

Influences of Radicalization on Pashtun Culture

From Era 1979 till onwards:

By

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Abstract:

Each culture has its own traditions, qualities and customs which makes them unmistakable from different societies of the people. The Pashtuns have a different and a specific way of life which is named as "Pashtunwala". It is the set of principles of Pashtuns that characterizes each activity of the general population and aides each part of their life whether that is social, cultural, economic and political. While, the term radicalization in its exacting sense implies a procedure in which individuals receive extraordinary perspectives or position including measures that should be taken for religious and political intentions to be actualized and taken after. Especially, amid the period of 1979 when there was the rule of Zia-ul-Haq, there were a ton of parts of the Pashtun culture that were affected in its essence from the policies of that time. It revised and changed the hundreds of years long customs and services of Pashtun culture into a radicalized shape. Along these lines, thusly radicalization influenced the Pashtun culture and was infused with its components.

Keywords: Radicalization, Pashtun Culture, State Policies, Afghan Jihad, Kalashnikov Culture, Religion, Pashtunwali, Jirga System

Introduction:

This exploration centers around the radicalization of the Pashtun society and how the Pashtun culture was dirtied through the procedure of radicalization and Jihad in the Pashtun areas of Pakistan. As the way of life of jihad was advanced in the Pashtun regions and after that Talibans were made and used to serve their interests. It harmed and twisted the underlying foundations of the Pashtun culture into an Islamized and

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radicalized frame. Radicalization of the Pashtun culture is obvious from the way that it is not in the shape as it used to be before Zia administration.

Relatively every stroll of life has been changed into something that is one way or other extremely conservative and radicalized. Individuals rehearsed life of a common sort in which there was no understanding of arms or *Kalashnikov* culture. Killing of innocent people was not permitted in Pashtun society since it was viewed as a hostility against the entire society. As the Pashtun society was comprised of people that knew everybody from their progenitors till the last age.

With radicalization of Zia administration, relatively every part of Pashtun life changed. Zia-ul-Haq first began the procedure of Islamization to legitimize his administration. Afterward, when the Soviet Union attacked Afghanistan on 28 December 1979, numerous developments happened that influenced state and society in Afghanistan as well as Pakistan in numerous angles.

Sadly, Pashtun in Pakistan could not escape as they were at the front line of those developments. The United States was troubled with the soviet control of Afghanistan as the soviets could without much of a stretch damage the interests of the US in the area. The US and Pakistan consented to counter soviets in Afghanistan. Thus, Pakistan turned into a cutting-edge state in the war against the soviets. Zia-ul-Haq considered this war a jihad against the skeptic Soviet Union.

On the other hand, with the stream of dollars and different assets from the US, Saudi Arabia, Egypt and China, Zia assumed the liability of making *mujahideens* to battle in Afghanistan. This enrollment of *mujahideens* began from the Pashtun regions of Pakistan which share fringe with Afghanistan. So, from these means the Pashtun society was changed and was pulled in to radicalization and after that the entire Pashtun society was infused with its elements.

Literature Review:

The writing that I have consulted for this research comprises of different scholars that have expounded on the different topics or ideas that this exploration depends on like radicalization of the Pashtun people and society by the state. The means that Zia-ul-Haq taken for the procedure of Islamization and radicalization and advancement of jihad for their own personal stakes. This writing is straightforwardly identified with the subject and uncovers the viewpoints that this examination has centered. These authors have focused and examined each and everything about the Zia's period and his radicalization of the people. In any case,

after visiting every one of these works of scholars identified with the point of research, the hole that is not fulfilled by them is that they have not particularly specified or centered the radicalization of Pashtun society where the danger of jihad occurred. These scholars have not taken a shot at the development that occurred due to the radicalization in the Pashtun society and how the immaculateness of culture was contaminated through the procedure of jihad in the Pashtun areas.

As crafted by Abubakar Siddique (2014) is surveyed for writing who have chipped away at the inquiry of how the Pashtuns of Pakistan have not been co-picked in the administrative, strategy making, key and in addition protected piece of the nation. He has examined that how the jihad culture was advanced in the Pashtun areas and how the Taliban were made and utilized. In any case, in the entirety of his book, he had not concentrated how these procedures have harmed the Pashtun culture and what were the misfortunes that were confronted because of radicalization of the Pashtuns.

