

**Proceedings
of
International
Conference
on
Terrorism & Extremism:
Social Psychological
Perspectives**

(October 15-17, 2008)



Editors
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Organized by



Dr. Muhammad Ajmal

NATIONAL INSTITUTE OF PSYCHOLOGY
Centre of Excellence, Quaid-i-Azam University,
Islamabad ~ Pakistan

*Terrorism & Extremism: Social
Psychological Perspectives*

Conference Proceedings

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Dr. Muhammad Ajmal

National Institute of Psychology

Centre of Excellence

**Quaid-i-Azam University,
Islamabad.**

In Collaboration with



**Social Sciences & Humanities Section,
Higher Education Commission,
Islamabad.**

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Welcome Address by Prof. Naeem Tariq

I welcome you all on behalf of National Institute of Psychology at the International Conference on Terrorism and Extremism. This is the second international conference organized from the platform of National Institute of Psychology. This time we have focused on an emerging socio-political issue of terrorism and extremism in our country. It is time that we gear up our efforts toward understanding the issue, to develop and to deal with collective strategies.

The wave of man-made afflictions caused by suicide bombings and other terrorist activities has left in its wake tens of thousands dead and millions homeless and damage to infrastructure could be worth billions. Furthermore, human beings across borders are facing immense physical threat, grave psychological trauma, and unprecedented sufferings.

The imminent International Conference would provide a forum to discuss relevant issues like religious and societal intolerance, economic and political constraints, and international vested interests at the back of terrorism and extremism in Pakistan from a psychological perspective. Identifying effective strategies to combat terrorism would be the main interests of the scholars participating in the conference. The role of media in the fight against terrorism would be highlighted so, that masses could be educated regarding the intricacies of terrorist acts without causing scare and trauma among them.

In short, the International Conference will promote the significance of research culture and intellectual discourse in finding solutions to pressing concerns and grave issues a society may face at any time of its existence. The event will provide professional psychologists an opportunity to participate and contribute to the solutions of the problems of the society in which they live.

I congratulate the organizers for arranging such an important event and wish the participants, scholars, and international guests a rewarding intellectual and professional experience.

Professor Dr. Naeem Tariq
Patron & Director

MESSAGE

It is a pleasure for me to welcome you all on behalf of the scientific committee. According to the theme of the conference, Terrorism and Extremism: Social Psychological Perspectives we tried to address the issue in-depth from all perspectives. In fact we tried to represent the true picture of a developing country like Pakistan facing this man made trauma everyday.

We have invited papers, posters, workshop plans and art work from you and we are thankful for your active participation. The scientific committee has selected 26 research paper, 10 posters, 4 workshop plans and 6 art work posters on diverse topics related to the major themes. Such as ranging from understanding, analyzing, getting political and economic insight, cultural factors to psychological antecedents/consequences and combating strategies.

We have also invited eight scholars as session chairs, who will address the issues highlighting the role of psychologists, anthropologists, economists, educationists and media in persons dealing with the phenomena. We have also invited six experts for panel discussion focusing on the “role of media in understanding and combating terrorism”.

The number, the breadth and the depth of your submission demonstrates that the field of psychology is very much alive and at the forefront of scientific development in Pakistan.

I would like to conclude with summarizing my experience which is highly interesting as both a science and an art. Science, because it is based on facts and art because it deals with creativity and diversity of the presenters.

I wish you a thoroughly interesting and inspiring conference.

Professor Dr. Anila Kamal
Chairperson
Scientific Committee

MESSAGE

This is my pleasure to invite all of you to participate in this International Conference. The conference theme “Terrorism and Extremism: Social Psychological-Perspectives” is a challenge for every Psychologist, and for all those, who are working for the progress, peace and wellness of humanity. With the emergence of terrorism in the region as well as elsewhere in the world, we are gearing ourselves to address this menace adequately and provide an academic base to policy makers to fight it effectively. The conference aims at gaining a better insight for understanding terrorism with all its consequences for the general population. The scientific program contains many significant presentations and issues, which will for sure produce a lot of interaction and discussion. A wide range of sub-themes like for instance understanding terrorism- analyzing terrorism, antecedents / consequences of terrorism & extremism, combating terrorism and extremism, provide an overview of researchers’ work around the world. A panel discussion will be conducted to get insight into the role of media and Psychologists in combating terrorism. Of course, we will also have posters presentations both concerning issue of terrorism and other extreme behaviors.

I hope all the delegates will actively participate in scientific program.

Dr. Rubina Hanif
Principle Organizer

A Note from Editors

Proceedings of the International Conference on **Terrorism and Extremism: Social Psychological Perspectives** have been prepared under great care.

The material compiled is entirely the work of the researchers and the Institute does not hold any responsibility in this regard.

The proceedings include full text papers and abstracts of papers for which full text material has not been provided.

We take this opportunity to convey our responsibility in terms of editing and formatting and regret any error in this regard.

Tehmina Saqib
Momna Anwar
Sadaf Tariq
Editors

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PSYCHOLOGY OF TERRORISM

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This paper focuses on the psychological and sociological dynamics of systematic series of terrorist activities across the globe since 9/11. Unfortunately, scholarly literature on the psychology of terrorism is lacking in full-scale. Nevertheless, empirical evidence from the last years suggests trends in the Eastern and the Western countries to use shocking violence against the innocent men, women, children, elderly and the disabled/sick in Afghanistan, Iraq, Syria, Libya, Bosnia, Lebanon, Palestine, Rwanda, Iran, Spain, U.S.A, England and Pakistan etc. The terrorism against any nation seems to be based on a rational cost-benefit calculus and the conclusion that violence is the best available course of action against any Ummah/nation given the current socio-political and economic conditions. The political and religious terrorism can not be understood outside the context of the development of terrorist or potentially terrorist ideologies; beliefs and life-styles; leader-follower relations; problems of leadership and authority; centuries old deep-rooted prejudice and hatred; clash of civilizations; oppression and target selection process. I think lack of data and an apparent ambivalence among many academic researchers about the academic value of terrorism research have contributed to the relatively little systematic psychosocial and political research on terrorism. This is unfortunate because psychology is primarily concerned with behavior and the factors that influence and control behavior. Thus, psychology can provide practical as opposed to conceptual knowledge of terrorism against any nation and its ideology. However, this requires courage, critical thinking, honesty, dedication and freedom of inquiry and expression in research with a deep-rooted sense of professional integrity and responsibility.

Psychology of Terrorism

The tragic event of terrorist attacks on Twin Trade Center on September 11, 2001 as well as multitude of other terrorist suicide bombing in public places, such as in London, Spain, India and Pakistan in recent years has robbed the world of peace, tranquility and harmony. Consequently, we can no longer ignore the growing risks and horrific shock and grief as the aftermath of terrorism. It may be argued that the aim of terrorist is to create crippling fear and psychological debilitation among masses or society in order to force a country or a regime to submit to their demands.

Definition and Controversies

Terrorism is a very difficult term to define. Jenkins (1985, p.2) defines terrorism as the "... use of criminal violence to force a government to change its course of action". According to FBI "... terrorism is the unlawful use of force against person or property to Intimidate or Coerce a Government, the Civilian Population, or Segment thereof, in the Furtherance of Political or Social Change" (28 C.F.R Section 0.85 as cited in Moghaddam & Marsella, 2004, p. 59). The Congressional definition of

terrorism is that it is premeditated, politically motivated violence perpetrated against noncombatant targets by sub-national groups or clandestine agents.

The fact of the matter is that the more we try to define it, the more complex and obscure it becomes because the roots of terrorism are complex and multifaceted. There are multiple historical, political, economic, social and psychological factors underlying terrorist attacks. Unfortunately, the psychological factors underlying terrorism are the least studied and the least understood though these are the most significant ones to promote our understanding of terrorism. Thus, it may be argued that a multidisciplinary and multicultural perspective is imperative for comprehensive understanding and prevention of international terrorism. After all, terrorist acts are intended to alter psychological states in target population through alarm and terror of massive death and destruction as it happened during 9/11. Consequently, there has been a continuous sense of insecurity, fear, debilitating apprehension, terror and alarm among the survivors of 9/11 tragedy and the whole American nation.

Now the question is whether U. S. A and British invasion of France during World War II which resulted in bloodshed, mass death and destruction, an act of terror? Can we argue that U. S. A, Britain and their allies are spreading terror by dropping tons of bombs on civilian population after 9/11 terrorist attacks that have killed tens and thousands of innocent children, women, men and elderly in Iraq and Afghanistan. It may be argued that acts of U. S. A, Britain and their allied armies/forces are not acts of terror because they are the members of the established armed forces of a duly constituted nation. Therefore, they cannot commit heinous acts of violence which we call **terrorism**.

Instead, organized groups such as KK, Al-Qaeda, the Irish Republican Army (IRA), The Stern gang, Curlos the Jackal are not the duly constituted organizations of some country/state because they kill innocent men, women, children and elderly to destabilize a country or a society. Thus, they may be perceived as terrorist groups and their acts of death and destruction as terrorism that may be the reason why the attacks on Twin Trade Towers in New York, U. S. A and Marriot Hotel in Islamabad, Pakistan are called acts of terrorism and response/reaction of these nations are labeled as "war against terrorism".

It may be argued that terrorism is usually defined as violent acts, frequently carried out by small groups of people, against noncombatants. Terrorists are not the "soldiers" in reality; they are criminals with a "political purpose".

Now, I will try to focus on the psychology of terrorism in this millennium. I ask you to think for a moment what does it mean to call someone a terrorist and his/her acts as acts of terror. Terrorism, terrorists and terrorist acts are actually psychologically fear-provoking terms and concepts

for people around the world. It is questionable whether we can call a person a terrorist due to his/her particular act of killing, death and destruction or, is it rather how a person's acts are classified and described that would portray the person as a terrorist? For example, if two persons bring a building down by use of explosives...one with the goal of cleaning a construction site and other knowingly that innocent civilians are living inside it. The former is simply doing a job but the later one is carrying out an act of terror. Thus, it may be argued that terms terror and terrorism can not be applied solely on the basis of the actions of persons.

Mandelstam (2001) argues that terrorist is a person who uses violence causing terror of death and destruction and whose convictions or aims leave no place for a possible shift from violent acts (leaving weapons) to political negotiation.

Dynamics Underlying Terrorism

It may be argued that underlying dynamics in case of suicide bombers seem to be rage, revenge, hatred and desire to punish the nation whom the terrorist may believe as the oppressor. The best example is that of Al-Qaeda ... the current wave of terrorist activities in Palestine and Pakistan seem to be confined to acts of revenge and punishment of all those nations whom Al-Qaeda believe have brought humiliation of Islam and Muslims around the world.

Other sources of rage underlying terrorist acts may be frustrating life circumstances of poverty, unemployment, deprivation, repressive regimes, social injustice, identity conflicts and shame among certain nations and Islamic fundamentalists groups. We can further add in this list the West, which is perceived as unanimously supporting the philosophy of globalization that brings inequities and abuses in developing countries and is seen as malevolent group of nations bent on controlling the world political and economic system.

From the perspective of social psychology the distinction between a terrorist and a freedom fighter; the state-sponsored terrorism and cross-border terrorism is very fussy. In order to understand the line of demarcation between these concepts/terms; perhaps I should refer to Positioning Theory.

According to Positioning Theory (Van Langenhove and Harrie, 1999), a Position may be defined as "... a cluster of rights and duties to perform, certain social acts that an individual may occupy in the course of a strip of life" (as cited in Moghaddam & Marsella, 2004, p. 97). In fact, positions are ephemeral and dynamic whereas roles are relatively more permanent. Moreover, a person may position him or herself or may be positioned by others. Thus, positioning may be explicit or implicit in what people say and do and what the others around them want to say and do. Moreover, positions are relational too.

Let's take the example of Osama Bin Laden – the leader of Al-Qaeda who positions himself as “martyr for a cause” and President Bush as the “heroic leader of a crusade”. It may be argued that Bush Positions bin Laden, as a terrorist and himself as a knight to the rescue operation whereas, bin Laden positions himself as the defender of the weak and the oppressed as well as the U. S. A as the Oppressor whom Osama Bin Laden portrays as the supporter of the unjust regime of Israel. Here are few clips from their speeches:

Speech by Osama bin Laden, Leader of Al-Qaeda

“Our Islamic nation has been tasting [horror] for more [than] eighty years, of humiliation and disgrace, its sons killed and their blood spilled, its sanctities desecrated.

God has blessed a group of vanguard Muslims, the forefront of Islam, to destroy America. These [Muslims] have stood in defense of their weak children, their brothers and sisters in Palestine and other Muslim nations... I tell them that these events have divided the world into two camps, the camp of the faithful and the camp of infidels. Every Muslim must rise to defend his religion. The wind of faith is blowing and the wind of change is blowing to remove the evil from the Peninsula of Muhammad, peace be upon him”. (A National Challenged, 2001, p. B7 as cited in Moghaddam & Marsella, 2004, pp. 98-99).

Speech delivered by George W. Bush, President of the United States

“This military action is part of our campaign against terrorism. In this conflict there is no neutral ground. If any government sponsors the outlaws and killers of innocents, they have become outlaws and murderers themselves. We're a peaceful nation. Yet as we have learned so suddenly and so tragically, there can be no peace in a world of sudden terror. In the face of today's new threat the only way to pursue peace is to pursue those who threaten it. We defend not only our precious freedoms but also the freedom of people everywhere to live and raise their children free from fear”. (A National Challenged, 2001, p. B6 as cited in Moghaddam & Marsella, 2004, p. 99)

We as psychologist are struck by the symmetry between speeches of Osama Bin Laden and President Bush when we analyze the content of their speeches within the context of Positioning Theory. It further raises a controversial question whether my terrorist is your freedom fighter or vice

versa. Therefore, I propose that the most effective approach for understanding terrorism is through cultural, religious and collective rather than dispositional and individualistic analysis. Certainly, the cultural and religious analysis of terrorism would enable us to develop a cultural-religious profile of the conditions in which the potential terrorist groups are most likely to evolve and thrive. It would further enable us to understand the terrorist's peculiar styles of perceiving societal change and stability. Such perceptions evolve and sustain to a great extent through the (usually, self-imposed) isolation of potential terrorist groups. It is worth mentioning here that such groups are not influenced by the larger collective/social pressure that could deter them from carrying out terrorist attacks.

