-economic needs

Synergistic consequences of these subtleties originate the real "root cause" of extremism, irrespective of philosophy and thoughts. Most common similarity among all the extremist's groups-Joining the PO is not conscious decision. It involves developmental conduits and ideological growth in the due course of time. Furthermore, the developmental conduits of extremists involve the four phases in that procedure were as listed:

1. Initial life socialization.

2. Egoistic harms- a precarious life happening that harmfully upsets self-perception or self-respect

3. Events increasing distress-often an argument with police posing a perceived frustration

4. Personal relations to extremist group associates (that may increase chance, contact, and encourages to join a extremist group).

While investigation further reveals that a long complete psychological process is being involved in the development of

Figure 2-Ideological development of narratives
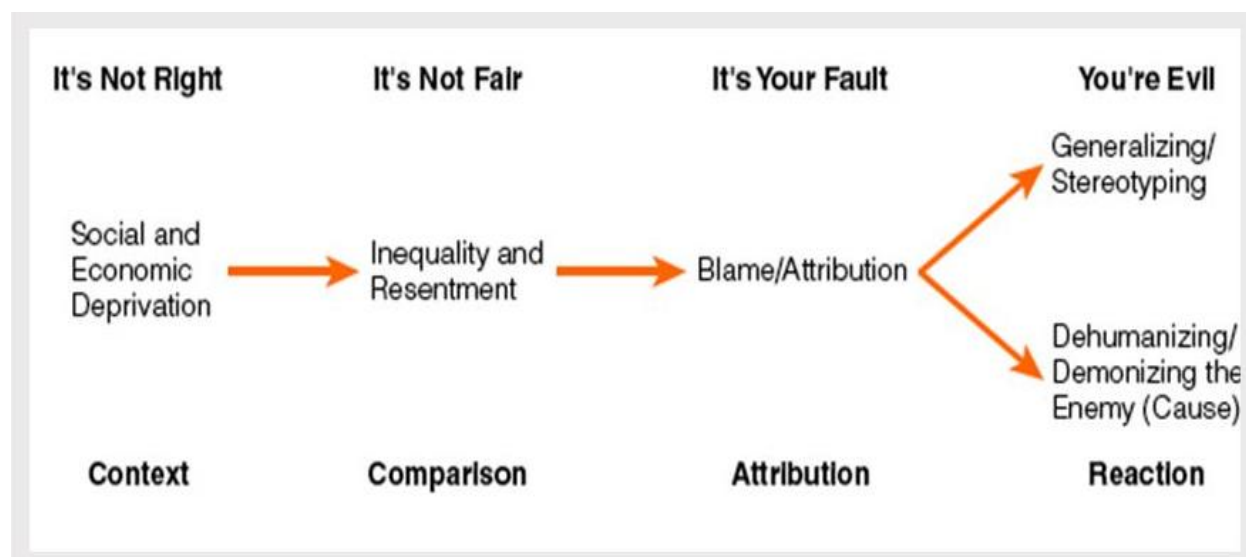
organizational narratives and ideologies. foremostly, contextual happening such as social and economic deprivation instills the argument about happening that it is not right or justified. Which later on turns to more intensified situation due to inequality and resentment that happenings occurred are not fair i.e., victims think of justifying the happening in terms of comparison. Later such thinking process lands in the psychological field of attribution by blaming the tools or other external factors to validate faults or reasons behind happenings. In reaction phase, the blaming attribution become generalized by stereotyping evil to the whole group, community for being evil. In other case, enemy either responsible or not is said to be the reason behind the happening and cause of reaction so far.

So, in depicting result of the probe that how and why individual join extremist outfit, for what reason and to which extent they serve them. Further exiting such group after serving also depend on the four societal reason along with ideological developmental phases. It is observed that extremists do not take such decision consciously or pre-planned but many ongoing factors contribute to join or leave the proscribed organization varying from individual to individual. Favorable domains of research probe have emphasized on basic stages and cycles in receiving radical philosophies, as opposed to on the substance of the intention or avocation, per se.

Probe 2. To what degree is psychopathology significant for grasping and inhibiting extremism?