Hussain Haqqani (2005) have dealt with the general common military account that how the military have dependably interceded in the common govern of the nation. His work is centered around the common military decision and he has not especially accentuated on the radicalization of Pashtun culture and society and the harms that occurred in the Pashtun society because of jihad and *Kalashnikov* culture.

Ian Talbot (1998) and Maleeha Lodhi (2011) in her audited book of different writers have likewise centered around the occasions of Zia-ul-Haq time and advancement of jihad and have clarified the chronicled foundation and contemporary legislative issues of that period. They have not taken a shot at the Pashtun society and culture that saw an unexpected change after the advancement of jihad and madrassa culture in the Pashtun areas. In this way, the importance of this research is that nobody has worked before on this theme and have not concentrated on the procedure of radicalization and jihad that distorted the foundations of the Pashtun culture into an Islamized and radicalized frame.

John Cooley (2000) in his book, "Unholy Wars", states, what was more awful for Zia, and made him into a considerably more enthusiastic accomplice of the US for the Afghan jihad, was that the atomic program had debilitated his administration further, by exacerbating his relations with Washington. A congressional measure known as the Symington Amendment had suspended American military supplies. The Western guide to Pakistan monetary consortium was declining to reschedule installments on Pakistan's multi-billion-dollar obligation. Zia required a decent war, as a few close spectators of Pakistan have noted. Thusly, the Soviet intrusion of Afghanistan, which

he may be detected would be the last and greatest clash of the Cold War, he saw as a gift from heaven.

For the reason to battle a war in Afghanistan, Zia attempted to make a form of Islam that was aggressive in its temperament. The reason for it was to create a radicalized society where everybody would be prepared to partake in Jihad. In the book, "Pakistan: Beyond the crisis state", the writer Ishtiaq Ahmed (2012) states that, Zia advanced an activist form of Islam to battle the jihad and pound his law-based adversaries at home. Thusly, the Islamic developments and gatherings likewise flourished in this newly discovered jihad culture. Jihad turned into the fundamental mainstay of Zia's vision of an Islamic state and society.

Another writer Abubakar Siddique (2014) in his book, "The Pashtun: Myths, Realities, and Militancy in Afghanistan and Pakistan" expresses that elder male in my more distant family stressed over the across the board accessibility of arms. They lamented how the modest weapons, and the expanding riches that the war had conveyed to some in Waziristan, were changing the standards of Pashtun conduct. Executing innocents was once viewed as unimaginable.

From these means, the entire societal draw progressed toward becoming radicalized and individuals began agonizing over their surroundings as it was not the way of life of Pashtuns. Abubakar gives the case of Waziristan that how the Kalashnikov culture switched the general set up of the people. He says. With enough cash, one could without much of a stretch prepare a little armed force. Soviet Kalashnikovs, Chinese rocket launchers, Dutch chasing rifles and Iranian landmines were for deal. In any case, these weapons were not bringing bliss. They welcomed just tears, expanding savagery, changing social states of mind and more radicalization.

Ian Talbot (1998), an English author in his book, "Pakistan: A Modern History" says that, Zia opened the conduits to tranquilize trafficking, and the boundless ethnic and partisan savagery which are the signs of the purported *Kalashnikov* culture.

Research Methodology:

The researcher has conducted qualitative research method for gathering and breaking down information.

Population and Sample Size:

In this research, the population comprises of those individuals who have seen the time of radicalization. Those individuals that were available at the time of 1979 when the Pashtun culture was ruled by the

elements of radicalization. Then again, individuals that have perused the writing about that time of 1979 and have chipped away at the Pashtun culture or their standards and qualities are the focal point of this investigation. In addition, the populace is the zone from which the researcher takes an example as indicated by the need of study or circumstance. The respondents interviewed for this research belongs to Zhob and the locale of this study is Zhob (Balochistan).

While, the size of the sample was 50 and it was decided so as to represent the whole population on equal basis. As the nature of this research is somehow different and that is the reason why purposive sampling (non-probability sampling technique) was used to collect the data.

Research Questions:

These are the distinctive research questions for instance that the researcher utilized in the research field.

1. How radicalization has affected the distinctive parts of material culture like sustenance, dress and ceremonies of marriage and demise of the Pashtun culture?
2. The time of 1979 is the period of radicalization, how this time was forced on Pashtuns and what are the effects of this time on the general culture of Pashtuns?

