

Transforming Humiliation and Violent Conflict

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Human society is a heterogeneous society in which there are different practices and mental inclinations. Precisely, if we pay certain consideration to Pakistani society, we would deduce that there are many practices that are breeding violence. But, all practices are linked with a more wider and enormous whole which is economy. Pakistani society is not in harmony because economic imbalances are compelling Pakistani society towards dichotomy as a result all main social welfare societies are themselves experiencing friction in their works.

Certain inertias have hindered their struggle. But, many individuals are working in Pakistan to transform humiliation and violent conflicts, and are serving their role to uplift humanity itself.

It had been said by Heraclites that nothing lasts forever, and it's true enough because when we witness the flux of society, we come to realize that nothing is absolute except the change itself. Similarly, chronic circumstances that force people to commit violence also experience resolution. All kinds of violence are product of conic thinking. For instance, if we witness cone, we deduce that base of cone is very narrow. Similarly, all sorts of dogmas in Pakistan have narrow basis which can't support wider and pleasant perspectives. As a consequence, these dogmas are always in friction with those perspectives that support humanity on collective grounds.

Aristotle was quiet in favor of action. His all works merely rotate around action. He wrote on Politics and Ethics by giving emphasis on action. Politics and ethics can't be alienated from actions. In Pakistan, there are different groups and all these groups are after certain actions. Precisely, groups in Politics are different in their motives, therefore, actions performed by them are not converging but diverging. Because, of political divergence, each political group is somehow practicing humiliation and violence.

Whenever, there is a change in a government, after a certain time, different forms of violence are practiced by these political tendencies. As an effect, society in general experiences disharmony.

And in social sciences, it is being said that disharmony can only disrupt the society. But, there are many solutions to cope with such polluted intentions. A certain balance or Tao is needed among the functioning of institutions and social structure in general. Rousseau said well that freedom exists when certain factors that hinder it exist. Therefore, Pakistani society needs to establish certain balance in their freedom.

Emotional release persists, in fact, in all societies on earth but expression of emotional release can be in many forms. Violence is also a product of emotional release but it's a worse form of expression. Abrupt and most alarming expression of emotional release can be seen in violence. Question occurs how to cope with it? Skillful elements are needed to cope with such matter. For instance, patterns that propagate chaotic impulses are needed to be discussed rather than snubbing them. Most of criminals are encouraged when someone, some groups or some organizations snub them. As an effect, negative consequence occurs; these criminals get worse in their expression which gives birth to more horrifying forms of violence. Lao Tzu, a great thinker, said that all those things which we snub express themselves in form of blast. Therefore, it would be a much better choice to bring the issues of people with worst forms of emotional release in discussion.

All behaviors are socially learned behaviours. Violence and humiliation are also socially learnt behaviours. Therefore, their solutions also exist in society. Labelling people on the basis of different manias and phantoms is worthless. Even, the conception of criminal gene or many criminal theories are themselves giving birth to many criminals. Social problems always have social solutions. And, in society there are different social institutions that can shape as well as nourish the mindset of any individual who is indulged in thrusting violence.

When Plato wrote his Republic, he focused on ideas, and considered particulars as manifestations of those ideas. In all countries, behind different institutions, ideas operate deductively, if we see different forms of violence and humiliation in different social groups and classes in general, we can elicit that behind all concrete disruptions there is an idea. And, that very idea is an idea of dominance. This idea of dominance has given birth to patriarchy in Pakistan. Apart from patriarchy idea, dominance has also given birth to barbaric culture.

Whereas, this idea of dominance is itself abstracted by mankind from concrete world. Whereas, motive behind such abstraction is possession. All kinds of possessions make humanity suffer.

Human beings comprehend their world by abstracting certain aspects and leave certain aspects. If anyone wants to transform humiliation and violence, point occurs that from where he or she makes his abstraction. Because, the content of abstraction determines where the abstraction itself can be applied. If content of abstraction is humanity, the abstractions that can be taken from humanity can be hope, peace, care and other moral values that are related to humanity.

Human being is a being of deliberate actions and if their actions operate under the shadow of humanity then human society will experience more civilized culture than uncivilized perspectives.

Now humanity itself has become the way to transform humiliation and violent conflicts.