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The role of family planning in achieving sustainable development goals in Pakistan: good health, wellbeing and gender equality

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Abstract

Pakistan is ranked as one of the lowest ones for performing poor on health indicators. Being the fifth most populous country with limited resources, it is high time for Pakistan to work on population area. Unlike some developing countries where the knowledge about modern contraceptive methods is found to be minimal among community members, Pakistan has almost 99% knowledge rate of modern contraceptive methods. Such data shows that the lack of knowledge about contraceptives is not a major factor which contributes to the lesser contraceptive prevalence rate. To study this phenomenon, this research papers seeks to explore the major determinants of family planning, trends of family planning, and how investing in family planning leads to achieve sustainable development goals of good health, wellbeing, and gender equality in Pakistan. For this study, primary data was collected from two districts of Pakistan through employing qualitative research methods. Secondary data was also used in the discussion of the study. The findings contend that contraceptive prevalence rate does not only contribute to tackle high population problem, but it also affects other health indicators such as infant mortality rate, maternal mortality rate, under five mortality and abortion rate. Family planning programs help ensuring gender equality component by providing an opportunity to women to participate in decision making process regarding their sexual and reproductive health. The endeavors of government, private and non-profit organizations have resulted in relatively increasing the demand of family planning but there is a long way for Pakistan to increase the uptake in an absolute term.

Key Words: *Family Planning, Gender Equality, Health, Welbeing*

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Introduction

While in 1950, Pakistan was ranked as the world's 13th largest country with a population of 37 million, it became the sixth most populous country of the world with 180 million inhabitants in 2009 (Schuler & Hashemi, 1994) and currently it stands as the fifth most populous country. The health experts further anticipate an increase of over 100 million by 2050 (World Population Data, 2018). Due to different government priorities manifested in their development plans and interests in donor-driven programs, the focus of the investment has always remained on other development projects (Zafar & Shaikh, 2014). Many people fail to acknowledge that family planning is beyond having a specific number of children. Not only does it have an impact on the economic factors of the country, but it also has a substantial effect on different health indicators (UN, 2019). The latest report of Pakistan Demographic Health Survey (PDHS) shows that the current contraceptive prevalence rate (CPR) is 34% in the country which has dropped over the last five years (NIPS, 2019). This may assert that instead of making progress, Pakistan is retrogressing which is one of the reasons to do this study to explore the reasons behind it. While some studies suggest that lesser knowledge about modern contraception among community members affects the CPR of a region, Pakistan has almost 99% knowledge rate of modern contraception (NIPS, 2019) which shows that the lack of knowledge about contraceptives is not a major factor which contributes to low uptake of family planning services in the country. To study this phenomenon, this research papers seeks to explore the major determinants of family planning, challenges for promotion of contraception and how investing in family planning leads to achieve Sustainable Development Goals (SDGs) of good health, wellbeing, and gender equality in Pakistan.

Literature Review

Sustainable Development Goals (SDGs)

Built upon the Millennium Development Goals (MDGs), the Sustainable Development Goals (SDGs) was set up by the United Nations in 2015. Even though the MDGs targeted at solving world's significant issues and a substantial improvement has ensued within the stipulated time, there have been underachieved goals as well and with the emergence of new global problems, a need to introduce the SDGs was endorsed (Clark, 2016). One hundred and ninety-three countries, including Pakistan, have adopted and ratified 17 SDGs of 2030 agenda to call for actions on five main components, i.e. "people, planet, prosperity, peace and partnership" (UN, 2019). Equally important under the target 3.7 of 2030 agenda of sustainable development, the global leaders have committed on "universal access to sexual and reproductive health-care services, including for family planning, information and education, and the integration of reproductive health into national strategies and programmes" (UN, n.d.). Such indicators, set by the global community to do the monitoring of family planning activities, mainly include CPR and unmet need for family planning. The universal access to reproductive health services and rights does not only contribute to decreasing the number of unintended pregnancies but also serves to other indicators which deal with child health as well (UN, 2017). Therefore, it is essential for countries to work on these indicators and plan accordingly to have the desired result and achieve the targets of SDGs.

Global Family Planning Status

In 2012, globally 40% pregnancies, which was around 85 million, have been reported as unintended. Due to this, about half of them resulted in abortions, 38% contributed to unplanned births, and 13% had miscarriages (Sedgh, Singh & Hussain, 2014). Nearly seven million of these women were deprived of ante-natal care, five million women did not receive post care after a miscarriage, and about three million were not provided post-abortion treatment due to unsafe abortion-related complications (Singh, Darroch and Ashford, 2014). It is evident from the research that with the use of modern contraceptives, nearly 33% of maternal deaths could be avoided. In the last two decades, low- and middle-income countries have recorded 26% reduction in MMR due to increased contraception use (Ali, Sharma, Mathur and Temmerman, 2015). Thus, to improve the health indicators in a country, it is crucial to work on decreasing unintended pregnancies and unplanned births as they affect the MMR and IMR due to higher risks in pregnancy-related complications especially in areas with inadequate health care service provisions.

Family Planning Situation in Pakistan

Within a short period, after getting independence from the British in 1947, Pakistan became one of the first Asian countries to introduce family planning program in the country (Robinson, Shah and Shah, 1981). The real advancement was seen when the Former President of Pakistan, Ayub Khan, acknowledged its importance and made it an agenda on the development policy. The concerns of the growing population were raised on government's five-year plan and soon Pakistan started its first national program in 1965 to tackle over-population issue in the country. Although the government had established over 5,000 primaries and over 3,000 population division health care facilities to provide family planning services, the demand creation and the quality of the services remained ignored by the authorities (Shaikh, 2011).

While Pakistan had taken initiatives to make family planning an agenda in its five-year plan in the 1960s, the fertility rate remains higher when compared to other South Asian countries (Zafar & Shaikh, 2014). The current fertility rate is 3.6 in Pakistan, which has declined since 2013; yet, it is one of the highest's in South Asia and it gets even higher in rural parts of the country as compared to urban areas. After the 1990s, the trend in fertility rate has started to decline, but the intensity of its decline remained very low (NIPS, 2019). The reason behind the reported decline in fertility rate can also be interpreted with the prevalence of induced abortion used as a substitute for family planning method to stop unwanted fertility (Sathar, Singh, Rashida, Shah & Niazi, 2014).

The social status of a family has been reported as one of the factors to influence the uptake of family planning. It suggests that the wealthier a couple is, the lesser their fertility rate would be as the contraceptive usage is higher among them (Population Reference Bureau, 2013). Forty million people in Pakistan, by and large, are below the poverty line which profoundly affects the number of family planning users in the country (Memon, Magsi and Magsi 2015). While over the last five years, the adoption of modern contraceptive methods among women dropped by 1% in the country, the trend of using traditional method remained stagnant (NIPS, 2019). The data further

contends that 17% of women have an unmet need of family planning in Pakistan, which means that they desire to adopt any family planning method, but due to any reason, they cannot meet their demands. If these women can avail family planning methods and meet their demands, the CPR of Pakistan would reach to 51% from current 34% (ibid).

Out of 9 million pregnancies in 2012, 50% of them were unintended. Ultimately, 54% of the unintended pregnancies usually result in induced abortions, which is illegal in Pakistan, except when the life of the mother is at stake; therefore, it is undertaken in clandestine condition (Sathar et al., 2014). Every year around 890,000 induced abortions are performed in Pakistan. Most of the times, women have no option but to get them performed by a traditional birth attendant in non-medical setups (Mustafa et al., 2015). Due to this, over 623,000 women have been reported to get medical treatment after having suffered from abortion complications (Sathar et al., 2014). According to the data in 2008, Pakistan was one of the countries worldwide with the other five countries which have added to the 50% of the maternal death ratio of the world. Every year, pregnancy complication resulting in the death of over 28,000 women, which can be prevented with better care and services (Mustafa et al., 2015). Another significant indicator which health experts use to assess the impact of family planning services is infant mortality rate. The IMR in Pakistan is 62 infant deaths for every 1000 live births, whereas the under-five mortality rate is 74 per 1000 births. According to a report produced by Health Policy Plus¹, "if the contraceptive needs of approximately 45.7 million couples in Pakistan are met, the country could prevent: 7.3 million unintended pregnancies, 3.4 million induced abortions, 173,900 infant (under age one) deaths, 74,300 child (under age five) deaths and 8,500 maternal deaths²" (Harris & Gribble, 2018, p.5).

Theoretical Framework

The Health Belief Model (HBM) explains and predicts the behaviour and choices which an individual makes for their health. It studies the phenomenon of their belief, perception and attitude. HBM bases its premise on psychological and behavioural theories and is mainly studied in the public health realm to provide the answers to health behaviour question (Becker et al., 1977). The theory presents the notion that few predisposing factors, along with other aspects and influences, enable people to make particular choices for their health and its treatment. These factors mainly contain belief towards health, illness or treatment attitudes and the services provided to get the treatment. The theory further studies the people's perception of their health that how they perceive it and their behaviour to get any suitable treatment; resultantly, their perceived disease susceptibility and the perceived severity of the health condition forms its base. Individuals are more likely to get preventive or diagnostic measure once they admit that they are at a vulnerable position and need health care. Without the realization for them being at risk, they tend not to change their behaviours (Becker et al., 1977).

¹"Health Policy Plus (HP+) is a five- year cooperative agreement funded by the U.S Agency for International Development" (Harris and Gribble, 2018)

²"Estimates of the potential impact from USAID investment in contraceptives in Pakistan through the DELIVER project. These calculations are based on results from Marie Stopes International's version 3 of the Impact 2 tool (2015)" (Harris and Gribble, 2018, p. 5).

The model helps to understand that an individual's belief and perception is an integral part to affect the uptake of contraceptive use. Thus, this paper takes this model as a central framework to assess the family planning perception from an individual behavioural change. Also, this paper seeks to draw another perspective, which suggests that social norms construct human behaviour and direct them to act in a way which society approves; thereby, resulting in building individual perception by the factors that affect their social conduct (Cialdini, Kallgren & Reno, 1991).

Methodology

To get an insight into the community's behavior towards family planning and to explore its impact on SDGs, this study aims to collect qualitative primary data from rural areas of two districts in Pakistan. Eight focus group discussions (FGDs) with family planning users & non-users, eight in-depth interviews (IDIs) with users & non-users and 12 key informant interviews (KIIs) with national level health experts & implementing teams of reproductive health project were undertaken. The criteria for respondents were developed and shared with the data collection team. Similarly, a different set of questionnaires was also prepared for FGDs, IDIs, and KIIs separately. After receiving the data and transcripts of the responses, thematic method analysis was carried out. Ethical considerations were also considered which include acquiring informed consent, maintaining privacy & confidentiality and discouraging any kind of discrimination in selection process of the respondents. Additionally, the study uses secondary data as well to complement the research findings.

Major Findings and Discussion

This research explores how family planning contributes to achieving SDGs of good health, wellbeing, and gender equality to provide successful strategies to increase the uptake of modern contraceptive methods, particularly among underserved communities in Pakistan.

The trends of family planning among members disclose that the average number of children in the target community is five. Among those households where there is no male child born, the husbands and the in-laws expect the women to conceive frequently to have male children. If a woman fails to produce a male child, her husband is more likely to marry another woman for the sake of having a son from her. The woman is taunted for being a 'bad omen' for her husband and not being able to give birth to a male child as male children are considered the prestige and honor of a household. Moreover, the study reveals, which literature reinforces as well, that since men desire to have more children than women and that they are also the sole decision makers of the family, contraceptive method is used scarcely; thereby, making women bear more children every year.

Most of the respondents of family planning users shared that husbands and wives mutually decide if they want to use family planning services. On the other hand, the non-user respondents mentioned that most of the times, their husbands are the ones who make such a decision. Few of the female non-user respondents also shared that even though they are a part of the decision-making process, they do not opt for family planning services because of their religious belief.

Religious institutions highly influence the individual's choice of using the contraceptive methods. At present, many community members still consider family planning against Islamic teachings. Despite several project interventions that address these notions, this misconception has not left the minds of the community members. The authors, Mir & Shaikh, present the findings of a similar study and state that “the influence of religion is pervasive in all aspects of an individual’s life including personal matters such as managing family size” (2013, p. 228).

The determinants of family planning services explore both push and pull factors which discuss the advancement and barriers for the services respectively. The channel of message sending, especially in rural areas where people are more inclined towards cultural belief, perceptions and norms, is immensely crucial. The study finds that family planning messages delivered by religious leader, husband or head of the society and a trusted service provider have a visible impact on the women users of modern contraception. Religious belief is a significant factor which can either encourage or discourage the use of family planning services depending on what religious institutions are advocating. Several studies carried out in Pakistan emphasize that religion has a considerable role in the contraception uptake among married couples. Moreover, it is also essential to provide the right messages to community women and give them an opportunity to have informed choices. Doing so will also remove the myths and misconceptions, already rampant in the society, which discourages the uptake of contraception. Another factor which determines the use of contraception is the fact that quality services are to be provided by skilled practitioners so that lesser complications could emerge as a result. Such instances become a root of the prevalence of myths and misconception, which one can prevent with quality care and services. Moreover, easy access is another tool to enable rural women to approach health care providers and avail timely family planning services.

The empirical findings further share that gender discrimination starts from a household level where conservative parents feed the boys with a nutritious diet and deprive the daughters of it. The effects of this discrimination result in malnutrition and poor health of women. Furthermore, in terms of access to family planning services, women are dependent on male members to take them to the service providers or bear the financial cost of the services. Such behaviour and practices show that gender inequality, embedded in society, contributes substantially to the poor health of women. The study evidences that family planning programs help ensuring gender equality component by providing an opportunity to women to participate in decision making process regarding their sexual and reproductive health and rights.

The findings also contend that contraceptive prevalence rate does not only contribute to tackle high population problem, but it also affects other health indicators such as infant mortality rate, maternal mortality rate, under five mortality and abortion rate. Given the poor health condition of community in rural areas where due to lack of health care services and rampant poverty, community members lack impeccable health facilities, high number of pregnancies makes the condition worse for residents of rural areas. Therefore, family planning is considered as one of the significant interventions to improve the health indicators, including the socio-economic wellbeing of society.

