A Study of Radical Behaviorism in Pakistan

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Abstract

By its very nature, human behavior remains complex, which is also governed by subtle aspects of the situation or context in which they are embedded. Certain negative factors develop radical behaviorism, and these factors are the essential tasks to understand the behavioral changes in a particular environmental domain due to which radical behaviorism tends towards extremism. Sometimes this extremism leads towards terrorism which is not acceptable in any society. A person does not become radical within a day, and it is a slow and gradual process that requires a progression through distinct stages that happens nor quickly nor easily. Radicalized minds start violating laws in society that badly hit their surroundings. Most communities and individuals become resilient for Radicalization due to the exploitation of fundamental rights, undue imbalances in society, class differences, poor socio-political structure, and high illiteracy rate provide evidence to the factors shaping social practices and behaviorism. This paper focuses on radical behaviorism in Pakistan, and four types of behaviorism will be discussed here that drive balanced behaviorism towards radical behaviorism. Radical

behaviorism is the problem of Pakistan, but it is a global problem, and internal and external factors are involved that spoil the thinking track of particular groups of people, especially those who are considered the most sensitive group of people. Radicalization is the opposite of pluralism that may be expressed by nonviolent density in actions that deviate from the norms and show disapproval for the present domain of life and environment.

Keywords: Radicalization, Radical behaviorism, Irrational Beliefs, Polarization, Psychological Mechanism, Extremism

Radical Behaviorism in connection with Radicalism

Introduction

Radical behaviorism is a psychological notion that describes that how environmental factors affect the states of mind. Behaviorism is directly connected with conditioning, where the environmental stimuli and modify our actions. Every action has its reaction, and radical behaviorism is the root cause of Radicalization. Responses and accounts of behaviorism can be defined concerning the environment, intervening variables, stimuli, and deterrents. Behavioral events can be understood and analyzed with past and present environments and evolutionary history without residue[1]. These behaviors make people radical because Radicalization is not an extremist approach, but it is a potent derivative derived from extremism and then terrorism. According to Simon Baron-Cohen[2], Radical Behaviorism must be ended on ethical grounds because it is a modification of animal behavior[3]. Irrational beliefs, outrageous behaviors, socio-political and socio-economic polarization, injustice, discriminatory attitudes, inhuman acts within society, religious extremism, illiteracy, poor law and disorder situations, and unjustifiable school of thought give birth to radical behaviorism opposes the fundamental values and norms of society.

Pakistan is a diverse country containing a heterogenic array. Pakistan has had both kinds of governments, doctoral and democratic. Unfortunately, the root of Radicalization could not rebut by any of them that caused socio-political Radicalization, judicial disorder, and injustice[4]. The ninth five (95%)

population of Pakistan is Muslims with the multi-religious school of thought that originated sectarianism. People who belong to different schools of thought enforce radical behaviorism within society that increases inter-group Radicalization that demands sacrifice in defense of the group. Imbalanced educational policies and their applications in academia and madrassas fueled behavior radicalization as well. Conceptualized Radicalization enhances intergroup conflicts and an accentuated engagement to them. Every group gives privilege to its school of thought and supports its group through any means. Even do not hesitate to adopt violent methodologies that directly hit the sentiments of other groups and affect the lives of people that create behavioral changes within society. Discriminative social classes and discriminatory behavior gave birth to a marginalized group that spurs the psychological mechanism involved in Radicalization. Deprivation of basic needs and rights results in self-pity that leads to behavior radicalization that can be nonviolent, but the radical believer starts deviating from the basic norms of society and shows contempt towards life, freedom, and human rights. Global evaluation and absolutistic demands for fairness are the starting point of the behavior of Radicalism's openness to Radicalization, which will be discussed further in the discussion. Extremist acts and the process of radicalizations got in researchers' attention worldwide since 2001. After 9/11 the concept of Radicalization and extremist behaviorism for Muslims by western countries has been radicalized that hurt the sentiments of Muslims that results in radical behaviorism. Typically, the extremists' act views as fair and moral and by others as unjust and immoral depending on the observer's values. Only the Muslims are called radical, and especially the term radicalization is used as extremism for them. In contrast, Radicalization is not an extremist approach in itself but continuous undue behaviorism, unjust, socio-political polarization, and racism can force anyone in any society to adopt radical behaviorism. Here we will discuss the factors behind radical behaviorism.

