

Female Radicalization in Pakistan: Digging Causes Exploring Solutions

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ABSTRACT

Within the intricate landscape of Pakistan, where identity-based fault lines prevail, cultural and social dynamics intensify emotionalism surrounding religious symbols and debates. This study meticulously explores the intricate dimensions of female radicalization, dissecting its roots in identity, emotionalism, and socialization. Addressing the perplexing trend of a substantial female population gravitating towards radical ideologies, the investigation aims to unravel strategies for averting this situation and fostering societal harmony in Pakistan. Drawing on observations, surveys, and interviews with female students, the research underscores the imperative to enhance societal socialization processes. Furthermore, the study advocates for proactive measures by the Pakistani government, highlighting the empowerment of women through increased economic opportunities and heightened political participation as crucial avenues for instilling peace and harmony within the nation.

Introduction:

In the contemporary framework of a democratic society, the pivotal role played by women is irrefutable. Empowered by a robust educational foundation, comprehensive training resources, and emancipation from societal constraints, women emerge as indispensable contributors, conferring benefits not only upon society as a whole but also augmenting their own quality of life. The cultivation of sustainable progress, while upholding democratic principles, hinges upon affording women commensurate access to education and economic participation as compared to their male counterparts. The advent of advanced communication tools has forged a pathway for women hailing from traditionalist and orthodox backgrounds to ingress into an arena replete with information and diverse modes of expression. However, the deluge of information brings forth challenges pertaining to social solidarity and the preservation of conventional norms.

In the ever-evolving landscape of the contemporary world, numerous unprecedented phenomena are gaining significance within each sovereign nation. Particularly noteworthy is the rapidly increasing phenomenon of female engagement in terrorist activities, encompassing both direct and indirect roles. This phenomenon demands a thorough investigation, and the case-study of



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Pakistan provides a captivating standpoint. In this context, the radical Islamist terrorist organizations at domestic as well as international level have exploited the potential of women for being used as a human resource for terrorist activities. Such terrorist organizations have been able to instill their ideologies in women, hence luring them to adopt various roles to support and sometimes even directly participate in terrorist activities in the state. The roles of women associated with the radical and extremist Islamist groups in Pakistan can be categorized in the following three domains:

Active Participation in the Planning and Execution of Terrorist Acts: in this category, women are considered to play a central role in the conduct of terrorist activities in Pakistan- ranging from strategic planning to the operational and executional stages. Assuming vital functions, they play a significant role in making these terrorist attacks a success for the organizations.

Individual Roles with Direct Links to Islamist Terrorist Organizations: In this category, females establish direct linkages with Islamist extremist and terrorist organizations by offering care-giving facilitation such as refuge and shelter to some high-profile terrorists. At times, it also involves provision of logistical support to the terrorists who are engaged in law evasions or covert operations.

Organized Participation in Advocating for a Specific Faith: At the institutional level, women wield substantial influence in the dissemination of radical ideologies, specifically in particular political parties and groups. These groups indoctrinate female students and workers by shaping their beliefs through training, preparing them to fulfill supportive roles within the families of jihadists. Of paramount importance is their cultivation of radical ideologies, shaping the perspectives of the upcoming generation into potential jihadists (Farhan, 2015).

In this dynamically changing landscape, it becomes critically important to thoroughly investigate the nature of the multi-dimensional roles of women in the terrorist organizations in Pakistan. This study is aimed at highlighting the complex dynamics for the development of productive and efficient strategies to combat the growth of such radical and extremist groups.

In the past few years, a concerning trend has emerged in Pakistan, where women have become increasingly vulnerable to factors that pose threats to their essential societal roles. Increasing influence of religious personalities, involvement in such practices that are designed specifically to attract females towards ideological affiliations., Although precise figures are challenging to ascertain, a significant number of women are getting involved in behavioral patterns that are contributing to radicalized affiliations, either directly or indirectly. This raises considerable concerns about the impact on the rational and meaningful participation of women in various aspects of society.

