ISSUES OF RADICALIZATION AND ITS EFFECTS ON ECONOMIC GROWTH: EVIDENCE FROM PAKISTAN

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ABSTRACT

Seeking Sustainable economic development is a key factor in raising the standard of living of a common man, and it also helps the state to exercise good governance effectively. The sustainable economy of any state directly affects its governance. Pakistan has seen a lot of economic turf and crust in the last 70 years. Economists and those responsible for governance have shown their concern about uncertain and frequent fluctuations in Pakistan's economy, but Pakistan's high time should have a sustainable economy for economic and social development. Current research argues that some social and economic reforms if implemented immediately, will lead to good governance in the country. The analysis and the result conclude that if the identified causes of economic instability are addressed, the challenges to good governance will also be mitigated. Current research is qualitative in the collection of data available on official websites of government institutions, international monetary agencies, interviews with selected relevant staff, and views of common people who are suffering as a result of Pakistan's weak governance system.
The connections between poverty, education and terrorism have been suggested to be ephemeral, inasmuch as the generally presumed. Instead they are the progeny of years of frustrated political aspirations and indignity, which inculcates an acute sense of insecurity and consequent hatred against those who are perceived to have brought about these conditions. Much scholarly ink has been spilt in the quest for answers to what produces terrorists, and many theories have been put forward. As a researcher we also tried to narrate radicalism and its effects on the economics of Pakistan.

INTRODUCTION
The political geography of Pakistan has been a major source of internal instability. The Punjabi ethnic group has historically held the most significant influence over the governance of the country, as well as over other ethnic groups in the region, such as the Balochis, Sindhis, and Pashtuns, who have historical and cultural linkages to Iran, India, and Afghanistan, respectively (Singh, 2011). Since its formation in 1947, Pakistan has experienced a series of crises, some of which were the result of circumstances beyond the control of the state machinery, while most were consequences of its own actions. Pakistan has remained a state dominated by a powerful military on the one hand, and an increasingly authoritative and autonomous insurgency on the other. Despite attempts by civilian democratic governments to function within this construct,

they have been repeatedly removed or made redundant by the military when their utility was judged to have ceased. The rise of extremism and Islamic ethnicity poses a great threat to global harmony and safety and has also caused political disturbance, which affects the stability of the political environment in Pakistan. Islamic militancy is playing a major role in increasing the current wave of radicalization in Pakistan, particularly in the South Punjab region (Rathore & Basit, 2010). This has had a negative impact on governance in Pakistan. However, most research on Islamic militancy and extremism has focused on the northern areas of Pakistan, with little focus on studying the trends and genesis of radicalization in other areas of the country (Shah, 2020).

The issue of radicalization and Islamic militancy has been a significant challenge for Pakistan, leading to instability both locally and globally (Shahab, Idrees et al. 2021). Radicalization involves individuals adopting extreme and dangerous ideas that call for political or religious actions. It can lead to radicalism, which involves accepting irrational and extreme positions on an issue (Sial and Anjum 2010). Religious radicalization or Islamic militancy in Pakistan is characterized by views and practices that are anti-modern, anti-liberal, and anti-democratic, with a mindset that is hostile towards non-Muslims, women, deviant sects, and liberal Muslims. Such a mindset can lead to violence and terrorism (Sial and Anjum 2010; Ahmed 2009). There is no consensus definition or single explanation for radicalization in Pakistan, which can be understood in different ways, primarily in political, religious, and social contexts. Factors contributing to radicalization include political marginalization, poverty, economic deprivation, social injustice, sectarian divisions, illiteracy, the role of madrassas, and indoctrination agendas of militant organizations (Azam and Aftab 2009). The causes of radicalization are diverse and abundant. The phenomenon of radicalization in Pakistan can be analyzed in two contexts: as part of the larger global phenomenon and exploration of regional and global linkages, and as an analysis of radicalization's possible connection with religion (Khalid 2020). The study of radicalization in both contexts aims to identify the root causes of radicalization.