Factors behind Radical Behaviorism are as under:

- Irrational Believes

- Psychological Mechanism
- Absolutist Thinking and Demand of Fairness
- Global Evaluation of Humans

Irrational Beliefs

Irrational beliefs pave the path towards radical behaviorism. Several researchers have researched that irrational beliefs are related to dysfunctional emotions and maladaptive behaviors. Irrational beliefs can be defined as "Ways of thinking about ourselves that are out of context with the real facts, resulting in our either under-valuing or over-valuing ourselves"[5]. Irrational beliefs are self-created versions of thought, including the individuals' suspicious behaviors and negative emotions that are not based on specific logic regarding particular situations. Irrational beliefs[6] indulge the individual into a black hole absorbing all positive approaches within the mind, and this mechanism leads the person towards emotional and behavioral dysfunction that resulted in a challenge and threat for society. Irrational beliefs cause ridiculous attitudes, and every next step triggers emotional problems such as anxiety, depression, and agony, where individuals believe in negativity under the influence of current emotions that finally tend towards extremism.

Radical behaviorism culminated in Pakistan after the Soviet-Afghan war in the 1990s that was an external factor manufactured in Pakistan and gave birth to too many irrational believes within society. Mainly madrassas are blamed as nurseries of Radicalization where irrational beliefs and behaviors are nourished. A specific group of people misused the word jihad to achieve political goals, which could not be handled afterward by the government of Pakistan. Due to their radical views against Islam, Western countries used it against Pakistan and Islam across the globe. Behaviorism is the primary reason for Radicalization, where many researchers[7] have claimed that Radicalization is not a religious phenomenon but is a social phenomenon. Extremists or cannot be linked with any religion. Especially jihad cannot be interlinked with extremist approaches without understanding accurate teachings of Islam. Dr. Tahir-ul-Qadri beautifully explains the four types of jihad.[8] Moreover, it describes that when and where the jihad with the sword is permissible. The

first condition is Defensive War -when the enemy attacks first-, Preemptive War -when an enemy is ready to attack-, Repulsion of aggression -Abuse of human rights and no one is there to save them-, and Breach of Treaty of Peace -the violence of pact of peace that restores the war of act-. Firstly, this is the irrational belief of western countries that the term "jihad" in Islam is a radical approach that causes radical behaviorism and leads to terrorism. Secondly, irrational actions and maladaptive behaviors of a particular radical group can never define the beliefs and actions of the whole nation. Prejudice of certain groups against Islam resulted as an emotional inference against Muslims under the effect of incorrect thoughts. Fourthly, irrational beliefs are the radical social beliefs that are superficial persuasions on the contrary basis to the fundamental norms of society, the laws of democracy, and the universal human rights, advocating the supremacy of a particular group (racial, religious, political, economic, and social). We wonder why the increasing literature on religious terrorism contains virtually nothing on 'Christian terrorism' on black people due to which a movement "black lives matter" has been originated, 'Jewish terrorism in Palestine and Gaza, or 'Hindu terrorism (essential human right violence based on racism in Kashmir). Violent practices of Christians, Jews, and Hindus rarely receive a similar critique why only Islam and Muslims are being targeted and are the victims in all these cases.

The psychological mechanism involved in Radicalization

Radical behaviorism fastens the psychological mechanism involving Radicalization and extremism. Psychological reasons tend towards radical ideologies, most of the time, when a particular group of people could not achieve their goals, they become radical against the existing system of state and try to change all spheres of society and adopt cohesive radical approaches to acquire the desired results and to deliver irrational beliefs. Globalization, Social discrimination, unjust policies by the government, unjust use of power devalue an individual's self-esteem, and those who could not cope with that or do not find any positive support around them step ahead towards extremism in order of self-defense[9]. Without thinking, they are promoting

vengeful attributes in society that are itself harmful to them, and instead of any change in society or to work for betterment, a radical group of people becomes the promoters of hate, prejudice, and violence in society.