Understanding Radicalization

As a phenomenon, political radicalization has the potential of demonstrating both beneficial as well as destructive ways. The transformation of radicalism into zealotry poses substantial threats to multiple communities belonging to various faiths, traditions, cultures, ethnicities and ideologies. This process unfolds through multiple stages, involving shifts in ideology, alterations in social behavior that result many times in militant actions. Pakistan, with a historical tradition of advocacy of religious discourse, as well as with prevalence of religiosity, terminology such as Islamic State, Khilafat, Shariat, Jihad and Shura can easily gain popularity amongst the masses. Multiple governments have recurrently made use of these terms to gain their own political objectives.

Clerics and the Madrassas they are associated with, have consistently employed terminology such as 'Jihad', 'Khilafat', 'Shariat' and 'Shura' in their speeches. Multiple religious educational institutions particularly for women, such as Jamia Hafsa and Alhuda have been subjected to widespread criticism for propagating literature that vocalizes explicitly demeaning opinions regarding other faiths. Additionally, on multiple religious platforms, it's commonplace to spread literature among women that highlights and glorifies the perspectives of female warriors.

Difference between Radicalization and Extremism

It is crucial to understand the difference between radicalization and extremism in order to acquire a comprehensive understanding of these concepts. The process of radicalization is initiated by the promulgation of a narrative by providing information through speeches, literature and educational channels. When the entity, an individual or a group adopts an ideology and considers it as the ultimate remedy for their personal or societal plights, radicalization is considered to have reached the second stage. This zealous faith and commitment propels them to adopt all methods, whether legal or illegal to enact their self-decreed ideology.

Although the terms radicalization, extremism and terrorism are considered synonymous in the context of Pakistan, it is imperative to unravel these concepts before discussing the complexities of female radicalization.

For this clarification, we will explore the core beliefs of terrorism, before proceeding to the differentiation between radicalism and extremism. The concept of radicalism predates extremism, and has only gained eminence recently. According to Astrid (2017), following are the key attributes of Extremism:

1. **Advocacy of Total Equality:** Extremism emphasizes on absolute uniformity and homogeneity within a society while being strongly opposed to any diversity and heterogeneity in the society.
2. **Use of Violence:** For the purpose of gaining political power, extremists consider it legitimate to use strategies such as terrorism and aggressive militancy.
3. **Rejection of compromise:** The extremists are completely averse to any form of compromise.
4. **Advocates Force:** The use of force is recurrently highlighted as the preferred method to achieve objectives and resolve disputes.
5. **Opposition to Fundamental Tenets:** Extremism is diametrically opposed to concepts such as rule of law, constitutional governance, democracy and universal human rights.
6. **Leverage Ideologies:** The manipulation of ideologies and doctrines is repeatedly employed to make the ideologies sound like 'faith based with apocalyptic traits' in order to achieve their objectives.
7. **Those influenced by extremism usually deny being labeled as extremist.**

Characteristics of Radicalism:

Paul Hedge argues that 'radicalization', as a concept, is devoid of inherent value and judgements. It encompasses both negative and positive connotations. It is the expression of a 'political doctrine adopted by socio-political movements' (Hedges, 2017).

Astrid (2017) highlights the following characteristics of radicalization:

1. **Advocates Freedom:** Radicalization promotes the liberation of individuals, as well as the society as a whole.
2. **Critical Exploration:** When propelled by an ideology, radicalization aims to restructure the existing political status quo in a contemporary manner after careful and critical assessment and scrutiny.
3. **Embraces reason:** Radicalization typically employs reason and logic as a key tool for the attainment of its goals and objectives
4. **Rejection of Totalitarianism:** Radicalization strongly opposes, condemns and rejects authoritarianism and totalitarianism.
5. **Rejects Aggression:** Radicalism predominantly refuses and rejects the use of violence
6. **Progressive Reformism:** Instead of promoting utopian fanaticism, radicalism has historically emphasized more on progressive reformism.
7. **Acceptance of Label:** those engaged in radicalization usually do not object against being labeled.