The psychological and often physical isolation of the potential terrorist group is associated with a universal view point that divides the world into "good vs. evil" and "us vs. them". Consequently, it may be argued that the physical and psychological isolation of terrorist groups would enhance the stereotypes of the "in-group and out-group". Thus, it may further pave the path for moral disengagement and dehumanization of the target groups of violence. As a result, this may increase the probability of series of terrorist attacks whether these are state-supported or not.

According to Bandura (1990) the combination of unpredictability, gravity, vulnerable interdependence, and perceived self-inefficacy is especially intimidating and socially constraining as we all have experienced in our encounter with recent series of terrorist attacks in Pakistan.

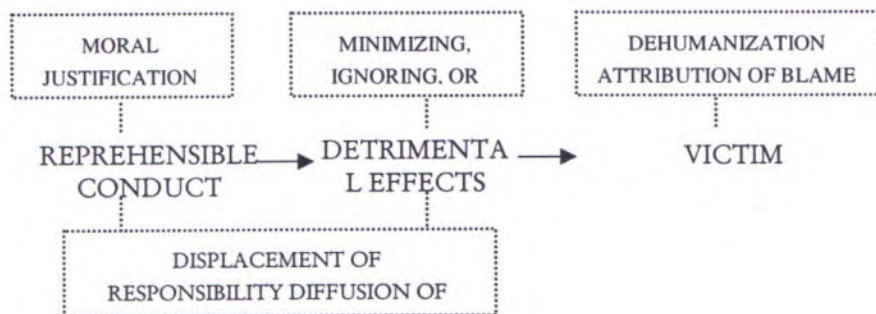


Figure1

Mechanism through which moral self-sanctions are selectively activated and disengaged from detrimental behavior at different points in the self-regulatory process. (Bandura, 1986 as cited in Moghaddam and Marsella, 2004, p. 123)

Perhaps, the hierarchical models proposed by Freud, Erikson, Maslow, Piaget and Kohlberg may be used to understand the complex phenomenon of terrorism across the world.

Moreover, it may be argued that the rigid perception of the terrorist groups about the current society as unjust and illegitimate would further give them justification for terrorism. Often, rigid and irrational beliefs, as mentioned below would further enhance the risk of terrorist attacks:

1. Perception of present society as illegitimate and unjust.
2. Belief that ideal society justifies any means... radical and violent
3. Belief in acts of terror to destabilize society.
4. Belief that the group can bring about societal change.
5. Belief that societal change would improve group situation.
6. View of self as protected, unstable and inflated.
7. Perception of difficulty in leaving the terrorist group.

Thus, I conclude my argument that we as psychologists should pay particular attention to these cultural and religious pre-conditions as well as the above mentioned irrational beliefs advocated by the terrorist groups which are associated with terrorism and societal change in order to prevent terrorism in the East and the West. Certainly, this requires intensive and extensive research work in future which must be funded by the national and international organizations for peace, tranquility and harmony across the globe.

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TERRORISM: A MOTIVATIONAL ENTERPRISE

Shabana Fayyaz

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The paper's departure point is the understanding of Terrorism as a motivational enterprise. That implies, terrorist is a "thinking being" or a rational/realist actor and not a "mad man" or a mentally retarded person. The paper argues that it's only by looking into the mind frame of the various militant organizations that one can be better placed to devise, and institutionalize comprehensive and sustainable counter-terror policies. The paper aims to bring forth the salient features of the ongoing debate in international politics and security of how to best counter terrorism at local, national, and international level. The policy pronouncements of the key statesmen involved in the so called War on Terror will be highlighted and analyzed for this discussion. Here, the role of ideas thriving on feelings of injustice for the creation, sustenance and enhancement of the various trans-national militant groupings will also be discussed side by side. In nutshell, paper will discuss the critical value of defining terrorism, as a "thinking process" on the effectiveness of the counter-terrorism initiatives on the long term basis.

UNDERSTANDING AND PREVENTING FUTURE TERRORISM

Kathryn Seifert
England

Terrorism involves brutal violence against innocents and other vulnerable persons. It differs from violence which occurs to protect self, family, friend, or country. There appear to be at least two groups of people that would be vulnerable to the influence of terrorist organizations. One involves those who lack empathy for others because childhood trauma has delayed moral, brain, and skill development. The second is a group phenomenon where people find it difficult to break away from group norms, even when those norms deviate from their own morals or values. Those who commit brutal violent acts differ from those who never commit such acts in very measurable ways. What differentiates those who are chronically violent from those who are not, we must turn to Attachment, Developmental Psychology, Complex PTSD, and Learning Theories. Additionally, those who brutalize innocents, non-combatants, children, and vulnerable persons lack an internal feedback loop based in empathy that inhibits most people from harming others. This presentation will explore the research on the characteristics of violent persons and the theories that the data appears to support. Additionally, are two very old experiments showing how even very normal individuals can be led or pushed into brutalizing another person(s) by environmental, cultural, and group pressures. These experiments will be reviewed in light of present day terrorism. One possible conclusion from the data is that the world must find a way to care for street children, many of whom are vulnerable to being used by criminal gangs and terrorist groups.

Terrorism involves brutal violence against innocents and other vulnerable persons. It differs from violence which occurs to protect self, family, friend, or country. There appears to be at least one group of people that would be vulnerable to the influence of terrorist organizations. It involves those who are unable to see things from another person's point of view and those who lack empathy for others. Some in this group may be developmentally delayed because childhood trauma has postponed moral, brain, and skill development.

Those who commit brutal violent acts differ from those who never commit such acts in very measurable ways. To understand what differentiates those who are chronically violent from those who are not, we must turn to Attachment, Developmental Psychology, Complex PTSD, and

Learning Theories. Additionally, those who brutalize innocents, non-combatants, children, and vulnerable persons lack an internal feedback loop based in empathy that inhibits most people from harming others that pose no threat to them. This presentation will explore research on the characteristics of violent persons and the theories that the data appear to support. Additionally, two very old experiments and 1 tragic event show how even very normal individuals can be led or pushed into brutalizing another person(s) by the pressures of an authority figure or a social environment. These experiments will be reviewed in light of present day terrorism.

One possible conclusion from the data is that the world must find a way to care for children and other vulnerable persons harmed by past wars or child abuse or neglect, many of whom are vulnerable to being used by criminal gangs and terrorist groups. We can also engage in a discussion about resisting the pressures of an authority figure or social environment, when it conflicts with one's moral values.

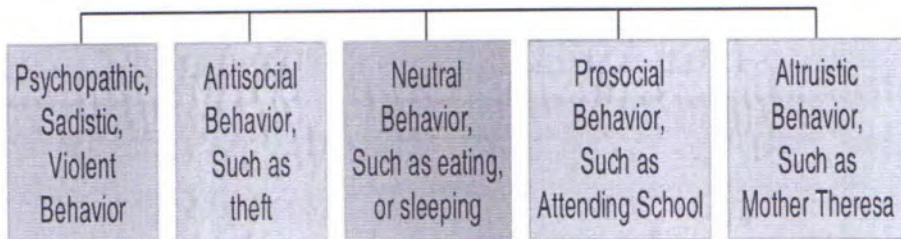
A Biopsychosocial/Developmental Theory of Violence

The life of a chronically violent person is a matrix of complex interactive systems. Behavior can best be understood by examining the dynamics of the individual's social context, psychological characteristics, biology, and environment. Each dimension of a person's life or make-up can affect and be affected by another dimension. When the accumulation of negative factors and the absence of positive factors reach a threshold, violence can occur.

People Have Social Behaviors that are on a Continuum—'Very Negative to Very Positive'.

There are Four Interactive Sub-systems that determine where a person is on this continuum of Behavioral Health or Dysfunction (including violence). Those 4 subsystems are:

Physical Environment



Social Environment

A Person's Physiology

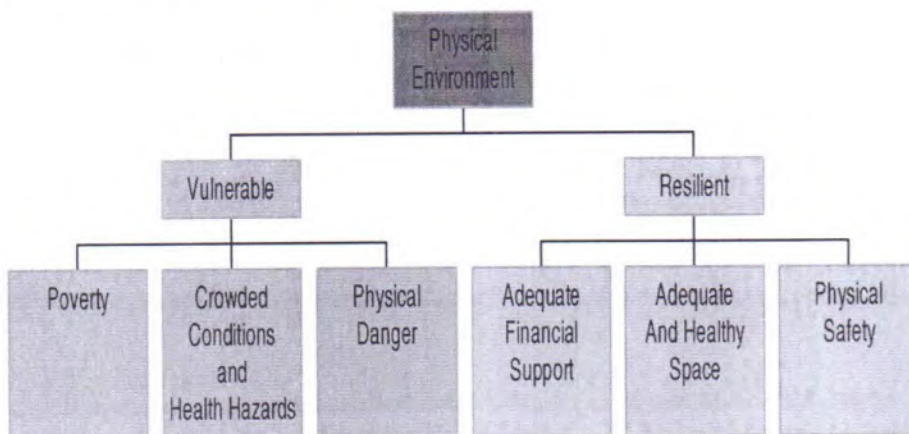
A Person's Psychological/Developmental Make up.

The Combination of Greater Numbers of Vulnerabilities and Fewer Resiliency Factors, Increases the Risk that a Person Will Commit a Violent Act.

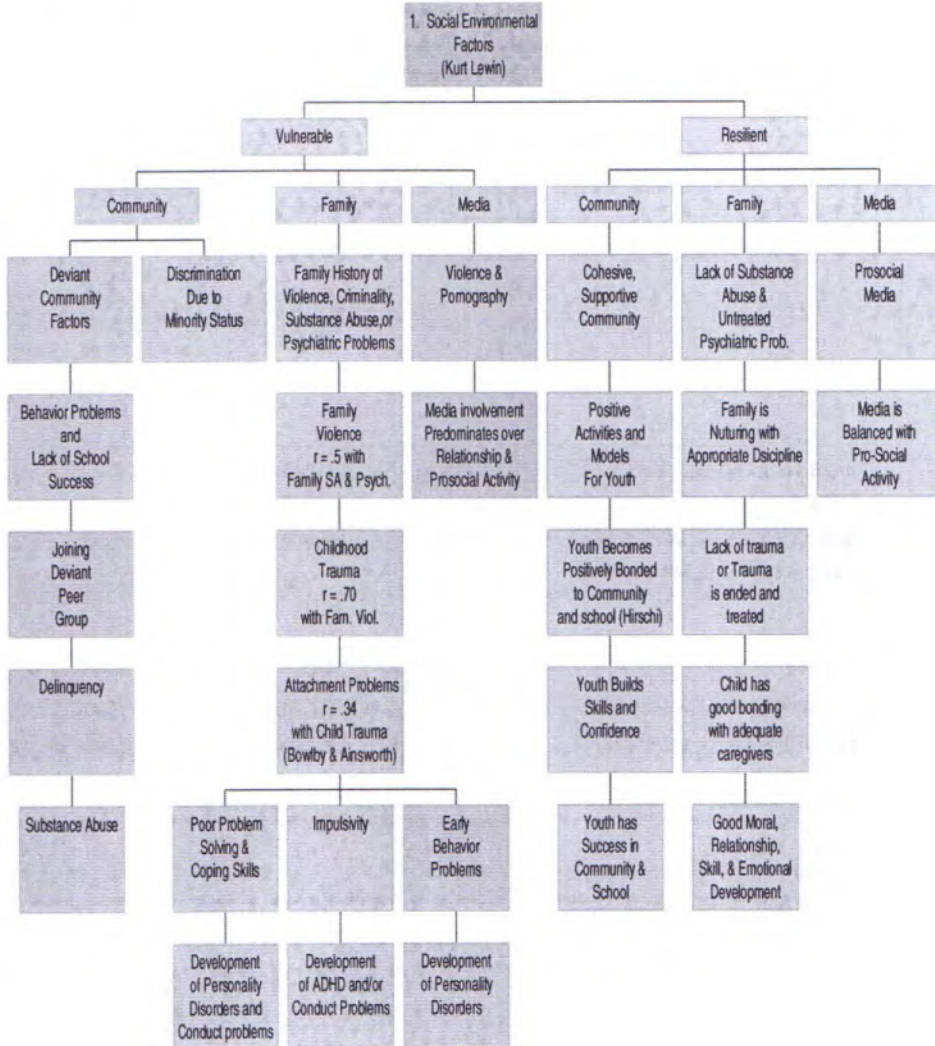
Behavior is a Function of Environment and Person