Political polarization started an incalculable and convoluted process of Radicalization in Pakistan. This coherent opening provided the catalyst to the western world. In-group Radicalization induced because of internalization and polarization of the radical groups' norms and values within the Country that enhanced the psychological mechanism by making sense to the seekers and trick fully portrayed their interests to capture the minds according to their interests. This change happened within groups of the same radical views in different aspects and approaches because such group's whole Country suffered, and imbalances prevailed in society that promoted radical behaviorism. Secondly, the authoritarian mindsets of government in the democratic period of Pakistan and political polarization owed their allegiance to the radicalized school of thought for preserving their vote bank. Unfortunately, the people appointed in the bureaucracy and other government institutions also had the same radical behaviorism that fueled the Radicalization within the state and its institutions. It directs towards radical behaviorism, due to which the People of Pakistan face collective deprivation, class discrimination, and lack of opportunities that resulted in Radicalization because unfair appointments in government institutions without merit develop radical behaviorism among people of the state, especially youth. When an individual faces deprivation as a group member, he starts distancing himself from society and the people who cause violent attitudes. A person having radical thoughts might not participate in violent activities, but feelings of deprivation activate emotional uncertainty. Thirdly, after graduation from madrasa or some other religious seminaries take admission in universities, language and curriculum become a considerable hurdle that enhances psychological mechanism mechanisms. Furthermore, if teachers of such students are themselves radical, it automatically affects the student's psychology, and they become radical and unintentionally adopt radical behaviorism. Unfortunately, in Pakistan, it has been observed.[10] Those

teachers do not play an efficient part to deradicalize students and do not drag them from religious polarization (sectarianism) towards balanced approaches of Islam, due to which the actual soul of education cannot flourish. Most of the entities stay busy promoting their school of thought that causes radical behaviorism that marginalize society. Certain life events stimuli psychological behaviorism, and the victim adopts radical attitudes that activate the feelings like anxiety, depression, or anger towards society. Radical behaviorism provokes the sentiments of fear, perceptual surprises, goal conflicts, and threats about self, and prey tries to escape from it by using reactive, defensive strategies. It is a backdrop of Pakistani madrassas that they are not providing services to students.[11] In neutral moduli, but the center of attention remains towards flourishing sectarianism due to narrow-mindedness. The students start adopting radical behavior because they do not observe the actual soul of Islam and its teachings about harmony, peace, and moderation. Neutral and balanced thoughts teachers are required to cope with this problem because it is challenging to counterbalance such students who even do not have read the primary subjects of academia in Madrasas. After all, if the teacher himself is radical, then he cannot deradicalize the students. Sectarianism is the byproduct of Radicalization, and it is mandatory to understand its root causes to reduce religious bigotry by tackling a rigid mindset. Once, a man asked Jinnah if he was Sunni or Shia; Jinnah responded with anger that he was just a Muslim.[12]. He was against sectarianism. That is why Jinnah wanted faith, discipline, and unity virtues, which we lack the most. Beyond sectarian rifts, it is necessary to be a good Muslim and serve Pakistan to make it progressive by leaps and bounds.

Absolutist Thinking: An Approach towards Radicalization

Absolutist thinking has been identified as[13] " a style of thinking which is believed to promote emotional distress, particularly anger when people are confronted by situations which do not conform to their demands concerning what ought to happen". However, it is not a discrete thought process but a vital aspect of a framework of beliefs and reactions which are thought to make people vulnerable to poor psychological and physical health when faced

with personal, domestic or work problems". Absolutism has been divided into two categories 'dichotomous thinking' and 'categorical imperatives. Dichotomous thinking refers to binary outlook, where things in life are either 'this' or 'that', and nothing in between. Dichotomous thinking is a radical approach that is not extremist but can later be led towards radical behaviorism. Categorical imperatives are completely rigid demands that people place on themselves and others. This kind of behaviorism directly refers to the extremist approach, which can later tend towards terrorism because when their expectations do not fulfill according to their self-created versions of thoughts, they become more violent towards people, society, and the government. People who have fears or threats in life remain anxious about inevitable consequences or have radical attributes towards life. They adopt reactive, defensive strategies that stimulate the psychological mechanism that makes people vulnerable to Radicalization and extremism that tends towards absolutistic demands for fairness. Due to Specific happenings in life previously accepted beliefs start shaking and the person reacts vulnerably and become receptive of extremist ideology and start thinking that previous believes are not supportive enough. Absolutist thinking is an unhealthy thinking style that disrupts emotion-regulation and hinders people from achieving their goals.[14]