Results and Findings of the Study:

Cultural Aspect:

The code of conduct in Pashtun society are all around characterized and perceived under the standards of Pashtunwali. The Pashtun traditional authorities have been serving the cause for humankind under the codes of Pashtunwali throughout the years. However, the overall conditions in that period changed the essential purpose behind these codes, foundations and authorities in Pashtun society. These institutions were seized by the radicalization procedure in the Pashtun land. The motivation behind the codes of Pashtunwali has additionally been changed after the coming of radicalization in the area and the entire Pashtun society was affected by it.

However, the coming paragraphs will discuss the cultural aspects one by one in detail.

Marriage Ceremonies:

The norms, values and customs in the marriage system have also been changed from the process of radicalization. The marriage was celebrated by the whole village/Mohalla or society and it was something of great enjoyment and happiness for the people before the influence of

radicalization but now it is limited to just one family only. While, the reason behind this change can be date back to the era of Zia-ul-Haq when he started radicalizing the Pashtun society. Therefore, all those ceremonies that gave happiness to people were altered or broken down by the waves of introducing religion in such a way as it is forbidden in it. Now all the happiness is limited to just one family.

While, the traditional songs (*Mataluna*: sad couplets sing by the bride at the time of leaving fathers home) were made forbidden. While, the ceremonies of competition of gun shooting(*Nakhshay*) and cultural dance(*Attan*) were announced as *haram* (forbidden) and no one could do so in the ceremonies of marriage.

Death Ceremonies:

In death ceremonies, the whole village/Mohalla would gather to mourn the deceased and their family was supported morally and financially. The death of one person in the village was observed by the whole people but radicalization and the introduction of *Kalashinkov* culture distanced people and the people would show more concern to the *mujahedeen's* (holy warriors) fighting in Afghanistan rather than their neighbors or villagers.

Akhtar/Eid Ceremonies:

Akhar (Eid) is one of the events of extreme joy and happiness for the people and it was celebrated with great pomp and show. People would gather at one place and different games and cultural festivals held. The main events would be of performing of cultural dance(*Attan*), competition of gun shooting (*Nishanay*) and *Ghyazhay* (a form of kabaddi played in Pashtun society) and other cultural events that made the people happy were all vanished and strictly forbidden by the agents of radicalization. People on *Akhtar* would visit each other's homes and would enjoy and made gossips but after the Pakistan's president Zia-ul-Haq's participation in Jihad in Afghanistan, all these joys of people were forbidden, and people were time and again motivated to take part in Jihad and quit these worldly life and joys.

Cultural Sports:

In the cultural sports of Pashtuns, there were several sports and games that were played, and people would enjoy it as these sports would pass their time and makes them busy. These sports were *Henda* (a cultural sport where two players would fight each other and try to bow the next player to make him lose the game). *Skhai* (a game where two players run on one foot in a circle and try to make the opposite player out of circle to win from him). While the other sports were *Baitay*, *Badai*, *Moosay*, *Gulli danda*, *Baari* etc. while, the radicalization ruined

all these sports and now no cultural sports or festivals are held to perform these games as it was the result of radicalization in the Pashtun society.

Social Aspect:

In agriculture, the people would collectively perform cultivation and men would perform the responsibilities of cutting and women would gather it. Both men and women would collectively work in the field and there were no restrictions of gender based. There was division of labor among the men and women and both would perform their duties to make a living for themselves. With the flow of wind of radicalization, women were restricted to their homes only and were not allowed to contribute in day to day life.

Ashar:

Ashar is one of the main element of Pashtun life. People are gathered at one place and then collectively perform a work like construction of house, cutting of crops, wood cutting for the fire purpose and harvest of crops etc. However, any work that was difficult to perform individually would be done by *Ashar*. While, the family would afford all their expenses of food, shelter etc. and it would benefit the whole village. Moreover, with the process of radicalization, *Ashar* was totally vanished from the Pashtun life as radicalization divided the society into fragments and people were distanced from each other. All the collectivism was destroyed and only individualism was prevailed.