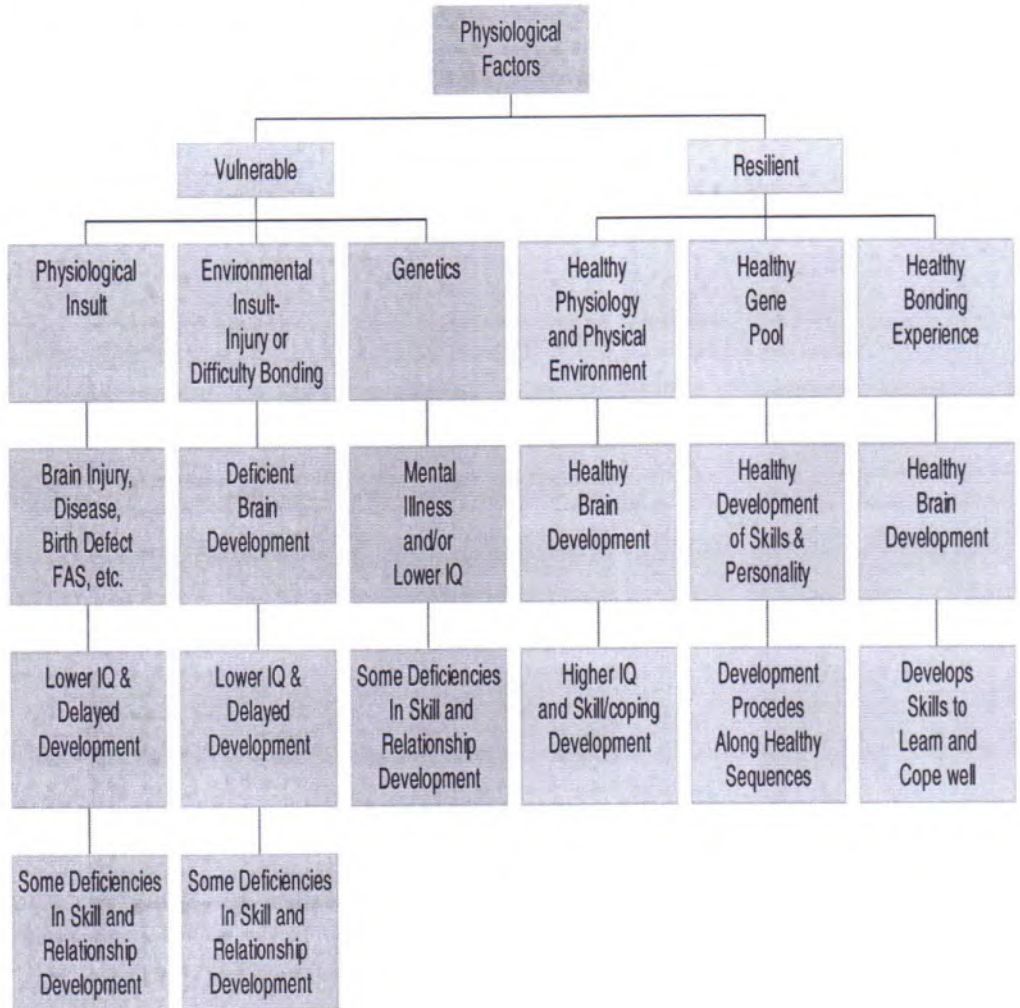
1a. Physical Environment Factors



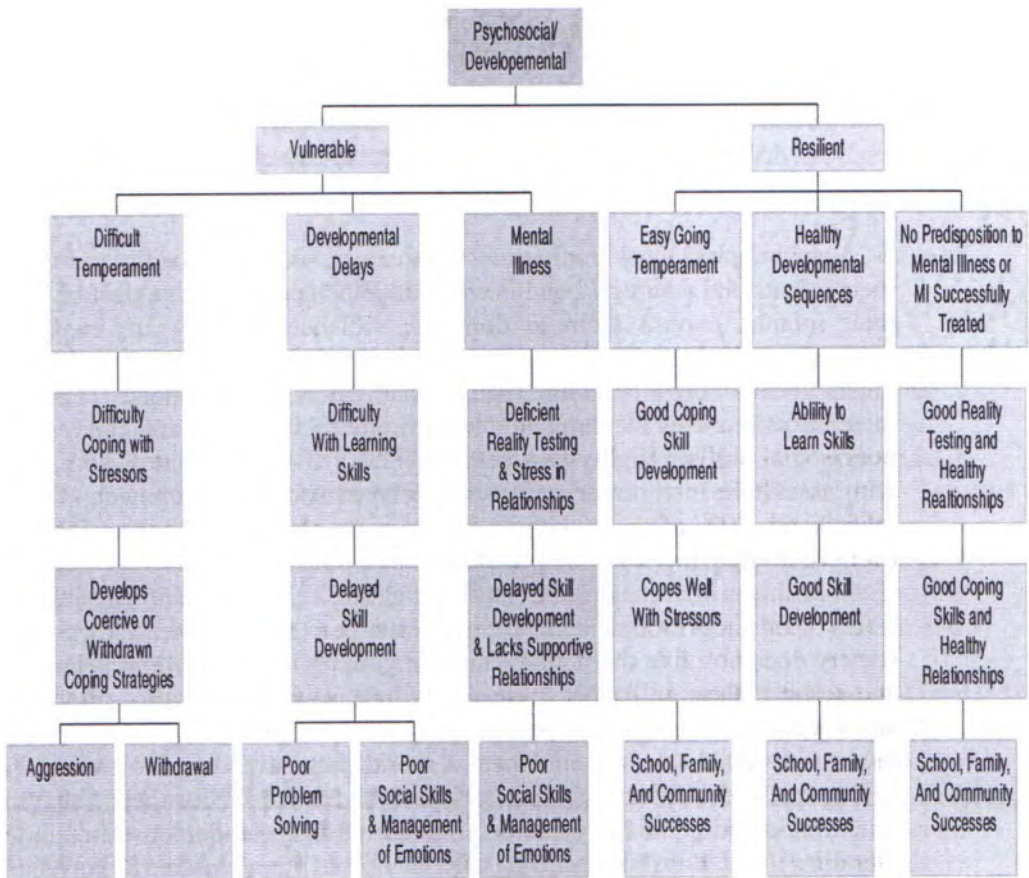
1b. Social Environment Factors



2a. Person Factors - Physiological



2b. Person Factors - Psychosocial/Developmental



Social Dimension: Family, Attachment, Bonding and Relationships

Dr. Widom (Feb. 1996) studied a group of abused and neglected children since 1988. She found significantly greater rates of general offending (49%) and violent offending (18%) among the group of abused and severely neglected children than the control group (38% had been arrested for any offense, 14% for a violent crime). She concludes that severe abuse and neglect are related to violent offending.

In infancy, most mothers instinctively hold, rock, cuddle and coo at their infants and a natural bond is created. When caregivers neglect or abuse their infants, expose them to domestic violence, or they are constantly exposed to the stressors of war, complex PTSD can occur. Empathy for others does not develop, while rage or apathy may be prominent. This early interaction becomes the template for all future relationships and can result in poor social skills. Eighty-two percent (82%) of those in the CARE study with assaultive histories ($r = .30$) had delayed social development. On the other hand, 30% of those without behavior problems had poor social skills (Seifert, 2008, American Sample of male and females).

If those in war zones are still struggling to obtain their physical and safety needs, development of coping skills can be delayed. If pro-social society does not give them an avenue for gaining love, affection, belonging, and respect, they will meet these needs in any way they can – often with anti-social and terrorist groups who are joined together, but are at war with the world outside their boundaries, a world that gave them no avenue for belonging and respect. If one's needs are not met, then behavior, functioning and personality can be affected. It has been demonstrated in the literature that failure to meet the basic needs of young children is correlated with behavior problems in teens (Seifert, 2008).

Middle childhood is also presents some challenges to be met. During middle childhood, pro-social peer group rejection and school failure alienate and separate some youth from conventional activities, socialization processes, and attachment to the larger community outside their home, such as those found in churches, schools, the working community, and organized sports. This, then, becomes a significant precursor to either social withdrawal or joining a deviant peer group.

As the youth enters the deviant or violent peer group, nihilistic subculture, or fundamentalist religion, this gives the youth structure and identity and a sense of belonging. In this deviant peer culture, they can become successful in their own eyes and the eyes of peers. Violent behaviors can be praised and reinforced by the antisocial or violent

subculture.

War can harm children by destroying the basic needs and infrastructure required for normal healthy development (Pine, Costello, and Masten, 2005). In the case of terrorism, youth behaviorally, psychologically, and socially harmed by exposure to war, a disorganized or chaotic family group, or maltreatment can find food, shelter, protection, and an organized “family-like” structure among terrorist organizations. Terrorism, then, becomes a way of life and an identity essential for survival. You cannot ask people to give up survival strategies unless you are prepared to provide pro-social opportunities for success and socialization.

Psychological Characteristics: Temperament, Development, Mental Illness, and Learned Behavior

Child temperament can be seen from infancy. Those with a flexible, easygoing temperament seem to cope better with stress and are easier for parents to manage. Children with an irritable temperament may be more difficult to manage and may cope less well with environmental or social stressors.

Estimates of the number of children with symptoms of mental illness range from 5 to 25%. Violent children may have a combination of symptoms, which can include hyperactivity, impulsivity, depression, anxiety, Bipolar symptoms, and psychosis.

Violence, abuse, trauma, neglect, severe losses can interrupt and interfere with a child’s normal developmental processes and the ability to learn and practice important skills. One of these skills is the management of emotions. Violent children experience little emotion, but when they do it is often explosive. Their ability to distinguish and communicate emotions verbally and appropriately is weak. They are often unable to self-soothe or calm themselves.

There is also a predictable progression of moral development throughout one’s lifetime (Kohlberg, 1984). In the early stages of moral development, children believe that what is right is what meets the needs of the self. It appears that violent children are in this very early childhood stage of moral development. They have not yet acknowledged that relationships, reciprocity, and membership in groups are important. Additionally, lack of empathy may be seen in bullying, fights, and cruelty to animals. Exercising power over and being cruel to a helpless animal or smaller child can be an indicator of not having caring feelings about the welfare of other living beings. (Levy & Orlans, 1999).

Violent persons do not learn from their mistakes. This has been demonstrated by the work of Dr. Hare. He determined that this difficulty in

learning from mistakes is actually biological as well as psychological and is related to arousal and fear responses. In *How Children Become Violent* (Seifert, 2008), the case is made that violent adults without a conscience have had very damaging traumas in early or middle childhood.

Biological Substrate

The human brain continues to develop in early childhood. Perry and Pollard (1997) demonstrated that early trauma and neglect can decrease dendrite proliferation and brain size. This might explain the faulty perceiving and processing in both groups. They may be less able to solve problems better and find resources for ameliorating difficulties. Eighty-eight percent (88%) of those with assault histories in the CARE study ($r = .28$) had problem solving deficits. By contrast, 33% of those without behavior problem histories had difficulties with problem solving.

An intelligent child may be able to withstand the negative effects of a violent environment better than those with less intelligence. Intelligence is related to early childhood nutrition. Children who are deprived of adequate nutrition as infants will have less intelligence than those who have had adequate food and environments. An intelligent child can be successful in school and the community and thus, receive necessary nurturing, self-esteem, and self-efficacy, even when it is not available at home. A less intelligent child may be unsuccessful in school and if they are not well cared for at home, this may further strengthen their negative self-image. Additionally, some may have brain injury and/or learning problems, further decreasing their opportunities for school success.

Autonomic arousal patterns can also be affected by early abuse and neglect or exposure to violence or war. Dr. Pollack's work at the Baylor University Medical School found that maltreated children react to anger more strongly than non-abused children due to chronic elevation of stress and alarm neurotransmitters.

Environment and Culture

Children practice what they see in an effort to develop what they believe to be expected adult behavior. If there is an easy availability of firearms and community standards which favor the use of drugs and violence, the children of that neighborhood may be more likely to use violent means to accomplish their goals. In the case of generations of war, children will see fighting and power as a solution to problems and disputes.

According to Dr. Prothrow-Stith (1993), by the time most children in industrialized nations are grown, they have seen 100,000 acts of violence on TV, video games, and in the movies. Many experts agree that media violence negatively affects children. Cultural and family norms about the acceptability of drinking behaviors as a rite of passage and their necessity for

socializing are also a factor. Violent individuals are often substance abusers and frequently they come from substance abusing families.

Cultural discrimination and stereotyping can also contribute to the problem. When one subculture views those of another subculture in a negative light, it can affect how youth see themselves and others. It is also possible for discrimination to block the path to pro-social success. War negatively affects children severely.

"Even if they have never seen a gun, millions of children suffer from wars, as resources that could have been invested in development are diverted into armaments. Indeed, one of the most distressing realities of our time is that most wars have been fought in precisely those countries that could least afford them."State of the World's Children, United Nations Children's Fund (UNICEF), 1996.

Additionally, there is still the "miseducation of male children in some cultures. They may be taught the macho values of being stoic. The only emotion they may be encouraged to express is anger. The "softer" emotions, like sadness and tenderness can be taboo for males in some cultures. They are encouraged to "not be sissy boys." This does not allow them to explore the full range of emotions.

Protective Factors and Resiliency

Hirschi's (1943) social learning theory has been the dominant theory regarding pro-social family and community ties in the US for two decades. According to Hirschi, pro-social youth have social bonds that contain four elements:

1. Attachment to parents, peers, and school.
2. Commitment to conventional lines of action (i.e., deferred gratification, work ethic, the value of education.
3. Involvement in conventional activities (school, sports, family activities, work).
4. Belief in the moral order (traditional ideas of right and wrong.)

These factors form the basis of resiliency. Children need constant, positive, and nurturing caregivers who set rules, respect a child's individuality and provide secure attachment in order for them to grow up emotionally healthy. School success and having prosocial peers can be a protective factor. When there are bonds to supportive pro-social family, teachers, counselors, or other adults, youth have a chance to make choices other than violence. Clearly stated family and community rules and

expectations and monitoring of child behavior can be effective in helping children learn to follow social norms. A child who has good social and problem solving skills, moral maturity, and an ability to manage emotions, particularly anger effectively, will have less problems with violence. Children, who are curious, enthusiastic, and alert, set goals for themselves, have high self-esteem and internal locus of control will be more resilient.