Extremism is considered as a kind of introverted behaviour. For sure to the people in question and spectators a large sum of the proofs could be viewed as deplorable furthermore, the entertainers as unfeeling, "inhumane executioners." According to the general disposition to see irrationality as an signal of deviation from the customs or abnormal psychology, roughly have set that terrorists may best be perceived as a faction of insane people (Corrado, 1981). Unquestionably similar philosophies were summoned to describe probably a percentage of the ruffians in the 9/11 attacks on Pentagon and WTC, USA.

It may not be difficult to observe in what way the probability of "fear-based oppressor as radicals" handholds some natural allure. Pearce (1977), for example discussed the fear-based oppressor as "a forceful insane person, who has embraced a few specific reasons since fanatic causes can give an outer central point for all the things that have turned out badly in his life." To comprehend the constraints and faults in related an assumption, nonetheless, also needs assessment of the important factors of mental illness, the manner by which those characteristics associate with the requests of cooperation in a proscribed organization. First to explain an problem of phrasing, the assignment of "antisocial personality disorder" (ASPD) is a medically observed determination described by a long lasting history

(including afore age 18) of participating in a range of perverse and solitary actions, that may include lying, intriguing, animosity, furthermore, crime. Mental illness, though broadly perceived as a medical ailment, isn't officially documented as a conclusion in the "American Mental Association's Diagnostic and Statistical Manual of Mental Problems". Like ASPD, the development of mental illness includes a old example of introverted conduct and impulsive style of life, however in contrast essential factors were missing passionate practice (e.g., lack of responsibility, compassion, and remorse) and interpersonal shiftiness (e.g., unsympathetic, manipulation of others, dependent style of life). However about 25% of those having ASPD additionally have specific character shortfalls that contain a psychopathological disorder.

Study explained that psychopathology is used to examine the deviant behaviour of the extremists (from Proscribed organizations) i.e., mental illness, disorder, and dysfunction. Psychopathology is not a core study field to understand extremists behaviour while it reveals that extremist usually are not mental patients. But may have few traits of psychopaths as psychopathology involves strategic logic rather than clinical phenomenon. Mostly extremist activities are based on ideological motives or organizational principles.

Probe 3. How far is individual personality related to understanding and preventing Extremism?

Despite the fact that the conceivable presence of a "extremist character" holds a few natural attractions, it definitely is without experimental help. "Indeed, the briefest audit of the historical backdrop of illegal intimidation uncovers how shifted and complex a wonder it is, and thusly that it is so purposeless to ascribe straightforward, worldwide, and general mental attributes to all extremists/radicals." (Reich,1990, p. 263). This side may further perplex this exertion is the truth that extremists may adopt different societal or individual roles – while a couple of will take up terrorists' activities such as the weapon or explode the bomb. The "character/type" of a sponsoring organization/individual might be not quite the same as that of a administering head or strategists or a professional killer. "Taylor and Quayle's" examination (1994) investigated whether some precise contrasts may be observed amid the individuals who take part in psychological oppression/extremism and the individuals who don't; yet their inquiry drove them to the end that "the dynamic extremist isn't noticeably extraordinary in mental terms from the non-fear-based oppressor; in mental terms, there are no uncommon characteristics that portray extremists specifically."

The expression and idea of "profiling" has to derive various implications. With regards to the accompanying conversation, the expression "profiling" isn't utilized to allude to the kind of illegal insightful examination which was polished by individuals from the "FBI's Behavioral Science Unit". That sort of insightful summarizing tries to look at in-person and conduct proof of an violation after it has happened and, in view of that data, extract surmising around likely attributes of the individual who carried out the illicit activities. Counter-terrorism insight, be that as it may, is basically worried about the distinguishing proof and interference of extremist action before an assault happens. This represents an altogether different sort of operational test. Some have expected by analyzing attributes of individuals who have submitted psychological militant acts previously (especially if the number was huge enough), it should be conceivable to outline a segment/ mental composite of normal attributes that could be utilized to recognize a psychological oppressor in a generally large group of well-behaved people. Many sociological analysts have endeavored to grow such a combination. Indeed, "Horgan and Taylor (2001)" recommend "a famous way to deal with illegal intimidation by the academia has been to endeavor to profile extremists, either in psychosomatic sense or across socio-political measurements."