Anita Amaliyah provides a distinction between two connotations of the term radicalization. One is violent radicalization where the use of force is considered imperative to achieve some goals; whereas in the broader interpretation, radicalization would be understood as the socio-economic changes that deeply penetrate a society (Hedges, 2017). Another author, Adnan, considers that 'radicalization' is rather a neutral term, instead of being a negative one. According to Adnan and Amaliyah, sometimes radicalized individuals with positive impulses can make positive contributions to society. However, on the other hand, negative radicalization has the potential to challenge any and every civilized society (Adnan & Amaliyah, 2021).

Considering the complex facets of extremism and radicalization discussed in this section, it can be concluded that while radicalization might have positive and negative consequences, extremism generally results in negative implications. However, contemporary political discourse usually associates radicalism with negative connotations as it leads to extremism if it goes unchecked.

It is important to note that radicalization is not an instantaneous occurring; rather it is a relatively gradual process that unfolds over an extended time period. Individuals retain the potential of transitioning to violence if not properly guided. Similarly, radicalism can take the form of violent and non-violent demonstrations without proper direction and control.

Digging Phases of Radicalization

Negative radicalization transitions and transforms eventually into extremism through a multifaceted process. . A nuanced comprehension of these phases is imperative for a thorough understanding of the intricacies inherent in radicalization. This discourse delineates three pivotal phases: Pre-radicalization, Latent Radicalization, and Active Radicalization, thereby furnishing a comprehensive insight into the trajectory leading towards extremism (Amaliyah, 2021).

Pre-radicalization

Pre-Radicalization signifies the inaugural stage of this transformative odyssey, commencing with a conspicuous emphasis on ideology and heralding the inception of antagonistic attitudes towards pluralism. During this juncture, religion undergoes politicization, and a perception of personal eminence crystallizes. This phase is distinguished by the formulation of a conviction that the embraced ideology constitutes the ultimate and comprehensive remedy for the societal predicaments, spanning challenges ranging from economic to political issues. Interestingly, this stage observes the segmentation of individuals into diverse factions predicated on differences in the interpretation of the ideology.

Latent Radicalization

The second phase, Latent Radicalization, denotes the profound integration of individuals into a specific belief system. They commence perceiving their social and political milieu solely through the prism of their embraced ideology. In this stage, a steadfast conviction emerges regarding the preeminence of their ideological stance, perceiving it as a panacea for all societal afflictions. Moreover, this phase is characterized by the segmentation of individuals into distinct groups propelled by the proliferation of divergent ideological interpretations.

Active Radicalization:

The concluding stage epitomizes the peak of enthusiasm in the targeted individuals. They manifest a readiness to participate in cognitive aggression and reveal themselves as vehement supporters of prejudiced behaviors consonant with the ideology they adhere to.

Female Radicalization in Pakistan:

The involvement of women in terrorism is not new in modern times. According to Rapoport (2013), females had played a significant role in all waves of terrorism in the 19th century. In Pakistan, the aspect of radicalization among women has gained considerable attention in more recent times. . A notable instance is the case of Naureen Leghari, a second-year medical student at the Liaquat University of Medical and Health Sciences. The counter-terrorism authorities of Pakistan, primarily NACTA, had suspected her of having contacts with Daesh as she had spent two months in Syria before returning to Lahore. Another arrest was made from Lahore in 2015

when a woman was planning to travel abroad to join ISIS (The News, January 30, 2015). These arrests caused significant unrest in Pakistan, challenging the previous belief that there were no ISIS supporters in Pakistan. However, the findings of subsequent investigations reported that a noticeable number of women, including highly educated individuals, willing to actively participate in pursuits aligned with the objectives of the Islamic State (Basit, 2019). In September 2023, five women terrorists were arrested from Lahore with weapons, cash, banned literature and cell phones. This situation raises a fundamental question: what are the underlying causes of this targeted radicalization of women, particularly within Pakistan's conservative and less developed societal framework?