No doubt, worldwide, it is first time that the Islamists and non-Islamists have been facing same nemesis in the shape of universally affianced Islamist extremism. The current wave of militancy and radicalization has badly affected Pakistan. It totally changed the social structure and political system of Pakistan. Farman Ali says that "the root causes of the Islamic militancy and religious radicalization in Pakistan are generally religious, political, ideological, economic, and social (Shahab, Ahmad et al. 2021)". Charles *Kimball* highlights that "the genesis of various Islamic radical groups in South Punjab under the umbrella of the religious sectarian factions and their capability to forge close ties to one another is posing a major security threat to global, regional and domestic peace (Shahab, Idrees et al. 2021)." The majority of Pakistani believes that Pakistan is an ideological state which was created on the basis of Islam. All India Muslim League made a long struggle for Pakistan on the basis of "Two Nation Theory" and Two Nation Theory was formulated on Islam that Muslim and non-Muslim were two separate nations. Due to creation on ideological basis of Isla, Islam has been a vital character in Pakistan history. Saleem H. Ali says: "While historians differ about the motivation of Pakistan's founder Mohammad Ali Jinnah, regarding the formation of an Islamic state, there is little doubt that contemporary Pakistani identity is anchored in Islam (Ali 2009)."

Abdul Basit and Mujtaba Muhammad Rathore describe that "The Islamic Republican Pakistan has not ever accomplished a separate nationwide identity of its own" (Basit and Rathore 2010).

Since its existence, Pakistan is facing social and religious clashes between the Western-oriented liberal bureaucracy and a right-leaning clergy. K. K. Aziz says that "the lingering tug-of-war between a Western-oriented liberal bureaucracy and a right-leaning clergy has further confused the discourse on the national character (Aziz 1993)". No doubt, majority of Pakistan's citizens have customarily religious identity. The people of Pakistan openly and proudly express to be the followers of Islam. The numbers of researchers think that radicalization and extremism is long-lasting feature of fundamental tendencies in Pakistan and Pakistanis have been divided in to various sects, creed, caste and groups on the basis of religion and social identity. The people's division on the sectarian lines has formed the Pakistani society more complicated. The Muslims in Pakistan have been separated into two major Muslim sects—Shia and Sunni. The Shia sect is further divided into two sub-sects Twelvers and Ismailis. There are four primary Sunni schools of thoughts on the basis of Fiqh: Hanafi, Shafi'i, Maliki and Hanbali. The Hanafi School of Thought is subdivided into Barelvi, and Deobandi. There are Ahl-e-Hadees in Pakistan who don't believe Fiqh. In Pakistan, Twelvers (Shia), Ismailis, Ahl-e-Hadees, Deobandi and Barelvi, have built their separate mosques and Madrassah and they say their prayers and perform their duties according to their sects. Before Soviet invasion into Afghanistan and so-called Afghan Jihad, there was no such sectarian division in rural areas and this wave of sectarianism was grown up after the involvement of Saudis and Iran and USA funding. This division into different sects and castes has more highlighted the religious cleavage. The main cause for fierce indexes of sectarianism is the presence of several sectarian clutches within different schools of thought who go to gather support for their agendas among the followers of their respective sect. Before so-called Afghan Jihad, Sunni Barelvi Sect followers were more than 75 % of the total population of Pakistan. Shia were 10-12%, Deobandi were 8-10%, Ahl-e-Hadees (AeL) were 2-3%. The Barelvi Sect has more mosques and Madrassah. After Afghan Jihad and Iranian Revolution, Deobandi, Ahl-e-Hadees and Shia sects have increased not only their mosques and Madrassah but also more converted Barelvis into Deobandi Sect; Barelvis and Deobandi both belong to Hanafi Fiqh. The Deobandi sectarian organizations are working with different names. The Deobandi sectarian organizations have different wings such as political wing, religious wing, social wing, and militant wing. Tableeghi Jamaat, Sipah-e-Sahaba Pakistan (SSP) Lashar-e-Jhangvi Pakistan Ahl-e- Sunnat Jamaat, and Tehreek-e- Taliban belong to Deobandi Sect. The Deobandi organization has a vast network which is spread almost in whole Pakistan. The militant wings of Deobandi sectarian organizations- Sipah-e-Sahaba Pakistan (SSP), Lashar-e-Jhangvi and Tehreek-e-Taliban are playing most active role and are producing extremism in Pakistan. There have been very few militant wings linked with Ahl-e-Hadees, and Shia. Tehreek-e-Labbaik Pakistan and Sunni Tehreek are called the militant wings of the Barelvi organizations but both denied it that they are not militant wings and claim for political parties which are registered before the Election Commission of Pakistan and recent election of 2018 Tehreek-e-Labbaik Pakistan has obtained 2520294 votes. Hassan Abbas says that "the present tendency of extremism in Pakistan has been ascribed to the backing of General Zia's rule to the anti-Soviet jihad" (Abbas 2015). The powerful and influenced militant Islamist lobby is working in Pakistan underneath the impact of religious parties. Dr. Muhammad Ishaque Fani says that "a smaller number of violent Sunni and Shia Islamist groups in Pakistan are present who have been influenced by the teaching of Madrassah (Fani 2007)."

