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DE-RADICALIZATION IN PAKISTAN: COMPARITIVE STUDY OF REHABILITATION PROGRAM IN SAUDI-ARABIA, SINGAPORE, YEMEN, INDONESIA AND SRI-LANKA

1. Dr.Muhammad Rizwan Bhatti
Ph.D Political Science
2. Dr Ali Shan Shah
Assistant Professor, Department of Political science, Government College University Faisalabad
3. Wajeeha Begum (Corresponding author)
4. Khalid Saeed
5. Muhammad Rizwan Haleemi
6. Syed Muhammad Ahtisham ul Hassan

Abstract

The threat of terrorism has torn apart societies. Any nation's best practices are its secret weapon against obscurantism and extremism. De-radicalization requires political determination, perseverance, and unwavering societal backing. Pakistan is bearing the brunt of religion based terrorism. Pakistan requires policy to establish rehabilitation centers and foster home-grown de-radicalization method to fight against the violent extremism. The objective of the study is to exhibit that De-radicalization, disengagement and rehabilitation are sine-qua-non to offset the impacts of Radicalization and to procure edifying results of counter terrorism strategy. The rehabilitation programmes of Saudi Arabia, Singapore, Yemen, Indonesia and Sri-Lanka has been deliberated and dilated upon. Each country has its own method to combat terrorism. There are certain similarities that are to counselling the radicalized elements through religious clerics and reformed militants. This research strives to underscore the methods adopted by Saudi Arabia, Singapore, Yemen, Indonesia and Sri-Lanka to fight against the militancy and violent extremism and replicating the tried policies to end this intractable menace of militancy at home.

The research methodology will be qualitative based on the study of research journals, books, newspapers and research articles.

Key Words: Terrorism, De-radicalization, Radicalization, Extremism, Militancy, Disengagement, Rehabilitation, Recidivism.

INTRODUCTION

Numerous de-radicalization and rehabilitation initiatives exist globally. A beneficial initiative known as "prevention, rehabilitation, and after-care programs (PRAC)" has been launched in Saudi Arabia. The focus of Indonesia's program was on using the good offices of reformed Jihadists to change the views of terrorists who were imprisoned. In the prisons, the atoned Jihadists went up to their fellow inmates and persuaded them to stop their extremist behavior. Another successful initiative in Turkey is the Counter Terrorism Department's social outreach campaign. Renowned religious experts in Singapore worked to create a counter narrative and assisted terrorists in renouncing their murderous beliefs. Therefore, in order to eradicate the false narrative of aggressiveness and repression, it is imperative that Pakistan launch a de-radicalization assault.

The invasion of USSR on Afghanistan and Iranian revolution in 1979 transformed the security paradigm of Pakistan. Zia Regime fostered the Islamization process. The political autocracy and securitization based on foreign aid set out the process of extremism and parochialism in the state affairs. The extremist groups started cementing their grip on national and regional enemies that ultimately weaken the role of state as an egalitarian state (Murtaza, 2022).

Deradicalization and rehabilitation programs require perpetual adaptation and enhanced improvement. Extremist groups, their affiliates and socio-political milieus are not stationary in nature and continuously alter their recruitment procedures, political and religious methods, propaganda ploys and target group. They also endeavour to countervail the anti-radicalization or deradicalization methods. Therefore, perennial self-appraisal, extraneous assessment and

progress should be buttressed and get into well designed Deradicalization programs, especially with family counselling program (Koehler, 2017).

Pakistan has witnessed upsurge in terrorist activities in 2022 after the TTP walked out of the cease fire with the Government. As many as 664 terrorist attacks were happened across the country. Almost 93% attacks were happened in KP and Balochistan. Khyber Pakhtunkhwa witnessed 416 deadly attacks since November, 2022. In January, 2023, as many as 100 Persons were martyred in the gruesome militant attack on mosque in Peshawar, claimed by Jamaat ul Ahrar. Counter terrorism requires robust public support and community engagement, which is lacking in real spirits (Hussain A. , 2023).

Since the Afghan took the control of Afghanistan after the post haste withdrawal of USA from the troubled land of Afghanistan, there is almost 55% rise in the terrorist attacks. The return of Taliban regime strengthened the TTP in Pakistan. TTP has political, ethnic and ideological linkages with the Taliban. Furthermore, Pakistan adopted policy of appeasement which also helped TTP to recuperate and sprawl their terrorist network. TTP reneged upon their promises and flouted the ceasefire agreement through arbitrarily called it off. As many as six peace deals were carried out with TTP and they did not honour any of them and resulted spiked in terrorist attacks in KP, Balochistan, Sindh and Punjab. The gaining of strategic depth against India was nosedive and TTP got strategic depth in Afghanistan (Basit, 2023).

This article aims to investigate the various facets of the issue, such as the underlying factors contributing to the spread violence, militancy, radical tendencies and extremism in society. The Swat de-radicalization Model, the various stages of radicalization, the various literatures that explain the dialogue and discussion on militancy, surging radicalism, the reformation of apprehended and at large militants, the successes and failures of the rehabilitation model in Pakistan, and, finally, an examination of the salient features of the various rehabilitation models that have been successfully adopted and implemented in various countries, such as Egypt, Saudi Arabia, Sri Lanka, Indonesia, Yemen, Singapore, and Turkey, among others. It has been suggested that the best practices be disseminated and applied in their entirety. The conversation highlights the seriousness of the situation and offers potential solutions.