The last question in the study deals with the gaps in policy formulation, project designing and implementation and searches for the strategies to replicate in order to encourage the uptake of family planning methods among couples. The result suggests that the government policies regarding sexual and reproductive health and rights are quite well structured. In theory, they cover almost every aspect; however, when it comes to the implementation of these policies, several gaps hinder the process. It includes lack of inclusion of relevant stakeholders in planning, weak coordination among institutions, uncovered areas of government health services, ineffective service delivery system of government, lack of monitoring or accountability, financial vicissitudes, and political commitments towards other interventions. These gaps are mainly on the government's part in planning the strategies and allocating enough financial resources for them. As a result, they limit the chances of promoting family planning uptake at the household level. Therefore, there is a strong need for partnership between public and private sectors for the advancement of family planning services. At the community level, it is required to change the behaviour of individuals by creating demands through social mobilisation processes. For this, the inclusion of influential people of the community, including religious figures, head of the family and male members of the society can help spread the family planning messages and eliminate the reluctance of community women towards contraception. While, the endeavors of the government, private and non-profit organizations have resulted in relatively increasing the demand of family planning, there is a long way for Pakistan to increase the uptake in an absolute term.

Policy Recommendations

The policymakers need to ensure the presence of the relevant stakeholders and representations of the community members in the project designing and planning stage. So, one can do a need assessment and an effective strategy can be suggested to implement. Consultative workshops with different stakeholders including the government line departments, private sectors and development sector organizations should be organized for planning and designing upcoming projects. Moreover, the potential donors of these projects should be taken on board with relevant stakeholders for them to understand the ground realities and come up with a realistic target or results of any intervention. The inclusion of the relevant stakeholders would also provide an opportunity to do the mapping of the areas which will remove or decrease the chances of duplication of reported data.

In addition to this, the government should expand its service coverage to uncovered areas and start allocating enough budget for population and family planning projects. Spending budget in rural areas would cater to an adequate number of populations as the majority of them live there. The budgeting used for the preventive measures would turn out to be beneficial in the long term for the government as it would save them from spending extra on the resources, which otherwise would be the detrimental result of overpopulation.

It is further recommended that sensitized health practitioners, including male and female service providers, should be the part of project implementation teams, so they can do effective family planning counselling and disseminate the useful information. There is a need to change the behavior and attitude of community members towards family planning. This could be done by

engaging experts on the ground as family planning counselling by a health expert would carry a higher weight as compared to the counselling done by the non- expert implementing team member. Moreover, some contraception use is susceptible to infection among the users which could be avoided by explaining to them about the potential side effects, how to manage those side effects, and whom to consult.

The topic of the population should be a part of the education syllabus. Most of the individuals in Pakistan do not understand its context, importance and its repercussion in the socio-economic scenario. It is imperative for the government to start educating young people about this crucial subject; therefore, they should take a meticulous step to include it in the curriculum. The culture of research is also not promoted in Pakistan, which creates many loopholes and deprives experts to do the realistic planning. Therefore, investing in research and development would help to understand the need assessment and to apply the best practices.

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Material turn: Anthropology, material and meaning

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Abstract

The literature produces in Anthropology related to indigenous artifacts significantly focused to understand the means of cultural complexity however, aspects of materiality of the artifacts merely explored. However, since 1960 the attributes of material culture came into the discussion based on the Marxist ideology and in contemporary discussion material culture is being discussed in relation to living through objects based on the argument that objects can signify the cultural meanings of social institutions, and structures by marking the aesthetics values of a person or society. Nevertheless, in these lines the concept of power and identity in society is also being discussed and it is tried to understand materials in a backdrop of human-environment relations. To unfold the dynamics revolving around the material culture and its meaning, systematic literature was carried out and developed themes to build argument that there is need of a social theory of material and life as it is entangled with other life processes to fill the gaps existing while studying the material aspects of the objects and its relationship with social life.

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Introduction

Anthropology engagement with material goes back in past to environmental determinist – which argues that culture is shaped by the environment; cultural ecology - argues that cultures are shaped by mix of technological, environmental and behavioral forces and any cultural comparison of similar environment need to include these forces to understand the similarities and differences among cultures (Tucker 2013). Other anthropologists too in one way or other engaged with the material but implicitly. For example, Malinowski's now classic ethnography with Torbiand Island people, in which he highlighted how sea shell necklace and armband travel across the different islands produce an economic system, that he called Kula Ring system (Malinowski 2014 [1922]). But, for him the *function* of Kula Ring as a *system* was more important than materiality of sea shell and necklace. Similarly, various other anthropologists studied, collected, wrote about the indigenous artefacts but artefacts were means to understand the complexity of culture, and the materiality of the artefacts remained at the margins of the discipline.

From these early engagement with the material culture, in 1960s, cultural materialist, a paradigm influenced by the Marxist historical materialism emerged to argue for the materialist understanding of culture. Marvin Harris (1979), an anthropologist who coined the terms cultural materialism, argues that culture consists of three levels or dimensions: firstly, "material" aspect that consists of technology, and economy, which influence the other aspects namely, "structure" which is organizational in nature such as domestic organization, kinship structure and local economy, and "superstructure", which is the ideological aspect of the culture. Later works in anthropology tried to give more credit to materials by engaging with them in more direct way. Arjun Appadurai (1988) edited volume, *The Social Life of Things*, provide a nuanced understanding of how materials take on a "social life" as they travel along with humans. These materials, like Silk movement from China to other parts of the world through Silk Route in Himalayan mountains become to define the people of Silk trade rather than people defining the silk. This is what Miller (2005) said, "things people make, make people" (38). These works can be said to have more explicit engagement with the materiality; however, the culture remained a key to understand the materials.

In anthropology of art, material culture has been looked down as having an "agency" in defining the social and cultural identities or in defining the intentions of humans. Alfred Gell (1998) argues that Art objects are unintentional objects, however, they can "act" as the medium through which people "manifest and realize" the intentions. Hence, art objects are extension of human agency; they are bound together, and it is not possible to reduce the art objects passive, only recipient of human intentionality. Similar kind of argument made by W.J.T. Mitchel in his book *What do pictures want* (2005) in which he argues that pictures are not inert, rather as animated beings, they desire, have needs, appetite, demands and drives of their own.

On the other hand, the field of material culture study today has extended the arena of studying culture which is "created and lived through objects" (Woodward 2007, 04). Material culture study argues that objects can signify the cultural meanings of social institutions, and structures by marking the aesthetics values of a person or society. This also can highlight the identity and power structures of society (Woodward 2007). These above works, however, argues Holbraad

(2011) were tried to understand materials in a backdrop of human-environment relations. I will discuss in detail Holbraad's argument later below.

In the matter of above discussion, in this literature review I focus on influence of recent ontological turn in archaeology and anthropology, and how various scholars have engaged with the material differently. In archaeology I focus on Benjamin Alberti (2009, 2011), Christopher Tilley (2005, 2017), and Bjornar Olsen (2003, 2015), while in anthropology I focus on Tim Ingold (2005, 2007, 2012); Santos-Granero (2009) and Martin Holbraad (2011, 2012). I am limiting my focus on these scholars due to scope and space of this paper, and also because they explicitly engage with the ideas of materiality in ontological turn, however there are other scholars who are also exploring the material within ontological turn. I discuss the works of above scholars especially their promises in developing a methodological way to explore the material and finally will present how scholars recently have turned towards natural science to understand the materials as a way towards conclusion.

Methodology

This research article is based on systematic literature review and carried out with the idea to collect the peer reviewed published articles on the topics which revolve around the material Anthropology. To be systematic and specific, researcher identified the key words such as archaeology and material culture, symmetrical archaeology, network approaches and archaeology, material culture and identity, object oriented ontology, material in Anthropology, material attribute and anthropology, concept of things and objects, ontological determination. In the start 107 articles were retrieved from the various search engines, all of the articles were assessed on the basis of inclusion and exclusion criteria and finally 27 articles were selected for the review. Based on the review themes were developed and discussion were generated to reveal the dynamics of material with respect to its meaning specifically in the domain of Anthropology.

Major Findings- Material in Archaeology

The engagement of archaeology is exclusively with material remains of the past. This makes archaeology the discipline whose subject is the materials, rather than living human beings. But with recent ontological turn the question emerges: how ontological turn fundamentally can change "how we [archaeologists] conceptualize what it is we 'see' when we unearth other people's past life worlds (Alberti and Bray 2009, 337). Such questions, they argue allow to rethink the "core theoretical issues in archaeology around the nature of matter, ontology and agency" (Alberti and Bray 2009, 337). In other words, it matters if for indigenous people the things that archaeologists find during their excavation are not nonliving, then the question is how to theorize and interpret the artefacts found, as the archaeological presumptive dualism of living and nonliving in which archaeology most of the time operate influence how they interpret the objects (Alberti and Bray 2009).

Olsen along with Witmoer (2015), hence, called for the "symmetrical archaeology" to explore the material in archaeology. Symmetrical archaeology "emerges from the promise that the difference is grounded in the qualities that objects are entities have, and which thus should be acknowledged, and at the outset, treated symmetrically without a priori subsuming them to an asymmetrical

regime of radical divides” (Olsen and Witmore 2015, 188). Influenced by the Latour’s symmetrical anthropology which argues for the multiple modes of existence of human and nonhuman. A flat ontology where along with humans, nonhumans too are actants (Latour 2005).

He turns to “network approaches” by which he meant Actor-Network Theory (Olsen 2003, 98) as for him phenomenological approach is promising; however, it does not allow things to emerge ontologically. His approach is overt in an anecdote that he cites, in which a polar explorer wrote his account of solo, without help expedition of the artic, which Olsen argues was not solo rather he is helped by the tent, pair of skies, sledge, cloths, food, communicator etc. (Olsen 2003, 100). In other words, the expedition is possible due to network of explorers and other nonhuman things. Similarly, Christopher Tilley (2004) also criticizes the phenomenological approaches to materiality. Although he sees a huge promise in phenomenology like Olsen, especially as argued by Merleau-Ponty. For him phenomenology has constraints as it cannot take us beyond the experiences of consciousness. He argues, “the pre-reflective embodied consciousness” (Tilley 2004, 31) is important to understand the materials. In fact, for him the materials are agents which actively produce the world and identity and should be engaged as such rather than considering materiality as a means – a place, space, text or discourse, to ends – the social identities.

For such pre-reflective experience, he argues to consider materials, especially places and spaces as animate, having an anthropomorphic characteristic, like a person or living beings. Such a move for him is “from considering things as representing the world to us to things as producing that world for us”. (Tilley 2004, 31). To accentuate his argument, he provides plethora of archaeological and cultural evidences that how people of varied cultures around the world anthropomorphize the stones – for example, for menhirs in Finistère stones represent the “fertility, growth, and reproduction” suggesting stones as alive, capable of moving and having creative powers (Tilley 2004, 85). On the other hand, the axe-shaped menhirs of Bas Léon signifies distinction between human and landscapes (ibid). This argument places him much closer to the group of ontological anthropologists, who recently have argued for the “pluriverse” rather than “universe” as for many indigenous people the dichotomy of nature and culture or animate and inanimate does not exists (Descola 2013; Viveiros de Castro 1998; Kohn 2013).

Tilley’s (2004) understanding of material and anthropomorphic differentiates his approach from Olsen’s (2003) whose argues that nonliving things too have self-affirmation or renew like living beings however, in a very different way. Creating the hierarchies based on living and nonliving beings at the center is what Olsen deny in his symmetrical approach. Olsen’s approach in symmetrical archaeology writ large can be seen akin to Harman’s Object Oriented Ontology in which Harman argues things exists outside human mind as well as in relations to other beings and things, but relations does not exhaust the things (Harman 2017). Hence, for Olsen we must treat things symmetrical to other things, and the moral, agentive, and ethical arguments of treating things less or not equivalent to living beings is product of modernity. He argues,

“I do believe the material world exists and that it constitutes a fundamental and lasting foundation for our existence [...] Things, objects, landscapes, possess ‘real’ qualities that affect and shape both our perception of them and our cohabitation with them [...] founded on the premise that things, all those physical entities we refer to as material culture, are beings in the world alongside other beings, such as humans, plants and animals [...] In fact, the

object, specific to the Hominidae, stabilizes our relationships, it slows down the time of our revolutions' (Olsen 2003, 88).

Benjamin Alberti (2009, 2016) on the other hand asks theoretical and methodological questions regarding ontological turn in Archaeology. Alberti (2011) in a debate with other archaeologists and anthropologists on ontological turn argues that the relational or pluralizing ontology can make a difference in understanding the objects, the site where objects are found, the relations of the objects, and the construction of socio-cultural world through the objects. But more than this, the critical question is, can material unsettle our concepts which we preconceive about them and how ontological informed archaeology can engage with such materials (Alberti 2011). Posing questions in such a manner bring him closer to ontological anthropology, especially of Viveiros de Castro (1998) who argues that ontology in anthropology is about the alterity, the difference of engagement with the world and foregrounding such a difference by producing new concepts (see also Holbraad 2012).

However, the relationality of objects as seen in the works of Olsen and Tilley remains key to Alberti as well. He argues, the need is not only to give agency to objects found, but also to the people who have engaged with the objects differently than the way we [archaeologists] think of objects (Alberti et al. 2011).

To conclude, archaeology as a science of things can provide an essential grounding to ontological turn (Olsen et al. 2015, 02) but archaeology can also be renewed by learning from the ontological turn to question the basic assumption and practices (Alberti et al. 2016). The question of agency of things, archaeologists already take it seriously, however, if meaning of agency is providing "affordances and constraints on thought and action" then, materials always has profound effects on the lives of people and their understanding of the world as well as on their actions (Tilley 2005, 19). The need is to engage with the materials ontologically to give voice to most "subaltern members of our collective that have been silenced and 'othered' by the immaterialist social and human discourses" (Olsen 2003, 100).

However, none of the scholars in the works that I cite here provide any substantial methodological approaches to explore the ontological nature of the material. Olsen's (2003, 2015) engagement with Network approaches, or Tilley's (2004, 2017) Object Oriented Ontology, and Alberti's (2011, 2016) inclination towards ontological anthropology are good for the argument and can provide a new understanding to archaeological material. However, the question remains how to engage and study such materials in posthuman turn methodologically (Whatmore 2006).

Material in Anthropology

Material ontological turn in (cultural) anthropology is also taking various turns. A few scholars inclined towards thinking of material in and through entanglement with other humans and things, while others argue to think of materials as animate, the way indigenous people engage with as living being, rather than nonliving, while others talk about material as concepts, a methodological move than theoretical about the matter. I will discuss each of these three different dimensions of material turn in anthropology have been discussed by Tim Ingold (2000, 2007, 2012), Santos Granero (2009), and Martine Holbraad (2011, 2012) respectively.