Bernard Lewis describes that "the maximum Muslims are not fundamentalists, and most fundamentalists are not terrorists, but most present-day alleged terrorists are Muslims and

proudly identify themselves as such" (Lewis 2004). Ibrahim M. Abu-Rab says that "the Islamists dialogue has got a great deal of consideration globally due to the breakdown of the Soviet Union and the emerging of the New World Oder" (Abu-Rabi 2003). Majority of the Pakistanis don't believe in extremism and are not radical, and they are lenient, "both of differences within Islam and of non-Muslim believe" (Election Commission of Pakistan 2008, Election Commission of Pakistan 2013, Election Commission of Pakistan 2018).

Abdul Basit and Mujtaba Muhammad Rathore describe "although the religious political parties in Pakistan could not get popular support from the people in general elections expect 2002 election, but voters perceptions endorse the need for two things: an increased role of religion in politics, law and society; and the need for social development" (Rathore and Basit 2010). From 1947 to till now in general elections, the religious political parties could not succeed and were unable to get majority votes from Pakistani people. The alliance of the religious political parties, Muttahida Majlis–e–Amal (MMA), was succeed to form its provincial government in Khyber Pakhtun Khwa (KPK) in 2002 elections and it was first time in Pakistan history since 1947 that religious parties alliance Muttahida Majlis–e–Amal (MMA) has got 63/342 seats of National Assembly and it had third position in 2002 elections. This victory and performance of Muttahida Majlis–e–Amal (MMA) in the election and the confidence of the voters was considered its success to "the strong anti-American sentiment in the country" (Shahab, Idrees et al. 2021).

During the Zia regime, the role of region was penetrated into Pakistani politics and General Zia has supported and boost up the religious political parties like Jamaat-e-Islami, Jamiat Ulema-e-Islam and Jamiat Ulema-e-Pakistan. From last a few decades, religion has been playing an important role and influence in Pakistani politics and it has been happening with active support of Madrassah. The ratio of Madrassah of Deobandi, Shia and Ahl-Hadees is more in South Punjab as compare to other parts of Pakistan. The role of Madrassah cannot be ignored in Pakistani Politics (Shahab, Idrees et al. 2021).

These Madrassah had played an active role to grow the militant organization in South Punjab and these militant organizations like Lashar-e-Jhangvi (LeJ), Sipah-e-Muhammad Pakistan (SMP), Lashkar-e-Tayyabe (LeT), Jaish-e-Muhammad (JeM), Sipah-e-Sahaba Pakistan (SSP), and Tehrik-e-Jafaria Pakistan (TJP) have strong roots and have a broad base of sympathizers in the population in South Punjab. It is common perception now a days that increase wave of militancy in Pakistan might be connected with a rising number of Madrassah in Southern Punjab. Though, it much complicated and more difficult to analyze the real role of Madrassah and the relationship between the increase numbers of Madrassah and Islamic Militancy in South Punjab but it is clear that Madrassah are involved in terrorist activities. In many cases, they had provided shelters and residences to the terrorist when they launched terrorist acts in South Punjab. During the investigation in many cases, the arrested terrorists confessed that they launched terrorist acts with the help and support of local Madrassah students. Before launching the terrorist acts, they stayed in Madrassah and chalked out the plan. Before the division of united India in 1947, the Bahawalpur State (which is now the part of the South Punjab) has more proportionately and higher number of Madrassa as compare to the other part of Pakistan. Three districts of Bahawalpur division have higher number of Madrasah and this ration is continuously increasing since 1979. The enrollment sheets of Madrassah students and schools students were examined and analyzed, it was found out the enrollments of Madrassah students were increasing and en enrollments f Scholl students were continuously decreasing. .