Conclusion: The Additive and Interactive Nature of Violence Risk and Resiliency Factors

Children develop best in the shelter of a loving nurturing environment where their needs are met. This gives them the safety to explore their surroundings. Caregivers can explain, assist, and teach. When the various social, psychological, biological, and environmental factors have negative components, difficulty managing emotions, lack of empathy, poor self-image, lower levels of problem solving skill, deficient social skills can be the result. This model proposes that the various factors that influence children are interactive and that there is a threshold of high numbers of negative factors and low levels of positive factors beyond which there is a greater risk for developing violent behaviors as a social coping mechanism or learned behavior (Seifert, 2008).

The Cycle of Trauma and Complex PTSD

When we are faced with a crisis, we all know about fight or flight. Our body prepares to fight or flee. This is a leftover from the days of cave men and women. They always needed to be on the alert for danger. In the few moments while they assessed their situation and their bodies prepared for action, they were temporarily frozen. Sometimes, when the situation called for it, they could remain frozen to escape being eaten by a predator. During the preparation stage heart rate and breathing slow down, digestion shuts down, as does the thinking part of the brain. The caveman needed quick action, he did not need to think about it. That would slow him down. To escape danger he would move his body or remain frozen. Once the danger was over, he would again become physically active. As he moved, all the stress chemicals in his body would be naturally washed away and he would return to a calm state. And so the cycle would be complete. He would feel competent and confident because he escaped danger.

Our bodies are still made to work that way. Unfortunately, we are not as active as those hearty fellows were. Sometimes those nasty stress chemicals stay in our bodies for a long time. This causes stomach aches, head aches, and all kinds of stress related symptoms. Did you know that 50% of all illnesses are stress related? More exercise would go a long way to helping reduce that problem.

In children, repeated trauma can keep children in the frozen part of the cycle. They never get to the part where they feel calm, safe, competent, and

confident. This keeps them in a state of anxiety, hypervigilance, anger, and fear. They seem to be on a "hair trigger" when it comes to "blowing up" and never quite able to calm down. These children are not able to think clearly. Their brains are always in a half shut down condition and hyper-aroused. Traumatized children need to be in therapy to get from frozen while hyper-aroused to a state of calm, feeling competent and confident. Therapy for these children must include trauma therapy.

Early Trauma Derails Child Skill Normal Skill and Moral Development

Skill Development

Children develop skills in a predictable sequence that must be followed. For instance, babies do not learn to walk before they crawl. They babble before they speak words. They use parallel play earlier than interactive play. In the same way, they learn to cope with stressors, solve problems, and interact with the world appropriately in an expected progression of developmental milestones. We do not expect a two year old to organize a game by rules. Nor do we anticipate that first graders will arrange a rescue in a natural or man-made disaster. There are skills that they must learn so that they can accomplish these tasks later in life.

A child doesn't just automatically know how to soothe himself when he experience distress. He has to learn how to calm himself when he is upset. The youngster starts to learn self-soothing in his mother's arms when she soothes him when he is upset as an infant. The child that does not have a mother or care giver rock and soothe him when he cries will have difficulty learning to calm himself when upset. Especially in war zones, parents may be absent or unable to cope with war and unable to calm their children and teach them soothing techniques. Effective mothers, fathers, and caregivers instinctively teach this to their children as they grow up. What about the child that is not taught self-soothing? What about the abused and neglected child and the one exposed to domestic or community violence who has never resolved his trauma? The development of his skill to self-soothe may not develop adequately. He may be "set off" by the slightest thing and escalate, rather than calm down. He may look for upsetting situations that recreate the ones with which he grew up.

Early childhood trauma also negatively affects neurotransmitter regulation and brain development. The amygdala is a brain structure that helps manage emotions. Brain imaging has demonstrated that many children who were maltreated at a young age have amygdalas that are small and under developed. These children can have difficulty managing their

emotions for a lifetime. If the damage is severe enough, the child may feel little or no emotions at all.

Neurotransmitters function to prepare the body for freeze, fight or flight in dangerous situations. Many bodily functions slow down or are reduced, including complex thinking in preparation for quick, instinctual action. When the danger is over, neurotransmitters aid a person in returning to a "normal" state called homeostasis. However, a youth that grows up in a chronically chaotic, conflicted, violent, or dangerous home, can have the "set point" the stress activation system set higher so they can act more quickly or always be on alert for danger. These children are always on a "hair trigger" when it comes to reacting to anything that might even remotely be seen as dangerous. Many everyday things can be interpreted as dangerous, even when they are not. It is a safety mechanism which meant survival for that child when he was small. It should be recognized as a strength that kept him safe as a child, but needs to be used more sparingly as one grows up by learning new ways to escape danger.

Many youth in the juvenile justice system and in war zones, need to learn anger management and self soothing skills. Teaching these skills is a long process and to be effectively taught, they must be presented in some fashion every day. Therefore interventions for volatile and violent teens should include skill development in these areas presented in a developmentally appropriate and sequential fashion. One way to teach self-soothing is through relaxation exercises using deep breathing and visualization. It is easily taught and implemented and it is effective. There are lots of books of anger management skill building exercises on the market and they are easy to find. Additionally, it is also important to have a therapist help the child resolve and heal from the trauma he has experienced. The family (or institutional staff) becomes the therapeutic partner to learn new ways to manage and communicate within the family and to reinforce skill building every day.

Practice of skills is also extremely important. Children normally learn these skills through practice from the ages of 0 to 18. Therefore, practicing missed skills will have to be part of every day for those whose skill development lags by more than 2 years. The arousal "set point" must be lowered for many children. This is done through therapy and practice of skills. This is an extremely important lesson for organizations providing services for high risk youth in outpatient, inpatient, residential, and other juvenile justice settings. Through the widespread application of these and other evidence based practices, we can effectively reduce the amount of youth distress, acting out, and violence, while increasing the youth's ability to cope with everyday and high level stressors.

Moral Development

Abuse, trauma, neglect, caregiver unavailability, domestic violence, war and resulting attachment problems can interrupt and interfere with a child's normal developmental processes, as well. One of these skills is the ability to manage emotions. The moral development of children with DAP is another area that is often dwarfed in comparison to that of pro-social children. They simply fail to comprehend and learn the "rules of society" and how to reciprocate with others.

There is a predictable progression of moral development throughout one's lifetime (Kohlberg, 1969). . In the early stages of moral development (birth to 2 years old), children believe that what is right is what meets the needs of the self. It appears that children with disrupted attachment patterns remain in this very early childhood stage of moral development. They are in the "Me, Me, Me!" stage and have not yet acknowledged that relationships, reciprocity, and membership in groups are important factors of life. Additionally, they lack empathy and show this by bullying, fighting, and being cruel to animals and smaller or younger children. Exercising power and cruelty over a helpless animal or smaller child can be an indicator of not having caring feelings about the welfare of other living beings (Levy and Orlans 1999).

In order to fully understand how attachment problems affect the normal developmental progression, one must understand that age alone is not the decisive factor in determining developmental level. One type of development may progress normally, while another is delayed. When development in one stage is hindered, problems will occur in later stages. Abuse, neglect, and trauma can delay development in one or more areas, while the bonding between child and caregiver supports healthy growth.

We've all seen people in this early stage of development. Teenagers often only care about their own needs — "I want to be part of this group and carry a gun. I don't care who I have to hurt to get there!" Until they master this stage, they cannot move to the next. They must learn to see things from another person's perspective (e.g. their mother's or their father's or their peers'), which is a more mature level of moral and relationship skill development. In the next chapter, we will examine the normal and disturbed characteristics of the Six Stages of Moral Development. I will offer several infamous examples to help illustrate how Kohlberg's theory applies to youth with and without attachment problems.

The six stages of Moral Development are:

- (0 – 2) I want what I want and I want it NOW!!
- (2 – 7) Learning to share

- (7 – 11) Learning to see things from another’s point of view and to have empathy with someone who is in pain or having a hard time.
- (12 through 19) Learning to belong to a group. Groups operate best when they are organized through rules. The “Golden Rule” is important.
- Commitment to the Greater Society
- Understanding universal fairness and justice

When trauma occurs at any of these stages, a person can fail to progress through the next steps of moral development. For example, a person who is traumatized in infancy or early childhood may not understand that other people have needs and that his needs do not always come first. Nor will he develop reciprocity, empathy or the ability to see things from another person’s point of view.

The social order of the world does not support wholesale harm to women, children, elderly and other non-combatants. What distinguishes terrorists is they are able to harm and kill non-combatants to achieve their objective. It is outside of the major social order. The deficit that allows this to happen is an inability to see things from another person’s point of view and to empathize with others, especially those who are different from oneself. This is a middle childhood social skill. When trauma interferes with the development of this skill, people are able to harm and kill non-combatants without conscience to achieve their ends. Additionally, many terrorists are unable to see that theirs is not the only “valid” culture or religion. They are exclusionary, rather than inclusionary. It takes at least an adolescent level of moral development to accept and understand that not everyone operates under the same rules and culture. We all must live side by side in peace and harmony, despite our differences. This is an adult level of moral development. Terrorists have not yet reached these higher levels of moral development.

Obedience to Authority

There may be other factors at work in the compliance with orders by terrorist commanders to harm others. Theories about obedience to authority, bystander effects, and the promise that the organization will meet the basic needs of family members may also come into play. Some in terrorist organizations think they are protecting their homelands and their religion and are obeying the highest level of authority.

In a 1960’s experiment, Stanley Milgram of Yale demonstrated that about 65% of ordinary people would harm others when ordered to do so by

an authority figure. Dr. Blass (2004) in a meta-analysis supported this percentage. Only about 35% of people were able to resist the authority figure and refuse to harm others and then, only at a very high (300) level of shock. Variations of the experiment showed that exposure to the person being harmed, not being directly involved in administering shocks, reduction in the perception of authority, and seeing someone else refuse to follow the orders decreased compliance of the participants in harming others. The higher the perceived legitimacy of the authority, the higher the compliance with his/her orders. The conclusion is that about 65% of people will harm others if they feel they are following the commands of a higher authority.

American soldiers killed 300-500 civilians in the tragic massacre in My Lai during the Vietnamese war. Many described that they thought they were following orders. However, other American soldiers stopped the massacre and helped save Vietnamese civilians. One soldier was described as crying while he shot women and children. Is it the level of moral development of the individuals that determines whether they will go against their basic ethics and harm others, when ordered to do so by an authority figure? Is it a moral dilemma that is beyond some people's capacity to resolve effectively? Are there those in terrorist organizations that are caught in the same moral dilemma? Would open dialogue on this subject, raise awareness of combatants and give them the moral courage to say "no" to orders to kill and harm innocents, children, women, elderly, and non-combatants? These are questions that this paper raises, but is unequipped to answer at this time.

In the infamous Stanford Prison study by Zimardo (2007), essentially mentally and psychologically healthy students were divided into a group of guards and a group of prisoners and placed in a fake prison in the psychology Department of Stanford University in 1971. The experiment was ended early because of the aggressive behavior of the guard group and the devastating negative psychological effects on all participants. Some "guards" became hostile and torturous toward the prisoner group, while others remained fair and followed the socially acceptable rule pattern. Several prisoners had to be removed because they had psychologically broken down. In his new book, *The Lucifer Effect*, Professor Zimbardo compares the results of the experiment to the abuses at Abu Ghraib Prison. He concludes that some people do not yield to social pressures and argues for educating people so they do not succumb to the evil influences in society. The issues that these 2 experiments and 1 tragedy raise is the idea that people can resist the influence of authority figures to mistreat, harm or kill others, but people must be educated about the dangers of being influenced by immoral orders by authority figures. This issue must come out on the table of public debate and be discussed. As discussed earlier, children who have been abused, neglected, exposed to war and violence may be more

vulnerable to these effects than those who have had a more resilient upbringing.

Conclusions and Implications

Trauma can disrupt the moral and skill development of children. Trauma can come from the negative effects of child abuse and neglect, domestic violence and war. Traumatized children may not have age appropriate skills to problem solve, self-sooth, self-manage behavior, communicate, and follow the rules of society. They may also be at a lower level of moral development. They may not be able to see things from another person's point of view or have empathy for others. Such youth may feel unaccepted by society and are vulnerable to being recruited into criminal gangs and terrorist organizations and operating at a lower level of moral development..

The implications of this theory are the need for society to care for vulnerable persons living in poverty and war zones. Without the guidance of adults, these youth grow up to destroy families, cities, and cultures. We can no longer ignore the problem of abandoned street children. Society must find them and care for them. Infrastructure for basic needs of a population must be built and maintained, if we are to eliminate terrorism in the world. The research literature has also demonstrated that children have tremendous resiliency when war stops and their basic needs are met (Pine, Costello, and Masten, 2005). The need to end war and to engage in diplomatic solutions to the world's problems, while providing for the basic needs of vulnerable persons and families whenever possible is suggested by this theoretical paper.

If one examines the literature around the Milgram and Zimbardo experiments, it appears that some people can be socially pressured by authority figures of environmental circumstances to act against their standards of how they should treat other people. Bringing this issue to the forefront for general discussion by all may be a worthwhile project.

