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## **SUMMARY of the Article “Fierce Heat,” Editorial, Dawn, June 24th, 2024**

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The editorial underscores the severe and escalating impacts of climate change, as evidenced by recent extreme weather events including savage heat, melting glaciers, and extreme rainfall. In June, cities across the northern hemisphere experienced unprecedented high temperatures, indicating that these heatwaves might surpass last summer's records, which were the hottest in 2,000 years. This record-breaking heat has caused significant loss of life, with thousands potentially dead in Europe and Asia, including 200 homeless people in Delhi and over 1,000 pilgrims during Hajj, many of whom were Pakistanis. These incidents highlight the urgent need for measures to address global warming. Vulnerable groups, such as women, children, the elderly, the poor, and rural populations, face severe health risks including cardiovascular and respiratory disorders, miscarriages, and fatal heat strokes. The editorial calls for federal and provincial authorities in Pakistan to establish cooling zones with consistent water and electricity supply. Increasing and protecting green spaces to mitigate urban heat is emphasized, along with heat awareness campaigns and providing resources like food, potable water, and shelter for outdoor workers. The piece also advocates for urban planning that aligns with global standards, using renewable energy and cooling techniques like insulation and reflective paints. As heatwaves become more frequent, proactive measures and public awareness are crucial to mitigating their impact.

### **Easy/Short SUMMARY:**

The article talks about how climate change is causing extreme weather, like intense heat, which is happening more often and affecting many people. In June, cities in the northern hemisphere faced very high temperatures, leading to many deaths, including homeless people in Delhi and pilgrims during Hajj. Vulnerable groups are most at risk from these heatwaves. The article suggests that Pakistan needs cooling zones with water and electricity, more green spaces, and better

planning to deal with the heat. Public awareness and using renewable energy and cooling methods are also important to reduce the impact of these heatwaves.

## **SOLUTIONS of The Problem:**

### **Establishment of Cooling Zones**

Set up cooling zones across Pakistan, especially in urban areas, with reliable access to water and electricity to provide relief during heatwaves.

### **Increase and Protect Green Cover**

Enhance green spaces in cities to lower temperatures and mitigate the urban heat island effect. This can include planting trees, creating parks, and preserving existing green areas.

### **Heat Awareness Campaigns**

Launch widespread awareness campaigns to educate the public about the dangers of extreme heat and how to protect themselves, including recognizing symptoms of heat-related illnesses.

### **Support for Vulnerable Groups**

Provide targeted support for vulnerable groups, such as women, children, the elderly, the poor, and rural populations. This can include distributing cooling aids, ensuring access to potable water, and offering temporary shelter during extreme heat events.

### **Improved Urban Planning**

Adopt urban planning practices that reduce heat retention in cities. This includes using reflective paints, non-heat trapping building materials, and proper insulation in buildings to keep them cooler.

### **Renewable Energy Adoption**

Promote the use of renewable energy sources to reduce the carbon footprint and



mitigate climate change, which contributes to extreme weather conditions.

## **Collaboration with NGOs and Communities**

Encourage collaboration between the government, NGOs, and affluent communities to provide resources like food, water, and shelter to those working outdoors or living in vulnerable conditions during heatwaves.

## **Public Training Programs**

Implement training programs for citizens to spot and respond to heat-induced ailments, ensuring timely medical intervention and reducing fatalities.

## **Policy Implementation and Enforcement**

Develop and enforce policies aimed at reducing greenhouse gas emissions, promoting sustainable practices, and ensuring compliance with environmental regulations.

## **Research and Monitoring**

Invest in research to monitor climate patterns and predict extreme weather events. Use this data to implement timely and effective measures to protect public health and safety.