In the last two decades, the Southern Punjab region had to face experienced of various terrorist attacks. The conflicts and nursery of the terrorists are being emerged and in current situation, a new security threat that has emerged in this region is the ever expanding circle of violence by radical Islamist groups. This phenomenon has gained momentum in South Punjab by the influence of Madrassah in developing fundamental visions among the people   and particularly in Madrassah students. After 9/11 terrorist attacks on the United States of America, the analysts, researcher and think tanks were more concern to the Madrassah education in Pakistan. Several studies were conducted on Madrassah education in Pakistan and their impact on society. The Number of studies and analysis were views that Madrassah are the nurseries of the terrorism and they are producing many radical and terrorist persons (ibid.). Southern Punjab which has the background of a politically unstable region, less literacy rate region, impoverished by poverty, and disease, conflicts, a foothold by Extremist Islamist groups could further destabilize the region. The manifestation of radical groups in South Punjab including several Al-Qaeda affiliated formations and their associates, such as Al-Qaeda Bare Saghir, Lashkar-e-Jhangvi, Tehreek-e-Taliban Pakistan, Jeshe Muhammad and other extremist outfits are responsible for extremism and radicalization in the region. These extremist organizations pose a grave threat to the region which is home to almost 220 million people. Some Arab countries and their opponents have become embroiled in the South Punjab in a new war waged by these extremist, a conflict that has no front line.

The process, pattern and trends of radicalization and extremism are complex phenomena which are mainly attributed to:

1. The weakness of the state and governance.

2. Poverty and Socio-economic disparities

3. Highly illiteracy rate

4. Ineffective institutions and lack of welfare service.

5. Wrong interpretation of already existing ideologies or the bankruptcy of modern ideologies.

6. Most importantly, global nexus of Extremism

7. Role of Madaris and Religious Political Parties

8. Destabilization of Democratic System

Besides this, psychological factors are also associated with the process of radicalization. A radical Islamic organization can be defined as a group of Muslims having extremist views who want to bring about fundamental change by making the entire world a Kingdom of God. These groups have normally been associated with the Middle East, South Asia and now in many parts of Pakistan. Radical Islam contains various interpretations of the Holy Quran by many people to achieve group or individual objectives. It is commonly promoted through extreme acts of violence and terror as such the recent attacks carried out by Lashkar-e-Jhangvi Lahore.

LITERATURE REVIEW

The various researches and studies were conducted to find out the root causes of militancy and co-relation of Madrassah education with radicalization. There are a number of literatures available on Madrassah education, Radicalization in Pakistan. The different researchers have identified this issue and problem with different ways. The analysts have studied and analyzed

various features, tendencies, outlines, and dynamic of extremism and Islamic militancy in Pakistan in order to know religious ethnicity, extremism and radicalization in Pakistan. Dr. Fani says that: studying the various aspects, trends, patterns, and dynamics of radicalization and sectarianism in Pakistan and their reasons are much complicated in the context of Pakistan, a society that is ethnically heterogeneous and divided along ethno-linguistic, ideological, sectarian and political lines (Fani 2007)". The available literature on Madrassah education has pointed out an important character of Madrassah during the "so-call Afghan Jihad" against the Soviet troops in Afghanistan in 1979 in heat up radicalization in Pakistani society.