RESEARCH METHODOLOGY

This research endeavour is meant to explore the measures and outcomes of De-radicalization efforts undertaken by different countries. Research methodology is qualitative, based on the study of research journals, articles, books, newspapers and personal reflections. De-radicalization efforts of diverse states such as Pakistan, Indonesia, Turkey, Yemen, Saudi-Arabia and Singapore have been analyzed to grasp the strength and impediments to rehabilitate the extremist elements. De-radicalization method and material of different countries have been evaluated to get the high throughput from this socio-psychological process.

LITERATURE REVIEW

A lot of books, articles and critical reviews have been written on the subject related to this research article. However, relevant books and articles which are most relevant to the proposed research work are being discussed.

Daniel Koehler understood the need of deradicalization and its strategies, resources, and initiatives to combat violent extremism. The eleven chapters of the book explain the concepts of radicalization and deradicalization, as well as the actors involved in deradicalization and disengagement initiatives. He went into detail on the value of family counseling, the efficacy of deradicalization programs, and the ethical and methodological issues with disengagement and deradicalization initiatives. The book offers non-kinetic strategies for countering terrorism, radicalization, and extremism in all of its guises. The book combines academic knowledge with real-world experience. Deradicalizing the aberrant aspects is the goal of the book. According to Daniel Kohler, Radicalization is Depluralisation, and deradicalization is repluralization. This research endeavour will help in combating the militant extremism and obliterate the jingoistic tendencies through the comparative analysis of deradicalization efforts done by different countries on the international front (Koehler, 2017).

Benazir Bhutto outlined in her book, "Reconciliation; Islam, Democracy and the West," the undeniable difficulties facing the Islamic world as a whole. Additionally, it illustrates how radicalism and parochialism have plagued society and damaged state-to-state interactions. In the so-called war on terror, Pakistan emerged as a pivotal battleground that devastated the state's

economy, undermined its institutions, and strained its social cohesion. She did a fantastic job of explaining the difference between extreme and moderation. The book is unquestionably an encyclopedia of knowledge about the history and culture of Muslim nations as well as how extremism has harmed the establishment. Nevertheless, this study goes deeper to comprehend the hydra of extremism and how it persists despite the state's best efforts to stop it. Extremism is becoming a greater threat. In order to eradicate extremism and create a peaceful society that encourages coexistence, this research thesis will determine how to coordinate kinetic and non-kinetic actions (Bhutto, 2008).

Braddock and Horgan developed the concepts of de-radicalization process, disengagement from violent ecology, rehabilitation endeavours, and recidivism in his article "Rehabilitating the terrorists? Challenges in assessing the effectiveness of De-radicalization programs". In order to provide a succinct review of the effectiveness and constraints of deradicalization activities, the researcher examines the deradicalization procedures implemented in five distinct nations. The researchers described the efforts to deradicalize Saudi Arabia's counseling programs, Yemen's religious dialogue committee, and Indonesia's rehabilitation program. Initiatives for reducing terrorism have been developed that provide originality and inventiveness for the effective application of de-radicalization. We will determine the underlying causes of militancy and radicalization as well as the strategies used to eradicate low-level, incarcerated, and surrendered militants. A questionnaire will be created to ascertain the story and pulse of radicalization, violent extremism, and militancy in society in order to answer the complaints of remorseful militants. (Braddock J. H., 2010).

In the edited book, Rohan Gunaratna and Mohamed Bin Ali describe the rise in terrorism and religion-based extremism as well as the efforts of various nations, particularly Saudi Arabia, Indonesia, Sri Lanka, and Singapore, to fight the evil of terrorism by creating various tactics, approaches, and methodologies and concurrently enhancing the ability of law enforcement agencies to combat militancy. This book's nine chapters offer case study analyses of terrorist rehabilitation programs in several nations, each with its own operational and geopolitical circumstances, including Saudi Arabia, Singapore, Indonesia, and Sri Lanka. This study will help the reader gain a basic knowledge of the notion of terrorist rehabilitation by including the

viewpoints, achievements, and experience of leading government officials and counterterrorism specialists. Nevertheless, the book omits information about Pakistan's rehabilitation initiatives. The various forms of radicalization and the government's subsequent attempts to combat the threat of terrorism by setting up rehabilitation facilities in Punjab and Swat will be covered in this research paper. Understanding Pakistan's environment is crucial because the country's security situation differs from that of other areas. This study will broaden the perspective of practitioners and policymakers in order to develop and execute an indigenous framework that is indigenous to the country in order to counteract violent extremism and militancy (Gunaratna & Ali, 2015).