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SIMPLIFYING A COMPLEX ISSUE: THE PROBLEM IN UNDERSTANDING TERRORISM

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Terrorism is a highly emotive and value-laden concept. It is a label that no individual or group is willing to accept, what to speak of a state that under international law has the right to use force, however with some conditions. Consequently, there is no consensus yet on the definition of terrorism. However, when terrorism occurs, we know very well what it is. It is the psychological impact of terrorism that distinguishes it from other acts of politically motivated violence such as war. It is this peculiarity of terrorism that the proposed paper will attempt to explain. Terrorism is a highly complex phenomenon, but attempts to explain it are often quite simplistic, revolving around a number of abstract articulations and generalizations, such as “one-man’s terrorist is another man’s freedom fighter.” The proposed paper will attempt to place the contextual significance of terrorism in proper perspective, by discussing its salient features as well as immediate purposes and broader goals. It will also attempt to answer controversial questions such as: Is terrorism a tactic or a goal? In the case of religiously-inspired terrorism, does religion act as a means to end, or vice versa? Finally, given the difficulty in theoretically defining terrorism, where the focus is generally on the perpetrator, the target and the weapon, is it possible to create a functional definition of terrorism?

Terrorism is a highly complex phenomenon, but attempts to explain it are often quite simplistic, revolving around a number of abstract articulations and generalizations, such as “one-man’s terrorist is another man’s freedom fighter.” This paper points out some of these simplicities, explains why they arise and offers a perspective to understand terrorism with all of its complexities. Issues of terrorism which are simplistically explained are linked to some vital questions such as what terrorism is, what its purposes and goals are, whether it is a means or an end, how far religion plays a role in it. Terrorism is a label that no individual or group is willing to accept,¹ what to speak of a state that under international law has the right to use force, however with some conditions. Consequently, there is no consensus yet on the definition of terrorism. However, when terrorism occurs, we know very well what it is. It is the psychological impact of terrorism that

¹ Charles Townshend, *Terrorism: A Very Short Introduction* (Oxford: Oxford University Press, 2002), p 3.

distinguishes it from other acts of politically motivated violence such as war. It is this peculiarity of terrorism that this paper will attempt to explain.

Since terrorism implies the killing or maiming of innocent people, no country wants to be accused of supporting terrorism or harboring terrorist groups. No country, however, wants what it deems to be a legitimate use of force to be considered terrorism. That is why all the definitions of terrorism crafted by states, state institutions and international governmental organizations mention only non-state individuals and groups, and do not include states as perpetrators of terrorism. The US Department of Defense defines terrorism as "the calculated use of violence or the threat of violence to inculcate fear, intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological".² As for international organizations, they have mostly tried to identify some acts of militancy perpetrated by individuals or groups as "terrorist".³

Current definitions of terrorism, including academic ones, tend to classify an act as terrorism based on three broad criteria: target, weapon and perpetrator. Virtually all experts and officials agree that indiscriminate attacks on civilians constitute terrorism. They also consider use of certain weapons deemed illegitimate by the international community as terrorism. Finally, most experts and officials assess the legitimacy, goals and objectives of the perpetrators in deciding whether or not to declare their actions 'terrorism'. Unfortunately, each criterion and any combination of the three again present a serious problem: terrorists do deliberately attack civilians but so did all belligerents in World War II. Strategic bombing aimed specifically at breaking enemy morale by destroying heavily populated cities and killing their inhabitants".⁴ The recent US "Shock and Awe" policy during the Iraq War was, likewise, aimed at terrorizing the supporters of the former Baathist regime of Saddam Hussain. Similarly, quite often, the sort of weapons that terrorist organizations use including even the chemical agents, are employed by states engaged in warfare.

Terrorism and Warfare

It is clear, therefore, that boundaries between terrorism and warfare are really blurred. One way of understanding terrorism is to distinguish it from all other forms of politically motivated acts of violence, which terrorism is. War and guerrilla warfare are politically motivated acts of violence. However, they differ from terrorism in the sense that, theoretically speaking, the perpetrators involved in each make a clear distinction between

² *Department of Defence Dictionary of Military and Associated Terms*, Joint Publication 1-02 (Washington, DC: DOD, 2002), p 443.

³ Thomas R Mockaitis, *The "New" Terrorism: Myth and Reality* (Westport, Conn. : Pentagon Press, 2007), p 2.

⁴ *Ibid*, p 1.

armed and unarmed civilians. Unarmed civilians are not to be attacked in a war or guerrilla war. Yet the ground reality is that, in each of these cases, unarmed civilians do often become a victim of warfare. When this happens during a war, as it has frequently during the ongoing wars in Iraq and Afghanistan, it is termed as “collateral damage” by the state entities or international coalitions involved. During a guerrilla war, quite often the perpetrators, the weapons used, and the victims show enormous similarity with the same in terrorism. Gone are the days when guerrilla warfare was confined only to rural areas. Since the late 1960s, we have seen an increasing wave of urban guerrilla war, during which even if an attack is meant against a military target in a city, unarmed civilians turn out to be its principal casualty. The psychological effect that results from an urban guerrilla campaign is also a reality.

Terrorist versus Freedom Fighter

“One man’s terrorist is another man’s freedom fighter” is a popular dictum that sums up the highly subjective nature of terrorism as a political concept. If a country, a group of people or an individual sympathizes with the cause of a non-state organization, and if this non-state organization happens to deliberately commit a violent act against unarmed civilians, this will not be a terrorist act in the eyes of the sympathizers.

However, the state entity against which such an act is committed will certainly call it as an act of terrorism. What happens in the process is that, consequently, a blame-game begins in which each sides accuses the other of being terrorist while positing itself to be either fighting for freedom, as non-state actors often do, or trying to safeguard its territorial integrity, as state actors mostly do. There is, then, no end to this blame game, and no way, therefore, to objectively understand what terrorism is.

But employing the dictum of “one man’s terrorist is another man’s freedom fighter” amounts to simplifying a complex issue such as terrorism, and any objective assessment of the subject has to explore the grey zone between freedom fight and terrorism. It is possible that, during the course of a freedom fight, some acts of terrorism occur. It is also possible that a terrorist organization may be motivated by the goal of freedom.⁵ By saying ‘one man’s terrorist is another man’s freedom fighter’, the observer is simply confusing the goal with the activity.

Almost everyone concedes that terrorism is a tactic, one involving the threat or use of violence. If this is true, there is, in principle, no reason why

⁵ Townshend, p 26.

this tactic cannot be used by groups seeking to achieve any number of goals and objectives, including a fight for freedom or national liberation.”⁶

In fact, with all the misunderstandings, deliberate and involuntary, on the subject of terrorism, it is still true that people reasonably familiar with the terrorist phenomenon will agree 90 percent of the time about what terrorism is, just as they will agree on democracy or nationalism or other concepts. The position of the student of terrorism is not unlike that of a physician dealing with a disease, the exact causes of which remain unknown to this day, or a drug of which it is not known how precisely it functions. But this will not prevent him from diagnosing the disease or from prescribing the drugs that are applicable.”⁷

Psychological Effect

Almost all the definitions make a common reference to the psychological element. The academic and legal definitions identify terrorism as a type of violence (or threat of violence) intended to achieve a psychological effect. Or, in other words, the immediate target or victim of a terrorist attack is only part of an operation whose main aim is to change the thinking and often the behavior of some audience. Apart from the psychological aspect, there is general consensus about some other principal elements of terrorism: that it is a politically motivated form of violence, it is undertaken in a deliberate and organized manner, and that it specifically targets unarmed civilians. Some Western scholars do try to underplay or altogether ignore the political motivation, especially when it comes to terrorism committed by deviant individuals and groups in the world of Islam. However, over time, even in Western scholarship, there is greater acceptance of terrorism’s political dimension. The fact that a number of Muslim world’s conflicts, such as Palestine and Kashmir, have remained unresolved decades after UN Security Council passed resolutions for their just settlement provides a fundamental political context for terrorism by deviant individual or groups in the world of Islam.

Thus, just because a particular argument on the causes of terrorism is being articulated and reiterated by a section of Western scholar does not mean it is entirely true. In fact, the very complex nature of the subject of terrorism implies that there has to be multiplicity and diversity in its explanation. In other words, it is possible that while discussing terrorism, or any of its important aspects, each argument may have a counter-argument.

⁶ Leonard Weinberg, *Global Terrorism: A Beginner's Guide* (Oxford: Oneworld Publications, 2006), p 2.

⁷ Walter Laqueur, *No End to War: Terrorism in the Twenty-First Century* (New York: The Continuum International Publishing Group, 2003), p 238.

For example, state-sponsored terrorism is generally explained as a situation in which a state supports a non-state actor conducting terrorist activities in another state. However, this is only partly true as there may be instances when a state supports another state suppressing its own people.

Consider another example: One of the justifications offered by non-state actors engaged in terrorist acts is that they are just responding to terrorist acts by the state. In this context, a counter-argument is that if terrorism by non-state actors is really a reaction to state terrorism, then why most of the recent acts of terrorism by non-state actors have occurred in Western democracies where citizens have all possible avenues for peaceful political expression? The debate does not stop here since the above counter-argument can be further countered by arguing that, insofar as the causes of contemporary terrorism are concerned, they may not necessarily pertain to domestic political system of a country, but may be essentially linked to its foreign policy.

Role of Religion

While describing religious terrorism, most scholars tend to confuse the role of religion, depicting it as a goal rather than a means. In fact, terrorists are only using or rather abusing the name of religion. Their ultimate goal is essentially political and motivated solely by power ambitions. Given that, religious terrorism can be more logically and fairly defined as the deliberate use of organized violence against unarmed civilians for achieving political ends by using a bigoted religious creed as a means. The immediate purpose of a terrorist act, whether it is suicide bombing, targeted assassination or hijacking of an airliner, is to terrorize, intimidate and demobilize the general population.⁸

Almost all the leading works on terrorism, including those emanating from Western academia and policy think tanks, underscore the significance of addressing the root causes of terrorism as a means for effectively combating terrorism. The problem arises when they attempt to identify the root causes. For instance, Bruce Hoffman, the author of the 1998 book *Inside Terrorism*,⁹ is a known Western authority on religious terrorism. However, his discourse on religious terrorism is consistently marked by a major distortion, whereby religion is presented as a goal rather than a means - which is actually the case - when it comes to analyzing the root causes of al-Qaeda-led international terrorist wave in the 1990s and beyond. Huntington had also put religion at the core of his "Clash of Civilizations" thesis pertaining to relationship between "Islam and the West" in contemporary

⁸ Ibid.

⁹ Bruce Hoffman, *Inside Terrorism* (New York: Columbia University Press, 1999), 105-127.

era. However, in the immediate aftermath of the terrorist events of September 11, 2001 in the United States, he was compelled to revise it by arguing, in a Newsweek article titled "The Age of Muslim Wars",¹⁰ that the root causes of international terrorism occurring in the name of Islam are essentially political, including, among others, the unresolved conflicts of the Muslim world such as Palestine and the Muslim perceptions of US practicing a policy of "double-standards" towards these conflicts.

Causes of Terrorism

In so far as the root causes of terrorism, or the conditions that give rise to it, are concerned, the generalized explanations tend to identify poverty, the lack of democracy or history as prominent factors causing terrorist violence. However, a closer look at the ground reality reveals that this is not always the case. Africa is mostly poverty ridden and politically authoritarian and the Western world is rich and democratic, yet the latter has seen more terrorism than the former.

As for historical justification, South Asia had not seen any terrorist campaign until the 1970s. Since then, the region is gripped by an unending wave of terrorist violence. In the 1950s and 1960s, terrorism was more visible in Latin America in the wake of the communist-socialist revolutionary guerrilla struggles and parts of Asia and Africa undergoing anti-colonial ethno-nationalist struggles. Now it is no more the case. The Middle East, on the other hand, has seen somewhat a consistent pattern of non-state terrorist violence. So, it depends from situation-to-situation, and time-to-time, which country or which region comes under terrorist threat. The root causes of terrorism, therefore, have to be issue-, situation- and time-specific.

But then, again, we cannot ignore poverty as an important root-cause of terrorism. Take, for instance, the case of madrassa. Most authors, while rejecting the argument that some individuals are born terrorists, or that something is inherently wrong with their mental state, point out that an important cause of terrorism is the sort of learning process that students enrolled in madrassas undergo for years. The students are brainwashed through consistent exposure to "hate literature", and the end product is a robot-like person ready to undertake any act, including that of suicide bombing. First of all, such argument cannot be generalized to the extent of castigating the entire madrassa culture in the Islamic history, which, in fact, laid the basis of higher learning in Europe and the consequent Western renaissance.

¹⁰ Samuel P Huntington, "The Age of Muslim Wars, " *Newsweek*, December 200-January 2002.

Even if the above argument has some empirical basis in the case of a handful of madrassas generating extremism and terrorism by deviant individuals and organizations, the story will still be incomplete if the emphasis remains only on the madrasa environment. It is only the children of the poor, whom state fails to provide educational facilities, or who cannot afford to educate their children in normal schools, who get enrolled in these madrassas which are philanthropist institutions based on funding by Islamic charities.

Concluding Remarks

We can expect the debate about defining terrorism to continue reflecting a variety of perspectives. Therefore, even if a theoretical definition of terrorism lacks international consensus, at least its main elements and attributes are generally accepted. Accordingly, terrorism is an organized, deliberate and politically motivated act of violence targeting unarmed civilians with the purpose of spreading fear in a targeted audience. Some authors may have over-emphasized the psychological effect, while others may have under-played or altogether ignored political motivations behind terrorism. The main dispute over the definition of terrorism remains on identifying the culprits, which in almost all the existing definitions of terrorism offered by governments, academics and international organizations are presumed to be non-state actors. Since states have a monopoly over the use of force under international law, they will always be reluctant in including the word "state" in the section of terrorism definition identifying various perpetrators of terrorism. To overcome such problems, we can contextualize the definition and explanation of terrorism on a case-to-case basis.