Pardah/Veil System:

Pashtun culture from the origin is very liberal in nature and people would freely socialize with each other and there was no concept of *Pardah* or veil. Women would work with men in the fields and would participate in every walk of life. There were no restrictions on the movement of women. They would enjoy their get together and no concept of harassment etc. was even imagined at that time. Even there were no walls of the houses and only boundaries were set so that they can separate their houses from others. In the era of 1979, Zia-ul-Haq introduced the culture of radicalization of the society and Pashtun society was the focus of this strategy. The whole culture of Pashtuns was ruined and then reconstructed on the lines of radicalization and the *pardah* system was introduced which vanished the freedom of women and they were limited to their homes only. Their participation in the fields and other forms of life was finished and her equality with the men was vanished. She was imprisoned in the four walls of homes to perform only the responsibility of doing house hold jobs and produce children. These were all the blessings of radicalization that the *Pardah* system

molded the entire culture of Pashtuns into a radicalized and conservative one.

Economic Aspect:

Pashtun society is of egalitarian nature from the beginning. People are mostly of same class and there is no class differentiation among the people in Pashtun society. People were mostly not that rich and were living a life of hand to mouth. While, with the inception of Afghan Jihad, the participation of Zia-ul-Haq in the war opened the gate for American dollars and arms to fight a war in Afghanistan. At the same time, the culture of Jihad and *Kalashnikov* was introduced in the Pashtun dominated areas of Pakistan. Selling of arms and cultivation of opium was promoted in the society and people would get a lot of money through easy ways. Class differentiation started and the black money by arms and opium made people rich in a short span of time. Moreover, before it people were mostly dependent on family members who were working in foreign countries like Saudi Arabia and UAE. On the other hand, people were not educated to know the policies of the government and that is why they were easily injected with radicalization.

Political Aspect:

The Pashtun society is of simple nature. Pashtun live their life according to the codes of Pashtunwali and decides every matter through *Jirga* which is the element of Pashtunwali. All the matters of every nature would be decided by the *Jirga* system and their decision would be considered full and final. No one can dare to challenge the decision of the *Jirga*. The role of Mullah before the Afghan Jihad and radicalization was positive, and he was considered as a normal part of the society. He was the same as any other person in the society. No special privileges were bestowed upon him. While, with the advent of Afghan Jihad, the *Mullah* became the agent of the government and special protocol and privileges were provided to him. He preached for the Jihad in every Friday sermon and in daily life to people to participate in the Afghan Jihad and fight the Russians. The *Mullah* became the important person in the Pashtun society and he would prepare people for Jihad and a special funding was granted to him by the government as well as by Saudi Arabia and UAE who were the major actors in the Afghan Jihad. So, the whole society was injected with Jihadi culture and radicalization by the government and Pashtuns were the main fuel for the factory of Jihad in Afghanistan.

Jirga System:

The system of *Jirga* is an important element of Pashtun society. There were elders in the *Jirga* and all the decisions were taken by them.

No one other than the *Jirga* elders had the power had the authority to decide a matter. With the Afghan Jihad, the *Mullah* became an important man in the eyes of the government because he was serving the cause of their masters. With the passage of time, the *Jirga* system was handed over to the *Mullah* by the government because the other elders were not in harmony with the policies of the government. So, the *Mullah* became an authority and power to decides the matter of the Pashtun society.

Concluding Remarks:

Concludingly, the radicalization of Pashtuns in the era of 1979 was pre-planned project of Zia-ul-Haq. Th picture was additionally entangled by the soviet attack of Afghanistan in 1979, trailed by the US and Saudi Arabia bolstered Afghan Jihad, in which Pakistan turned into a bleeding edge state. Ishtiaq Ahmed, (2012) The galactic measures of subsidizing that filled Pakistan, to battle communism in neighboring Afghanistan, brought forth an extensive number of Jihadist and activist outfits in the northern and western parts of Pakistan, flanking Afghanistan. Zia-ul-Haq seized upon Islam as the most groundbreaking, domineering philosophy, through which he could legitimize his illicit takeover. Abubakar Siddique (2014) He initiated radical changes in almost every circle of life, from the most private to general society. By then in Pakistan's history, the state was more meddling, more extremist and more reformatory than at any past or consequent time. Every issue, from the political to the social, monetary and social was brought under the observation and control of the legislature, to constrain individuals to arrange their lives as indicated by the religious translation given by the state. John K. Cooley (2000) Zia ul-haq, establishing the framework for a 11-year armed force decide that, from one perspective, released the armed forces over weaning political and vital aspirations and, on the other, get under way the procedure of the Islamization of the nation. The two converged as a component of a religiously designated national security convention that transformed Pakistan's local approach into a Jihad.

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