Historical Background:

For understanding the landscape of radicalism in Pakistan, it is imperative to consider the historical background. Pakistan's historical inclination towards communalism renders its populace vulnerable to divisive rhetoric and extremist ideologies. The legacy of living as a minority under Hindu and Sikh dominion has indelibly imprinted itself on the collective psyche. In Pakistan, religious fervor has been recurrently manipulated for political purposes, with religious leaders—particularly those commanding limited voter support—exploiting religious zeal to garner popularity. In the post-independence era, instances of radicalization were at times tacitly endorsed by opposition parties in Pakistan. Women, on occasion, participated in political-religious activities, primarily directed at fortifying familial bonds and highlighting progressive party agendas. During the survey from Public Sector University students aged 18 till 24, in response to the question whether they are familiar with the concept of radicalization, 377 among 600 respondents answered positively. Remaining were not aware of the debate. 512 claimed that religious personalities are more influential in demining behavior, while the remaining were in claim of religious teachings. On the other hand, students from the madrasa system in Lahore, all 40 claimed, that they are aware of the concept of radicalization. But the majority is of the opinion that only ideological perspectives are a major factor behind their behavior.

In response to the question about the emotional trends in behavior, again majority from both types of institutions, response was in favor of ideology in comparison with social pressures. This means, in the process of socialization, personalities and ideological affiliations are playing a major role. This becomes evident when we analyze various examples. The latest example is Khadim Hussain Rizvi, Dr Farhat Hashmi and the many other personalities involved in determining the religious patterns in the social fabric of Pakistan. Some religious named groups are actually responsible for this culture.

Elements Driving Pakistani Females toward Radicalization

Female radicalization is based on various realities. Although the fact of matter is that initially women interaction was limited with such segments. Later these groups focused on targeted audience and got results. As Fair (2018) mentioned a list of contributing factors in the process of female radicalization in the case of Pakistan.

Relationship with Religion

In the Pakistani context, the centrality of religion is paramount for comprehending radicalization. In a conventional societal framework wherein religious rituals transcend individual convictions to become intrinsic to socialization, any perceived challenges or disparagements directed at Islam have the potential to incite religious radicalization (Khalid, 2023). Women in Pakistan, frequently constrained in decision-making autonomy and access to sophisticated analysis, are notably vulnerable to such influences. It is imperative to emphasize that women engaged in religious pursuits or educational endeavors ought not to be stigmatized as having undergone negative radicalization, unless they overtly or violently impose their religious beliefs upon others.

Confrontational behavior

A strict behavior characterized by a bias against diversity and pluralism, constitutes a significant catalyst for the negative radicalization of women. This disposition is evident in an aversion to opposing perspectives, sectarianism, prejudicial attitudes towards other religious beliefs, and

unfounded anti-Western sentiments. It is imperative to acknowledge that radicalized tendencies may arise from an adversarial posture towards external influences, thereby disrupting the equilibrium between rights and responsibilities (Gul, 2018).

Dress Code

The continued debate of dress code also plays a significant role in radicalization discussions. While assessing the role of change in dress code and its link with radicalization, from forty female respondents almost thirty-five shared the opinion that their dress code was changed under the influence of religious teachings. Even five among them said their change was due to social pressures. Many highly qualified females expressed their observation regarding social pressures by family regarding dress code. Particular patterns of dresses can be identified with ideological affiliations.

Militant Views and Extremism

Militancy constitutes a pivotal element within the radicalization paradigm. Women demonstrating a propensity for employing force or endorsing militant agendas are deemed as negatively radicalized, traversing the path of extremism. It is imperative to acknowledge that not all radicalized Pakistani women may actively participate in violent confrontations; even playing a supportive role in such activities qualifies as extremism.