Theoretical formulations of terrorism bring to fore an important fact which is equally applicable to the practical side of terrorism. It is that while analyzing terrorism, whether in theory or in practice, we should stay away from generalizations, monolithic perceptions and singular explanations. Terrorism is such a complex subject that any discussion about its history, causes, purposes, goals and forms will be incomplete, even misleading, if it overlooks the specific context and the circumstances, historical or contemporary, in which a particular instance of terrorism occurs.

A MEASURE OF STUDENTS' AND TEACHERS' LEVEL OF TOLERANCE TOWARDS RELIGIOUS AND SOCIAL FACTORS

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The study aims at exploring the level of tolerance of students and their teachers towards certain social and religious factors i. e. gender, ethnicity, caste, religion and religious sects. Tolerance was defined as low level of biasness towards these factors. A questionnaire was developed by the researchers based on above mentioned sub factors. The data was collected from eleven schools in Lahore and Gujrat Districts. The schools were conveniently selected by having the prior consent of the head teacher to participate in this study. Sample comprised of 742 (349 female; 375 male) students of 9th and 10th grade and 71 (29 male; 42 female) teachers teaching these classes. The level of tolerance was examined by analyzing the data for the following phenomena: the relationship between the (i) level of students' tolerance and their teachers' tolerance level; (ii) students' gender, grade, caste and locale; (iii) teachers' caste, locale, gender and age. Findings suggest that majority of participants fall below the tolerant category. However; teachers are less tolerant when compared with students. Moreover gender, locality, caste and age are not influential factors in determining the level of tolerance.

Pakistan is a progressive society and is composed of four different Muslim majorities, ethnic nationalities, distinct in cultures and languages (Shahzad, 2007). Tolerance between social entities and institutions is essential for attainment of peaceful environment throughout the country. But unfortunately, in the last two decades, the level of intolerance in Pakistan has reached to dangerously high levels. Horrific news reports of Pakistanis killing each other on the basis of language or culture have surfaced, poisoning the atmosphere of tolerance in which Pakistan's myriad ethnic groups once lived together. (www.yespakistan.com). Unpleasant incidents like Lal Masjid, mass killing in Karachi on 12th May, 2008 and upheaval in Northern Areas are result of intolerance, whether religious, political or social. Such incidents have demolished the image of Pakistan.

In the situations where conditions are economically depressed and politically charged, groups and individuals may find it hard to tolerate those that are different from them or have caused them harm. Intolerance will drive groups apart, creating a sense of permanent separation between them

(Peterson, 2003). To avoid such conditions it becomes necessary to explore the roots and causes of prejudice on a general and personal basis, and to build tolerance and increase understanding of others.

Tolerance is the appreciation of diversity and the ability to live and let others live. It is the ability to exercise a fair and objective attitude towards those whose opinions, practices, religion, nationality and so on differs from ones own (American Heritage Dictionary, 1994). It is fostered by knowledge and, openness, communication, and freedom of thought, conscience, and belief. It is not only a moral duty; it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace.

Tolerance is the foundation of democracy and human rights. Intolerance in multi-ethnic, multi-religious, or multi-cultural societies leads towards violation of human rights, violence or armed conflict (UNESCO, 1995).

The study attempted to identify the factors, which might be responsible for intolerant behavior leading to violence. For the purpose of study tolerance is defined as “low levels of bias towards gender, caste, other religions and religious sects.” Various research studies suggest that people are usually biased toward opposite gender. people having different religion and race.

So keeping in view the findings of these studies the factors of gender and other religion have been selected for the study. Race factor was modified as ethnicity. However, caste and religious sects relate to our society particularly.

As the term tolerance is defined as low level of bias, so it becomes essential to discuss what bias itself is. Following description of bias and its components will be helpful in understanding how and why people show a discriminatory behavior and feel negative about those who are different from them.

Bias: Bias is an individual’s predisposition or prejudice towards something or somebody (The Concise Oxford Dictionary, 1990)

Prejudice: Prejudice typically is defined as a negative attitude, although theorists remain conflicted on the exact nature of the underlying characteristics that accompany such attitudes. Allport’s (1954) interpretation of prejudice, for instance, is steeped in cognitive terms and refers to a negative attitude, based on faulty or inflexible generalizations, that is directed toward an individual or group

Stereotypes: Stereotypes represent a constellation of beliefs or characteristics about members of particular groups (Hamilton & Sherman,

1996; Hilton & von Hippel, 1996). Whereas many theorists conceptualize stereotypes as inaccurate beliefs resulting from irrational processes (Allport, 1954)

Stereotypes are typically activated automatically on the basis of phenotypical characteristics (e. g. , race, age, and sex; Stephan & Stephan, 2001). Devine (1989) proposes that all individuals are exposed to their society's prevailing stereotypes during socialization and that, unless consciously overcome, those stereotypes are automatically activated in everyday life. As a result, information processing tends to be biased and strongest for well-developed stereotypes, such as those concerning race, religion, sex, and gender (Stangor & McMillan, 1992)

Affective Reactions: The affective dimension consists of more emotional or visceral reactions based on the social identity of a particular individual or group (Dovidio et al. , 2004). Emotional reactions range from strong negative affect (Mackie, Devos, & Smith, 2001) to discomfort and anxiety (Stephan & Stephan, 1985), to lesser degrees of admiration and respect for groups different from one's own (Smith & Ho, 2002)

Discrimination: Discrimination involves an unjustified negative behavior toward members of a particular racial group. According to Allport (1954), discrimination occurs when individuals or groups of people are denied equality of treatment, despite their desire or wish for such equality. Other interpretations focus on discrimination as actions intended to preserve one's privileged position at the expense of a targeted group (Jones, 1972).

Purpose and Research questions

The study is conducted to explore the level of tolerance of students and their teachers towards certain social and religious factors i. e. gender, ethnicity, caste, religion and religious sects. It attempted to find out the answers of following questions:

- What is the tolerance level of students?
- What is the tolerance level of their teachers?
- Is there any difference between teachers and students' tolerance level?
- Is there any relationship among students level of tolerance and their gender, locale, and caste?
- Is there any relationship among teachers' level of tolerance and their gender, age, caste and locale?

METHOD

Sample and Instrument

Survey research design was adopted for conducting the study.

Procedure

The researchers based on five sub factors developed a five point Likert type tolerance scale in Urdu language. It comprised of 58 questions.

The following table summarizes the factor wise distribution of tolerance scale as well as some sample items constructed under each factor.

Factor	Scope	No. of Items	Sample Items
Gender	Education Social status Domestic affairs Equality of rights	16	Boys and girls should be given equal educational chances. A woman can be economically independent. Girls should be consulted of marriage matters. Husband should be final authority in home decisions.
Caste	Social caste system Discrimination based on caste Caste and social status	17	All castes are equal. Elite class people should be respected in any case. Education is not necessary for low caste people. There is no harm in cross caste marriages.
Religious sects	Based on social practices Differences among various creeds. Acceptance of different sect	6	My creed is the best one so all others should adopt it. One can offer prayer in the mosque of opposite creed. The differences among various creed are of trivial nature. Discussion on different sects should be allowed in the classroom.
Ethnicity	Affective reaction against any other ethnic group	10	Pathans honor their guests. Sindhis are hard working. Balochi are not well wishers of Punjab. Punjabi has the greatest contribution in country development.
Other religions	Discrimination based on	9	Separate schools should be established for non-Muslims.

	difference in religion acceptance for minorities segregation in society due to differences		We should get awareness about other religions as well. Non Muslim children should not play with Muslims.
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Inter-correlation matrix for sub factors of Tolerance Scale

	Gender	Caste	Religious Sects	Ethnicity	Other Religion	Total
Gender	1.00					
Caste	.28	1.00				
Religious sects	.20	.25	1.00			
Ethnicity	.25	.14	.16	1.00		
Other religion	.32	.23	.17	.16	1.00	
Total	.71	.64	.51	.59	.58	1.00

* $p < .05$; ** $p < .01$

Data Source

The data were collected from eleven schools in Lahore and Gujarat Districts. The schools were conveniently selected by having the prior consent of the head teacher to participate in this study. Sample comprised of 742 (348 female; 394 male) students of 9th and 10th grade and 71 (29 male; 42 female) teachers teaching these classes. The table illustrates the location of schools, number of teachers and students:

School Name	Locale	No of students	No of teacher
Male			
Govt. Central Model School Lahore	Urban	76	8
Govt. High School Thikrian Monian Gujrat	Rural	37	5
Govt. Higher Secondary School Bagrianwala	Rural	44	2
Govt. High School Baghbanpura	Urban	63	8
Govt. Public Higher Secondary School Kunjah	Rural	173	6
Female			
Govt. Girls High School Kunjah	Rural	60	7
Govt. Girls High School Jhewranwali	Rural	61	8
Govt. Girls High School Muridkey	Urban	42	7
Govt. Girls High School Awan Town	Urban	92	7
Govt. Girls High School Shadbagh	Urban	38	6
Govt. Girls Islamic High Kunjah	Rural	57	7

Data Analysis

Data were analyzed using following statistical treatment:

Mean and standard deviation was used to determine the level of tolerance of teachers and students. T-Test for comparing the level of teachers' and students' tolerance. To find out the relationship among participants' level of tolerance and their age, locale, caste and gender, multiple regression was used. All the procedures were performed using statistical software programme SPSS version 15. 0 for Windows.

Data revealed that participants were having 40 different castes. As the number was too large to run a meaningful analysis, the castes were collapsed into seven categories as :Castes based on Arab origin, Aryan origin: Rajput and allied castes, Jaat and allied castes, Kashmiri origin, Occupations based, Awan/Malik, Gujar and allied castes. Castes having very low frequency were omitted from the analysis. The division of castes was made after a detailed study of the book 'Zaton Ka Encyclopedia'. However the division of castes is not claimed as final and perfect. Other researcher may find some more accurate method of making such divisions.

RESULTS

First objective of the study was to find out level of teacher's and student's tolerance. The obtained scores of both type of subjects on tolerance scale were divided into three levels to determine the least tolerant (Teachers: 153-177. 9, students: 143. 68-182. 12) tolerant (Teachers: 178-202. 9, students: 182. 13-220. 57) and highly tolerant (teachers: 203-228, students: 220. 58-259) participants. Results revealed that majority of teachers as well as students were on middle level (tolerant) only five teachers and 24 students fell under the category of highly tolerant. This number is very small as compared to their total number. Though, according to this categorization, majority of participants fall under the category of 'tolerant'; it is interesting to note that even the highly tolerant participants are below the level of agreement on the Tolerance scale. Following table presents the distribution of participants on the basis of their acquired scores.

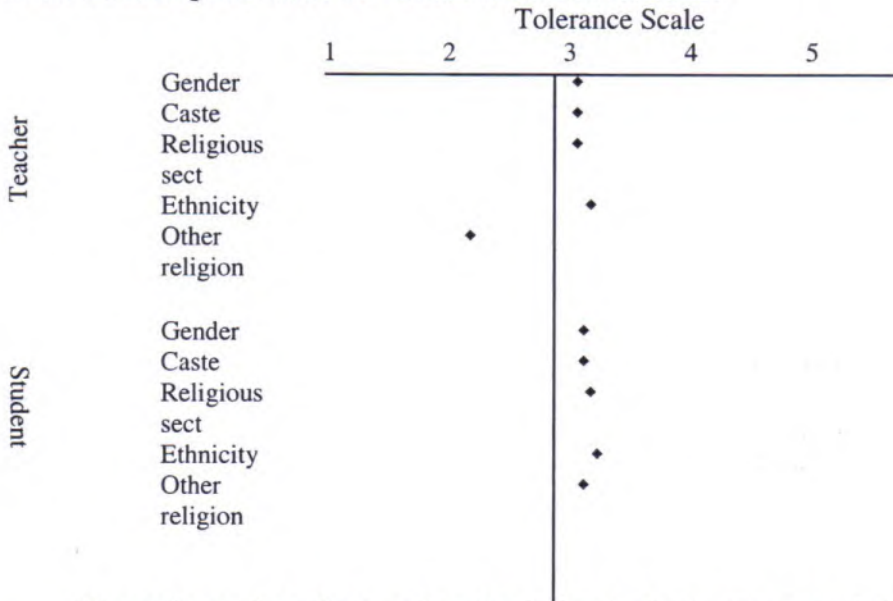
Table 1
Teachers' and Student's level of tolerance

participants	153-177. 9			178-202. 9			203-228		
	Least tolerant			Tolerant			Highly Tolerant		
	N	Mean	SD	N	Mean	SD	N	Mean	SD

	22	171. 65	7. 169	44	187. 97	6. 307	5	214	9. 027
Student 742	239	174. 610	6. 973	479	195. 786	9. 4888	24	231	9. 738
	143. 68-182. 12			182. 13-220. 57			220. 58-259		

Another important result relates to the score of participants on various factors of the tolerance scale. In this regard, teachers are less tolerant on the factor of Other Religion as compared to students. Teachers and students both are more tolerant on Ethnicity than any other factor.

Table 2 Participants score on various factors of tolerance



Comparison of teachers and student's level of tolerance revealed a significant difference between the mean scores of the two. Students are more tolerant than teachers on tolerance scale. Table 3 illustrates the difference between teachers' and students' level of tolerance

**Table 3
Difference in Teachers' and Students' Level of Tolerance**

Type of subject	N	Mean	SD	df	t
Teachers	71	183.9470	12.69574	811	-3.317**
students	742	190.1317	15.21009		

$P^{***} \leq 0.001, P^{**} \leq 0.01, P^* \leq 0.05$

Results regarding relationship among teachers' level of tolerance and their age, caste, gender, and locale reveal that these factors have no significant relationship with the level of tolerance of teachers. Following table illustrates the details of regression analysis:

Table 4
Regression analysis summary of variables predicting tolerance level of teachers

Variables	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
(Constant)	1.078	.401		2.690	.009
gender	.271	.142	.253	1.908	.061
locality	.129	.138	.122	.932	.355
Age	.001	.051	.002	.012	.990
Caste	-.037	.016	-.304	-2.362	.022

A Dependent Variable: Total Score on all Factors; $R^2 = .148$; $\Delta R^2 = .089$; $p^* < .05$

Results regarding relationship of tolerance level of students with their age, caste, locale and gender show that these factors are not influential in determining the level of tolerance.