In wider analysis, extremists usually not have any specific personality traits which are attributed to be the base of initiating extremism. While authoritarianism, dogmatism, tolerance of ambiguity may serve as descriptive reasons. On other side, prejudice, trust, alienation, and conformity may serve as logical reasons for extremism initiation. Individual tendency and predispositions deliver a strong theoretical and pragmatic basis. However, Individuality characters alone verge not to be much suitable interpreters of conduct.

Probe 4. How person's living practices related for considerate and inhibiting extremism?

According to study probably no singular extremist character or contour, a particular set of happenings in lifetime is neither important nor adequate to cause psychological warfare or extremism. The resultant of knowledge of life happenings is a pathway to

psychological oppression depends primarily on certain enthusiastic and behavior subjects; in the

contemporary writing three experiential topics give off an impression of being vigorous: Inequality, Exploitation, and Dishonor. They regularly are so firmly associated which is hard to isolate the impacts what's more, commitments of each. According to description, most maltreatment is reprehensible. Embarrassment or Dishonor frequently fallouts from outrageous types of misuse such as regularly including the foreseen decisions of others. Additionally, those encounters may have various impacts when they present in various structures for example parental abuse versus jail exploitation or at various focuses in one's growth during youth versus in adulthood.

Research observed extremists case narratives and have noticed that times of detainment and imprisonment regularly faces happenings of abuse, biasness and disgrace (Ferracuti and Bruno,1981, della Porta, 1992). Psychologists shared a rich record of the effect of such encounters among the 35 prisoners under terrorist act, whom they met. They found that "the jail experience was extreme, particularly for the religious extremists. It further merged their personality in the gathering or hierarchical participation that gave the most esteemed component of individual personality. The effect of the jail insight indicated more disparity between the mainstream and religious gatherings. While only small percentage of those prisoners accepted that they were less associated to the organizations (Proscribed) after their imprisonment. 62 percent of mainstream gathering individuals announced getting back to action with their association, looked at to 84 percent of the religious group individuals who returned or plan to return upon their release". (Post, Sprinzak, and Denny, 2003).

All in all, three pragmatic ideas seem to be strong viz: Inequality, Exploitation, and Dishonor. These might be highlighters of susceptibility, probable bases of impetus, or as apparatuses for obtaining or strengthening one's aggressive belief. Moreover, socio-economic stress may lead to psychological strain which later turns out to be a life happening leading to extremism in either way.

Probe 5. Whatever is the impact of philosophy in extremist conduct?

The substance of belief systems among people and gatherings presumably stretch out through the preferences of human interest and qualities. Aaron Beck (2002) as of

late applied a psychological model to extremists belief systems and reasoned that "the thinking about the radicals obviously shows similar sort of intellectual bends noticed in other people who take part in fierce acts, either exclusively as people or as individuals from a gathering. This incorporate overgeneralization that is, the assumed sins of the adversary may spread to incorporate the whole populace. Likewise, they show dichotomous reasoning that a people are either absolutely great or absolutely awful. At long last, they exhibit limited focus whenever they are occupied with their heavenly mission e.g., jihad in wrong name nor for religion neither for supremacy of Almighty, their reasoning, furthermore, focuses solely on the devastation of the objective." Taking a somewhat more extensive view, in light of assessment of the current proficient writing and thought of an assortment of radical belief systems, I recommend that three general conditions appear to be essential for a philosophy to help growth of psychological oppression or extremism.

To start with, the philosophy should give a freedom of faith based on expectations that manage and legitimize an arrangement of conduct commands. Bandura contends that "individuals don't normally participate in indefensible direct until they have legitimized to themselves the ethical quality of their activities." Research explores that extremists belonging to proscribed organizations look to maintain a strategic distance from interior clash or discord by acting in manners that are steady with their own convictions and that permit them to see themselves as essentially great. Basically, "extremists should create legitimizations for their terror creating or radical activities" (Cooper, 1977). Secondly, those convictions should be inviolable and should be not questionable one way or the other. In his exemplary volume, "The True Believer (1951)", Eric Hoffer called attention to the significance of conviction for the humanoid brain and issues that emerge when vulnerability in conviction can't be endured. Conviction gives importance and reason, it diminishes vulnerability and encourages transformation with change. It offers "profound affirmation" and "fellowship" with others resulting in the failure to endure uncertainty and vulnerability (Marsella, 2003129). The convictions on which the psychological militant or extremist's philosophy is based can't be questioned, reprimanded or doubtfully examined. It is alarming to acknowledge in what way