Unfortunately, Pakistan has faced three martial laws in the past, and the ruling dictatorship could not handle the Radicalization that developed radical behaviorism among the mass. Pakistan is becoming one of the most polarized societies because Ruling elites have created a culture of deep divisions and instability. Absolutist behaviorism develops when humanity suffers the most, and there remains no balance in power and authority virtually thinks in terms of humanity. A society where the poor keep suffering for basic needs and the rich enjoy a luxurious life creates an imbalance in power status and living style, which gives birth to a unipolar society corruption. Class deprivation, inadequate health facilities, unfairness, religious differences, and injustice gave rise to absolutist thinking and absolutist demand for fairness in Pakistan. Secondly, corrupt leaders and political party systems for securing vote banks

provoke dogmatic and irrational parts of humans. There is a parliamentary system in Pakistan and a parliamentary system of democratic governance; polarized political parties are distinct in ideologies that raise issues against their point of view in parliament and cabinet. Political polarization is liberal and conservative at a time through which ideologies keep collapsing with one another that results in Radicalization, and to some extent, parties play the role of self-centeredness, which damages the Country and its progress.[15]. Absolutist demand of fairness is based on extremist demandingness of beliefs where a particular group of people claims that all those who oppose their supreme views do not deserve better existence in society and are unconditionally right in their thoughts and beliefs. Political negligence and will of the dominance of every religious school of thought have flamed Radicalization's fire in Pakistan. Separation of East Pakistan in 1971, and now the dogmatic conditions in Baluchistan were armed forces had started operation against extremist groups of people who are becoming the reason of spreading anarchy and flaming Shia-Sunni rift within the state. Political polarization develops mass polarization when people within the Country divide into groups, have different perspectives along party lines, and raise hateful slogans against one another. At the extreme, each party questions the legitimacy of other parties and stays sticky with their stance without considering country-wide benefits. Every party tries to save their vote bank using dirty tactics and pass lame argumentation to prove its stance which raises mass polarization, and instead of being efficient for the Country's existence, each political party wastes time proving it better than others. In Pakistan, political participation and power are shared with the rich and landlords regardless of gender, and most importantly, wealth is not concentrated in the hands of a handful. Politicians often mobilize their voters by using extreme rhetoric, crowding out the reasonable middle ground. The discriminatory behavior of media leads to polarization among the voters and influences the election results. Most of the promotions do not happen based on competency and integrity but personal benefits, ethnicity, sect, or the so-called lobby. Thirdly, on January 3, 2021, shooters killed 11 minority

Hazara.[16] Coal miners in Baluchistan, which flared up the fire of sectarianism within the state, resulted in Absolutist Thinking and Demand for Fairness. These absolutistic demands for fairness are the starting point of the cognitive openness to Radicalization. The rigid good and evil categorical thinking trigger aggression, frustration, and demand for justification of terrorist acts through a desire to achieve an ideal society. Sense of deprivation and brutal societal act made them radicalized radicalize against their people and state. Socio-economic crisis, political repression, and perceived injustice conceptualize anxiety where the individual feels the circumstances he is living in are impeding his fundamental rights of the living. Law is not a metaphor, but it is the symbol of expression of state authority. Radicalization strengthens its roots when irrational beliefs and absolutistic thinking dominates, and a specific group of people refuses to act according to the law, which has created chaos and extremism among people. Radical behaviorism cultivates Absolutist thinking that is the imaginary deleterious habit of describing uncertain feelings and circumstances in concrete, absolute terms. The individual feels devastated or destroyed and starts having biases regarding happenings of life. A cognitively biased attitude puts him into a dark room, and he starts demanding absolutist fairness. Absolutist thinking is an extreme level of thinking in which a person feels deprive and sometimes feels authoritative. Both kinds of directions develop irrational beliefs and extremism in attitudes. Such reactions are the reason for sudden life changes, unfortunate events, and the individuals who exhibit absolute thinking start having radical categorization towards events and circumstances in their environment, and there seems to be a link with totalitarianism thinking. To curb this military of Pakistan did operation Rah-e-Nijat and Zarb-e-Azb against militant groups, due to which the conditions in FATA and Waziristan are favorable now. Religious and political polarization negatively affected the Country and its progress because no party could become a mass party. Instead of that, we need to join hands for Pakistan's development and progression without being divided into groups with multiple visions within

the same Country. We must adopt the same vision because united we stand, divided we fall.