Table 5
Regression analysis summary of variables predicting tolerance level of students

Variables	B	Std. Error	Beta	B	Std. Error
1.(Constant)	.004	1.104		.004	.997
gender	.452	.405	.042	1.116	.265
locality	.264	.416	.024	.635	.526
age	.464	.406	.043	1.144	.253
caste	.032	.044	.027	.715	.475

a Dependent Variable: Total Score on all Factors; $r = .005$, adjusted $r sq = -.001$; $p^* < .05$

DISCUSSION

Determining the level of tolerance of participants was the first purpose of the study. On tolerance scale the lowest and highest possible scores were 58 and 290 respectively. The range of scores could be 58-135.3 (least tolerant), 135.4-212.7 (Tolerant) and 212.8-290 (highly tolerant) However the range of participants' score was 143.68 to 259. Thus only five teachers and 24 students could get the score to be claimed as tolerant. The number is too small to be encouraging; it is rather alarming and demands attention. We claim to be a Muslim majority nation. Tolerance is the supreme virtue of Islam. But the findings of the study do not correspond with the claim of being true followers of Islam. Increasing number of incidents of violence and terrorism in country are the evidence of intolerance. Hence, there is a dire need to focus attention on the phenomenon of promoting tolerance in society.

Usually it is assumed that caste system is very strong in Pakistan and people are biased on the basis of their caste; especially cross caste marriages are considered an unpleasant decision in most of the castes. Likewise people living in rural are considered more rigid and less tolerant on various social factors. The results suggest that level of tolerance is not influenced by the gender, age, locality and caste.

Ethnicity, Religious sects and Minorities (on the basis of religion) are also assumed as point of intolerance. The results reveal that teachers are less tolerant (on disagreement level) on the factor of other religions; however both teachers and students are more near to the level of agreement on the factor of Ethnicity. These findings suggest that awareness about these social factors should be given to decrease the discriminatory actions and attitude of people. Classroom can be the best channel for disseminating such awareness to society.

A true representation is reflected in measuring the level of tolerance. According to the measure students are more tolerant than teachers. This finding implies that teachers as adults have confirmed themselves to the norms of society. On the other hand students (age range 13 years to 17 years) are yet free to think independently without any pressure of getting accustomed to social norms. The result also implies that if we want to make our nation tolerant we have to inculcate the lessons of being tolerant at an early level of schooling where it can be more affective.

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AN ANALYTICAL STUDY OF THE EFFECTS OF TERRORIST ATTACKS ON THE PERFORMANCE OF PROFESSIONAL PEOPLE IN DIFFERENT WALKS OF LIFE

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Terrorism in any form is considered as devil acts everywhere in the world. The causes quoted might be different in every culture but there effects are always more or less same. The personnel in any field internalize the effects of terrorism. The intensity may be different. The most affected persons are those who have awareness of counter effects of terrorist attacks. Although neither the causes of terrorist attacks are same nor the nature of attacks but the effects of these attacks seems same especially on the professionals working in same or different walks of life. Professionals are those personnel, who are performing specialized activities in different fields. This study was aimed to identify the nature and intensity of effects of terrorist attacks on the performance of professionals. Criteria selected for sample selection was educational level and nature of routine work. Researcher choose at least five professional people from ten different fields like medical, commerce, education, telecommunication, mass media, industry, transportation, law, art and show business. It was hypothesized was that the professional people have different views upon the issue of reasons of terrorist attacks. Another hypothesis of the study was that the effects of terrorist attacks are different on professionals of different fields. An inventory was used to identify the causes & interviews were conducted to find the insight of professional people and measure the intensity of the effects of terrorist attacks. The causes included in inventory were role of madressa, state sponsored terrorism, lashkar- e- taiban, taliban, sippah- sahaba, war on terrorism, social inequality, stress on youngsters, fundamentalists' views, unemployment, sectarianism, and aggression of non Muslims etc. To identify the effects in detail interviews were conducted. The protocol of interview was flexible and cross questioning technique was used to explore the direct and indirect effects of terrorist attacks on professional people specifically and on their performance generally. The focus question discussed was aimed to find out the personal insight feelings of professional about the effects of terrorist attacks. The results of the study unveiled the fact that the different people have different views upon the question of causes of terrorist attacks

as they pointed out different reasons but most of the professional people did not consider Islam different organizations responsible for terrorism. They considered a fact that effects of terrorism disturbed them psychologically so, they felt embarrassed to go for tours. Moreover, they discussed their concern and irritation when they heard the news of any blast anywhere in the country. They repeated the mistakes which they had committed on their job place at specific day of blast. Professionals in medical field were most affected ones because they have direct contact with victims of terrorism. Then one question is this how these attacks can be ceased? The other one is how the effects of these attacks can be minimized? The first question is of state concern while the other was addressed in this study and researchers asked for suggestions. Different suggestions were given by respondents' e.g., conducting of counseling session and arranging of discussion session.

ON DEFINING TERRORISM TEXT AND CONTEXT: A QUALITATIVE APPROACH

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The present study reviews the definitions and classification of terrorism; with special reference to historical, ideological, sociological and psychological aspects as well as contexts. The meta – analysis and grounded theory are the analytical approaches of descriptive research which have been applied for reviewing and analyzing the variety of definitions and types of terrorism, used by different scholars, politicians, journalists, foreign policy makers, analysts, religious-scholars, historians, sociologists, psychologists. Different definitions and types of terrorism, having different perspectives and ideologies, have been analyzed and summarized in the light of grounded theory to establish a precise and comprehensive definition for the classificatory distribution of various types and perspectives of terrorism.

The Department of State, U. S. reported that 405 people (out of these 19 were US citizens) were killed across the globe by international terrorist in 2000. Before the 9/11 attacks on WTC and the Pentagon, peace psychology has been interested in international themes of peace, conflict and violence primarily focusing on conflicts outside the borders of the United States; Paying primary attention to Palestine and Israel, Bosnia, Kosovo and Serbia, Northern Ireland, South Africa, Rwanda, Angola, India, Sri Lanka and Pakistan. However, September 11 attacks derived international terrorism to the force. Psychologists initiated to focus on the cause and effects of terrorism and establish a comprehensive definition (Wagner, 2006).

Terrorism is used to describe by differently by different people. As a label for acts of violence, it reflects negatively on those who are labeled as terrorists. In this sense, the term terrorist is comparable to other insulting terms in the political vocabulary like racist, fascist or imperialist.

As of 1983, the US State Department (2000) has used United States Code Title 22, Section 2656f (d), to define terrorism. In the introduction of *Patterns of Global Terrorism*, by US State Department, it is defined "Politically motivated violence perpetrated against noncombatant targets by subnational groups or clandestine agents, usually to influence an audience".

The very definition embraces three key criteria that differentiate it from other forms of violence. First, terrorism ought to be *politically motivated* like the intentions of the New York City and Washington DC terrorist are to influence US government policy on Middle East.

Secondly, terrorist violence is directed at *noncombatants*. This form identifies terrorism as violence directed towards civilians who are not prepared to defend against political violence (for example the recent attack on Marriott Pakistan).

The State Departments' definition's third criterion is *subnational groups or clandestine agents* commit terrorist attacks (like the 1986 U. S. bombing of Libya).

Though the use of a word like terrorism, as a means of political insult is now widespread practice, yet, it is highly unsatisfactory from both a moral and a legal point of view. Language ought to be a tool for careful thinking. Not an instrument of propaganda (Dr. Shahida Mohuddin, 2002). It is important to arrive at a clear definition of terrorism. Only then can we be certain of what is meant by the word, and to design laws to punish the terrorist.

By looking at the uses of the term terrorism and at the acts of violence attributed to individual terrorists, terrorist groups, and terrorist organizations, it should be possible to find a precise definition. It is useful to examine the historical origin of the word terrorism before moving on to a clarification of its modern meaning. And to place acts of terrorism in the broader context of political actions and legal practice.

The basic purpose of terrorism is to produce terror in a target audience. A civilian population at large may be targeted, or police officers or government officials may be targeted to deter them from carrying out their duties (International Encyclopedia of Terrorism, 1997). It is important, therefore, to look at the psychological dimension of terror. However, remarkably little of the literature on terrorism has paid much attention to terror as a state of mind. Only the recent literature has received some attention which deals with hostages' experience of being terrorized.

METHOD

Meta Analysis

Meta-analysis is a generic term for all types of formal research literature review (Breakwell et al., 2000). It is an approach for summarizing the results of many studies which have investigated basically the same problem (Glass et al. , 1981). In fact, terminological confusion is not eased by the fact that Hunter and Schmidt's methods were originally labeled validity generalization, which is now considered to be a special application of meta-analysis (Breakwell et al., 2000).

In Meta-analysis, specific procedures are delineated for finding, describing, classifying, and coding the research studies to be included in a review, and for analyzing study findings.

All social researchers systematically collect and analyze empirical evidence to understand and explain social life. Qualitative and quantitative modes of research differ in several ways, but in other ways they are complementary. Qualitative researchers rarely use the tools of quantitative research; such as variables, reliability, statistics, hypotheses, replication, and scales.

Grounded Theory

Grounded theory is “a qualitative research method that uses a systematic set of procedures to develop an inductively derived theory about a phenomenon” and it is a widely used approach in qualitative research. The purpose of grounded theory is to build a theory that is faithful to the evidence. It is a method for discovering new theory. In it the researcher compares unlike phenomena with a view towards learning similarities.

Application of Grounded Theory on Definitions

Definitions	Open Codes	Axial Codes	Selective Codes
1. “The use of violence against constitutional democracies considered as the only way to expose these regimes’ expressive nature” (Ellis, 1995)	Violence, constitutional, democracies repressive nature	Violence, constitutional democracies	Revolutionary terrorism
2. “The policy of using acts inspires terror as a method of ruling or of conducting political opposition. (Webster’s Dictionary of the English Language, 1987)	Policy, inspire, terror, conduct, political opposition	Policy, inspire, political	General phenomenon of terror
3. “The extreme force or the use of force on the behalf of racism and militant nationalism” (Bruce, 1986)	Force, extreme, racism, militant nationalism	Racism, extreme, militant nationalism	Far- Right extremism
4. “Terrorism is an intense, overpowering fear” (Webster’s College Dictionary)	Intense, overpowering fear	Overpowering fear	Terror
5. Terrorism is a tactic or technique by means of which a violent act or the threat thereof is used for the prime purpose of creating overwhelming fear for coercive purposes. (Ijaz, 2003)	Tactic, violent act, purpose	Tactic, prime purpose, coercive purpose	Terrorism is 9 technique
6. “A violence of the group to	Violence, one	Violence, one	Single issue group

handle publicly aims, targeted technocrats and businessmen” (Finsen, 1994)	issue, publicly aims, technocrat, businessmen	issue, publicly aims	terrorism
7. “Terrorism is a form of political violence, directed at government but often involving ordinary citizens whose chief aim is to create a climate of fear as which the aims of terrorist will be granted by the country in question” (Blackwell Encyclopedia of Political Thought, 1987)	Form, political, violence, ordinary, citizens, climate, fear	Political violence citizens.	Political terrorism
8. On October 25, 1984, George Shultz, the Secretary of State of USA while speaking at the New York Avenue gave the following points in his definitions. i) Terrorism is the form of political violence. ii) Terrorism is a threat of modern western civilization. iii) Terrorism is a menace to western moral values	Political violence, threat western utilization manacle, values	Threat, western, civilization menial, values	Clash of civilization
9. “The use of affective power within state and concerned with sympathy in an other country for destructive purposes” (Chomsky, 1991)	Affective power, within state, sympathy, an other country	Affective power, within state, sympathy	Domestic vs. international terrorism
10. “There is no question about our ability to use force when and where it is needed to counter terrorism (Bush Senior, quoted by Ijaz, 2003).	No question, ability, force, counter, terrorism	No question, force, terrorism	Use force to counter terrorism
11. “Systematic violence in the furtherance of political aims, often by small guerilla group” (Collins Paperback Encyclopedia, 1998).	Systematic, violence, political aims, small guerilla, groups	Violence, political, aims, small, group	Systematic violence is terrorism
12. “A violence spread by both government and non-government has intimidated and terrorized civilian populations” (Agger, 1996)	Violence both, government non-government, against, population	Violence, both governments, against, population	State vs. non-state terrorism
13. “Peacetime equivalents of war crimes” (cited in Encyclopedia of terrorism, 1996)	Peace time, equivalents, war, crimes	War crimes equitant peace time	Philosophy of terrorism
14 “Politically motivated violence perpetrated against	Premeditated political, violence.	Premeditated, violence, non,	Premeditated violence is

noncombatant targets by subnational groups or clandestine agents, usually to influence an audience" (U. S. Department of State, 2000).	against, non, combatant, targets	combatant	terrorism
15. Terrorism is based on clashes on civilizations is the surest safeguard against World War. (the clash of civilizations by Samuel P. Huntington, 1996)	Clashes, civilizations, greatest threat, world peace, world war	Clashes, civilizations threat world peace	Clash of civilization is terrorism
16. "A slow war or attrition on insulated security forces unit by small squads, on the other hand urban organizations are more managerial and financial". (Kevin, 1996)	Slow war, attrition, security forces, small squads, urban, organizations	War, attrition small squads, urban organization	Urban vs. rural terrorism
17. "We have always opposed terrorism. But terrorism is one thing and a national struggle against occupation is another. We are against terrorism. Nevertheless, we support the struggle against occupation waged by national liberation movements" (Assad, 1995).	Terrorism not, national, struggle, against occupation	National struggle	Nationalist terrorism
18. Contributes the illegitimate use of force to achieve a political objective when innocent people are targeted (Laqueur, 1987).	Contribution illegitimate, use political objective	Illegitimate, use, force, terrorism	Illegitimate force terrorism
19. A strategy of violence designed to promote desired outcomes by instilling fear in the public at large (Reich, 1998).	Strategy, designed, promote, outcomes, fear, public	Designed, strategy, outcomes. Fear	Violence to achieve outcomes is terrorism
20. The use or threatened use of force designed to bring about political change (Jenkins, 1986).	Use, threat, political, change	Threat use, political change	Revolutionary terrorism
21. The deliberate, systematic murder, maiming, and menacing of the innocent to inspire fear in order to gain political ends. Terrorism is intrinsically evil, necessarily evil, and wholly evil (Miller, D. 1987).	Deliberate, murder, innocent, fear, Political, terrorism evil	Murder, innocent, fear, political, terrorism evil	Systematic murder is called terrorism
22. "Strong desired of sweeping change and are prepared to inflict a high	Strong, desire, sweeping change, inflict, high death,	Desire, change, high death	Religious extremism

death toll to achieve it by religious activist” (Brackett, 1996).	tool, religious activist	religious activists	
23. International terrorism is the threat or use of violence for political purposes when; i) Such action is intended to influence the attitude and behavior of a target group wider than its immediate victim and ii) Its ramifications transcend national boundaries (Magill, N. F. 1996)	International, threat, use violating attitude, ramifications	International, threat use, attitude, ramification	Use of violence is called international terrorism