Global Khilafat and controversial perspectives

Arshad Iqbal's insights shed significant light on the notion of global Khilafat within the context of Islam. Historically, Islam has not embraced the idea of a global Khilafat. Nevertheless, as Muslim rulers extended their realms, they designated governors endowed with authority akin to contemporary federal divisions. Subsequently, this practice underwent varied interpretations, some of which advocated for the establishment of a global Islamic governance. The conceptualization gained prominence among elements fostering radicalization on a global scale.

Relationship of Global Khilafat and Female Radicalization in Pakistan

The idea of global Khilafat has acquired prominence, traces can be found dating back to 1990. Recently, far-right groups, including prominent scholars and religious committees have gathered around the Caliphate narrative. A narrative of sectarianism has emerged in organizations including the Sipah-e-Sahaba Pakistan (SSP) and Lashkar-e-Jhangvi (LeG) who recruit Sunni youth for the use of force against Shia Muslims. This ideology was taken over by Hizb-ul-Tahrir (HT), which was founded in 2014. Adopted by Islamic State (ISIS) further grew the notoriety of the idea and due to the radicalization of the youth in the Middle East. ISIS was able to appeal to young girls and women with the promise of suitable living conditions in which they would no longer be exploited. Women from the UK and Germany were lured towards ISIS with the primary causes being vloggers and scholars.

Promises to improve the social outlook and condition of Women was enough for scholars to radicalize the young women of Pakistan. The idea of Global Khilafat when reached Pakistan (Fair, 2018) provoked some women to travel to Iraq and Syria, causing the national assembly of Pakistan to consider this a security threat.

The Effect of Ghazwa-e-Hind

Many conflicts have risen in the Indian subcontinent as it hosts a foretelling recorded in sacred scriptures. The idea has been employed by religious scholars and prominent speakers including Mr. Zaid Hamid and Orya Maqbool Jan to persuade in particular Muslims of Pakistan to legalize extremist actions, triggering various implications including. Local vs. Global: Importantly, the concept of Ghazwa-e-Hind is primarily popular at the local level within Pakistan and is not inherently tied to the ideology of global Khilafat. However, its relevance cannot be dismissed, especially in light of the presence of ISIS in the Pakistan-Afghanistan region (Khalid, 2023).

Madrassas and Militant Groups role in radicalizing female of Pakistan in Pakistan

This portion delves into a critical aspect of the radicalization. The Perceived interrelation amid extremist organizations and Madrassas. The interrelation amidst Madrassas and radicalization acquired preeminence subsequent to the 9/11 attacks, males madrassas were largely blamed for

advocating for extremism and sectarianism (Khan, 2017), though female madrassas mostly avoided investigations up until the Jamia Hafsa incident.

Lashkar-e-Taiba: Active agent in the process

Women have two roles in the world of belligerence, previously women were facilitators, assisting the men, Nevertheless, a shift occurred notably present within establishments associated with Lashkar-e-Taiba (LeT) and Jamat-ud-Dawa (JuD) encouraging women to actively participate in effecting change.

LeT's Network of Highly Educated Women

LeT hosts numerous Madrassas empowered by zealous women across Pakistan, The women surpass the men with the eloquence filled within their compelling craft, Lydia Khalil's observations shed light on this very matter as young girls are coerced into convincing their family to partake in jihad (Khalil, 2019).

9/11 ; impacts on role of LeT and JuD

The subsequent aftermath of the 9/11 attacks affected the Global militant organizations and political dynamics as Pakistan allied with the USA in a war on terror. Pakistan prohibited LeT declaring it as illegal prompting the organization to regroup under a new banner encompassing social and educational services. Women were emotionally moved to counter any anti-jihad propaganda prompting recruitment to extend to JuD as well.