In Pakistan, Madrassah network has been spread over the whole country. This network of Madrassah in South Punjab region has contributed a lot to increase the existing wave of radicalization in Pakistan. The active part of Madrassah and the brainwashing programs of militant groups are heating up Islamic militancy and sectarianism in Pakistan. It is true that a lot of literature is accessible on Islamic militancy; religious ethnicity and sectarianism in South Punjab; none of the literature is dealing with the matter right way in the local context. The available work on extremism, sectarianism and poor governance in Pakistan has examined and analyzed the phenomenon in the related of the 'jihadi' philosophy laid by Ex.-Army Chief and President General Ziaul Haq's regime in 1977-1988, as well as so called Afghan Jihad. The available literature has found out the root causes of Islamic militancy and sectarianism in Pakistan to the start of ferocious religious separations among the Sunni Deobandi and minority Shia sects. Though in Pakistan Madrassah have been grown up after Soviet Invasion in to Afghanistan in 1979, they could not get the attention of US media and western policy makers before 9/11 terrorist attacks on United States of America. There is a lot of literature is available on Madrassah, radicalization, extremism, Islamic militancy but there is rear research work was carried out on linkage of effect of radicalization on governance and similarly poor governance how speed up the Islamic militancy and radicalization in Pakistan.

Jessica Stern describes that "Pakistan' Madaris posed a grave menace, not only to the stability of the South Asian region but also to the US national security interests (Stern 2001) . Her research work is critical encourages this fixation upon Madrassah. Jessica Stern assumed in her study that "Pakistani Madaris are birth place of conceptual indoctrination and armed training for militant groups all through Pakistan and South Asia" (Stern 2000). Peter Singer and Robert Looney also have taken up the matter of Madrassah education and pointed out that "there are clear links between the Madaris and militants" (Singer 2001). They have argued that in Pakistan majority of the militant is Madaris students and many Madaris are performing as facilitators for the militants. The International Crises Group (ICG) has submitted a research a report in 2002 that indicated "the threats and dangers which are posed by the Madaris in Pakistan" (Group 2002). The report alleged that the public schools and private schools are totally failed to provide space for students to get education in rural areas and about a third of all students in Pakistan were enrolled in the Madaris. It is very important fact and matter was more significance that the Director of ICG in Pakistan, Samina Ahmad, "who prepared the report was directed to appear before the Senate Foreign Affairs Committee in April 2005 and present report about the links between Madaris and terrorism" (Shahab, Idrees et al. 2021). Since 2001, an alternative opinion of the Islamic militancy, and religious ethnicity was given in various research articles and editorials in different newspapers at local level and internationally. There is a lot of research work and studies were carried out on "Ziaul Haq's Islamization programs and the Islamic Jihad Culture which was sponsored during the Soviet invasion in to Afghanistan This literature describes that Afghan war is liable for the development of religious extremism in Pakistan.

Oliver Roy has studied "the growth of religious extremism and the 'jihad' culture in the backdrop of the anti-Soviet jihad" (Roy 2002). Ayesha Jalal has given her findings in her book that "challenges reductive understandings of jihad as holy war against non-Muslim infidels by providing a rich intellectual history of the shifting, diverse, and contested meanings of jihad in South Asia: (Jalal 2009). Amir Mir's the Fluttering of Jihad states that while the Bush era is coming to a fag end amidst an endless war on terror, the Taliban-style militias are again spreading out rapidly from the Pakistan and Afghanistan border provinces and Federally Administrated Tribal Areas(FATA) which are much different today to the Taliban-controlled Afghanistan before the 9/11 attacks (Mir 2008). C. Christine Fair has carried out her study "Islamic Militancy in Pakistan: A View from the Provinces" empirically and examined the people's views and beliefs regarding the Islamic militancy, extremism and sectarianism. She also evaluated the beliefs of the Pakistani government and discussed response of the government to the Islamic militancy and religious ethnicity and sectarianism (Fair 2009). Muhammad Qasim Zaman examines the pattern and trend of radicalization of Shia and Sunni in the backdrop of the Iranian Revolution 1979, implementation of Zakat Ushr Zakat Ordinance 1979 in Pakistan and resultant awakening of the Shia sect (Zaman 1998). Rana Muhammad Amir has examined the root causes that drive people to become a 'jihadi'. The author then details the multi-faceted organizations that mix religion with politics, as well as questioning the role of the Western world in creating problems (Rana Muhammad Amir 2003). Rana Muhammad Amir and Rohan Gunaratna have discussed different trends and pattern of terrorism in Pakistan and analyzed the role of Al-Qaeda in the Pakistan (Rana and Gunaratna 2008). Aqeel Yousafzai highlighted that "the Taliban cross border movements from Afghanistan to Pakistan and from Pakistan to Afghanistan has become the most complicated matter among Pakistan and Afghanistan relations. The attacks were carried out by Taliban against the US-led forces, Afghan government, NATO and ISAF in Afghanistan and in the Tribal Areas and Swat District of Pakistan" (Yousafzai 2009).