skepticism is important to make conviction conceivable" (Hoffer, 1951). "Keane (2001)" has also noticed that "for illegal intimidation to succeed it requests initially an unbending adherence to a straightforward thought. The brain that questions, discusses, opens itself to testing thoughts, will demonstrate a wellspring of division for a psychological oppressor development for war or extremism. Adhering to an unbending universality offers security and legitimization to individuals submitting themselves for terror demonstrations justifying extremism". Thirdly, the practices should be objective coordinated and seen as serving a few important reason or objective. Individuals make progress toward importance, and maybe no reason has more prominent significance than the questioning battle between great also, malicious, in its different structures (McCormick, 2003131). Kernberg contends that such "dichotomous, absolutist, highly contrasting thinking, particularly concerning matters of profound quality, is a typical component of fundamentalistic philosophies by and large". Normally, such a philosophy extends all animosity on to the revolting social gathering, while at the same time advocating animosity against the pagans (non-believers of their philosophy) as an essential guard and retaliation if not an ethical objective" (Kernberg, 2003). Numerous researchers have remarked on how this hypnotized good questioning gives prolific ground to justification of brutality (Baumeister, 1997).

So, in simple words, the principle or central theories are an essential constituent of any system and commonalities in interests, structure and function of groups are driven by ideologies. Such believes are Inviolable, guide and rationalize a chain of social orders along with assisting some expressive reason or ideology of the organization.

Probe 6. How cultures effect Ideology?

The impact of culture on illegal intimidation by and large and on extremist's belief systems explicitly has been for all intents and purposes disregarded by generally social science experts. Brannan along with his researchers have expressed the issue clearly, "There is one essential issue applicable to such understanding that is seldom referenced in extremism study but the virtual nonattendance of which is an unambiguous indication of the imperfect approach at present. This is the issue of culture" (Brannan et al., 200).

Indeed, it isn't hard to perceive in what way some primary educational encounters, socialization or presentation to a specific climate may figure one's overall perspective in diverse ways. All the more inconspicuously, the introduction to the life happenings or sympathetic learning, is the way that various societies will in general have their own characters that impact advancement. Obviously, any explanation that attributes a culture, can likewise be a speculation about people inside that culture. Each component won't have any significant bearing similarly to everybody. As noticed over, a complete comprehension of individual conduct is accomplished by looking at features linked mutually to the individual and the circumstance.

Social impacts seemingly contain a proportion of both. One well known illustration of a dimensional way to deal with portraying societies is found in crafted by Dutch analyst "Geert Hofstede", extracting from study that framed the reason for his book "Culture's Results": Relating Values, Conducts, Organizations, and cross-national Associations. Ensuing transformations have been utilized inside the global business network. His model depends on a progression of five dynamics which are frequently alluded to as "Hofstede's Dimensions":

- "Power Distance": centers across the level of correspondence, or disparity, amid individuals among general masses of the state.
- "Individualism": centers around the extent people fortifies individual or aggregate accomplishment and relational connections.
- "Masculinity": centers about the level to which public fortifies, or doesn't strengthen, the traditional work is good example of manly achievement, regulator, and force.
- "Uncertainty Avoidance": revolves around the level of capability to endure susceptibility and equivocalness inside the people - for example unstructured circumstances.
- "Long-Term Orientation": focusses around the level people grasps, or doesn't grasp, long haul commitment to conservative, groundbreaking esteems.

Connection Between Ideology and Violent Extremism

Ideologies – particularly strict ones - may likewise contain orders or goals that prompt its followers to activity. Two kinds of orders are especially significant: the ethical order and the spiritual command. Skitka and Mullen (2002) characterize ethical orders "as the particular disposition positions or stands that individuals create out of a good

conviction that something is correct or off-base, good or corrupt". At last, in an investigation of the association among philosophy and vicious activity, Taylor (1991) placed a mix of three important features as having specific significance:

1. Militant capabilities- (i.e., regardless of whether viciousness is legalized in the philosophy as an unfortunate chore)

2. Entirety of ideology- (i.e., degree to that the belief system regulate all conduct, not simply explicit strict or political components)

3. Observed proximity in millenarian accomplishment

What differentiates extremists who are violent from non-violent?