Global Evaluation of Humans

Global evaluation of human worth is a generalized evaluation and denigration of self and others—global evaluation categories humans based on caste, color, creed, religion, faith, and beliefs. Black people are mistreated across different realms of life by white people across the globe. Black lives are evaluated based on race and ethnicity. Primarily, western countries evaluate Muslims as radicals and call Islam an extremist religion. Global evaluation is a kind of discrimination based on the false association of external physical or religious systems. Global evaluation of human worth is the basis for categorical thinking), perceived societal disconnectedness, distance toward other people, in-group superiority that pave the paths to Radicalization and violence within and without states. Everything starts with perceived deprivation. The global evaluation follows the absolutist demand of fairness due to which extremism finds its place because evaluation based on superiority and judgments lesson humanity's space.

Global evaluation is the potent factor behind radical behaviorism that marginalized the states. Firstly, Islamophobia is a global evaluation and self-created version of the west against Islam, and they are targeting Muslims for achieving their political goals. Due to this political scoring, Muslims living worldwide are facing discriminatory behavior and prejudiced judgments against Islam. World War I and World War II result from nationalism and racism, which promoted a non-peaceful atmosphere across the globe, and the whole world bearded its consequences. Communism, nationalism, colonialism, and racism are byproducts of radical thoughts whose repercussions are in front of all. Racism and xenophobia accelerate the conflicts among communities that wreak great destruction across the globe and cause killings that are not limited to national borders or ethnic groups but transcend all over the world.[17]. The concept of racism is a complete negation of diversity and coexistence within and without society and race that shatters the novelty and beauty of society. In Myanmar, the ethnic Barman's

have political, economic, and social dominance for decades. Rohingya Muslims face oppression there, and racism is the key determinant behind the violence, and the Country's backed racism fuels the Rohingya genocide.[18]. Secondly, Conflicts between Hindus and Muslims are also a contextual factor that is the predictor of Islamophobia, and the Kashmir conflict is based on ethnicity, racism, and radical behaviorism. Misrepresentation of media and the mainstream perception of Islamophobia has affected Muslims across the globe because it leads to stereotyping, biased attitudes, hostility, and misdiagnosis. Discriminatory behavior based on caste, color, creed, ethnic cleansing is the broad spectrum of racial discrimination. Especially Pakistanis, based on the Islamic concept of jihad, are considered terrorists and face difficulties in western countries. B.J.P. (Bhartia Janta Party) is a political wing of RSS (Rashtriya Swayamsevak Sangh), which is a terrorist and radicalized religious party highly influenced in India, whose working under the concept of Indian nationalism[19]. RSS-Lel B.J.P.'s nationalist government wants to demolish the historical identity of Kashmiris and Muslims. Kashmiris are brutally treated by the Indian army even they cannot enjoy their fundamental human rights. Inhuman acts against Kashmiri Muslims are taking place in India from the very first day, but on August 5, 2019, India imposed a curfew in Kashmir that is a clear picture of radical racist thoughts of India against Kashmiris. India's unauthorized possession of Kashmir and torture on Kashmiris is the extermination of human rights. Fifteen years information warfare agenda of India to isolate Pakistan and debunked across the globe and the natural face of anarchists in India has been unveiled in front of all. Sparking intensities and violent acts can prompt escalation to the next crisis step, and the next crisis could result in inadvertent escalation. As Pakistan has often offered, serious table-talks for the de-escalation process must be the first peace initiative from both countries. Even in the crucial times of pandemic of covid 19, Pakistan offered help to India on humanitarian grounds. The Prime minister of Pakistan raised the Kashmir issue in UNGA (United Nations General Assembly) in 2019. He stressed that Pakistan wants peace and gave a message of peace to the world by returning Indian pilot