## **IMPORTANT Facts and Figures Given in the Article:**

- Climate change is causing extreme weather events like savage heat, melting glaciers, extreme rainfall, drought, forest fires, and floods.
- In June, cities in the northern hemisphere faced record-breaking high temperatures.
- Thousands of lives were lost due to the heat in Europe and Asia, including 200 homeless people in Delhi and over 1,000 pilgrims during Hajj, many of whom were Pakistanis.
- Vulnerable groups such as women, children, the elderly, poor, and rural people are at higher risk of health hazards due to extreme heat.

## **MCQs from the Article:**

**1. Which month did cities in the northern hemisphere face record-breaking high temperatures?**

- A. January
- B. March
- C. June**
- D. September

**2. How many homeless people perished in Delhi due to the heat?**

- A. 100
- B. 200**
- C. 300
- D. 400

**3. What is one of the health risks faced by vulnerable groups during extreme heat?**

- A. Asthma
- B. Diabetes
- C. Cardiovascular disorders**
- D. Cancer

**4. Which group of people is mentioned as having died of heat during Hajj?**

- A. Tourists
- B. Pilgrims**
- C. Workers
- D. Students

**5. What is suggested to lower temperatures and lessen the**

**urban heat island effect?**

- A. Increasing traffic control
- B. Building more roads
- C. Protecting and increasing green cover**
- D. Expanding industrial areas

**VOCABULARY:**

1. **Savage** (adjective) (ساويا): Fierce, violent, and uncontrolled.
2. **Menacing** (adjective) (مناهي): Suggesting the presence of danger; threatening.
3. **Detrimental** (adjective) (مضار): Tending to cause harm.
4. **Consumption-oriented** (adjective) (مستهلكة): Focused on the acquisition and use of goods and services.
5. **Stalking** (verb) (تتبع سرايا): Pursue or approach stealthily.
6. **Vulnerable** (adjective) (معرضة): Exposed to the possibility of being attacked or harmed.
7. **Hazards** (noun) (مخاطر): Potential sources of danger.
8. **Miscarriages** (noun) (مخاربات): The spontaneous loss of a pregnancy before the fetus can survive outside the uterus.
9. **Fatal** (adjective) (مؤتة): Causing death.
10. **Cooling Zones** (noun) (مناطق التبريد): Designated areas that provide relief from extreme heat.
11. **Sustainable** (adjective) (مستدام): Capable of being maintained at a certain rate or level.
12. **Potable** (adjective) (شرب): Safe to drink; drinkable.
13. **Mindful** (adjective) (متفاني): Conscious or aware of something.
14. **Insulation** (noun) (عزل): Material used to prevent the passage of heat, sound, or electricity.
15. **Reflective Paints** (noun) (الوان عاكسة): Paints that reflect more sunlight to keep buildings cooler.
16. **Renewable Energy** (noun) (طاقة متجددة): Energy from a source that is not depleted when used, such as wind or solar power.
17. **Proactive** (adjective) (متفاني): Creating or controlling a situation by causing something to happen rather than responding to it after it has happened.
18. **Precautions** (noun) (تدابير): Measures taken in advance to

prevent harm.

19. **Mitigate** (verb) (□□□□ □□): Make less severe, serious, or painful.
20. **Carbon Footprint** (noun) (□□□ □□□□□): The amount of carbon dioxide emissions for which an individual or organization is responsible.

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## [Drivers of extremism](#)

Umair Javed

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WHAT compels a mob to burn someone to death? What explains such amplified levels of anger that an accusation against some person from a marginalised group leads to a lynching? What reasoning dictates why groups of people — including state functionaries — engage in the violent policing of a minority group, arresting its members and taking away their sacrificial animals from the private confines of their homes?

All three incidents took place recently. Last week, a man was burnt to death in

Swat over the alleged desecration of a holy text. In May, a 72-year-old Christian man was lynched in Sargodha on a blasphemy-related accusation. And during Eid, several Ahmadis across Punjab — the number reportedly as high as 36 — were detained by the police on accusations of practising 'Muslim rituals' levelled by Barelvi extremist activists.