Research reveals that all radical ideologies does not expediate violence, nor all radicals are violent. So, hypothetically two valuable distinctions are considered such as "Direction of activity" and "Intensity of activity". While during extremist's activity the focus is more on promotion of the "cause" or destruction of those who oppose it. Even within destruction-oriented extremism, it usually takes more than ideology to compel violent action. i.e., these factors can be aggressive nationalism and destructive socialism.

Looking into the barriers between Extremism & Violence we see that Psychological and social influences must erode the powerful, naturally occurring barriers that inhibit widespread human killing. The two main avenues of assault on those barriers are:

- Outside-In i.e., effects of the group or social environment (*General to Specific Narrative*)

- Inside-Out i.e., making an internal cognitive adjustment about how to perceive the environment or situation (*Specific to General Narrative*)

establish and maintain organizational routines with controlled flow of communication. They may manipulate incentives (and purposive goals) for followers by deflecting conflict to external targets; and keeping action going on. If this functioning is not maintained due to any factor and lack of supply chain support, it results in failure of extremist organization or proscribed organizations.

What are the susceptibilities of extremist groups?

The same factors that aid in the formation of terrorist organizations may also be related to their decline. These factors are categorized into two factions that is internal and external factors. internal factors include internal mistrust, boredom/inactivity, competition for power, and major disagreements. While External factors are based on external support, constituencies, and inter-group conflict.

How do Extremist organizations develop, function, and down falls?

Voltaire a sociologist states that those who can make you believe absurdities; can make you commit atrocities. So, the development phase of extremist organizations few objectives to work. The primary objective of any group is to maintain its own survival or existence on whole. Its long-term success depends on its ability to attract and indoctrinate a steady stream of young new recruits into such organizations.

While during recruitment phase of extremist organizations analysis has been conducted on terrorist recruitment and investigation reveals that

1. Terrorists focus their recruitment where sentiments about perceived deprivation are deepest and most pervasive.

2. Social networks and interpersonal relationships provide critical connections for recruitment into terrorist organizations; and

3. Effective terrorist recruiters either identify or impart upon the prospect a sense of urgency and imminence to "close the deal."

Lastly Functioning and Fall of Extremist Organizations shows that the group must be able to maintain both cohesion and loyalty. Furthermore, effective leaders of extremist organizations must be able to maintain a collective belief system; can

Research extracts the Impact Range of proscribed organizations activities in South Punjab. According to the study there are yet NO-GO areas in the region due to which Fear prevalence in the society is sure thing. Furthermore, adoption of illicit means of earning, facilitating extremists' outfits increases the number of violent happening as compared to central and north Punjab. While threats and hurdles for law enforcement agencies are higher in south

Punjab as small operational hubs of extremist outfits are located in the region as lastly we came across security agencies activity against chotu gang in Rajanpur area.

Conclusion and findings

Concluding the findings of this research it is observed that south punjab has higher activity of proscribed groups for many reasons. Weak law & order situation, wave of sectarianism get more worse with poor socio-economic conditions. While low literacy rate adds fuel to the fire of extremism within south Punjab due to higher socio-economic burdens and low employment opportunities. Sense of deprivation increases trust deficit among masses and enlarges Gov-Masses communication gaps. Furthermore, Feudal system governance and painfully public reliance on them is strange when law enforcement agencies are working the region too.

Policy recommendations

In view of the comprehensive research conducted here are few policy recommendations.

1- Foremostly, there is need of strict check on organizations working in the region along with necessary licensing.
2- Government may allocate mass proctors to highlight facilitators of extremist organizations.
3- Furthermore, consensus based religious sermons may help in creating inter-faith harmonization.
4- There is utmost need of developing Gov-Masses trust and communication.
5- All in all, this trust can be achieved by ensuring education and employment opportunities which may result in socio-cultural cohesion.

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