Ingold has extensively argued for the entanglement of humans and environment. In his seminal work *The Perception of the Environment: Essays on Livelihood, Dwelling and Skill* (2002) he

formulated “dwelling perspective” – in which human construct space while living *in* it. It is not that humans are outside the nature, influence it, make it, and transform it, rather he lives in it and transform it while transforming himself. Influenced by Heideggerian phenomenology, Ingold rejects nature and culture dichotomy and argues that human and so-called nonhuman nature are together (Ingold 2007). In his dwelling perspective, human and nonhuman living beings live together or make each other; however, he didn’t pay much attention to material world then, which he himself acknowledged recently (Ingold 2012). Tim Ingold (2012) called material as the “missing nonhumans” and redefines anthropology to include material objects as key elements of culture. He argues that for an anthropological theory of materials, there is a need for a “change of focus, from the ‘abjectness’ of things to the material flows and formative processes wherein they come into being” (Ingold 2012, 431).

He differentiates between material and materiality. Materiality, for him, is the human imposition on the material which we cannot touch; what we touch is the material of the rock, when we touch the cave, but not materiality, he argues (Ingold 2007, 07). The concepts of materiality hence, present material as a black slate, a tabula rasa, for the inscription of ideational forms on materials (ibid, 03), an Aristotelian understanding of matter, in which matter is inert and passive, waiting for some agentive force to give it a shape or form. Thus, it seems he goes on that “we have human minds on the one hand, and a material world of landscape and artefacts on the other [which we make]” (ibid, 04). Such understanding of the material argues Ingold (2007) were to “hibernate the materials in the basement of museology” (ibid, 05). He emancipates the material and argues to study materials as fluxes and flows of entanglement. Such an entanglement is a creative process in which relations are not *between* one thing and another, but they are lines *along* which things continually come-into-being (Ingold 2007, 3-4, italic original).

In his recent article *Towards an ecology of Materials* (2012) he argues that life is a creative process of becoming in which humans, nonhuman beings and things together participate like a “meshwork” (Ingold 2012, 437) and any anthropology not including all these would present a half picture of the world. The environment, hence, for him is constitutive of material in which, “all creatures swim” (ibid, 07). Following Deleuze and Guattari, he argues to “follow the materials. It is to think *from* the materials, not *about* them” (Ingold 2012, 437). The change in perspective is to tell the stories of the material as “they flow, mix and mutate” (Ingold 2007, 14) as properties of materials are not attributes. Rather they are the histories of what they do. “To describe a material is to pose a riddle, whose answer can be discovered only through observation and engagement with what is there.” (Ingold 2012; 435).

Ingold wonderfully discards the idea that matter is inert or does not have agency. Why conceptualize the material with the concept of agency, which has a human or living being orientation? He argues that “things are active not because they are imbued with agency but because of ways in which they are caught up in these currents of the lifeworld” (Ingold 2007). For Ingold, the properties of materials, then, are not fixed attributes of matter but are processual and relational. The matter is *in* the environment, hence interact with other material, organic or inorganic. Rusting, for example, is the interaction of air and iron. Hence, there is a presence of a tendency of rusting in both air and iron, only such a tendency emerges in an interaction. Hence, “to describe these properties means telling their stories” of iron and air and their coming-together or becoming in a process of rusting.

Ingold, to finalize his argument, follows Heideggerian phenomenology and Deleuze and Guattarian philosophy to argue to take materials seriously, “since it is from them that everything is made” (Ingold 2007, 14). An environment is material, but various materials live in the environment that continuously become; they are in flux, in relations with other material and beings in the environment. Ingold, argues to pay attention to process of such flux rather than material only. For example, a stone “emerges through the stone’s involvement in its total surroundings – including you, the observer – and from the manifold ways in which it is engaged in the currents of the lifeworld. The properties of materials, in short, are not attributes but histories” (Ingold 2007, 5). Santos-Granero (2009), on the other hand, turns towards indigenous people’s conceptions of things. In the edited book, *The Occult Life of Things*, he presents how in Amazonia people envision material objects as having extraordinary lives whose personae is not visible to lay people. Recent ontological turn in anthropology is also called as ‘animist turn’ (Viveiros de Castro 1998, Descola 2013). Animism in anthropology has long history, especially the works of Edward Tylor and Evans Pritchard’s. Animism is an idea that every being and thing possesses the soul that makes them to animate. And indigenous people engage with beings and things as living and as beings. The renewed interests in animism in ontological anthropology is largely to criticize and challenge the western understanding of concept of animism (Descola 2013).

Santos-Granero (2009) argues that the renewed interest in animism of Amazonia has scantily considered objects in their ethnographic study. Although, indigenous people of Amazonia engage with the objects as subjects. For many Amazonian people, the common conditionality of the world is humanity. In other words, all beings, and things were human first, it is only later that animals or things transformed into their current shape not retaining the human form (see also Descola 2013). However, objects still retain the human soul. Having a soul, they are subjects and people can communicate with them. The primordial form of all objects as human tie them in the same “symbolic frame of fabrication” with whom social relations can be created or artefacts themselves can create the relations (Santos-Granero 2009).

Martin Holbraad (2007, 2011, 2012) takes on completely different approach to materials. In the edited volume *Thinking Through Things*, which he co-edited with two other scholars, ask heuristic questions like, what do things do in an ethnographic setting? How can things alter themselves from the concepts we hold about them? And what to do, if things alter from our concepts? (Henare et al. 2007). Holbraad (2012) while working with Cuban diviners who uses a powder called *ache*, which gives them power to communicate with oracles for seeking the truth. He argues that *ache* cannot and will not make sense as a thing only because, although physically it is powder, but the very use and power of powder disturbs the concept we hold about it. How a powder can have the power of seeking the truth, he asks. Hence, when *ache* does not make sense as a thing, then, he argues, to think of *ache* as a concept (think=concept). Thinking of *ache* as a concept allows him to ask, “what kinds of things ‘things’ might be?” (Holbraad 2012) in an ethnographic setting.

Such take on things, argues Holbraad is post-humanist, in fact, goes even further that it frees things from any “ontological determination” of whatsoever (Holbraad 2011, 11). To free things, things should be treated heuristically rather than analytically. The analytical tool always locks the things in relation such sociality, spirituality, or agency, and argues, to “de-theorize the thing, by emptying it out of its many analytical connotations, rendering it a purely ethnographic ‘form’... (Holbraad et al. 2011, 11).

His approach to material then becomes methodological rather than any metaphysical, say ontological understanding of material. Things = concept is for “side-stepping just such theoretical prescriptions” (Holbraad 2011, 12) which is to say, for him theoretical analysis of things would reduce them to ‘theories of things’, a human inscription on what they are. He is interested in what they do, and in doing what things can do, “what kinds of things ‘things’ might” become (Holbraad 2012).

In arguing how what things might become can perturb our concepts about them, his heuristic approach set up the problem in different way. For example, he does not argue that “Cuban diviners *believe* that powder is power, but rather [they] *define* it as power” (Holbraad 2011, 13 italics original). This change of putting the things, he argues, raises the metaphysical stakes of ours, as we always assume that “powder is *not* to be defined as power” (ibid, 14, italic original), it is just a thing among others. Hence the challenge is to reconceptualize powder so as powder as power would render itself as reasonable rather than absurd ethnographically (Holbraad 2012). Hence, for Holbraad and editors of *Thinking Through Things* the emancipation of things is to theorizing artefacts ethnographically rather than placing material characteristics at center stage.

Discussion / Conclusion

The ethnographic tradition of anthropology and their focus on human culture in fact remain at the center stage even when anthropologists talk about things, material, or artefacts. In the above works both in anthropology and archaeology, materials (for the sake of simplicity I only use this term now) remained a means to explore the culture. Although recently and especially the works of Tim Ingold suggests engaging with the things ontologically, however he does not provide any significant methodological approaches to do so. He cites, Karren Barad’s “onto-epistemological” or agential realism as promising way to understand the things, but yet question remain, what to do with things in the fieldwork.

Holbraad’s position to think through things and think heuristically of things can be promising method. He himself argues that his approach is “pragmatology” (Holbraad 2011, 21) and suggests “the prospect of pragmatology as a sui generis field of inquiry [...] a thing-centric discipline in which material properties would form the basis of conceptual experimentations that would be unmediated by, and run unchecked from, any human projects whatsoever” (ibid, 22). I see a huge promise in such an approach, but I have my own skepticism. For example, which things should be taken as concepts from the ethnographic setting or data? Only extraordinary things? Then what about the mundane everyday things which too are, or should be present in case of Cuban diviners and performing something along with the powder? Also, Holbraad argues that his approach is not analytical, but I think the very moment when ethnographer starts to think of thing as concept, he is applying an analytical framework to it. Things are no more things, but concepts. Concept of whom? For Ethnographers? For what? To analysis how things are perturbing our concept of it? isn’t then an analysis going on already through thing? Surely, Cuban divinatory would never conceptualize the powder as a concept. And there is danger in such an approach as it even heuristically is taking the thing outside the ethnographic setting.

Tim Ingold’s approach of thinking human and nonhuman entanglement as “meshwork” (Ingold 2012) is much promising. As it does not separate ordinary from extraordinary things, rather allow them to emerge in an entanglement with other things, and beings. Moreover, as Ingold’s approach

suggests so as what Barad argues that things does not operate outside the relations with other things, or beings her “onto-epistemological” ontology, engaging with materials as they emerge in an entanglement has potentially to give it what Holbraad called “ontological determination” to materials (Holbraad 2011, 11). But yet the question remains, how to explore things methodologically. One way could be learning from the natural scientists that how do they explore the materials. During my Fluvial Geomorphology course, I learned how fluvial – water flow regime and geomorphological – sediment regime interacts and influence each other in producing and shaping the river channel.

In fact, recently, scholars have argued to use the natural science methods to understand the material world. For example, Ballesterio (n.d.) uses hydrogeology to understand how aquifers work beneath the earth that is like a kitchen sponge. Water moves in pours with gravity from one aquifer to another. However multinational extractive companies use the dominant understanding of aquifers as water contained between the rocks and mud like a container. She uses the alternative understanding from geo-hydrogeology of aquifers to put case against multinational cooperation that how water extraction disturbs the water and ecology beneath the earth. Similarly, Anna Tsing (2015) recently in a wonderful ethnography on Mustake Mushrooms uses the landscape and forest ecology to understand how mushroom lives are entangled with pine trees and fungus but also with soil, fire and other human disturbances which destroy the invasive species to allow pine trees to grow, hence the mushroom to grow.

These natural science methods argue Anna Tsing (2019) are not to be engulfed by them, but they should be a means to develop a social theory of material and life as it is entangled with other life processes.

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BJP and secularism in India: A state in identity crisis

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Abstract

The motive behind the creation of India was to have a land where all the people with different religions, different castes can live together. The founders of India said that no matter you are Hindu, Muslim, or Sikhs, we all are Indian, and we have been living together for centuries so after independence we can live together as well. That is why they were against the creation of Pakistan (an independent Muslim country) they were in favor of one united India Where people of all religions can live peacefully in harmony. Even after the creation of Pakistan, India was considered as the top secular state but since the BJP has come in power their motive has now been changed, they thought that India is only for Hindus. The current prime minister of India Narendra Modi is a lifelong member of RSS and he is having a fascist mindset. Rise of fascist organizations such as RSS in government ranks is proof that India is no more a secular state. RSS is the same organization whose member assassinated Gandhi, who was a symbol of India's secularism, and a person who assassinated Gandhi, the RSS members considered him as a hero. The fascist government (BJP) was involved in demolishing Babri Mosque. In Punjab, the Indian military attacked the Golden temple known as Operation Blue Star to kill religious Sikh leader Jarnail Singh Bhindranwale. When Modi was the CM of Gujrat he had killed more than two thousand civilians there. Recently, BJP has passed two Bills: the first one is the abrogation of article 370 and the second is the amendment in the Citizenship bill. So, India which was once considered as the top secular state is no longer secular and is ruled by a leader of fascist mindset. Whose ideology is Hindu Rashtra which means that India only belongs to Hindus.

Key Words: *Harmony, Secular, fascist, RSS, BJP, Demolishing*

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Introduction

Bharatiya Janata Party (BJP) was founded in 1980 by the Hindu nationalists. .BJP was formed on religious and communal feelings as it draws inspiration from Hinduism. In its first two decades, the party's major holds were in north India's Hindi speaking regions because this party supported turning Hindi into the national language of India. BJP is basically the successor of The Bharatiya Jana Sangh which was also following the ideology of Hindu Nationalism or Hindutva. Bharatiya Jana Sangh was formed in 1951 and dissolved in 1977. After that, Bhartiya Janata Party (BJP) was formed. BJP is also considered as a political wing of Rashtriya Swayamsevak Sangh (RSS) which I shall describe below. Here, I just introduced RSS and its rise under BJP. The RSS was founded in 1925 and considered a fascist organization. The rise of RSS started from the day when BJP was founded. Historian Ramachandra Guha writes that "the factional wars within the Janata government, its period in power had seen a rise in support for the RSS, marked by a wave of communal violence in the early 1980s. Despite this, the BJP under Vajpayee initially took a more moderate approach to Hindutva, to gain a wider appeal. This strategy was unsuccessful, as the BJP won only two Lok Sabha seats in the elections of 1984" (Ramchandra 2007, 263-264). The ideology of Mahatma Gandhi was to create a state where all the people with different religions, different castes can live together. The founders of India said that no matter you are Hindu, Muslim, or Sikhs, we all are Indian and we have been living together for centuries so after independence we can live together as well. That is why they were against the creation of Pakistan (an independent Muslim country) they were in favor of one united India Where people of all religions can live peacefully in harmony. As Mahatma Gandhi said "If I were a dictator, religion and state would be separate. I swear by my religion. I will die for it. But it is my personal affair. The state has nothing to do with it. The state would look after our Secular Welfare, health, communications, foreign relations, currency, and so on, but not your or my religion, that is everybody's personal concern." Even after the creation of Pakistan, India was considered as the top secular state but since the BJP and Narendra Modi have come in power their motive has now been changed, they thought that India is only for Hindus. Rise of RSS is proof that India is no more a secular state. RSS is the same organization whose member Nathuram Godse assassinated Mohandas Gandhi who was a symbol of India's secularism. India is facing so many separation movements. In Punjab, the Indian military attacked a golden temple known as Operation Blue Star to kill religious Sikh leader Jarnail Singh Bhindranwale. After that Sikh separatist movement got ignited because they were not feeling Secure in India as Sikhs and this movement is known as the Khalistan movement in which Sikhs demanded a separate country and that movement is still going on (Singh, 2004, 332).