Around thirty-three percent of Madrassas fall under the Jamat-ud-Dawa as stated in an investigation by Ahmad Khan. Female madrassas have been found to be as proactive as mens madrassas in both urban and rural areas with routine gatherings. The staff has been known to play a vital role in persuading families to prepare their sons for Jihad. LeT and JuD have effectively mobilized women to support jihad, fostering conditions favorable for radicalization.

Jamia Hafsa: A Radical Epicenter

Standing out on the international stage, Jamia Hafsa in Islamabad emerged as the inaugural female madrassa to confront the government's control in the capital of Pakistan. Established in 1992 as an affiliate of Jamiat-ul-Uloom Al-Islamia Al-Fredia, the institution's primary objective was to provide religious education to women in the region. In spite of this, the path it followed underwent a radical change as unauthorized incursions resulted in clashes with the authorities in the capital. Female students were assigned to take over the children's library. When access was refused, a group known as the "Burqa Brigade" infiltrated the premises. Students from Jamia Hafsa insisted on the rigorous enforcement of Sharia in Pakistan and confronted individuals not practicing purdah in nearby markets. Fatwas have been issued by the Sharia Court of Lal Masjid in opposition to government actions, heightening tensions (Zahid, May 7, 2015).

Al-Huda International and radicalization of female

Al-Huda is very established educational institution under the supervision of Dr .Farhat Hashmi was established in 1994. The basic mission was to educate muslim women in Pakistan. Qurn and Hadith are the main source of instructions. But the incident in San Bernardino led by Tashfeen Malik inked the bad name for the institution. The institution disclaim any kind of involvement in any kind of extremist activities or violence. But the debate was initiated by circles that into whether the institution's teachings or the individual choices of the students were pivotal factors in their radicalization. Worldviews expressed by certain affiliates of Al-Huda International suggest a proclivity towards supporting extremist ideologies. Basit (2019) argues that institutions like Al-Huda, Tanzeem-e Islami, and Hizb Ut-Tahrir endorse ideologies aligned with extremist groups, providing students with a broader scope to lean towards radicalization, even when the institution officially distances itself from extremism and violence. Consequently, Al-Huda emerges as a potential locus for radicalization (Zahid, 2018).

In summary, the radicalization of women in Pakistan stems from specific factors rooted in historical context. The mixed experiences of Indian Muslims with the majority, exacerbated during British rule, led to grievances. Communal issues and cultural debates created an environment incompatible with peaceful coexistence, further complicating internal dynamics of

Pakistani politics. Security and survival concerns increased the state's dependency on elements exploiting ideology for personal agendas.

The wave of radicalized regional developments impacted Pakistani society, with extremist trends dominating internal politics. Various actors, including personalities, educational institutions, literature, and media, played roles in radicalization. Female radicalization manifested in two versions, highlighting the strength of family institutions or targeting women based on emotionalism and weak beliefs. The strategies for recruiting women involved rational practices such as family links, personal connections, and family relationships.

The agents of radicalization extended their influence through active involvement in madrassas, organizations, and media. They focused on women through methods like documentaries, literature, and social media content, using negative tactics, conspiracy theories, and hate speech to exploit youth. Influential figures strategically promoted their ideologies, tailoring specific narratives to emotionally attract both the general youth and females. Women were targeted by adopting titles such as "We the Mothers of Lashkar-e-Taiba" or "From Our Sisters, To Our Sisters" in outreach efforts (Don, 2013).

Periodicals like "Dabiq" strategically oriented their content to recruit new adherents, specifically targeting female readers. The Pakistani Taliban introduced the journal "Sunnat-e-Khaua," designed to indoctrinate Pakistani women into militancy (Bari, 2010). This publication included directives for women to organize concealed gatherings, disseminate Jihad materials, conduct physical training sessions, and familiarize themselves with weapons, particularly explosives. Additionally, Ms. Um-e-Hamad from Dar-ul-Undlas in Lahore contributed to the radicalization effort through her poetry, both written and sung, espousing radical and anti-state views. Her novels, titled "Queen Pukarta Ha" and "Manzil Mari Shahadat," exemplify further instances of extremist literature warranting attention from the Pakistani government (Frud, 2017).