Abhinandan as a peaceful gesture which is clear proof that Pakistan and its mass want peace because nine-fifth percent (95%) population of Pakistan is Muslim. Islam teaches us moderation and tolerance instead of being violent, and the act of few radical groups cannot define the whole nation as radial or he people with the extremist approach as such groups are present everywhere, not only in Pakistan but across the world under such radical behaviors that have already been discussed above. Polarized societies raise public controversies because of which facts and moral truths lose their weightage and potential. Social and political entities such as journalists, academics, bureaucrats, and politicians either become engaged in partisanships or manipulate social, political, and economic issues, which results in the decline of democracy and basic norms. It becomes difficult for people to follow the rules and regulations based on realities, but morally, they feel conflicts because Politics is often seen as a self-referential power game with nothing to do with people. Fourthly, the particular effect of globalization is the power play, where every community wants power dominance to threaten and fear others. Cultural, religious, economic, and social cards exist in political structures that are polarized because they promote and develop their power.

Teachings of Islam towards Behaviorism

The Quran is a holy book whose teachings are based on logical reasoning and contemplation. Islam emphasizes behaviorism and peaceful negotiation even with non-Muslims because it is the reflection of thoughts. The Quran and Prophet's behavioral approaches are enforcements that determine our behavior and emphasis learning to have self-regulation and self-altering process that regulate the skills having significant implications. Quran even stresses that our words and actions must be the same "O you who believe, why do you say what you do not do?[20]" The Quran teaches a wonderful behavior principle to resolve conflicts, and it is the unambiguous teaching of the Quran that every small act of yours will be questioned and even your organs will be witnessed[21] against us on the Day of Judgment and do not follow the things about whom we do not know[22]. Holy Prophet (PBUH) is considered the most influential personality globally because of splendid

behavior and wisdom. Even a non-Muslims is Michael H. Hart wrote a book[23] Moreover, he mentioned the 100 influential personalities in history and kept the name of "Muhammad" (SAAS) at the top and described his qualities as after 1400 years after HIS teachings are alive and followers are increasing day by day. Quran is a book about humans and strongly condemned the wrong attributes and rude attitudes towards others. In Surah Abasa (80:1-10), Allah got fierce to the prophet (SAAS) when he neglected a blind man and could behave well with him. The same as "Surah Hujrat" is based on behaviorism and physical attributes towards others. Islam is a moderate religion that is against any extremism and Radicalization. Islam's novelty appeals to all humans beyond the heterogeneous array and languages and gives the lesson of a pluralistic society. Global evaluation is based on irrational beliefs and biased behaviorism that is actual Radicalization with extremist mindsets. Islam teaches that humanity comes first, and it is above all without any exception of a heterogeneous array, nationality, caste, color, or religion. The last sermon of the Prophet (SAAS) is a complete amplitude of behaviorism[24].

Conclusion

Radical behaviorism flourishes due to religious-political polarization, socio-economical instability, imbalanced power, and outraged dominance, consequently creating agitation, extremism, and terrorism in society. Unfortunately, in Pakistan, radical behaviorism and polarization have not been given any serious attention by the government, media, and society. The major deriving force of polarization is the divergent party system due to which policy platforms are far apart and distant from one another because every party prioritizes its position, which causes the polarization among elites, electorates, and voters. Mass awareness campaign on a large scale is a viable and sustainable solution to counter the problem. With the help of N.G.O.s and social scientists and leaders of various political and religious groups, the government can reduce the problem of growing radical behaviorism by efficiently utilizing print, electronic, social media, and public figures. Secondly, Religious polarization spared Muslims from one another, and every

sect that considers itself righteous caused radical behaviorism. The beauty of a pluralistic society is that it engulfs all elements in balance and spread normality with coexistence. The last Prophet of Allah (S.W.T.), nullify all discrimination and racist ideas in both ways, verbally and practically. Thirdly, various aspects of globalization are increasing political polarization to the diffusion of power and power, which created the polarization trend in international politics. The radical behavior of every Country with others is biased instead of being friendly and cooperative, which results from inter-state wars, violence, and Radicalization in terrible ways. Meanwhile, globalization became the reason for radical behaviorism, and socio-political polarization as every Country wants to have control over the economy and to excel along modern lines.

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