Methodology

Methodologically this article is based on the constructivism theoretical framework and technique of content analysis was used to develop theme based on the secondary data. The articles based on the criteria of keywords were searched and downloaded for review. Initially 287 articles were found relevant based on key words. However, at the later stage, based on the reviewing of the abstract, methodology, research question and objective 18 articles were selected for the review and development of the themes.

Theoretical framework

Constructivism is the claim that significant aspects of IR are historically and socially constructed, rather than inevitable consequences of human nature or other essential characteristics of world politics (Jackson and Nexon, 2002). Constructivism denies the theory of neo-realism and neo-liberalism. Neo-realism states that there is an anarchy and due to this anarchy states go for maximization of power whereas the neo-liberalism accepts that there is anarchy, but states can cooperate, and anarchy can be reduced by this cooperation. But Social constructivism states that there is neither anarchy nor cooperation, the reality is what you make of it. Constructivism states that the Ideas, Beliefs, norms and values, action, interaction, and perception build the construct and shape into reality. According to Alexander Wendt "that the structures of human association are determined primarily by shared ideas rather than material forces, and that the identities and interests of purposive actors are constructed by these shared ideas rather than given by nature" (Wendt, 1999, 1). So, According to Social constructivist, that perception, Ideas and norms are matter. So, the perception and ideology of the founders of India were that the Muslims and India lived together for centuries and had common culture so they can live together, no matter what their religion, religion is for their personal affair. For the state, all the citizens are equal and should be treated equally, Religion doesn't matter for the state. And even in the constitution of India the articles 25 to 28 all about secularism the articles 25 says all persons are equally entitled to freedom of conscience and the right to freely profess, practice, and propagate religion subject to public order, morality and health." The article 26 says that all denominations can manage their own affairs in matters of religion (Constitution of India, n.d.). But the ruling party of the India, Bharatiya Janata Party (BJP) and current Prime Minister of India Minister Narendra Modi has different ideas, norms and perception are different he constructs that India belongs to Hindus. According to him, Muslims don't belong to here, they just came from different parts of the world and ruled here and after them, the British ruled here. Hindus are always being oppressed. Around 182 Million Muslims are living in India and Modi and his party is fearing from them that they would rule this country again, Modi constructs that thing and he is oppressing Muslims since he was the CM of Gujrat. He has a Fascist mindset whose ideology is that Hinduism is superior to any other religion and follows the ideology of Hindutva. So, as social constructivism says there is no objective reality when leaders say something- that occurs, and someone construct social reality by saying In pursuit of the above mentioned assumptions of social constructivism the subsequent analysis revolves around one main thesis that the India is no more secular under BJP, and India is in an identity crisis.

BJP is considered as a political wing of RSS, Comparative analysis of Modi and Hitler

As I mentioned above that how the Indian ruling party BJP has linked with RSS and how the ideology of BJP similar with RSS Narendra Modi is a lifelong member of RSS and is described as a Hindu nationalist by media, scholars and himself, he is a controversial figure both within India and internationally His administration has been severely criticized since 2002 Gujarat violence and now he is the prime minister of the for the 2nd time and he did much terrorism activates in India which I would explain in detail. Here, I would share a few statements of BJP leaders and compare the Ideology of Modi with Adolf Hitler that How Modi is following Hitler. BJP member

Nanda Kumar said "Secularism is a western, semitic concept. It came into existence in the West. It should not be used in the constitution of India" In the campaign of General elections 2019, the BJP leader Ranjeet Bahadur Srivastava said that "Vote for BJP if you want to destroy Muslims" he furthermore said that 'in the past five years, Prime Minister Narendra Modi has made attempts to break the morals of the Muslims vote for the PM Modi if you want to destroy the breed of Muslims.' He also said that 'after elections, the party will bring machines from china to shave thousands of Muslims and later will force them to adopt the Hindu religion" This was the same ideology of Adolf Hitler whose Nazi party killed thousands of Jews in Germany. Because he thought that Jews will dominate Germany. Hitler's hatred of the Jews stemmed from his belief in the concept of racial superiority. He believed that the Nordic/Germanic people were the master race, better than all the other races, and the only ones that deserved to live and procreate. In line with his view, he created a racial hierarchy placing the Germanic races on top and Jews, Romani, Africans at the bottom. He sometimes referred to them as outsiders and parasites. Hitler himself in his biography "Mein Kompf" stated that at one point in his life he was against antisemitism. His hatred of Jews was directly related to his hatred of social democracy. He believed that the Jews were the leaders of social democracy and were spreading anti- national beliefs in the Germans. This is the reason why he supported Zionism. He believed that the Jews were outsiders and as such should not remain in Europe (Hitler, 1925). Similarly in India, as I mentioned above that Modi thinks that Muslims doesn't belong to India and he thinks that they will dominate India and he is killing Muslims, the only reason Modi isn't at that high level of Fascism where Hitler was (in term of killing) because at a time of Hitler the world wasn't advanced, today's media and Institutions wasn't on that time and moreover, Hitler didn't cared about the reputation of himself and Germany in the world. But now, the world is advanced and has great institutions and all the major powers of the world have eyes on India and Modi wants to keep the reputation of India in world politics that is why extreme level is not at that, yet he did many terrorist activities in India which I would explain below. .Likewise Hitler, Modi's beliefs that India belongs to Hindus and he is giving superiority to Hindus and preferring Hinduism over any other religion. In simple words, Hitler wanted a Jews free Germany and Modi wants Muslims free India.

Narendra Modi, BJP and Saffron Terrorism

The fascist government (BJP) was involved in the demolition of Babri Mosque. In December 1992, BJP organized a rally in which 150,000 volunteers were Involved, known as kar sevaks (Someone who services free for the religious cause), and they demolished the Babri Mosque. After that, the Area was divided into two sites because Hindus claims that the Rama was born in Ajodhya and the Mughal General had built a mosque at a Rama's birthplace and in November 2019, when BJP was in power, the supreme court of India ordered the entire site to be handed over to a trust to build the Hindu temple (Srivastava, 2019). When Fascist Modi was the CM of Gujrat, he had killed more than two thousand civilians there. On 27 February 2002, riots broke out after over 50 Hindu Pilgrim died in a train fire in the town of Godhra. Between 1,000 to 2,000 Muslims were killed in the riots, Modi was the CM of Gujarat at that time and was accused by his critics of not doing enough to stem the riots and even quietly encouraging them. Lately in Delhi Muslims were killed, their property got destroyed and was forced to leave their neighborhood by Hindu extremists with the help of security forces. Muslims were forced to abandon Islam and adopt Hinduism,

there are hundreds of videos circulating on social media where Muslims are being forced to abandon their religion.

Amendment in Bills

BJP has passed two Bills. The first one is the abrogation of article 370 which revoked the special status of Kashmir. After that, they imposed curfew in Kashmir and picked thousands of youngsters from Kashmir and god knows where their destination is. And they try to Convert Muslims majority to the minority in Kashmir even Prime Minister Imran khan mentioned it in his UN speech. There is a question that what if India changes demographics and then offers for the referendum, would Pakistan accept that offer? If no, then what would be Pakistan's next step? And second is the amendment in Citizenship bill according to which gives citizenship to everyone who entered India before December 2014 except Muslim. The CAB would not only violate the Assam accord, but it also goes against the Constitutional provisions of secularism, equality before the law, no discrimination on grounds of religion and freedom of religion, besides it will bring disaster particularly to the people of Assam to save its culture, heritage, and language. After Passing CAB the citizens of India had protested in the country, mainly in Assam. According to BBC, 6 people were killed in Assam and 3 were died in Delhi and hundreds were injured by police. This bill was passed in 2019 to marginalize Muslims and is enough to prove that India is no more secular because how can religion be a condition for citizenship in a secular country.

Adam Augustyn, Lauren Frayer, Neera Chandhoke, and Christophe Jaffrelot have written articles on BJP and RSS. They explained in detail why BJP is a threat to secular India. They collect various statements from BJP and RSS leaders and put them in their journals. They said that Hindu nationalists were almost completely absent from the Constituent Assembly that was charged with drafting the country's constitution because congress was totally against RSS. RSS is a Hindu nationalist organization that was founded in 1925 in response to Khilafat Movement. RSS believes that Hindustan Belongs to Hindus, V. D. Savarkar said India culturally RSS as a Hindu country and intends to transform it into a Hindu Rashtra (nation-state). Because they are in majority, and they are the actual sons of soils and Nehru was totally opposed to it because he thinks that if religion would matter for the state it would lead to separate movements likewise a huge part of India (Pakistan) separated from it based on religion. Nehru fought against all forms of communalism (whether Hindu, Muslim or Sikh), not against religion per se. This is evident from the fact that he never intended to separate politics and religion, as happened in the strongholds of laïcité (a form of secularism that strictly forbids any government involvement in religious affairs) "We talk about a secular state in India. It is perhaps not very easy even to find a good word in Hindi for 'secular.' Some people think it means something opposed to religion. That is not correct. What it means is that it is a state which honors all faiths equally and gives them equal opportunities." That is why communal riots were very rare at that time. Between the 1950s and 1970, almost all the religious minorities were well-represented in Assemblies. But late in the 1970s the RSS was transferred into BJS because they decided that they could no longer remain disengaged from electoral politics, so it helped establish a political party, the Bharatiya Jana Sangh (BJS), later on, this political party were dissolved and in 1979 BJP was formed. The RSS chief at that time, Balasaheb Deoras said: "Politicians think only of the next election and personal gains for themselves." Furthermore, he said that Hindus must awaken themselves from the election point of view once Hindus united, the government would start caring for them. Paradip Kumar Datta said it primarily

through the Bharatiya Janata Party, Modi's party. The prime minister, the president, and most of those in India's Cabinet are RSS members. Modi joined when he was young. The RSS campaigned for his 2001 election as chief minister of Gujarat state. Neeraj Chowdhury, a political commentator, and columnist said "The prime minister and senior ministers went there to report on their policies and to get the RSS' views on policy. So that was a very overt meeting," In an exclusive interview to IANS, Nandakumar (key RSS leader and All India Convenor Prajna Pravah) said, "Secularism is a western, Semitic concept. It came into existence in the West. It was actually against Papal dominance." Nandakumar argued that India does not need a secular ethos as the nation has moved "way beyond secularism" furthermore she said The RSS' influence can now be seen in national policies affecting everything from education to commerce and food. It helps shape India's public-school curriculum, which, in some BJP-led states, teaches Hindu scripture as historical fact. Through its affiliates, it has been able to scuttle legislation it doesn't like. And it pressures the Indian government to be more protectionist when it comes to big multinational companies entering the country. Pradip Kumar Datta, a historian and political scientist at Jawaharlal Nehru University said "It started, for the first 50 to 60 years, as [pushing for] moral change, remaking the personhood of the Hindu," "But now, it is what we might call a Boy Scouts organization that seeks to run the country."

Conclusion

So, a country whose ruling party is more likely a fascist party. A country whose ministers and MLAs are giving open statements against Muslims. A Man whose ideology is that Hinduism is superior to any other religion and India belongs to just Hindus is Ruling India not once but two times in a row and the second time came into power with more support than first, which is proof that his ideology is prevailing in India. Actions like Delhi riots, abrogation of article 370, and amendment in citizenship, by government and support they got from the majority of their population, means India is no more a secular state. Minorities in India are not feeling safe, lately in a public survey minority students in India said: "Modi (current PM) is Mussolini and Amit shah (Minister of home affairs and right hand of Modi) is Hitler of India". RSS is the Nazi party of India and now their political wing BJP is in power. India was once a secular to some extent but not anymore this can be verified by a statement of a BJP leader who said "This is not the India of Gandhi and Nehru; this is the India of Modi and Amit Shah. It will take barely an hour to wipe Muslims if we get a go signal".

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Insurgency, counterinsurgency, and execution by counterinsurgents

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Abstract

This study aims to provide deep understanding regarding strategies of Insurgency, Counterinsurgency, and executed by counterinsurgent. This study will involve the deep understanding regarding how insurgency emerged, reasons behind the emergence of insurgency, definition of insurgency, historical perspective about insurgency, tactics, and strategies of insurgents. The changing nature of insurgency from frontier areas to metropolitan cities. The difference between insurgents and terrorist, difference of strategies adopted by insurgent and counterinsurgent. This study will provide information regarding well known insurgencies emerged around the world. Counterinsurgency operation, the difference between hot revolutionary war and cold revolutionary war. Tactics involved in counterinsurgency, and laws and principles of counter insurgency warfare. How globalization impact the world order, same occurred in insurgency as urbanization of insurgency. Different steps to adopt to execute a successful counterinsurgency operation.

Keywords: Insurgency, Counterinsurgency, Violence, Terrorist, Globalization

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Introduction

Insurgency is an armed conflict being fought in political communities since their creation. Almost all recorded annals of political history mention revolts, uprisings, mutinies and insurrections as insurgencies. Most insurgencies are different from one another. While social and economic may be main causes of insurgency, however, situations are often intensified by decisions/ policies of the political leaders. "Counterinsurgency Warfare: Theory and Practice" written by David Galula in 1964 provides a systematic discussion regarding how to defeat insurgent (Galula, 2006). Bernard Fall - the author of 'Street Without Joy' recognized Galula's work as the best guide to counter any type of insurgency. Experiences in Southeast Asia, China, Greece and Algeria as French military officer/ attached Galula to consider the "need for a compass" and encouraged him to "define laws of countering insurgency, to deduce its principles and to outline strategy and tactics".

Definitions of Insurgency

There are almost 284 synonyms of word 'insurgency' and most used synonyms are insurgence, uprising, mutiny, sedition, resist and insurrection, however, insurgency can be defined as under:

Encyclopedia narrates insurgency as 'an armed uprising or revolt against an established civil or political authority. Persons who are engaged in it are called insurgents. Insurgents engage themselves in regular/ guerrilla warfare against armed forces of established regime or carry out disruption/ harassment to undermine government's position as leader'.

US Military defines insurgency as 'an organized movement aimed at overthrow of a constituted government through use of subversion and armed conflict.

As per Wikipedia⁶, insurgency is "a violent rebellion against authority (which is recognized by international organizations like UN) when those taking part in rebellion are not recognized as lawful combatants or belligerents".

- As per Oxford English Dictionary, insurgency is "an active revolt or uprising".
- Cambridge Dictionary defines insurgency as "an occasion when a group of people attempt to take control of their country by force".
- In Collins English Thesaurus, synonyms of insurgency are "rebellion, rising, revolution, resistance and revolt".