Much ink has been spilled trying to understand religious extremism and its outcomes, both in Pakistan and abroad. Existing research points out two sets of factors here — the societal organisation and drivers of extremism; and the role of the state.

On societal organisation, it is well documented that such indoctrination is carried out by clerics, not just through in-person contact in sermons and in madressahs, but also through highly localised WhatsApp and Facebook groups, as well as content on TikTok. They do it because they believe in it and because it sustains their social status within communities. People pay them respect, provide them with gifts, turn to them for advice and for dispute resolution.

There is a wider segment of people in every community who think the objectives of zealots are worthy.

Their words and actions help develop followers of various types. Their closest adherents are socialised into believing that certain events are an affront to religion. Such events require a coercive response. That the response must be immediate. And that it will help further some vague faith-inspired objective, protect the purity of religion, or help restore the natural order of society.

Beyond the immediate actions of violent activists, there is a wider segment of people in every community who think the objectives of these zealots are worthy. Perhaps they have not yet been socialised to such a great degree that they take matters into their own hands. However, they frequently appreciate those who do. These people are the ones who will stand on the side while someone is burnt, lynched, or attacked. Their passive support helps sustain this enterprise of violence.

Broadly speaking, this is the organisation of violent religious extremism at the community level. Every case of violence will reveal actors of these three types —

the ideologue, the activist, and the passive supporter.

Let's assume that ideologues exist everywhere. Extremist preachers who try to outdo each other by being more extreme are a reality in every society. It is less useful trying to understand why they exist. As long as beliefs and ideologies exist, violent interpretations will likely persist.

But what explains the level of support for their messaging? Here, research often turns to existing social and economic conditions. One popular interpretation is that poverty, material distress, and other forms of economic anxiety push people towards extremism.

In Pakistan, religious extremism seems to have an implicit class character. TLP's street cadres, for example, are overwhelmingly young men from working class backgrounds, many of whom are un/underemployed. It is likely that associating with a movement adds purpose to a listless existence. Sometimes it goes as far as to become a source of power, prestige, and status mobility in a supremely unequal society.

Class politics, however, is not just a preserve of the poor. Relatively better-off traders, merchants, contractors etc also offer support (financial and otherwise) for fundamentalist ideology. In my conversations with bazaar traders in Lahore, I found that these groups are motivated for both self-serving objectives — to gain local respect and status — as well as a way to push back against what they think is the hedonistic agenda of Westernised upper classes. There is thus a different type of class-based politics also at play here, one that pits un-Islamic elites against pious middling sorts.

The second set of factors concern the role of the Pakistani state in creating fertile conditions for extremism. National identity and the concept of state authority is tied to Islam, which gives plenty of space to non-state actors to weigh in on how it should be interpreted.

School and even higher education curriculum content is devoted to the creation of ideal (Sunni) Muslim citizens, which casts minority sects and non-Muslims as deviants. Laws have been put in place that police religious practice and create punitive conditions for heterodoxy, which perpetuates vigilantism.





## SUMMARY of the Article Fierce Heat, Editorial, Dawn

And governance failures and the expedient use of religious actors for political ends — such as geostrategic goals in neighbouring countries or taking down a popular government domestically — ensure that law and order responses to religious violence are either belated or entirely inadequate.

Combining both sets of factors — societal and state-specific — the future does not look optimistic:

On the societal front, there are no mass movements that can challenge religious extremism. Mainstream parties are either complicit or too risk-averse to take this issue on, especially when they are in government. Preachers who attempt more pacifist interpretations find themselves irrelevant or at risk of violence. Economic conditions are worsening, leaving more young people stuck in social stagnation and precarity.

As far as the state is concerned, it has not demonstrated any serious intent at reforming its protocols around religious extremism. Police responses are often belated, and biased against minority groups. Prosecution is largely absent. There is not even a modicum of intention to revisit laws that catalyse violent acts. And extremist groups remain valuable as a strategic asset, especially when needed to stifle democratic processes and teach some non-conforming party a lesson.

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