In her thesis, Leila Ezzarqui describes Saudi Arabia's efforts at deradicalization and rehabilitation. According to her, states began deradicalization efforts in response to the 9/11 terrorist attacks, when thousands of militants were apprehended. The goal was to strike a balance between traditional security measures and plans to equally address the ideological sources of violent extremism. She places special emphasis on Saudi Arabia's deradicalization initiatives. Delegitimizing extremists' violent and radical ideology is necessary for rehabilitation attempts. The radical foundations are based on dirty methods and rhetoric. According to her, each nation has started its deradicalization initiatives while taking into account its unique geographic location, financial resources, sociopolitical inclinations, and security environments. Since there is no reliable data to compare the success rate of deradicalization moves, the success rate of Saudi Arabia's deradicalization attempts is unclear, and the recidivism ratio is questionable. The study is restricted to Saudi Arabia's deradicalization and rehabilitation, though, and outreach to other nations is also necessary. As a result, this study thesis will address Pakistan's non-kinetic measures. In order to enhance research insights, many models will be discussed (Ezzarqui, 2010).

Muhammad Rizwan, Sara Batool, and Sarmad Ali Khan define the terms "deradicalization," "disengagement," and "rehabilitation," addressing every facet to distinguish the distinctions and understand the ideas holistically in their study "De-radicalization programs in Muslim countries: A critical analysis" Political and religious intolerance, which fosters disdain and dissatisfaction in society, is the main cause of the threat of extremism, radicalization, and

militancy in Muslim nations. The article discusses Muslim nations' deradicalization campaigns to counter terrorism and maintain social harmony, including Turkey, Yemen, Saudi-Arabia, Indonesia, Malaysia, and Pakistan. It suggests compulsory education, modern information technology, detainee monitoring, and youth participation in cultural and social programs (Rizwan, Batool, & Khan, 2021).

De-Radicalization in Pakistan

Until 2009, Deradicalization and rehabilitation efforts were absent in Pakistan. However, the Pakistani military took kinetic measures and embarked upon military operations against the Tehreek-e-Taliban Pakistan (TTP) and hold over the bastions of Taliban located in the northwest of the country. With the help of UNICEF and armed forces, non-kinetic measures were initiated to rehabilitate the captured militants of Taliban and their facilitators. Two dedicated and fully equipped deradicalization and rehabilitation centers were established to educate and reintegrate the former Taliban into mainstream society. There are two primary rehabilitation facilities: Sabaoon for young children and Mishal for adults. The Pakistani military oversaw the administration of these rehabilitation facilities, which were run and enforced by non-governmental groups. The main goal was reintegration, with the help and participation of the local community providing the rehabilitated militants with jobs and mentorship (Koehler, 2017).

The participants of rehabilitation centers remained between six months and up to three years in the deradicalization facilities comprising psychologists, social workers, academicians, Doctors, security experts (Horgan J. , 2014).Religious clerics organized religious discourse in order to inculcate moderate hard core Jihadists underpinnings (S.H.Qazi, 2011)

Dr. Fariah Parveen said that rehabilitation program began as a prototype project intended to eventually return to the control of program to civil society that would work in consultation with the military and government (Parveen, 2010). Terrorism in all its forms and manifestation has wrought havoc in Pakistan. According to digital data base of Pakistan Institute for Peace Studies, Tehreek-e-Taliban Pakistan carried out 3280 terrorists onslaughts in Pakistan since its

birth in 2007. These terrorists' attacks incorporate 301 suicide bombings which claimed 7488 lives and wounded 15086. In these terrorists' attacks, 2577 personnel of security and law enforcement were martyred and 4559 civilians were lost their precious lives (Rana, 2022).

Six rehabilitation programs were started in Swat, Pakistan: *Sabaoon* Rehabilitation facility, *Mishal* Rehabilitation Center, *Sparley*, *Rastoon*, *Pythom*, and *Heila* (H.Qazi, 2013).

Adult inmates were the focus of the *Mishal* rehabilitation effort at SWAT, which is overseen by the Pakistan Army in Swat. Project *Sparlay* is focused on the families that have been wronged. Consolidating the arrest of radicalized members and integrating them into mainstream society is the fundamental goal of de-radicalization programs (Burke, 2013). In the first place, By May 2010, the *Sabaoon* center had ninety-seven child soldiers undergoing rehabilitation and just twenty-two former Taliban child soldiers. Of these former fighters, forty were classified as "low-risk," forty-five as "medium risk," and twelve as "high risk." (Khan D. M., 2010).

Since its inception in 2009, Project *Sabaoon* has reintegrated roughly 143 rehabilitees and educated over 200 youngsters. Educational milestones, the development of occupational skills, psycho-social measurement, and incremental parental involvement are all components of reintegration into society. Additionally, the *Sabaoon* stakeholders supported the rehabilitees in pursuing their education and career goals and finding work during the reintegration process (H.Qazi, 2013).

400 people were successfully reintegrated into society at large thanks to Project *Mishal*. Reintegrated individuals are considered low-risk militants since they play a little leadership role in the local terrorist organizations. Murders, sabotage, and subversive activities were not directly carried out by the freed militants (Rana, 2011).

The majority of young people and radicalized militants were either arrested or subdued during Operation *Rahe-e-Rast* in 2009. The KP Government has apportioned Rs 4.4 million for the reformation and rehabilitation of militants who had been imprisoned in the same year. Three components made up the rehabilitation program: Project *Sabaoon* focused on juveniles, Project *Mishal* focused on adult internees and Project *Sparlay* dealt with the involvement and sensitization of family members of jailed militants (Rana, 2011).

Mostly the Muslim countries focus on the prevention and ideological underpinnings of militant organization while in the endeavour to de-radicalize the extremists and incarcerated ideologues. The Egyptians, Yemeni, Jordanian and Indonesia's Rehabilitation Models predominantly devised an ideological response and the Saudi Arabia rehabilitation Model focuses on reformation through societal based transformation along with ideology centered underpinnings and doctrines (Asseri, 2009).

Rehabilitation programmes; De-radicalization Pattern in Muslim Countries

Country	Strategic paradigms	Trammels for Pakistan
Indonesia	<ul style="list-style-type: none"> • Consensus about the magnitude of threat and evolve strategies to combat it in the teeth of opposition and consider conflict as the potential threat to country. • Engagement of Ex militants in the process of rehabilitation • Efficient and pro-active prosecution 	<ul style="list-style-type: none"> • A home grown militant with strong affinities across borders and battle turf is hard and redoubtable. • Lacking to glove support of battle hardened insurgents for the process of de-radicalization
Egypt	<ul style="list-style-type: none"> • Strong counter narrative to the tangled extremism prone ideologies (Tashih al-Mafahim) 	<ul style="list-style-type: none"> • Sectarian divide • Inflexible religious discourse
Saudi-Arabia	<ul style="list-style-type: none"> • Prevention • Cure/rehabilitation • Care/support 	<ul style="list-style-type: none"> • Political • Ideological • Economic cost
Yemen	<ul style="list-style-type: none"> • De-radicalization through the pragmatic involvement of religious scholars 	<ul style="list-style-type: none"> • Lack of consensus among the clergy
Jordan	<ul style="list-style-type: none"> • State-mandated counter narratives and ideological reactions 	<ul style="list-style-type: none"> • A hard military militaristic measure is not alone able to liquidate the strength of militants.
Algeria	<ul style="list-style-type: none"> • Reconciliation and transformation 	<ul style="list-style-type: none"> • Lack of Political consensus

Many Muslim countries tried to emulate the De-radicalization model being adopted by Saudi-Arabia to rehabilitate and reintegrate their militants but scupper in their attempt due to non-

availability and scarcity of financial and manpower resources. Moreover, the religious clerics of Saudi Arabia wield tremendous command which enhanced by its prowess to the guardian of Makkah and Madina. The pool of resources is abundant in terms of both monetary and religious which help success of rehabilitation programmes while it is difficult to replicate this programme in other Muslim countries due to the dearth of finance. Indonesia sought the help of former reformed militants to combat the menace of radicalization (Johnston, 2009).

The committee of religious clerics in the patronage of Judge Hamoud al-Hitar initiated rehabilitation programmes which yield effective results in the reformation of hardcore militants (Naureen Chowdhury, 2011).

The Egypt's 'great debate' proves very fruitful because of the involvement of members of militant group Gamaa Islamiyah who challenged the jingoistic and religiously skewed and distorted narrative of Jihad. The long discourse about the renunciation of violent means and to adopt the peaceful means of living was adopted. The detained militants were sensitized about the true image of Islam and help them abdicating the violent initiatives. One of the creators of Al Qaeda's ideology, Dr. Fadl, was responsible for transforming the idea into the "great debate" (Rana, 2011).

The Swat de-radicalization model has been initiated in the aftermath of insurgency which engulfed the whole tribal area. It focuses on the elimination of anti-state ideological and psychological propensities. The militant landscape in Pakistan is very tough and redoubtable which requires significant efforts on the part of security agencies (Rana, 2011). Productive counter-strategies cannot be devised without prior comprehension the strategic cogent reason that pushes extremists towards violence.

The Government of Pakistan has put forward an official structural framework for dealing with the malaise of extremism. It explains three "Ds." first is Deterrence, the second Dialogue and third is Development. However, there is a dire need to add three more "Ds" in order to render this policy doable and meaningfully effective. Fourth, deny the space to those who become cause of recurrence of violence, and fifth De-legitimize the use of violence and sixth elaborated the strategic Defeat (Hussain D. S., 2009).

Self De-radicalization

Self-de-radicalization is not limited to clandestine secret enquiring over the internet by terrorists who are currently within an organization. This self-de-radicalization can occur through a gradual process of realization of the inconsistencies contained within the doctrine of extremist organizations (Husain, 2007).

The literate young Pakistanis have been influenced by the ISIS powerful online propaganda. The rising influence of ISIS in the Pakistan is really challenging one. The easy accesses have increased the chance of moving forward, that is how Pakistanis are indulged in self-radicalization. They have been surfaced to show that there is a growing nexus between ISIS and indigenous militant groups (Hussain Z. , 2016).

The Saudi-De-radicalization approach

The Saudi program, which was started in 2005, is deeply rooted in religious, cultural, and psychological factors. Given that recipients are entitled to financial assistance for schooling, marriage, and starting a family, the program seems to be charitable. Four thousand former radicals were reintegrated into society as a result of the program. Education and imams' capacity-building are becoming more and more apparent. According to the Saudi approach, radical and regular criminals should be kept apart (Azeem, 2013).

Saudi deradicalization programmes are probably considered to be the most productive in Muslim-majority countries. With the help of religious leaders and, more recently, the internet, they placed a strong emphasis on ideological and educational elements. Since 2003, Saudis have been using the media and academic programs to counter the deadly ideology of al-Qaida (a tactic that might work well for Pakistan). The Saudi Arabian government ran two more extensive programs. First, a counseling program designed to help radical inmates before reintegrating into society. Second, in an effort to persuade jingoistic radicals to abandon their radical beliefs, the "tranquility campaign" started an online conversation with them. About 3,000 inmates have participated in the religious counseling reformatory program since its covert beginning, and about 1,500 of them have rejected their views and been released without any undue pressure. (Waseem, 2011).

The Saudi-Arabia has employed a multi-faceted approach to de-radicalize the extremists and militants. The focus has been done within the correction system to disabuse the Jihadist inmates concerning religious re-interpretation, concept of Jihad and the skewed concept of Takfir, or declaring a person an infidel. Besides, the rehabilitation of detained extremists, The Saudi government initiated diverse programs to combat radicalization and violent extremism within the boundary of Kingdom. The violent ideologies and misinterpretation of religion by extremist was countered through the wise usage of internet and social media to dispel the wrong impression of terrorists.

The deradicalization programs so far challenges the religious doctrines and creeds to dispute the credentials of extremist's narrative to adopt violent means to wrest their purported rights. The proponent and exerciser of de-radicalization mostly rely on transforming the ideological beliefs of the terrorists to disinfect them from their misplaced hatred (Boucek, Beg, & Horgan, 2009). The Saudi de-radicalization programme wields comparatively broader ambit that nurture reformed militants to mingle together with beloved ones and extends handsome economic backing in the after-care and reintegration phase (Stern, 2010).

The program comprises of religious re-orientation, psychological counseling for the internees and help them reintegration into mainstream society after equipping them with vocational training to earn bread and butter for their families. The Saudi rehabilitation program was based on the assumption that the radicalization and violent extremism has been augmented because of wrong interpretation of Islam (Hearne, 2008).

The militants those took part in violent activities and committed terrorist acts were subject to de-radicalization programs but not entitle to be released (Ansary, 2008). All the militant returnees belong to Saudi-Arabia are supposed to incorporate in the program (Ansary, 2008). The prime focus of the Saudi rehabilitation program is to combat the militant ideology of Takfir (apostasy) through the robust use of religious polemics and psychological counseling (Boucek, 2007).

The rehabilitation of extremists in correctional facilities by psychological counseling and theological reeducation was a key element of this novel strategy. The scope and reputation of the Saudi rehabilitation program grew rapidly over time as graduates appeared to effectively reintegrate into society (L. Porges, 2010). The task of managing the deradicalization program has

been given to the Advisory Committee, a committee within the Saudi Ministry of Interior. According to Christopher Boucek (2009), the advisory committee is further divided into four smaller subcommittees: the media subcommittee, the security subcommittee, the psychological and sociological subcommittee, and the religious subcommittee. In the process of deradicalizing, reintegrating, and rehabilitating security prisoners, each subcommittee is crucial. Saudi-Arabia has segregated its normal criminals from religiously motivated and militant population in an endeavour to interdict the vicious spread of prison radicalization (Khan S. A., 2015).

Since inception of De-radicalization program, almost four thousand Ministry of Interior prisoners have taken part in a six-week rehabilitation, de-radicalization and reintegration course, psychological counseling sessions, preventive, rehabilitation and an after-care program that helps militants to reintegrate them into Saudi society. A team of priests, psychologists, and security personnel who oversee religious, political, psychosocial, security and media-related programs are in charge of the rehabilitation program. (L.Porges, 2010). The predominant feature of this programme, the clerics strive to exorcise the concept of *Takfir*, or apostasy.

Radicalization via the internet

Saudi intelligence agencies also ferret out clandestine internet web sites which cause to spread extremist indoctrination and violent ideologies. One of the most significant tools that Al-Qaeda and other extremist organizations have utilized to disseminate twisted beliefs, such as the Takfir and Jihadi doctrines, to Saudi youth is the internet (Ansary, 2008). Jihadists may "share their skills and training much more easily" with other militants and jihadists because to internet-based technology (Hafez, 2009).

The Saudi government started the Al-Sakinah endeavour to combat online religious extremist ideologies initiated by terrorist through engaging enlightened and educated Ulemas to commence the process of online education and disabuse the terrorists from their militant ideologies, More than 66 Ulemas volunteers from the fields of education, Ulemas, psychiatrists and sociologists involve in the process of deradicalization offensive who visit the extremist web-sites and disinfect the extremists from their radical ideologies (Ansary, 2008).

The Director of the campaign reveals in an interview that the Ulemas dedicated to trace out the web-sites found 130 active web sites that disseminate the ideology of Takfir (Ansary,

2008). According to report issued in January,2006 indicated that the religious clerics had organized dialogue with 972 individuals for a total of 53760 hours to get them abdicating their violent and radicalized thoughts (Y.Yehoshua, 2006).

Recidivism

After the arduous rehabilitation procedure, it is impossible to ignore the potential for relapse by the rehabilitated terrorists. The fight for reintegration back into society and the relegation of terrorists to violent and violent activities present significant challenges for rehabilitation mentors and policymakers. Therefore, as a measure for assessing the efficacy of such rehabilitation programs, the rehabilitation efforts have remained temporary and open to question. The United Kingdom's psychologists have adopted a novel strategy and method called the National Offender Management Service (NOMS), which uses peer-reviewed methods to accurately determine the likelihood and severity of recidivism among terrorist offenders and a series of interventions (Horgan.J & Altier, 2012). Pakistan needs to replicate the best practices as being utilized in other countries of Europe, North and South America, USA, Middle East and South East Asia.

De-Radicalization Approach in the Case of Singapore

The Religious rehabilitation group was established in 2003, to give counseling for imprisoned militants and associated families (Pereire, 2006). The Religious Rehabilitation group (RRG) carried out religious reorientation and planned deradicalization sessions of Jail inmates with the cooperation of Government and larger part of counter radicalization measures. This programme focused on three entities namely, the detainees, his/her family and the community at large. These religious sessions were performed by expert members of RRG, mostly by former reformed extremists (Koehler, 2017). The moderate and enlightened Muslim Community of Singapore is responsible for narrating and inculcating the “truthful Understanding of Islam”. They utilized method and techniques compatible to indigenous security environment and spearheaded the efforts to rehabilitate the estranged community (Pereire, 2006).

The principle body reflecting the community superb endeavours is the establishment of Religious Rehabilitation group shortly after the nabbing of first terrorist cell of JI in Singapore (Mohammed, 2010). The government’s sole ideal was to request the community’s assistance in

directing and counseling terrorists (K, 2006). A judge from the Singaporean Islamic Sharia Court, Muslim volunteers serving as religious counselors, and Islamic religious academics made up the RRG (Mohammed, 2010).

Having only held support positions appeared to indicate a low-key function and was associated with a lower level of group involvement. Two other criteria that made it easier for detainees to leave the group were age and having a family. Another crucial aspect of the de-radicalization process was the provision of practical and psychological support to the inmates' families, which helps to prevent the possibility of continued radicalization. However, the extent to which the RRG has been successful in changing the ideas of the militants who have been imprisoned and internees is unknown (Johnston, 2009).

Furthermore, the engagement of community to combat violent extremism aimed at gaining community support to prevent recidivism and relapse of reformed militants and became part of aftercare component. Community involvement was done in addition to prison based rehabilitation programmes (Koehler, 2017).

The absence of known terrorist relapse and recidivism cases was witnessed as indication of success, though few detainees were released from prison but remained under stringent security surveillance and monitoring mechanism.

Brief assessment of the program

The solitary importance of the Singapore De-Radicalization approach is that the state and community join hands to work against militancy to generate an antagonistic environment for extremist's ideologies, dubbed by Stephen Biddle, a top defense policy expert, the center of gravity in the war against terrorism...politically non-committal Muslims (Biddle, 2006).

Moreover, the ratio of recidivism amongst detainees has been dwindled; this is clear reflection that close watch and surveillance of former detainees come to fruition. The financial reserves and Governance capabilities of the country are also a considerable factor in materializing the Rehabilitation program (Horgan t. B., 2009).

Nevertheless it is not easy to ascertain the effects of Singaporean deradicalization program and the content and methods are not very much familiar but this rehabilitation program

was considered as “close as any program can to the ideal type” of an fruitful deradicalization efforts (Angel Rabasa S. L., 2010)

De-radicalization in Yemen

Yemen was one of the pioneers in the countries of Middle East to commence a De-radicalization Programme in the prisons emphasizing on theological discourse. Yemeni Government was lambasted for providing sanctuary to terrorist groups after the disastrous 9/11 attacks on twin tower of US. Religious Dialogue Committee of Yemen has got impetus and acclaimed international recognition in the fight against terrorism and reformed the hard core terrorists (Coehler, 2017).

The Yemen Government formulated Committee for Dialogue to rehabilitate the stay militants. It was established in 2002, this committees engaged militants to get them rectify and help them reintegrated back into society.

Dialogue sessions is paramount in importance, it helps the volatile elements into understanding the worth of dialogue to challenge the false narrative of terrorists, their religious misconception and ideological appeals. (Waseem, 2011)

The central focus of Yemen government was put on religion and religious clerics. The religious Ulemas were utilized to debate with prison inmates and to disabuse them from the nuisance of radicalization. It also helps in better understanding of Islam. The religious dialogue between religious clerics and detainees (often one cleric for three to seven detainees) happened inside or outside of prison (christopher Boucek, 2009) to cultivate more conducive and fructuous environment of mutual trust, respect and honour.

The polemics revolve around the legitimacy of Jihad and its correct interpretation as per divine instruction of Quran. It was discovered during the course of events that the most zealous and enthusiastic terrorists who engaged in fighting against terrorism in Afghanistan refused to become part of deradicalization process (Taarnby, 2005).

The lackluster behaviour of hard-core militants and reluctance to involve into de-radicalization program render them impervious to de- radicalization program, so this program was considerably fail to tackle the hard core terrorists.

Brief Assessment of the program

The efforts of de-radicalization was miserably failed and ended in December 2005 because number of released militants recreant and relapse into violent activity who returned to violence after their release (D, 2006). It is awfully imperative to monitor, track and influence detainees outside and inside the prison houses, otherwise, former imprisoned militants may resort to former organization and radical beliefs (Johnston, 2009).

Yemen's de-radicalization programme is based on ideological discourse between religious Ulemas and prison inmates. But this programme gets short success and now Yemen political condition is turbulent and chaotic. The deradicalization efforts suffer from scant resources. Families of imprisoned radicalized militant are marginalized to the obscure place. Due efforts are absent to obviate recidivism ratio and after-care sustenance for freed participants (Johnston, 2009).

Scarcity of monetary reintegration supports after release, also posed difficulty for the released detainees. Since 2014, the country is encountering civil unrest. The invasion of Saudi Arabia in the year 2015, there is a strong likelihood that no regular de-radicalization programs are currently undergoing in Yemen (Koehler, 2017)

De-radicalization programme in Indonesia

Indonesian correction centers embarked upon few deradicalization programmes to win over the 'hearts and minds' of detained terrorists mostly adhered to the underpinnings of Jemaah Islamiyah (JI). The fair and non-violent dealing with detainees was the pivotal measurement to deradicalize them with the psychological and ideological counselling of former hard core terrorists fall in the domain of leadership hierarchy of militants (Koehler, 2017)

Indonesia designed its De-radicalization programme in 2007; it helps in inhibiting the emergence of recalcitrant religious groups. Up till 2009, as many as 150 terrorists have been got free from Jail in seven years, belonging to Jemaah Islamiyah (JI), a radical Salafist jihadist outlet with massive connectivity to the al-Qaida (Waseem, 2011).

The Indonesian program based on "deprogramming" incorrigible terrorists. The use of repentant and co-opted terrorists to help imprisoned radicalized elements to renounce their connection from terrorists and abdicate their ideological underpinnings (Waterman, 2008).

The reformed radicals establish rapport and earn more credibility than moderate religious clerics used in programs like Singapore and Saudi-Arabia (Waterman, Indonesia tries De-radicalization , 2008). Indonesia's tries to help reformed the imprisoned radicalized militants through the expeditious usage of repentant Jihadis as the incarcerated extremists see the religious Ulemas with suspicion and blame them failing in establishing " Islamic state" (Schulze, 2008).

The de-radicalization program carries an ideological segment comprising three crucial points: (1) The violence and any acts of violence are unbearable because they spoil the image of Islam, (2) The injunctions of Holy Quran strictly ordained prohibiting the killing of any human being and killing of one man is tantamount to killing of whole mankind, (3) The Indonesian's authorities are not in any way against the norms of Islam in its policies and outlook frameworks (Arie W. Kruglanski, 2011).

Brief Assessment of the Program

Indonesia's de-radicalization program gets some proceeds by incorporating the support of highly valued terrorists like Nadir Abas and Ali Imron to get help from them to reform the terrorist (Zachary Abuza, 2009).

The efforts are ongoing. The success of the de-radicalization program is still to be seen. Most of the terrorists especially involved in Bali Bombing refused to be part of deradicalization program due to trust deficit and hard-core conformist to their ideologies (Schulze, 2008). In Singapore and Yemen, The cooperation of co-opted terrorists emerged very useful and effective for less enthusiastic and fervent radicals. The enlistment of former repentant radicals do not go far as the extremists watch them with suspicion and consider them as informer and on the payroll of police which ultimately fizzle out the whole reformation program.

The Program pre-dominantly focuses on imprisoned extremists, there is no after-care program after rehabilitation process and when they released they felt marooned and on their own to relapse into former militant activities (Schulze, 2008).

The Indonesian's government focuses on the reformation of detainees but the reality is that there is no well-placed mechanism to reintegrate the released reformed extremist, no means of livelihood, and no aftercare program as established in Saudi-Arabia. This whole dismal situation of released militant makes him retract and recrudescence back into the fold of his

former circle. The other drawback of Indonesian's prison system is that the internal environment is conducive to spread radicalization from Jihadis to non-Jihadis, which ultimately jeopardize the whole de-radicalization efforts on the part of Indonesian's government (Schulze, 2008).

The Indonesian programme grants religious mentoring and discourse spearheaded by former member of the militant organization, Jama'ah al Islamiyah. Further, The Indonesian programme extends educational facilities to detainees and financial assistance to their family members for their sustenance (Sheridan, 2008).

Undoubtedly, the experience of incorporating the former top niche terrorists as counselors and interlocutors has rewarding, but the Policies adopted prior January, 2016 were peculiar, financially under resourced and not buttressed by Government. Moreover, Counter radicalization campaigns were missing outside of correction centers, so the released militants have had likelihood of relapsing into violent activities.

Rehabilitation Model of Sri-Lanka

In May 2009, after three long decades of conflict, the Sri Lankan armed forces defeated the Liberation Tigers of Tamil Eelam (LTTE). The LTTE was one of the most horrible terrorist organizations in the world, known for its violent tactics, including: suicide bombings, abduction of children for use as soldiers, political assassinations and using civilians as human shields. At the end of the war, approximately 12,000 individuals were selected for participation in Sri Lanka's rehabilitation program (Sheikh, 2014).

The strategy of deradicalization the militants of LTTE (Liberation of Tamil Tigers Elam) has been successfully implemented by Government of Sri-Lanka through adopting the strategy of elimination (Khan D. M., 2013).

Prolonged insurrection of the LTTE had claimed thousands of lives from 1983 to 2009, for over twenty-five years besides socio-political and economic loss of Sri-Lanka. The peace has been prevailed after the elimination of LTTE Chief Mr Prabhakaran in Sri-Lanka (Khan D. M., 2013).

The mission statement on rehabilitation programme are entrenching in its affect; such as disengage, de-radicalize, rehabilitate and reintegrate the "misguided", " misinformed and

radicalized individuals” for desired outcomes (Rehabilitation). The rehabilitation programme was formulated to accomplish multiple tasks including protection of the rights of rehabilitees, victims, the community and the state; striving for perpetual peace, truce, psycho-social and economic amalgamation; enhancing the opportunities of employment and augmenting feduciary reinvigoration.

Six key sectors for rehabilitation, along with the preparation of the host community were identified for the Sri Lankan program (Iromi Dharmawardhane, 2014).

The six areas include: spiritual and religious rehabilitation; vocational training; psychological and creative therapies; sports and extracurricular activities; social and cultural rehabilitation; and education (Sheikh, 2014). Through these rehabilitation centers, which procured almost 40 vocational training courses with the proper insight and active involvement of National and international non-government associates, through this prudent practice, almost 11,044 hardcore jail inmates were reintegrated into the mainstream society by the end of 2012. Effective mentorship along with creative social, psychological and creative therapies extended unparalleled contribution to the success of rehabilitation program. External academic evaluation with robust access to information about known terrorist rehabilitation programs and comparison of different rehabilitated groups with homogeneous characteristics produced huge indicators of positive impact on participant’s ideological and psychological underpinnings (Koehler, 2017).

In the de-radicalization and rehabilitation efforts, the two elements were declared as most cogent and yielding as Psychological counseling and the mindfulness training (Dharmawardhane, 2014). Separate studies revealed that the rehabilitation programme led to the “significant decline” in support of violence against the Sinhalese over a period of seven months (Dharmawardhane, 2014). The natural concomitant was “generalized decline in support for violence and armed struggle” from former LTTE members. The rehabilitation programme gave honor and respect to the rehabilitees. The claim of success and disengaging the ex-combatants with zero-rate recidivism and high-rate rehabilitation can be having through perceivable cognitive transformations (Iromi Dharmawardhane, 2014).

The CGR (commission general of rehabilitation) addressed the rate of recidivism in 2011, when he declared that after the reintegration of over 10,000 ex-combatants, the occurrence of three or four minor happenings predicated the programme was an overall success. He further

asserted that rehabilitated militants want to live peacefully and re-building their lives and no nefarious elements can woo them into relapsing into retrogression. The CGR boasted about the rehabilitation initiative to be emulative by other countries as “best Model” for designing their own rehabilitation initiatives (Sriyananda, 2012).

Conclusion

Rehabilitation is the most crucial instrument in combating radicalism. International programs for rehabilitation and deradicalization are numerous. "Prevention, Rehabilitation, and Aftercare Programs (PRAC)" is a successful initiative that Saudi Arabia has launched. Through the employment of reformed jihadis and co-opted terrorists who approach prisoners with counseling, Indonesia's program focused on changing the religious and political beliefs of terrorists who are detained. Another example of success in Turkey is the Counter Terrorism Department's Social Outreach Program. Both the Singaporean and Saudi rehabilitation programs place a strong emphasis on the plight of incarcerated militants and their families. Both programs raise public awareness and highlight the importance of young people, who are particularly susceptible to extremist indoctrination.

Given that the internet has emerged as a key tool for radicalizing society by taking advantage of the flaws in religious interpretations, particular attention must be paid to contemporary electronic conveniences. The Yemini rehabilitation program uses moderate religious leaders to refute the rhetoric of the militants. Thorough monitoring of the deradicalized militants who have been freed is desperately needed. The host community needs to be made aware of the hardships faced by militants and assist society in accepting the reformed militants as legitimate members of society. To combat radical ideas and purge militants of their extreme roots, religious discourse is essential. The implementation of after-care programs in Saudi Arabia is crucial to the success of the deradicalization process. As a result, Pakistan must immediately begin a deradicalization effort.

The evaluation of Counter violent extremism and deradicalization landscapes of multiple countries stands out the key features including community outreach programmes and juxtaposed

counter-radicalization efforts relevant to standardized modalities. The other most salient feature is mixed approach of vocational training skills along with theological based correction discourse. The adoption of scientific standards is missing in most deradicalization programs. There are no specialized training programs devised for the capacity enhancement of staffs involved in deradicalization process. Mostly Psychologists, social workers, religious clerics, reformed militants and security personnel were employed in the deradicalization programs.

There is a dire need to enforce the dialectical message of Paigam-e-Pakistan, propagate the counter narrative to dispel the impression of militant elements and best practices such as engaging the religious clerics, civil society, establishment of rehabilitation centers and delegitimizing the extremist ideology to render society free of violence and extremism. Pakistan should learn from the prudent, pro-active and successful CVE approach to exterminate the scourge of extremism and militancy from society.

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