Historical Perspective

Insurgency is apparent military option of a weak against strong, adopted by hopeful political clusters, beleaguered tribes/ classes, occupied people and by racial minorities against external conquerors or tyrannical domestic regimes. Most probably, its first recorded history dates back in 1500 BC when a letter from Hittite King Marsalis talked regarding 'irregulars who, not daring to attack me by daylight, preferred to fall on me by night' (Bhaumik, 1996). In form, scope and content, insurgencies begin as 'little wars' as defensive campaigns, as wars of resistance, often without 'any explicit ideology, organization or program' (Hobsbawm, 2000). Insurgent may begin as "social bandit" or 'pre-political peasant rebel' or as the focus of spontaneous widespread confrontation but his decisive success depends on his mastery of social nervousness, political protest,

clandestine as well as unconcealed military act and his capability to unite all this into one single but not always Uni-linear revolutionary struggle. At the end, insurgencies often culminate into wars of nationwide liberation, fundamental socialism, racial self-determination or blend of some or all the above. They may degenerate into lawlessness or organized crime or just end as terrorist movement, incapable of achieving their goals. WW-II marked the foundation of the culmination of Euro-centric international system which had dominated the world for more than two centuries. During colonial disengagement, previous colonies were exposed to vicious conflicts stemming from integral partition of language, religion and society which had either remained dormant or had seen subtly manipulated by colonial powers. These hidden sources of conflict surfaced as the prospect of colonial withdrawal drew closer. The boundaries inherited by new states were, in most cases, mock legacies of colonization often 'incongruent with the natural distributions of social, economic, linguistic and cultural traits of human populations' (Bhaumik,1996). This shaped a two-tier fight in what came to be loosely characterized as Third World clash between new nation-states within an area and between prevailing reigning groups and disenchanting nervous minorities within nation-states. Display and contents of these conflicts interacted with evolving world system; ideologically bi-polar in initial stages which produced world order. Consequential uncertainty in global system was as much a consequence of ideological pretensions of key powers, as of integral weaknesses of post-colonial Third World nation states. World then observed minor wars fought mostly by Third World nation states with the support of rival super-power. These "little wars" have transformed countries into international or multi-national battlefields as lengthy insurgent's campaigns fought between guerrilla outfits and national armies or foreign troops, have been orchestrated by rival neighbors or hostile super-power. Each of these fights have been characterized as a local insurgency, fueled by varying degrees of outside backing, sharpened by military and political response of concerned nation states or interventionist power and complicated by varied patterns of global response. Since WW-II, there were, on average, eight armed conflicts going on somewhere in the world at any given time (Banerjee,2021).

Insurgency varies from resistance movement both in its political connotations and in conflict. An insurgency implies an interior struggle against established government whereas a resistance means a struggle against occupying foreign forces and their agents. (Banerjee,2021)

Insurgency is commonly used to pronounce a movement's illegality by virtue of not being authorized by or in accordance with regulations of the land. When used by a state or authority under threat, 'insurgency' indicates an illegitimacy of cause. In case of rebellion, term 'insurgents' mentions to those who are not part of any decision-making body that has the capacity to make laws/ regulations.

Tomes (Robert Tomes), in an article identifies following four elements which 'typically encompass an insurgency': -

- Cell networks that maintain secrecy.
- Terror used to foster insecurity among the population and drive them to the movement

for protection.

- Multi-faceted attempts to cultivate support in general population, often by undermining the new regime.
- Attacks against the government.

Causes of Insurgency

Naturally, humans are peace-loving creatures. At the same time, as society, they do not tolerate indiscriminate injustice hence they often fight for self-rule. Injustice and oppression have always led to resentments often leading to disasters before re-establishment of peace. Miseries and deaths have never deterred societies from fighting for their right. Since creation of the world, there have been oppressors who have always been fought by the oppressed hence the cycle follows. All insurgencies are dissimilar and there is disparity among them, although some similarities also exist. Insurgency thrives on a society with socio-economic disparities between classes. Societal cleavages along racial, ethnic and religious lines are commonly the root causes of insurgency. Advent and degree of intensity of insurgency is related to political inadequacies. While social and economics may be the primary causes of uprising, situations are often intensified by decisions/policies by the political leaders.

Tactics and Strategies of Insurgents

Insurgents often vary their tactics / strategies, engaging different targets simultaneously. Ambush and raid are most common choice practiced by insurgents in dominated area. Furthermore, insurgents also establish links with other double agents to achieve their objectives. In such scenarios, some militants are also launched by enemy states. Insurgents usually resort to suicidal attacks, bombing, shooting, kidnapping, hostage-taking, hijacking and number of other violence to target power structure and other facilities of the government. Insurgents commonly limit their attacks to military targets and usually avoid targeting civil populace. While terrorists show little respect to civilians and collateral damage.

Religious teachings and social aspects have substantial impact on insurgents' strategies. For example, Islam allows veneration for humans and shuns bloodshed. While Hindu religion does not give equal treatment to all hence allows ill-treatment to lower caste Hindus.

Many a times, insurgents carry out violent actions but do not announce group's identification. Normally, an individual with symbolic status throughout the movement becomes its main leader. Leaders of different backgrounds from insurgency movement may, at times, hijack an insurgency.

Insurgents use asymmetrical tactics because insurgents' potentials are mostly poorer to government's capabilities. Insurgents' attacks may take the form of attacks on supply lines or security troops using concealed explosives. These explosives may be prepared from military materials, are camouflaged along routes and detonated when transports/security troops come within its distance. Insurgents recurrently use ambushes against

military targets with all types of weapons. Insurgent's use crowded and restricted terrain as force multiplier using cover to launch ambushes and as a force inhibitor against targeted enemy. Such attacks are normally broken off without waiting for support or reinforcement.

Changing Nature of Insurgency

In present-day times, one of key fears of government officials, national security experts, militaries and scholars are ongoing changes in nature of insurgency. Cold War insurgencies intended at capturing state power and forming a national government by guerrilla forces. Modern insurgencies are characterized by use of internet/ other forms of information technology, dependence on terrorism rather than military actions, capability to make own financial resources rather than relying on external sponsors and desire to create political space in which to function rather than confiscation of state power. Government security forces are still trying to comprehend changing nature of current insurgencies and find ways to counter these. This is a common form since insurgencies often take the system of learning contests between insurgents and counter-insurgents.

Difference between Insurgent and Terrorist

Insurgency pattern is relatively different from terrorist pattern of actions. Insurgents are representatives of deeper concerns or grievances within population. Governments try to counter insurgency mainly through 'winning hearts and minds measures - WHAM measures' of populace - a course that by compulsion often involves negotiation and conciliation. Often insurgents' approaches are regarded as intolerable, but their grievances are often seen as valid if these are pursued peacefully. Therefore, ordinary society often accepts insurgents who normally abandon violence but seek their objectives through political means. Similarly, under this paradigm, insurgents practice violence within a sensibly integrated politico-military policy rather than as psychopaths. In this pattern, insurgency is a whole-of-government issue rather than an armed or law-enforcement agencies issue. Therefore, law enforcing agencies use a strategy-based tactics to counter insurgency where the main objective is to counter or downgrade insurgent's strategy rather than to arrest culprits of explicit act.

Principal Differences between Terrorism and Insurgency Paradigms (Galula,2006)	
<u>Terrorism</u>	<u>Insurgency</u>
Terrorism is law-enforcement issue	Insurgency is whole government issue
Terrorist is taken as unrepresentative deviation	Insurgent represents grave issues of a society
No negotiation with terrorists	WHAM measures very necessary
Methods/ objectives not acceptable	Methods are not acceptable but objectives not necessarily so
Terrorists are psychologically and morally flawed with personal tendencies towards violence	Insurgents use violence within integrated politico-military strategy. Violence is instrumental not central to their approach
Counterterrorism adopts case-based. Focus on catching perpetrators of terrorist actions	Counterinsurgency uses strategy-based approach focusing on defeating insurgents' strategy; catching them is secondary approach

Note. Some analysts regard terrorism as sub-categories of insurgency. Insurgency paradigm provides a better approach to counter-insurgency strategy which has following streams:

- a. Pacification.
- b. Winning hearts and minds measures.
- c. Denial of sanctuary and external sponsorship.

Difference between Insurgents and Counterinsurgents by David Galula (Galula,2006)

Component	Insurgent	Counterinsurgent
Resource	Asymmetry - limited resources / Power	Preponderance power of resources
Objective – population	Solicit government oppression	Show that destabilizing
Political nature of war	Wage war for minds of population	Wage war for same and to keep Legitimacy
Gradual transition to war	Use time to develop cause	Always in reactive mode
Protracted nature of war	Disperse; use limited violence widely	Maintain vigilance; sustain will
Cost	High return for investment	Sustained operations carry high political/ economic burden
Role of ideology	Sole asset at beginning is cause or idea	Defeat root of cause or idea

Well-known Insurgencies of the World

Insurgencies have existed in many countries and regions including Philippines, Indonesia, Afghanistan, Chechnya, Kashmir, Northeast India, Yemen, Djibouti, Colombia, Sri Lanka, Congo, in American colonies of Great Britain and the Confederate States of America (Anderson,2007). Each had different specifications but shared the property of disrupting central government. Salient of some well-known insurgencies with counterinsurgencies methods are as follows (Galula,2006): -

Insurgency	Counterinsurgency Methods	Remarks
Malaya	Re-settlement program. Use of surrendered enemy personnel Special forces deep penetration patrols Framework security operations. Key infrastructure protection Hearts and minds program. Political concessions	Measures covered a good spread of methods. These were initially ill coordinated but improved dramatically with central coordination. Socio-political measures became effective once. security measures began to 'bite'.
Darul Islam, Indonesia	Pagar Betis (civilian cordon operations) Village defense organizations Pacification strategy Civic action program Decapitation strikes Deep penetration patrols. Infrastructure/ route security	Measures addressed most areas with a preference for co-opting civil populations, harsh collective punishments and decapitation strikes. Most successful in 1959- 62 when integrated at theatre level.
Palestinian (Al Qsa) Intifada	Decapitation strikes - targeted killings Palestinian territories security barrier Settlement demolition/ resettlement Restrictions on leaders' movement Incursions into refugee camps Border control operations Route and key point security	Measures cover a full spread of options with a preference for attacks on nodes and links rather than territorial control, civic action or hearts and minds. Measures appear well coordinated.
Northern Ireland	Framework security operations Province reaction force Intelligence-led covert operations Political concessions Key infrastructure and route security Border control operations Use of informants & locally raised	Measures cover the full range, with a preference for denying boundary, interactions, penetrating and disrupting links, and political concessions to undermine the insurgent cause.

COUNTERINSURGENCY

Counterinsurgency is defined as the measured taken by a legitimate political government to defeat an uprising insurgency. For an effective and successful counterinsurgency policy it requires integration and synchronization of Political, Security, Legal, Economic, Development and Psychological efforts to create a favorable scenario aimed to weak the position of insurgent. While making government as a more effective institution in the opinion of local public. (US Govt,2012)

In contemporary world, there are two kinds of insurgencies are existing: -

- Cold Revolutionary/Insurgency War.
- Hot Revolutionary/Insurgency War.

These both kind of insurgencies are different in kind of actions those are taken by an insurgent to pressurize the legitimate political government and to counter these kind of insurgencies governments take different actions.

Cold Revolutionary War.

The Cold Revolutionary War is known as a political struggle or a peaceful protest any policy or action taken by the ruling political government. That does not include any kind of physical violence or actions against the political government and remained at whole legal level.

Four kinds of actions taken against any Cold Revolutionary war: -

- a. Directly Act on the insurgent leader.
- b. Act on those conditions those are favorable for insurgency.
- c. Infiltrate the insurgent's movement and make it ineffective.
- d. Build up or reinforce the political machine. (Galula,2006)
- e.

Directly Act on the Insurgent Leader

Most of the time insurgent don't have his own life he may act on orders, he act accordingly as he received his orders from his leaders, who are mainly the main actors and the key elements of insurgency. Through using legal method like arrest, them, impeach them in court, ban their organization or by banning their publication to restrict their contact ability to very few people if it is necessary provides positive results.

Because such methods are easy to adopt and apply in kingdom ship or authoritarian regime but for a democratic government it may create the situation more complex and open a new Pandora box for the government that make situation more crucial. To avoid this kind of response may have to make amendments in their law or provide some special powers to the security forces to cope with insurgent.

Indirect action against insurgent.

By research using intelligence and other measures by identifying the weaknesses of insurgent looks easy to take against the insurgent. By using Judiciary as way to threaten, strengthening the role of bureaucracy and by making police and other law enforcement agencies more powerful will become a cause to discourage any attempt of insurgency.

Infiltration of the insurgent movement.

New insurgent who joins the insurgent movement recently always act as unprofessional and he may be easy to know his movement by infiltrating on him by other agents, they may disintegrate him from his

original mission or objective. If they will not succeed in this, they may be able to report his activity that will be helpful to perform any kind of other action.

Strengthening the Political Machinery. In this kind of action government build or initiate a new kind of institution or program at gross root level to overcome the domestic and local problems that will isolate insurgent from the population and an alone insurgent is unable to create a big problem. (Metz,2004)

Hot Revolutionary War.

This was the time when security forces are ordered to step into the situation because of the crucial situation that is unable to control by civil institutions. Hot revolutionary war may identify through these general indicators.

- (1) Insurgent has been succeeded in building a political organization.
- (2) He is directing an elite party leading by making a united front.
- (3) A large revolutionary movement bound by a cause. (Galula,2006)

Laws and Principles of counterinsurgency warfare

Limits of conventional forces.

Through deploying efficient forces and number of troops to restrict the insurgent to penetrate over a garrison a red area. To defeat the insurgent only military action is not sufficient because military action need intelligence and intelligence will be available through participation and help of local population and local population will not help until they feel themselves safe. It also needs to quick response against any information at initial stage like If any news receives that guerilla is spotted a rapid action require because the rapid action play role of surprise that make morale down of opponent party.

Why does the Insurgent warfare not work for Counterinsurgent?

Because of the time insurgent use lethal approaches and physical violence as tool to achieve its target. He did not think about any collateral damage or harming any innocent or local person he uses the terrorism as a tool of disorder. Insurgent's warfare does not work for counterinsurgent because basic aim of counterinsurgent is to stop or restrict the policies of insurgent.

The First Law: The support of population, Is as necessary for the counterinsurgent as for the insurgent.

Main problem faced by counterinsurgent is that how to keep an area clean, so the counterinsurgent forces feel safe to operate elsewhere. Support from the local population is very necessary because its relatively easy to disperse and expel an insurgent from the area through purely military actions. But it is impossible to restrict the comeback insurgent guerillas in same area after some time and re-unite their force and rebuild their political structure unless the local population may not cooperate (Galula,2006).