CONCLUSION

The definition proposes here status “*terrorism is the international use of or threat to use violence against civilians or against civilian targets, in order to attain political aims*”. The definition is established on the following three important elements based upon grounded theory:

- 1- The essence of the activity is the use of or threat to use, violence. According to this definition, an activity that does not involve violence or a threat of violence will not be defined as terrorism (including non-violent protest strikes, peaceful demonstration, tax revolts, etc.)
- 2- The aim, of the activity is always political-namely, the goal is to attain political objectives; changing the regime, changing the people in power, changing social or economic policies, etc. In the absence of a political aim, the activity in quest will not be defined as terrorism. A violent activity against civilians that has no political aim is, at most, an act of criminal delinquency, a felony, or simply an act of insanity unrelated to terrorism. Some scholars tend to add ideological or religious aims to the list of political aims. The advantage of this definition, however, is that it is short and exhaustive as possible. The concept of political aim is sufficiently broad to include these goals as well. The motivation-whether ideological, religious, or something else- behind the political objective is irrelevant for the purpose of defining terrorist.
- 3- The targets of terrorism are civilians. Terrorism is thus distinguished from other types of political violence (guerrilla warfare, civil insurrection, etc.). Terrorism exploits the relative vulnerability of the civilian “underbelly” the tremendous anxiety, and the intense media reaction evoked by attacks against civilian targets. The proposed definition emphasizes that terrorism is not the result of an accidental

injury inflicted on a civilian or a group of civilian who stumbled into an area of violent political activity, but stresses that this is an act purposely directed against civilian. Hence, the term "terrorism" should not be ascribed to collateral damage to civilians used as human shields or to cover military activity or installation, if such damage is incurred in an attack originally aimed against a military target. In this case, the responsibility for civilian casualties is incumbent upon whoever used them as shields.

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**ANALYTICAL PERSPECTIVE OF LOCAL TERRORISM
INDICATORS OF IMAM-DERI OF MALAKND DIVISION
WITH LAL-MASJID OF ISLAMABAD:
A CASE OF SOCIAL INTOLERANCE**

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Sufi Muhammad's son-in-law Mr Fazlullah, with Mulana Ghazi Abdurashid, a graduate of QAU, ran their own school of taught of Imam-Deri of Malakand Division and Lal Masjid of Islamabad respectively. Followers of both school of taught voiced Shadat or Shariate. There are certain number of specific condition that may indicate a potential for politically motivated violence in specific localities. Managing a low intensity war faire has never put four major activities like Planning, Organizing, Leading and controlling in their operational strategies. Planning further involves Forecasting, Establishing objectives, Establishing priorities, Scheduling, Allocating resources, Establishing procedures etc. The Organizing further involves structuring work, Delegating, Developing relationships. Leading can be judged at making decisions, communication, motivation, selection of human resources etc whereas Controlling has parameters like developing performance standard, M&E Performance. The 4WIH criteria i. e. where is the situation occurring, what has occurred to this moment, who and how many person involved, how long the situation existed and why has the situation occurred shows resemblance of the same level and type in the stated places and authorities. Does the Inter Service Public Relation Office of GHQ & Interior Ministry provides a viable liaison with public to increase the authenticity, credibility and standard reporting is a big question mark? Whether both the leaders with their Taliban tools had shown antisocial responsibility, inadequate personality and paranoid schizophrenia could have been handled better with the Negotiating techniques available is a guess for anyone! The significant improvement of political, economic, social, enforcement and military as strategic indicators can lead to decrease of terrorism threat assessment factors like capabilities, ideology, modus operandi, stated goals, past activities and security environment for others school of taught to emerge as likely platform of Imam Deri and Lal Masjid. The Organizational Change is a must to do reform in Ministry of Defence and Ministry of Interior. The Ministry of Defence deals with all policy and administrative matters pertaining to all the armed forces engaged in the defence of the country. The Ministry of Defence is responsible for policy and administrative matters pertaining to the Defence of the Federation and three Armed Forces. It also deals with various administrative & financial matters pertaining to

Aviation side and cases relating to meteorological, Civil Aviation Authority, Air Force Security Force, Pakistan International Airlines.

Link Analysis

Sufi Muhammad had started his Jihad recruiting campaign from Dir. The Malakand Division had started its summer season of July, 2001 with the pamphlet distribution and wall chalking under the banner "Juhmoriat Kuffar hi". The same question was put to the leader of Tahriki Shariati Nifazi Muhammadi (TNSM) that why he had practiced politics with Jumati-Islami platform and abandoned it abruptly. But it remained an unanswered question on occasion of collecting data on religious groups in NWFP for a History fellow of QAU department enrolled in Washington University in St Louis at that time.

The Foundation for Defense of Democracies (FDD) with a mission statement of fighting terrorism and promoting freedom through research, communications, education and investigative journalism takes a view of Al-Qaida as a South Asian Terrorist Organization.

Al-Qaida (Description, Activities, Strength, External AID)

Description

Established by Usama Bin Ladin in the late 1980s to bring together Arabs who fought in Afghanistan against Soviet Union. It helped, financed, recruited, transported and trained Sunni Islamic extremists for the Afghan resistance. Their goal is to establish a pan-Islamic Caliphate throughout the world by working with allied Islamic extremists groups to overthrow regimes it deems "non-Islamic" and expelling Westerners and non-Muslims from Muslim countries. It issued statement under banner of "The World Islamic Front for Jihad Against the Jews and Crusaders" in 1998, saying it was the duty of all Muslims to kill US Citizens- Civilian or Military- and other allies everywhere. It merged with Egyptian Islamic Jihad (Al-Jihad) in June, 2001.

Activities

On 9/11, 19 Al-Qaida suicide attackers hijacked and crashed four US Commercial jets, 2 into the WTC in New York City, 1 into Pentagon, and a fourth into a field in Pennsylvania, leaving about 3, 000 missing or dead. It directed the 12th October, 2000 attack on the USS Cole in port of Aden Yemen. It conducted bombings in August 1998 on the US Embassies in Nairobi, Kenya and Darussalam, Tanzania. It had claimed shooting down of US helicopters in 1993 in Somalia. It could not execute its operations of i) assassination of Pope John Paul II during visit to Manila Philippine in 1994 and President Bill Clinton in 1995 ii) Setting off at Loss Angles International

Airport in 1999, iii) to ignite a shoe bomb on transatlantic flight from Paris to Miami.

Strength

Al-Qaida may have several thousand executors, planners and masterminds. It may also serve as a focal point or umbrella organization of world-wide network which may include Sunni Islamic extremist groups of al-Gam'a Islamai, the Islamic Movement of Uzbekistan and Hirkatul Mujahidine.

External Aid

Bin Ladin, member of a billionaire family that owns the Bin Ladin Group of Construction Empire is the possible financier. It also gets donations from Muslim charities.

The Al-Qaida cells dismantling was the hot purist in October 2001 of US attacks on Afghanistan. TNMS was making thousands of children orphans and as many women widowed in Malakand Division. The TNSM movement was launched in 1998. The radical cleric himself had been imprisoned at a jail in DI Khan after a fruitless effort to support the Taliban led government of Mulvi Umer. He has been presently released by ANP lead government in Puktunhwa.

In absence, Mullah Fazlullah gained immense influence and prominence in Malakand Division. The local got impressed when an illegal FM radio station broadcast Quaranic translation.

The said cleric reacted very strongly when the operation silence against Lal Masjid and Jamia Hafsa was being carried out in July 2007. It is an established report that Fazlullah was in contact with Abdu Rashid Ghazi and broadcast live interviews, though the same ball to ball reporting and contact was also live on Geo TV Network.

After operation ended in capital of Pakistan against Muulana Ghazi and followers on 12th July, 2008, the media was focusing the number of arms and ammunition inside the Lal Majid compound. The cleric of Imam Deri had called for Jihad against government in Swat valley. It had asked for volunteers from villages like Koza Bandi, Bara Bandi, Sheringle (Dir), Charbag (Swat). Some 50, 000 FC deployment and army troops were stationed to stop militancy in the difficult terrain of Swat.

Swat—a paradise hit by militancy storm till July 2008, only in a year, span, has surprising statistics on militancy lead revenge. That district alone has 10 suicide bomb attacks, 30 remote controlled blasts, and more than 35 other attacks that have resulted in 33 policemen, 35 army personnel and FC and 110 other innocent lives. Roughly 405 hotels and 480 restaurants have

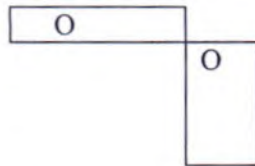
either closed down their businesses or show no profit margins in the so called mini Switzerland of Pakistan.

Standard Symbols used in Terrorism related literature

1. O individual
2. — Confirmed connection
3. --- Suspected connection
4. O—O a knows b
5. O---O a may know b
6. An individual connected with an organization.

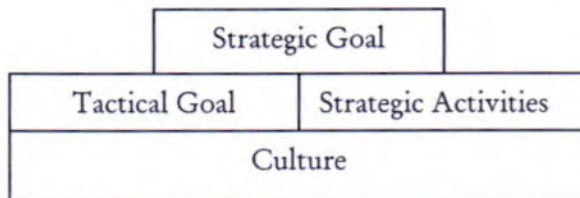


7. Individual connected with more than one organization.



Signaling trends of deterioration the status/situation in a specific State/Locality

Built in Factors



Strategic Goal: A relationship of trust and capability between masses and state is best built through multiple two way interaction in which masses have the opportunity to demand for public goods and services with an independent survival concept and Government has the opportunity to deliver it effectively and efficiently.

Strategic trends	Sampling
1. Pessimistic Political Line	i) Government not responsive of the people. ii) Loss of faith in Government. iii) Insufficient Government apparatus. iv) Communication Gap. v) Failure to identify legitimate grievances. vi) Corruption in Government. vii) Lack of loyalty. viii) Restriction on political activity. ix) Government repression of opposition. x) Peoples wishes ignored. xi) Outside political influence and interference. xii) Elitism in politics.
2. Pessimistic Economics Line.	i) Lack of food ii) Unequal distribution of wealth and land. iii) Unemployment. iv) Underdeveloped industry or agriculture. v) Unstable currency. vi) Influx of foreign labor. vii) Private investment imbalance. viii) Overpopulation in general or certain areas. ix) Poor production. x) Inflation. xi) Slow Growth rate.
3. Pessimistic Social Line	i) Poor living conditions. ii) Sharp Class distinction. iii) High illiteracy, poor education programs iv) Lack of organizational group. v) Poor social unity, faith and discipline. vi) Many unassimilated minorities. vii) Poor- citizen-government- police relation. viii) Religion's influence over political scene. ix) Apathy.
4. Pessimistic	i) Power of the military over the civilian population

Enforcement And Military Line	ii) Corruption in police and military. iii) Political influence for demerit decisions. iv) Influence of wealth. v) Idleness. vi) Poor intelligence. vii) Weak Leadership. viii) No stated goals. ix) Lack of funds and equipment. x) Low morale. xi) Ineffective counter terrorism programs. xii) Overreaction and use of excessive force allowed.
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The activities indicating a commencement of insurgent and terrorist activities designed to overthrow present government, possibly with outside aid does include the following changes.

Political

1. Change in mass demonstration.
2. Change in kidnappings, murder attacks of political leaders.
3. Change in sabotage of Government installations.
4. Change in tax collections other than legitimate tax collectors.
5. Change in anti-government propaganda.
6. Change in foreign presence, visitors.

Economics

1. Change in food-stuffs, hoardings.
2. Change in demand for small arms.
3. Change in demand for medical supplies, drugs.
4. Change demand for radio communications, satellite equipments.
5. Change in counterfeit money and documents.
6. Change in prices i. e. inflation

Social

1. Change in living conditions, class distinction.
2. Change in literacy.
3. