

Abstract

Pakistan has been in the grip of religious extremism for the past 70 years or so. There has also been many ups and downs. Soon after the establishment of Pakistan, some forces like Jarnaat e Islami and Jamaat ul Ahrar took up the issue of Ahmadi and started protests against Ahmadis' active role in the corridors of power. With the efforts of religious forces, Objective Resolution of 1949 was adopted as founding document for the subsequent constitutional framework. This research examines religious extremism in Pakistan and more specifically in district Bunair. The research study focuses the history as well as current trends of religious extremism and militancy.

The research study is based on researching the phenomenon of religious extremism in district Bunair as Case Study. District Bunair has been a relatively peaceful region. There are some untoward instances of religious extremism and militancy in district Bunair like Talibanization in 2008-9. A huge chunk of the population of district Bunair was hit hard by that wave of militancy.

This research is based on a review of the literature on religious extremism in Pakistan: a case study of district Bunair, a questionnaire-based survey was conducted across district Bunair. Respondents were randomly asked, and data was collected.

The research study shows that residents of district Bunair are, by and large, accommodative towards minorities and sectarian divisions. It also shows that residents of the district Bunair hold mixed feelings towards Taliban, favorable views for Afghan Taliban and unfavorable views for Pakistani Taliban. Anti-Americanism is very high in district Bunair.

This research study is designed as a composite of six chapters. The first chapter, Introduction, introduces the phenomenon of religious extremism in a historical perspective. In the Literature Review chapter, existing literature on religious extremism is analyzed. In the theoretical framework chapter, an attempt is made to develop a theoretical framework that can be used for defining the core reason for the existence of religious extremism in district Bunair. In the fourth chapter, historical background to religious extremism, there is a comprehensive discussion on the historical background of religious extremism in Pakistan. In the fifth chapter, there is an attempt to look into the situation of religious extremism in district Bunair, questionnaire-based survey highlights the said phenomenon in district Bunair. And in the last chapter, conclusion for the entire study is out there that concludes religious extremism along with that it presents findings as well as recommendations for the given phenomenon.