The Second Law: Support is gained through an active minority.

Main question occurred as ho to gain support through support from the local population, Support not in a form of sympathies when it required to participate to fight against the insurgent they will also fight besides the forces. It will be noted that in any kind of situation, whatever the cause of situation is the local population will divide into three categories, one is the neutral majority those are not supporting the insurgent neither security forces, Second the active minority supporting the cause these are the local supporters of insurgent and the Third and last one these are the active minority against the insurgent cause these are the objective of security forces. The support in favor of security will be gain through the neutral majority and active minority against the cause by making them feel safe and providing them immunities and other liabilities.

Victory in Counterinsurgency Warfare.

Victory in Counterinsurgency is not only related to the destruction of enemy forces and his political organization or expel him from the local area or own territory. But the victory is to permanently isolate the insurgent from the local population and the isolation is not enforced upon the local population but they themselves realize that what is good for them because isolation of insurgent is maintained by and with the people not the security forces (Metz,2004).

The Third Law: Support from the population is conditional.

Effective Political actions for the local population to address their problem required while military and police operations are carried out against the guerillas and the political organization of the insurgent to end the insurgency. Political, economic, social and other reforms are also necessary to perform in these areas to make local population feel happy and safe to become popular among the local population. Because without these efforts all other activities remained inoperative because the insurgent is still controlling the population.

The Fourth Law: Intensity of efforts and vastness of means are essential.

The operation is needed to realize the population that insurgent threat came to an end and convince them that counterinsurgent is more capable and ultimate win of this war is related to counterinsurgent. The win of counterinsurgent is necessary due to intensive nature of area and for the long run of peace. To achieve these objective states, have to apply more means and to invest in locals by providing them good facilities because other side is also ready to provide some facilities, but ultimate win is related to the one who spend more, and the insurgent has less resources so government may be able to win the heart of local population (Galula,2006).

Strategy of the Counterinsurgency.

In a selected Area:

- Move Sufficient troops to the infected area those are enough capable to destroy the main armed body of insurgent.
- Deploy maximum numbers of troops after military operation to counter the comeback of guerillas in an area.
- Develop harmony and strong relations with local population.
- To maintain peace in area its necessary to destroy armed as well as political organization of insurgent.
- Set up the new local authorities on provisional level for local civil administration.
- To test these new provisional local authorities provide them some important tasks to check their capabilities regarding governers.
- To educate and enhance the psychological level of local communities provide them opportunity to join political forum to resolve and raise their local issues at political forums.
- It is important to win or destroy the last remaining remnants of insurgents in area. (Galula,2006)

Economy of Forces.

It is only achieved through the denial of insurgent to take help from outside or take guard in anywhere in safe heaven, to achieve this agenda it's important to do successful raids. Through continuous and successful raids insurgent may not be capable to be strong or reinforce themselves to launch any kind of counter attacks.

Irreversibility.

This is an important task to deploy forces until the population become independent or the local para-military forces become capable to secure their area and to counter any kind of external or internal guerilla movement. By making forces and population capable to counter any kind of rebuilt of insurgent movement in future is a no mean achievement. (Galula,2006)

Initiative.

The offensive strategy part is considered as the regain of the natural initiative from the insurgent by counterinsurgent to make a complete success. This is because on the national level counterinsurgent must decide its main area of efforts on national level. As soon as possible the counterinsurgent accomplishes its idea to achieve natural initiative from insurgent, counterinsurgent become independent and no longer follow the root and will of the insurgent to counterinsurgency.

Complete Utilization of Counterinsurgent Assets.

Through achievement of the trust of the local public counterinsurgent remain no longer an alien to the local and prove himself as their defender. To secure public interest to improve the living standard of local they must use complete resources like economy, military, media and population (Galula,2006).

Simplicity.

The era from peace to war is a very slow process and its very crucial to truly understand the root cause of gradual transition from peace to war. The main objective for counterinsurgent is to the local population, military forces and political actions cannot be remained separate from each other. Use of military and security forces to resolve any dispute is efficient due to their harsh character but that is not a true mean to resolve any issue.

To Command is to Control.

Counterinsurgent can enhance his area of command through providing different task to different persons those prove themselves capable to accomplish their respective task in time. Through this kind of strategy counterinsurgent can move war from a general area to specific location that is truly affected by the insurgent. Counterinsurgent can divide his task in his subordinates to check their capabilities because he is able to verify that which person is capable to perform respective task.

Urbanization of Insurgency.

Till the start of 21st century insurgency remains a word that can remind anyone about difficult terrain, border areas. But after the start of 21st century concept of insurgency changed into the urbanized kind of insurgency. Now the battle ground become the metro cities which are highly populated and easy to attack. People from different areas, ethnicities and religions gathered in same place but still metro cities of different countries are not capable to fulfill the demands of all residents. So, the scarcity of resources causing complex situation in metro cities.

Due to lack of resources food, place to live and job young generation of metro cities are an easy target for an insurgent on the name of language, ethnicity and rights. Young generation is also stressed due to lack of opportunities, so they become an easy target of an insurgent organization.

Presence of Media and rapid response from media on every issue also make situation critical for military forces to take a free step. Due to era of hybrid warfare if security may use force or take a strict action against anyone media will open a Pandora box by involving different human rights organization and other MNC's.

Urbanized Insurgency is more dangerous and crucial kind of insurgency comparatively than traditional insurgency. In traditional insurgency in a border area less important targets and easy to defend but in metro cities many targets can be selected by an insurgent to destroy, and it is a difficult task for security agencies to secure all targets. Chance of collateral damage remains high due to high population so high risk of collateral damage. High populated areas reduce chance to use heavy weapons or any kind of air support. (Hoffman,1995)

In counterinsurgency in urban areas like metro cities political governments avoid taking any strict military action and rely on legislation in constitution and laws.

Political government in any counterinsurgency in urbanized area may follow these steps:

- Limit the right of public gathering by implementing special laws.
- Limit the right of possession and demonstration of weapons at public places.
- Imprisonment of any person without trial.
- Search of any public place without warrant.
- Use of human intelligence
- Through providing special training to military forces to fight in different terrain.
- Special equipment supplies to the military forces.
- Unique doctrine based on counterterrorism operations and traditional counterinsurgent operations. (US Govt, 2012)

Literature Review.

Insurgency and Counterinsurgency in the 21st Century: Reconceptualization Threat and Response. The Article "*Insurgency and Counterinsurgency in the 21st Century*" is written by Steven Metz and Raymond Millen. They both explain the views and response of the United States on insurgency. In their article they mentioned that in contemporary era the U.S. is more silent on the issue of insurgency same as the peak of Cold war. In this article they said that the U.S. national security is still not ready for an active response or participation against insurgency. They also said that the U.S. at that time more focused toward the kind of national insurgence and not involving in the liberated one or to help other countries in counterinsurgency. They expressed that due to focus of the U.S. on national insurgencies rather than the liberated one the U.S. is focus toward attaining its economic, security, informational and intelligence capabilities to address the root causes of the short-term insurgencies. Moreover, they said the key to success is not in to become better counterinsurgent for the U.S. military but to make local forces and intelligence forces capable to counter these kinds of insurgencies. (Metz,2004)

"*Counterinsurgency warfare (theory and practice)*" written by David Galula. In his book he thoroughly explained the modes of insurgency warfare, reason behind the insurgency. He explained that how insurgency rise in any what are the reason behind the insurgency which kind of insurgency is emerging. He also explained and provide the indicators about different

insurgencies. In his book he explained various forms of insurgencies and how to tackle with these kinds of insurgencies. He provided different options to deal with different kinds of insurgencies on political and armed level. He did explain that what are the consequences for a democratic government if hard actions were taken against the insurgent. In his book he writes the different strategies to deal with insurgencies. He provided different laws to succeed in any insurgency. He explained the role of local population against the insurgent. In his book he focused to get support from the population and make local population capable to counter any kind of future insurgency attempts. In the last section he provided the implementation process of a successful counterinsurgency doctrine. (Galula,2006)

This Article *“The Urbanization of insurgency: The potential challenges to US army operations”* is written by Jennifer Morrison Taw and Bruce Hoffman. In this article they stated the emerging challenges to the world in the shape of urbanization of insurgency when more than 200,000 cities are considered as the metro cities and 50,000 metro cities belongs to the African states. Urbanization of insurgency is a global threat, but they said the U.S.is leader of the world and must have to draw some kinds of doctrine or policy to counter urbanization of insurgency. They said after the end of World War 2 insurgency movements started in colonial states and the imperial colonialist failed to counter these insurgency movement due to lack in their intelligence capabilities. Modern mode of urbanized insurgency required more accurate information due to in metro cities insurgents may have many targets and chance of collateral damage become high. So, states must acquire modern technology, make a unique doctrine, train their forces to fight on different terrains. (Hoffman,1995)

“Guide to the Analysis of Insurgency” is an official government document published by the U.S. government. This document defines the reason and overcome the insurgency movement by targeting their key area. They focused on the grass root causes of insurgence and argue to first identify the reasons and supporter of insurgency movement. In this document they define to target the leadership of the insurgency, they explain the theory of victory as per insurgent, form where the insurgents getting the popular support and how the insurgents are using their logistical support. They also mentioned the role of political government how they were taking the conflict, the military capabilities and efficiencies to counter the insurgency and most important image of the state at international level how support they have on international forums. In this report they also mentioned the stages of insurgencies like insurgent victory, political factor involved in insurgency, military operations to counter and eliminate guerillas threat, peace settlement between both parties the government and the insurgent. (US Govt,2012)

EXECUTION OF COUNTERINSURGENCY WARFARE:

World has witnessed more than 300 insurgencies of all sorts since WW-II. In approximately 36%, the governments countering the insurgency were victorious. The insurgents were also victorious in almost 36%, whereas, in 28% mixed results were achieved. Average duration of insurgency has approximately been 21 years. To confront an insurgency is one of the most difficult types of warfare due to its uncertain situation, difficulty in identification of friend and foe and nature of politico social & cultural differences. Before we proceed further here is a need to have a quick glance on approaches prescribed by military and defense scholar David Kicullen (Kicullen,2013).

As per David Kilcullen, there are two approaches to deal with counter insurgency operations i.e., Population centric and enemy centric. Both approaches are being deliberated as under: -

Population Centric Approach.

This approach is based on population focused and aims at saving as much population as possible and to avoid the collateral damage. In this approach, the population is protected by displacing innocent people to a safer place and then force is applied to eradicate the insurgents. This approach has four basic components i.e., population of insurgent area, the controlling government, that insurgents and counterinsurgent force. The basic focus is to prevent the population from becoming targets or used as shields by the insurgent groups. The approach was given by David Kilcullen and was applied in Afghanistan in 2009 which gave positive results. A separatist insurgency, the Movement of Democratic Forces of the Casamance (MFDC), troubled the government of Senegal for two full decades. Early on, the group "capitalized upon the grievances of the local populations and received support from them." (Wagafane, 2006)

Enemy Centric Approach.

The supporters of this approach define it that counterinsurgency is the offshoot of conventional warfare and counterinsurgent as an organized enemy. Hence, they believe that the main task of any counterinsurgency campaign is to fight or eradicate the enemy. In this approach however, there are two schools of thought i.e., 'soft line' and 'hard line' approaches. The bottom line is that first beat the enemy and all else will follow. Difference between friend and foe is very ambiguous. Therefore, there are more chances of collateral damage in the operation.

Here, we come to the execution phase of the counterinsurgency warfare. When fighting the counterinsurgency, the force involved will transform the level from strategy to tactics with major fundamental changes. Following are the steps that counterinsurgent will take: -

Selection of Area of Efforts

- There are two different approaches being adopted by the counter insurgence while selecting the area in which operations are carried out i.e., difficult to easy and other one is easy to difficult. The first approach difficult to easy requires many efforts as it is starting from red spot where the insurgent's main hub is available to the soft area. However, the second one requires fewer efforts as it is processing in a synchronized way proceeding from softening up of target in stages. While selecting the area of efforts, factors being considered for conventional war such as terrain, climate, means of communication etc. remain valid. The counter insurgence should find out natural obstacle like sea, rivers, plains and deserts etc. and incorporate them for advantageous gains.
- Factors pertaining to population require utmost importance statics about population, urban or rural distribution, sympathies for insurgents, political influence and religious factors etc.

Political Impressions

While fitting the insurgence, the counter insurgent must find out the cause and ideology on which the insurgent has formed its agenda. A counter cause is hence necessary for the counter insurgent as per David Galula (Galula, 2006) in his book "Counter Insurgency Warfare: Theory and Practice". Political intervention for acquiring the sympathies and sport of local population for the counter cause given by government is very important. Time management is very important in this regard. Whether the counter insurgence publicized his program too early or too late. As per David Galula (Galula, 2006) in his book "Counter Insurgency Warfare: Theory and Practice" if program publicized too early it can be taken as a sign of weakness, raise the insurgents'

demands and can encourage the insurgent to motivate population for concession. If the program is publicized very late, it can prompt the population against the government. However, it is very important to take a timely decision.

Military Operations

The military operations require preparation like setting of goals by the military leadership with respect to time and space. The information about enemy is must like, unity and coordination among insurgent groups, way of recruiting and training of insurgents their arms supply system, size of enemy forces, funding, external support, leadership infrastructure and graveness of insurgent's fighter etc. must be acquired before entering the battle ground.

The Operation Stage

- As per David Galula (Galula, 2006) in his book "Counter Insurgency Warfare: Theory and Practice" there are eight steps in completion of a military operation i.e.: -

Step One - The Destruction or Expulsion of the Insurgent.

In this stage the complete focus is given to destroy the insurgent leadership, infrastructure and hideouts. No relief or sympathies can be extended unless the insurgents are unarmed and submit to the will of government. No escape routes should be left open to the insurgent fighters. The counter insurgent should utilize all maximum available resources for gathering of intelligence of move of the insurgent and pinpoint targeting and timely execution.

Step Two - Deployment of Static Units.

The static units must be deployed to protect the line of communications and for safety of national infrastructure. Full support be extended to local population and government to ally them on government side.

Step Three- Contact with and Control of the Population.

Contacting the population and providing them sense of security will help gaining the control of population. This must be across the board, keeping in view the demographic distribution of the population.

Step Four - Destruction of the Insurgent Political Organization.

Identifying the location and radius of influence of insurgent political organizations and their destruction is very important to maintain the law-and-order situation. No sympathy be shown to any political element of the insurgents. All sleeping cells be destroyed immediately.

Step Five-Local Elections.

The next step in this contact is local elections. Local elections should be organized immediately without any delay as per the prescribed constitutional parameters. This will help the population elect their representatives and adopt in a constitutional process.

Step Sixth-Testing the Local Leaders.

After the political infrastructure is build up, the first step is to test new elected leader. The test is very simple: They are given concrete tasks and judged on the ability to fulfill them. These tasks should be within the limits of governmental organizations and capability of newly raised political infrastructure. However, in fulfilling these tasks the newly elected leader or vulnerable to the insurgent. Due care must be taken in order to protect the newly elected leader and their families or supporters.

Step Seventh- Organizing the Party.

Organizing the party structure is very important due to one or all the following reasons: -

- The party system is the most important instrument of the politics.
- The newly found leaders who operate locally will find a platform and can complete their tasks within prescribed organization.
- Power over population can only be exercised through administrative control. This can be achieved while retaining a position within the party.
- The leaders need a framework and an ideology to complete their political aims. For this purpose, affiliation with political party is very important.

Step Eight- Winning Over or Suppressing the Last Guerrillas.

The counterinsurgent after losing will however, will not set idly. He will try to re-organize the infrastructure and refill the vacant areas. For this purpose, a complete setup of intelligence-based organization be formed in order to eradicate the last guerrilla and refrain the insurgents from re-organizing and becoming a potent force once again. The factors of foreign support, interest of non-state actors, local political and regional leader's interest and arms supply be rectified, contained and eliminated timely. Rehabilitation centers be made under government support and the surrendered insurgents be made part of society. Utmost efforts should be made to avoid any collateral damage by not becoming prey to local political agendas / motives.

Conclusion

It is not always possible to defeat insurgency, as is, evident from Vietnam, Malaya and Afghanistan. However, to control the minds of opponents and to win the hearts of the local population which is the subject of both proponents in this war it is important to exercise the right of the government and to achieve the political cause for which the counter insurgency operation has been carried out. The kinetic counter insurgency operations are aimed not only on extricating or destroying the insurgent but, is a temporary action to make a way out for political process to develop.

In this regard, the major role is always played by the political bodies. The political grievances are not addressed with suppression and aggression policy. They have always to be addressed by mutual understanding of political and cultural motives. In a country where the borders are porous and prone to outside support, the chances of reformation, re-organization and re- happening of such insurgences are always there. It is, therefore, the responsibility of all stake holders of a nation i.e legislation, judiciary, executive media and corporate sectors to play positive role in order to avoid the loss that can be caused because of happening of these insurgences. The insurgences do not develop from political cause to armed struggle over night. There are many mistakes by the different pillars of the state which contribute to the development and increase of such menace. It is, however, the responsibility of every individual of the society in general and governmental / administrative organizations to put in the positive input and eliminate the injustice, that is the mother cause of all evils.

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Empowering the young: Transforming the communities, a case from Pakistan

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Abstract

Gender based violence is an important social issue and males are generally considered perpetrators due to prevailing patriarchal norms globally. Most of the global rights movements focus women empowerment which is highly relevant important strategy. However, men engagement has a pivotal role not only in social, cultural, normative multiracial aspects of life but also in terms of gender equity and to end the gender base violence. There are also certain initiatives engaging men and young boys. Therefore, it is important to assess the effectiveness of interventions focused young boys and girls to make them aware on gender-based violence. The aim of this research is to assess the effectiveness of an intervention which focused young boys and girls for awareness on rights, protection issues and empowerment through capacity building on communication and leadership skills. Findings highlighted the involvement of locals, the members of the same communities, played a vital role in successful implementation of the project. The involvement of young boys and girls in their own cities gave fresh energy to the efforts of gender equality. The involvement of teachers and education department also supported the effectiveness of the activities carried out.

Keywords: Gender, Adolescence, Youth Engagement, Gender Based Violence, Men Engage, Community Mobilization

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Introduction

Males are generally involved in gender base violence, many studies viewed them as the perpetrators of violence whereas females are more likely to be the victims (Edwards, 2010). Gender norms and power dynamics expect young men or boys an ideal or a real man, who is powerful, dominant, uncompromising, not seek help, be sexually active, and in control (Fine, 2005). However, to negate such negative norms and thoughts, there are men who do not get fascination through violence or don't feel like showing power as an integral part of masculinity, as majority of men do not condone the use of violence (APA, 2018). In this regard, efforts to engage men and boys to prevent gender-based violence (GBV) have been increasing rapidly throughout the world (Wall & Kristjanson, 2005). Research emphasizes involvement of men and boys as a key violence-reduction strategy (Carlson et al., 2005; Flood 2005; Kilmartin et al., 2008). Therefore, men engagement has a pivotal role not only in social, cultural, normative multiracial aspects of life, more specifically in educational programs, political, religious, social activists and advocates in terms of gender equity and to end the gender base violence (Flood, 2015). Studies indicate men who are engaged parents are less frequently perpetrators of partner violence (Minerson et al., 2011; WHO 2012; Chan 2009). Emerging evidence are also there in which effective strategies have been adopted for universal prevention of gender violence in school settings and effective bystander interventions on university and college campuses (WHO, 2012). Similarly, intervention applied to the health sector achieved better outcomes in FP programs. (United Nations, 2006). "The Do Kadam" intervention comprised gender transformative life skills education combined with cricket-coaching helpful in egalitarian gender attitudes and abhorrence of violence against women and girls (Justus, 2021). Similarly, three community-based skills-building programs to delay child marriage among adolescent girls in rural Bangladesh (Amin, Saha, & Ahmed, 2018). Efforts to engage men in the prevention of men's violence against women show increasing global reach and mobilization, rising community endorsement, and increasing sophistication, amongst all self-efficacy, an awareness of male privilege, support men's violence preventative actions.

Long-term improvements in well-being along with improved quality of relationships among couples could break the cycle of violence. Culturally adapted gender-transformative interventions with men and couples can be effective at changing deeply entrenched gender inequalities (Doyle, 2018). Invitational narrative practice including respect, competency, ethics, restraining ideas, shame, and effects, to engage men in addressing their use of violence towards women and children.

Purpose of the study

The aim of this research is to assess the effectiveness of interventions focused young boys and girls to make them aware on gender-based violence (GBV). This article is derived from a broader project which focused on men and boys to accelerate efforts to end gender-based violence. This project was completed in Sindh, Pakistan. In this intervention-based project, social issues such as knowledge, attitude, practices, and perception concerning boys and men role in the eradication of gender-based violence and child marriages were focused. This project has conducted many awareness sessions on gender equality, women economic empowerment, gender-based violence, parenting, happy family and positive masculinity across Sindh.

Methods

This research study is based on qualitative exploratory research design and assessment was carried out to understand the effectiveness of training, community sessions, and community and media campaigns related to GBV. Data was collected through six Focus Group Discussion (FGDs) with community members (males and females) and 22 in-depth interviews (IDIs) with adolescents, who were Kiran+ were conducted. The intervention was executed by means of media campaign, training of adolescents (Kiran+), master trainers, and community facilitators – community members and teacher- through various gender transformative approaches. Each component played its role for specific purpose to meet the overall objectives of the project.

A list of Kiran+ (male and female), was requested from Organization A, and Organization B who were involved directly into this project to get a sample for the research study. From this list, key informants (Kiran + and community members) randomly invited to participate in discussion/ interview. The qualitative research protocols were followed in true letter and spirit. Organization A and B both facilitated the researchers in the field.

Qualitative data was analysed iteratively using NVIVO software (version 11). Content and thematic analysis of transcripts was done by the researchers. The task of coding and analysis began immediately following the transcription, allowing the identification of data codes through inductive and deductive techniques. The defined codes were organized and sorted by relevant themes for reporting. Sub-themes emerged from the data through an iterative process and codes were refined as needed during the analysis.

Key Findings

The capacity building of the Kirans (capacitated adolescent boys and girls) was one of the most important components of this project and these capacitated beneficiaries were responsible to conduct sessions in the targeted communities. The following section discusses the research findings with respect to the target respondent group, their capacity building, sphere of effects – individual, familial, and community – facilitating factors and challenges they had faced during the awareness creation, effectiveness of the strategies adopted for the intervention and effects of the sessions upon the community members.

Kiran+

Kirans were young boys and girls who were selected from schools and colleges for training sessions. Kiran+ were adolescent age boys and girls selected from the already existing pool of the Kirans. Kiran and Kiran+ were provided with the life skills based education and leadership skills in previous interventions of Organization A. The Kiran+ were provided with refresher trainings on the issue of child marriage and gender-based violence and they were assigned to conduct step down sessions in their respective communities.

Engagement as Kiran+

The process of joining of adolescent boys and girls in the project was explored with the key informants of this research and how they become Kiran+. The findings of this research revealed that in almost all of the cases, Organization A team included these adolescent youth with the consultation of school teachers and upon individual interest of the adolescent girls and boys.

Prior to formal engagement of adolescent youths, consultation and permission were taken from the parents as well. In this regard one of the female Kiran+ narrated her engagement in this project in relation to her previous experience as being Kiran – those were also known as Fatima. She shared,

“It has been almost 8 years, in the start the officials of Organization A given us name of Fatima – as a Kiran- and I am engaged with them since then. Now, I am identified as a Kiran+ and promoted to master trainer.”

This revelation concerning start as a Kiran or Fatima transformed this adolescent as a master trainer where she has been giving training and advocating ensuring rights of adolescent girls and boys. In the same context of concerning engagement of the adolescent, one of the male Kiran+ revealed the process in detail. He shared in the following manner:

“I was doing my matriculation when the Organization A team visited our school. They met with our principal and teachers and introduced the objectives and goals of Organization A’s project. They requested the principal to permit student to become a part of this project. Initially, they [Organization A] trained the teachers and after that they [Organization A] asked principal to permit students for the participation in training programs. So, the Organization A choose us as a Kiran+. After that we attended their trainings and through those training, we learned about Kiran+’ roles and responsibilities.”

Capacity building of Kiran+

Kiran+ also explained the trainings’ topics and content and the importance of these topics in their lives and for the betterments of communities. The findings of this study revealed that the key informants of this research attended a wide range of trainings and learnt contents of the training in relation to practical social problems of their communities. It was explained by a male Kiran+ in this manner:

“We came to know how to live in home, how to live with elders, how to speak, don’t make a quick decision, how to behave with siblings, especially female in home, how to speak with parents.”

He categorically revealed the contents of gender training and put emphasis to respect them, understand their educational needs and due rights. The same respondent further elaborated about the training conducted for child marriages, gender-based violence and gender equality and felt self-responsible to educate and aware the people in his surroundings (Male Kiran+).

In the same context recalling the contents of training, another male Kiran+ said: “First two days training was on early child marriage. After that we took a break for some time and then new project “Yes I Do” was started in which we were engaged. In which we were trained about community mobilization in which they taught us that how we can mobilize and sensitize community about the harms of early child marriage (Male kiran+ FGD).”

On the other hand, female Kiran+ also recalled the similar contents of the trainings like child marriage, advocacy, law concerning child marriages, parenting, positive masculinity, gender equality, gender-based violence, harassment and teen age pregnancies. In this regard, one of the senior Kiran+, who has been doing her master from the university, revealed that:

“My first training was on child marriages, laws about child marriage and the consequences of child marriages. After that the training on advocacy was delivered to us. We received training on advocacy, positive parenting, positive masculinity, gender equality, gender based-violence, violence, harassment and laws related to harassment and consequences of harassment. We also attended training on self-safety that how we can save ourselves from harassment and how we can counter such things (Female Kiran+).

The difference between the Kiran+, who were in university and the Kiran+ who were student of intermediate, was evident from the contents shared by the respective respondents. Newly selected Kiran+ had shared fewer contents and upon inquiry it was clear that the matter was related to the number of training and the engagement with communities. Those who had shared a much-detailed account of the training contents were engaged repeatedly in the communities to conduct the sessions as compared to newer ones.

On the other hand, female Kiran+ key informants shared that gender roles and gender equality contents of the training were important for them. According to them, gender equality and girls’ rights should be treated equal to boys and girls may not face violence as being girl. Other female Kiran+ also shared that puberty and happy family contents of the training were important for them to learn new information and how we as girls can cope with things happened in puberty.

Change in knowledge of Kiran+

As mentioned in the previous sections that Kiran+ male and female had recalled the contents of the training. They extensively shared that how these trainings influenced their knowledge. They have given very clear understanding concerning all the topics and contents of the trainings. Indeed, for some of the topics they were having very much clear knowledge like child marriages, gender-based violence, and happy family as compared to other topics like parenting.

With regards to early marriages, male and female Kiran+ had very clear knowledge that young people should not get married at a young age. They also know that it is not only against the law that the girl or boy may get marriage before age of 18; rather it has other issues which limit, restrict and negatively influence the children who may get marry before the age of 18. Due to child marriage one can loss his/her chance of education, can have early age pregnancies which ultimately harm the health of mother and child. Similarly, they were having knowledge that due to child marriage girls usually acquire the roles and responsibilities which burden their growth and cause psychological pressure upon them. In fact, children are not supposed to have such responsibilities which may harm their psychological and physical wellbeing and health. In this regard one of the female key informants said:

“The child marriages deprive girl’s right to get education. The girls neither mentally nor physically prepares for the marriage. So, the society put on her the burden of raising the children and taking care of the husbands. In addition to this, the biggest threat of the child marriage is the young age pregnancy. The baby may also face the blood or calcium deficiency as well (Female kiran+).”

Since male and female Kiran+ attended the trainings, they considered themselves carrying responsibility to deal with family matters which create gender inequality or promote harmful gender practices. They contextualize their self-understanding and positioning in relation to knowledge which they had acquired in trainings. It is persistent to state that the training had

developed their capacities how to behave in the family affairs and matters. For this they had given credit to the training about the “Happy Family”. In this regard one of the female Kiran+ said,

“The basic concept of the happy family’s training was that if we are living in a family what should be the appropriate behavior that we should adopt.”

Male and female Kiran+ mentioned that in the happy family, member may share economic burden, the voices of the members should be heard, family member may sit together and spend time with each other, they may have consultation on the family matters may trust and love each other. In addition to this, the knowledge from the trainings also provided them confidence to conduct the session in community. One of the females Kiran+ said,

“After the sessions I told the content of trainings to my family. So, my family members [my mother, father and siblings] gradually started listening and understanding my view points as well.”

Change in attitude and practices of Kiran+

The findings of this study reveals that the transformation in the attitudes and practices of Kiran+. They appeared as a face of change and the success of the project. The knowledge they acquired in the training and the roles they had played in the communities shaped, transformed and gave them chance for the re-defining of gender and worldview, at least at the individual level. This research study keenly asked the questions to learn how they had played their role as being Kiran+ in personal, familial and societal spheres. In all the way, they had placed themselves as energetic, motivated and with full of confidence. They admitted that Organization A has provided them a platform where they can prove their abilities and foresee their future based on struggle and rights. It was mentioned by one of the female Kiran+,

“I see myself as today in comparison to myself of 5-10 years before. I have gone through the changes which I have never imagined. I am very much confident person now, I got a lot of knowledge and encouragement, and we have learnt to face people and respond the questions”. In this aspect, Kiran+ see their self-positioning in the society which is completely different from the position determined by the traditional harmful gender-based practices. However, the most significant change which came into their attitudes from these trainings were the courage to build their paths and ensure their rights to acquire the self-defined goals, status and position for themselves.

The positive change in the attitudes of the Kiran+ guided them towards the practices that not only helped them in their lives but also positively shaped the lives of their siblings and families. During the interview they explained that how that positive change has converted them into a person who is responsible, aware, and motivated to uplift their family. One of the female Kiran+ said,

“Even after getting first training, I felt confident; Since then I had started to take care of my younger siblings and bringing them to schools and shopping grocery independently.”

A female Kiran+ revealed her story:

“I have four brothers and I am the single sister. Most of the times, I had conflicting relations with my brothers. They used to restrict me and even were not willing for my outdoor movement. However, since I had attended training, I learnt and

acquired knowledge. The most important thing I felt confidence to speak with them and convince them rather to have conflict with them. I reshaped my relationship with them and discussed the issues. Ultimately, the relationship turned much more positive and now they are supporting me for my education and activities which I carry out as a Kiran+.”

The data gathered from the male Kiran+ also revealed that these trainings significantly transformed the attitude and practices of the male Kiran+ as well. The most significant change was reported the confidence and ability to talk with communities. Apart from this they were having clear standing and understanding that child marriages should be eradicated, gender-based violence should not be practiced and the rights of adolescent’s girls and boys should be ensured. They were also in a great favor of female education and their economic wellbeing’s. In other words, they were true supporter and categorically reflected the title of the project where emphasis was given as to engage men and boys to counter gender-based violence. One of the male Kiran+ revealed the story from his family where he had not only taken the responsibility to care for younger siblings but he also ensured equal education for his sister. In this regard he shared,

“Before training I was didn’t show any interest in my younger siblings’ education. But after training I started giving more attention to their education and started giving them tuitions by myself .”

Another male Kiran+ shared that:

“My sisters didn't go to school and they could not study because of the environment. The family used to say that the environment is so bad, it doesn't allow to study, that's it, then the information I got from this training, after that I gave all the facilities to my sisters and look after for all her matters. Brought them those books which are available in the school and from those books started studying again .”

The effects of the trainings are also evident from the transformation of gender roles, particularly, the roles adopted by the male Kiran+. Some of the respondents shared that since they had attended the training, they feel responsible to support their mothers and sisters in household chores. The male Kiran+ do not take supporting in household chores against the masculinity as they supposed to feel before attending the trainings. They also expressed satisfaction with the transformed gender roles and self-image. In this regard one of the key informants revealed:

“Earlier, we were irresponsible at home and we didn't have consciousness to support our sisters and mothers. Since, we got the training, we learned about the concept of gender equality and equity, like helping in cooking, washing clothes and some other support. When our mothers and sisters used to do these work, we started working with them. Meaning we also realized that if we want to make our home a happy family, we have to work together. This means we are all equal at home and we have to help each other and then we can become a happy family.”

The capacity building of the male and female Kiran+ also compel them to self-organized and be conscious about their future. Therefore, some of the Kiran+ respondents shared their future goals and associated positive development in themselves with as an effect of training. In this regard one of the male Kiran+ said,

“Training created awareness in us that making goals in life are very important to achieve something. Since, then I had planned what I have to do in my life. After changing my own self, I conveyed this message to my siblings and relatives.”

Roles and responsibilities of Kiran+

Female and male Kirans were engaged to conduct the awareness sessions in schools and community. This project provided a great learning opportunity for them and boosted up their moral and confidence. All the Kirans+ appeared confident and discussed their roles in great details. They also shared mechanism of their work. All the acquired details helped us to analyze their importance with reference to the objectives of the intervention and we found that Kirans proved to be very effective intervention. One female Kiran said,

“During the training the trainer boosted our confidence and were much motivated to share the message to others. I arranged session with females, for that purpose.”

Similarly, the male Kiran said,

“Our responsibility was to create awareness in our society”.

In the context of roles and responsibilities of Kiran+ this study reveals that at first level Kiran+ plus targeted their families and tried to influence their knowledge, attitude and practices. While at the second level they always shared information about their vital role for the improvement of knowledge, attitudes and practices of the community people. As it was mentioned by a female Kiran+,

“After the sessions I told the content of trainings to my family. So my family member [my mother, father and siblings] gradually started to understand my views and then they had supported me to conduct community sessions with peers.”

In the same context, a male Kiran+ further added,

“Being a Kiran we were assigned the role to apply the training knowledge in our surrounding and I started it from my family. It was my responsibility to discuss early child marriages and its consequences to our family members. And after that we were responsible to convey the message to our neighbors, relatives and to the wider community and society.”

The data reveals that the interventions were carried out in structured way to trace the progress of the activities. Apart from the moral responsibilities which Kiran+ were carrying to conduct community sessions and to create awareness. They were also given targets and were monitored to ensure performance of their effective role in the communities. These targets were like to convey the message to 100 people or conduct certain number of sessions in the communities. Such targets and accountability have improved the sense of responsibility among Kirans. It has also been observed that this accountability and connectivity with teacher and organizations’ officials played a significant role in their personal capacity building and same time framing their world view. Specifically, it is important to highlight that they had developed their social capital and human capital which has been helping them to continue their further education and acquire knowledge particularly related to the topic discussed above. One of the male Kiran+ said:

“When we received the trainings, our challenges had been increased. The organization gave us small targets like at the start we had to convey all these

messages to 100 peoples in the village. We went door to door and tried to convince people.”

Same as like female Kiran+, male Kiran+ were also set targets to conduct 3-4 sessions for community awareness. They were free to adopt any strategy as mentioned by a female Kiran+ who approached community notables for conducting the sessions in the communities. The same way, male Kiran+ shared that they used to engage their friends and community members to gather participants for the sessions. In this regard one of the male Kiran+ said, “The mechanism was that we requested people to attend the session with the help of friends and community’s members.”

As mentioned above, that Kiran+ were also supposed to conduct the sessions in schools to convey a message to fellow students. In the school sessions, they taken help from their teachers. For all such sessions they used to prepare and carry printed material such as pamphlets, leaflets with themselves. Some of the Kirans looked too interested and involved in their work that they even tried to measure the change by conducting surveys in the community. In this regard, one of the females Kirans said:

“We were given target to convey the message to hundred people. We also conducted the surveys of those hundred people to study the change in them. Initially these surveys were individual as it was my curiosity to know either people are listening or understanding my message or not. Either they are observing the message or not. I have started conducting small surveys, when I visited my relatives, I checked the effect of these sessions on them.”

Challenges and hurdles for Kiran+

The females and males Kiran+ shared barrier and hurdles which they had faced during their work. First of all, Kiran+, as being adolescent girls and boys, were perceived as too young by community to talk and conduct sessions on such sensitive and taboo issues. The women community argued with female Kiran+ that “you are too young to carry these kinds of discussions.” Another female Kiran+ added,

“Look at them! They are too young and what type of message they are giving; visiting our houses and spreading the kind of information which we never heard before, we are not in the view to permit our daughters to join these trainings or sessions.”

In the closed society of Pakistan, the above-mentioned challenge was not only for young girls, but young boys also faced similar reaction from the community. One of the Male Kiran+ stated, “We [Kiran+] were not having appropriate age to discuss these matters with elders.”

It clearly shows that community was not ready to discuss with such young adolescents to whom they consider nothing and not worth to listen.

Secondly, getting permission from the parents to be Kiran+ was also a challenge for some of the female Kiran+. Although they were having support from their teachers but still it was not an easy task for them to convince their parents. It was perceived that to be Kiran+ was something additional and separate from the regular study and one should not be engaged in such activities. As it was shared by a female Kiran+:

“I faced a lot of challenges as my father is very strict regarding education, like he said if you want to study just focus on the study. He is against the co-curricular activities, when I talked to my father and briefed him about the program and seek

permission to attend the training, he upfront refused me to join such training. Then, I talked to mother, and she talked to father, and he only permitted me to attend two or three trainings.”

Facing criticism from their immediate and extended relatives was the third main hurdle for female Kiran+. As per cultural norms and settings, this is the common perception that being girls, they have limited roles and indulging into the awareness creation on the sensitive topics is not allowed. Therefore, close relative takes it as a matter of family honor and respect. As mentioned by a female Kiran+,

“Our relatives were too much against these trainings and awareness creation in the communities. For them it was an issue of family honor and respect. They used to ask my parents why she is visiting people’s houses and going door to door.”

Fourthly, religious understanding of the community on child marriage was another barrier which Kiran+ faced while working in the community. One of the male Kiran+ explained the issue:

“The major concern of the participants was always about perceptible disagreement of religion and country laws regarding early child marriage. They said “we have been instructed by the religious scholars that when a boy or girl reaches puberty, we should arrange his/her marriage and you are telling us that according to medical science and the law of country, the boy/girl should not get marry before reaching to 18 years of age.”

Overall, religious and cultural barrier were too complicated and deep rooted in the conscious of the community and there is a need to have rigorous efforts to change the mind sets of people living in the rural and semi-urban areas. One of the female Kiran+ said,

“People usually didn’t like our discussion when we talked about the issues faced by their family member; their children and their brothers and sisters. They particularly dislike the discussion when we talked about their daughters and sisters to get them education and care their health. They disliked us when we talked about the rights of female; about the female right of education, right of choosing profession, their shelter rights etc.”

Discussion

The purpose of all interventions in this project namely media campaign, training of adolescents (Kiran) on gender transformative approaches, was to bring change into normative practices and replace harmful gender norms with positive deviance practices regulate at household and community level. The core thematic areas were gender equality, women economic empowerment and positive masculinity. In this study, we assessed the effects at different level (individual, household and community levels) and how each intervention contributed effectively to achieve desired objectives of the broader project as discussed above.

It is interesting to note that the sessions conducted by Kiran+ challenged communities’ previous concepts specifically concerning to violence. Before these sessions they never had contextualized their actions as perpetrator, specifically talking about the actions of male. In this regard one of the male community members shared:

In these sessions we learnt about violence, like a man abuses his wife. So, at first we didn't know what violence was and when we got here [to attend the session] we found out that violence really is something. Psychological violence means that

if we hit our wives in front of the children, it will settle in the minds of the children.”

From the above quote it is noted that on the first hand they got a chance to revisit their own understanding of violence and probability to avoid such violence, and on the other hand they had contextualized violence in front of children and its possible effects in the future lives of the children. Similarly, they also had in mind its effects on the relationship as being father and children what perception and understand they would have in future life. So, in this context these sessions have given them the chances to revisit their understanding and consider their action for the betterment of individual and familial relationship.

The key informants of this research recalled significant amount of knowledge concerning the topics of child marriages, its laws and its effects on the health of children. They were fully aware why child marriage should not be practiced and what had happened in their communities and how it negatively influenced the health of mother and children. In this regard, one of the female community members shared,

“We got a lot of information such as one should not get married at a very young age. Early pregnancies and have more children, the mother gets affected.”

Another female community members gave example from her surroundings and shared a story:

“The women participation in these sessions were high as they have seen gender-based issues in their surroundings. Recently a young girl of 13 year got married. She had given a birth to a baby girl in the very first year of her marriage. Next year, She again got pregnant and during delivery she died. Because she did not had adequate care, she was too young and weak to bear the delivery related issues.”

It was interesting to note that that community women were linking one social problem with the others and articulated the narration in a way which shown a clear understanding how they understand social problem revolve around the suppression of women. One of the community women linked gender-based violence with child marriage in the context of roles and responsibilities which one girl as a wife supposed to perform at household level.

The findings of this research also revealed that community people had clear understanding about the topics like happy family and rights for girls to get education and may participate in economic activities. Community people contextualize that education is important for girls and they should be given equal chances to complete their education. For this purpose, parents are needed to trust upon them, let them go for education and finding the jobs. In this regard, one of the male key informants revealed that, “the girls should be trusted to get education.” In the same context, a female community member contextualized the women and girls’ economic empowerment and its importance for a family. She shared that when women and men both work and earn money, then ultimately it positively influences households. It brings economic prosperity and better future for children. Then parents can have better resources and can give better education to the children.

The acquired knowledge from the sessions significantly changed the attitude and practices of the communities. Some of the community members shared their stories where they had changed their actions since they learnt about the consequences of harmful practices. The data also revealed that male community members were very keen about the rights of the girls. They appeared as advocators of girls’ rights. They were having positive understanding about the girls’ education, jobs and were against child marriages. They had acknowledged that previously they

were having wrong practices and girls' education was not their priority. But now, they realized the importance of education for girls and were willing to support the girls for continuation of their education and their empowerment.

Conclusion

The research study conducted to find out the effectiveness of project interventions of Organization A. It has come across during the study that the involvement of locals, for example members of the same communities, played a vital role in successful implementation of the project especially capacity building and awareness raising activities. Specifically, the trainers, teachers, community facilitators and young Kirans all were engaged for their communities. This created the local level ownership on the one hand and localized strategy with cultural considerations on the other. This helped in effective dissemination of knowledge and local acceptance at the same time.

Most of the activities of the project were carried out with in community settings. The community facilitators were not given any pre-decided dates for the community sessions rather the whole planning was left on them which helped them feel empowered to decide the schedules and communicate to the Organization A as per their convenience and availability. Finally, a very important role in the project was given to adolescent boys and girls (Kirans). This involvement of young boys and girls gave fresh energy to the efforts of gender equality. The Kirans, reported that the issues of violence and inequality were observed and faced by them on regular basis and the awareness about these helped them understand the underlying causes. It was clearly evident that youth worked very hard to support the project objectives.

Kirans usually faced an objection of being too young to talk about these issues and the community members being engaged for community sessions expected something in response from the implementing organization. On the basis of the findings of the study, it can be suggested that the process of implementation of these activities may be continued for sustainable change in the society. Further to this, some future studies are also required based on further intervention to identify the sustainable solution especially, the sustainability of the network of young advocates named Kirans.

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