Sectarian-based literature played a role in promoting negative objectives, evident in reports indicating the dissemination of such literature by religious seminaries, contributing directly and indirectly to radicalization. This phenomenon exacerbated societal fault lines, with certain books, unrelated to militant organizations, having the potential to reshape the worldviews of common women and garner support for militancy. Works like "Panch Khwateen Sipasalaar" by Mr. Abdus Samad and Zaheer-ud-Din Bhatti's translation of "Asr-e-Hazir ki Mujahid Khwateen" wield a powerful emotional impact. Although these books do not explicitly advocate violent acts, their influence on women lacking critical thinking skills cannot be underestimated. Historically associated with men, terrorism and violence have increasingly involved women globally, including in Pakistan due to changing power dynamics and militant groups turning to women. The traditional, value-oriented religious culture provided a conducive environment. Female radicalization results from latent and manifest socialization processes, challenging society and political systems. Practical recommendations involve improved counter-narratives, revised madrasa curricula, increased pay for officials, and empowering women through decision-making involvement.

Practical recommendations can be devised for society, government, and individuals alike, with the active involvement of women as a crucial and positive force in the recovery process for Pakistani society. The enhancement of peace and harmony through an improved counter-narrative is integral to fortifying the social fabric. Mandatory revisions of madrasa curricula by the board, considering the unchanged status over many years, should include progressive courses. Furthermore, there is a pressing need to augment the pay packages for Imams and other officials.

General recommendations fall short of addressing the comprehensive empowerment of women; therefore, it is imperative to involve them in decision-making processes. Their participation becomes pivotal in countering the negative pressures exerted by influential circles actively seeking to alter the behavioral patterns of Pakistani women. In a conservative society where women often bear financial dependence, their vulnerability to ambitious yet risky pursuits is

heightened compared to their male counterparts, who grapple with the dual burden of earning a living. Addressing these challenges necessitates bringing madrasas under educational standards aligned with international norms.

The persistent desire of religious groups to implement an Islamic political system in Pakistan has led to exerting pressure on the contemporary system, creating a conflicting situation that inadvertently facilitates militant groups. These conspiracies, at times abetted by external forces, underscore the need for active female involvement in educating the youth about planned efforts to harm the state of Pakistan. Even university graduates find themselves drawn into the process of radicalization, emphasizing the urgency to eliminate factors that sway them, including socioeconomic injustices, reactions to personal or family experiences, blackmail by specific elements, propaganda, and emotional preaching. Multiple factors converge to contribute to this intricate situation.

In the context of Pakistan, religious values retain their significance. Therefore, the adoption of a moderate and pragmatic approach, along with swift governmental responses to religious grievances, can thwart non-state actors from persuading the public to adopt negative views. Educational scholars and orators should exercise caution, refraining from encouraging women to take illegal actions that may lead to violence and terror. Recognizing the pivotal role of social media, the state bears the responsibility to utilize it as a platform for fostering a moderate and harmonious society while actively guiding women away from extremist tendencies.

Addressing radicalization in Pakistan necessitates a multidimensional response that acknowledges the intricate interplay between ideological, psychological, and geographic factors. On the ideological front, counter-radicalization initiatives should involve engaging with religious experts to advance a nuanced understanding of Islam and counter extremist claims. Community-based initiatives fostering identity, purpose, and belonging can mitigate the impact of personality effects, particularly on vulnerable young people. Geographically targeted efforts prioritizing economic growth, education, and improved governance are crucial in areas with a high potential for radicalization. Employing technology to monitor and combat online radicalization is imperative, and effective law enforcement tactics must align with the active involvement of leaders in the religious, community, and educational spheres. International collaboration and information-sharing channels can further enhance the successful implementation of these techniques, leading to a safer and more equitable society.

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