"The growth of Islamic militancy, religious ethnicity and sectarianism in Pakistan has been examined by Hassan Abbas particularly since 1947, and has been evaluated its links to the Pakistani army's corporate interests and U.S.-Pakistan relations (Abbas 2015).

The Washington DC based Middle East Institute, has issued a report titled "the Islamization of Pakistan, 1979-2009" which explains "the history of extremism, Islamic militancy and radicalization in Pakistan in the context of the Iranian Revolution" (Rathore and Basit 2010). The Asia 2005 report issued by International Crisis Group in 2005 was a useful and helpful peace of work to study and analyze the links between Islamic militancy, extremism and the tendencies of radicalization in Pakistan (THE STATE OF SECTARIANISM IN PAKISTAN 2005). Raheem ul Haqu has examined the "Youth Radicalization in Pakistan" and submitted a report which has been published by United States Institute of Peace, Washington, D.C. on February 26, 2014. Raheem ul Haqu has explained the procedure of youth radicalization in Pakistan and has recommended "how the governmental institution and policy makers can best confront the growing challenge". He further explained that "Pakistan has faced serious challenges and threats of terrorism, extremism, radicalization and Islamic Militancy; and more than 47,000 thousands lives have been lost in terrorism-related violence in Pakistan over the past decade" (ul Haque 2014). He gave his recommendations that "opposing youth radicalization in Pakistan needs an all-inclusive approach that helps political, social and educational alternatives to exclusionary Islamic Identities, reducing the space for groups that espouse violence in the name of an

exclusive Islamic Identity". Danial Wagner in his article points out that the main reason for Islamic radicalization d States in Asia is the ungovernable states, what he calls 'the Asian Confederation of failed states'. Due to these failed states Muslim radicalization has reached on its peak as these states have no check on the activities of extremists due to their poor governance, corruption and resource scarcity (Wagner 2017). Charlie Warren says that when Robert Kaplan indicated that extremism is making its strongholds in Asia, nobody gave attention to that. Now the `Coming Anarchy' has reached in the region of West Africa making it a home to several radical organizations as Boko Haram, Al-Qaeda in the Islamic Maghreb etc. Charlie Warren also indicates that the recent rise of terrorism has its basis in insatiable political condition of the region, local grievances, the illicit flow of weapons and money and the crass border infiltration (Warren 2012). Tatah Mentan describes the overall security challenges of Africa whether conventional or non-conventional. He examines in detail the political, social and, economic insecurities prevailing in the region and lays emphasize on how to get rid of these diverse challenges (Mentan 2014). Zachary Devlin-Foltz says that Africa's fragile and failed states are crafting such political and security situations which are increasing the leverage of Islamist fanatics in their continuing fight with moderates for influence. He indicates that counter-extremism and counter-terrorism approaches in Africa cannot be disjointed from building stronger, more legitimate states (Devlin-Foltz 2010).

Fatwas was examined in detailed by Shmuel Bar and he explained that " Fatwas are legal views proclaiming whether a given act under Islam is compulsory, permitted or not allowed , which works as a main device by which religious leaders coerce justify believers to engage in acts of Jihad". Shmuel Bar describes that "Islamic jurisprudence performs an important role in determining for believers the practical meaning of the duty to jihad". He has discussed "the extensive scope of matters that these fatwas deal with, covering almost all facets of Islamic law of war: the rationalization for declaring jihad; the land in which the jihad should be fought; whether women and children may participate in jihad; the legality of killing women, children and other non-combatants". He has "elevated different questions relating to the Religious Policy of the West in the face of the threat of Islamic extremism" (Bar 2006). Robert Rothberg has examined the detailed situation of terrorism in African Region and described that" the eliminating both of present extremist and guerilla cells and possible forthcoming terrorist threats and combinations cannot be achieved without careful, considered attention to uplifting governance in general throughout the region of Africa". Robert Rothberg has explained that "nearly all of the nations are fighting against terrorism with the help of United States of America or without her help and the United States of America can and will help the region upgrade its counterterror and security operations, especially a harbors and airports, but its more profound task is to help inoculate the ground against the spread of terrorist sympathizers". He says that "means winning hearts and minds, which—for victory in the ultimate combat against Al Qaeda and terrorism—means helping to strengthen governance and improve the life prospects of all of the inhabitants of this crucial and endangered region" (Rotberg 2005). Robert Rothberg has described that "the ways through which terrorism has reached on its peak in the region". The Washington, D.C. based the International Republican Institute (IRI) has conducted a survey in Pakistan in 2009 and collected public responses from Pakistani people on Pakistan's coalition with the United States of America against war on terror and in the survey Pakistani people were questioned and asked to give their views about Al-Qaeda, Tehreek-e- Taliban Pakistan(TTP), Afghan Taliban, and Jaish-e-Muhammad (JeM), Lashar-e-Jhangvi (LeJ), Sipah-e-Muhammad Pakistan (SMP), and Punjabi Taliban in Pakistan (Ramsay, Kull et al. 2009).

The joint public opinion survey of urban Pakistanis on a wide array of compelling policy questions on Democracy, Islamist Militancy, and Relations with the United State of America was conducted by C. Christine Fair; Clay Ramsay; and Steve Kull from September 12-18, 2007 under the umbrella of United States Institute of Peace (USIP), Washington, D.C. and World Public Opinion organization. The 907 adults urban Pakistanis have participated in the survey. The multi-stage probability sampling method of 907 Pakistan urban adults was used. The interviews were conducted from the 19 cities of Pakistan. The participants were asked to explore their views on the role of Islam, democracy, militant groups in Pakistan, and relations between Pakistan and United States of America. "The study lacked a homogenous sample representative of entire Pakistani populations and public perspectives on social, cultural and ideological fronts" (Fair, Ramsay et al. 2008). Sabeeha Hafeez has worked on The Changing Pakistani society and described that "Any attempt to Islamize the social sciences is very likely to engender fanaticism, emotionalism, and post-facto analysis on or interpretation of social realities" (Hafeez 1991). Dr. Muhammad Ishaque Fani has described that "the literature review has provided and informed a detailed conceptual framework which has defined key concepts under study, and the hypothesized relationships that were being tested" (Fani 2007).

Research Gaps

While there has been some research on the issues of radicalization and its effects on economic growth in Pakistan, there are still some important research gaps that need to be addressed. Some of the research gaps include:

Long-term effects: Most studies on the effects of radicalization on economic growth in Pakistan have focused on short-term effects. There is a need for more research on the long-term effects of radicalization, including its impact on human capital development, innovation, and productivity.

Causal Relationships: Most studies have focused on establishing a correlation between radicalization and economic growth. There is a need for more research to establish a causal relationship between the two variables.

Regional differences: Pakistan is a diverse country, and there may be regional differences in the effects of radicalization on economic growth. More research is needed to examine the regional differences in the effects of radicalization on economic growth.

Micro-level analysis: Most studies have focused on the macro-level effects of radicalization on economic growth. More research is needed to examine the micro-level effects, including the effects on individual firms, industries, and households.

Policy Evaluation: Finally, there is a need for more research on the effectiveness of policies aimed at addressing radicalization and its effects on economic growth in Pakistan. Such research could help to inform policy decisions and guide the allocation of resources to the most effective strategies.

In conclusion, there are several important research gaps that need to be addressed in order to gain a better understanding of the issues of radicalization and its effects on economic growth in Pakistan. Addressing these gaps could help to inform policy decisions and promote sustainable economic growth and development.

SIGNIFICANCE AND UTILITY OF THE RESEARCH WORK:

The present research works gives a comprehensive viewpoint and analysis amongst religion, radicalization, governance, extremism, politics, Islamic militancy, sectarianism, conflict and identity. The major root causes of militancy and radicalization were traced out which will be helpful to overcome Islamic militancy, extremism, radicalization and sectarianism in Pakistan. The Study will be further useful to control the causes which are badly affecting good governance in South Punjab. The finding and recommendation of the study will be utilized to eliminate radicalization, Islamic Militancy in Pakistan particularly in South Punjab Region. The Think Tanks Experts, Researchers, Educationists, and Policy Makers will get benefit from this research and will use the findings and recommendations for their wider purposes. The results of the study will provide guidelines for the researchers who wish to make study on radicalization, governance, extremism Islamic militancy, and religious ethnicity. Pakistan has been facing Islamic militancy, radicalization, extremism and sectarianism since its inception and particularly in 1980s after the Soviet invasion into Afghanistan which has badly affected economy, political system, good governance, social infrastructure of the state. The Researcher will make recommendations for the policy makers and decision-making authorities for combating terrorism. The study will also suggest recommendations for improving the issues of good governance in Pakistan particularly in Punjab which are being affected by radicalization and extremism.

SCOPE AND OBJECTIVES OF THE STUDY:

The aim of this study will to fill current information cavities in the present material on the determinants of radicalization, particularly factors related to bad governance. The research will be focused the relationship between radicalization and Governance. The bad governance increases and speed up radicalization. The radicalization has badly affected good governance. Education, health, socio-economic and political system are major components of good governance. If there is socio- economic and political instability, the governance will be bad and ineffective and economy will be in adverse condition.

The trends and genesis of radicalization in Pakistan: its impact on Economic will be an effort to discover the birth and growth of some public views in their historical settings, particularly across the socio-cultural, religious, political and educational aspects. The main aim of this research will be to analyze and explore   trends and genesis of radicalization in Pakistan: its impact on Economic. However, the specific objective of the study is to answer the following questions.

1. What are patterns and trends of radicalization in Pakistan?

2. Why Islamic radical tendencies are on the rise in Pakistan?

3. What individual, religious, social and economic factors play role to support of militancy movements?

4. Is Anti-Americanization also a source of radicalization in Pakistan?

5. Is there any nexus between different Muslims radical organizations and Pakistani Extremists and how these local activists are being funded?

6. How much the US led war on terror has done to curb this terrorism?

7. How Economy is badly affected by militancy in Pakistan?

8. What would be the future implications and impacts on Economic if this wave of extremism continues?

9. What strategies and planning should be adopted to resolve this security dilemma and radicalization?

10. How do religious values and beliefs and religious organizations influence the relationship between States and Societies?

Conclusion

Radicalization refers to the process by which individuals or groups adopt extreme ideologies, beliefs, and behaviors. It has become a major challenge for many countries, including Pakistan. Radicalization can have significant negative impacts on economic growth, as it can lead to increased violence, social unrest, and instability, which can deter foreign investment, tourism, and trade. In this response, I will discuss the issues of radicalization in Pakistan and its effects on economic growth. Pakistan has been grappling with the issue of radicalization for several decades. The country has been at the forefront of the fight against terrorism and has suffered greatly as a result. The rise of extremist groups such as the Taliban, Al Qaeda, and ISIS has had a profound impact on the country's economic growth. Pakistan has experienced significant economic losses due to terrorism, including loss of life, property damage, and reduced business activity.

The effects of radicalization on Pakistan's economy are numerous. The first and most obvious effect is the impact on foreign investment. Investors are often wary of investing in countries that are perceived as unstable or unsafe. As a result, Pakistan has struggled to attract foreign investment, which is essential for economic growth. The second effect is the impact on tourism. Tourism is a major contributor to Pakistan's economy, but the country's image as a dangerous and unstable place has deterred many tourists from visiting. This has led to a significant decline in the tourism industry, which has had a negative impact on the economy. The third effect is the impact on trade. Pakistan's image as a country with a high level of terrorism has also affected its ability to trade with other countries. Many countries are hesitant to do business with Pakistan, which has limited the country's ability to export goods and services. In addition to these economic effects, radicalization also has significant social and political consequences. It can lead to social unrest, increased violence, and political instability, which can further harm the economy.

In conclusion, the issue of radicalization has had a profound impact on Pakistan's economic growth. The negative effects of radicalization on foreign investment, tourism, and trade have hindered the country's ability to achieve sustainable economic growth. Addressing the issue of radicalization requires a multifaceted approach that includes political, social, and economic measures. It is important for Pakistan to continue to work towards peace, stability, and security in order to promote economic growth and development.

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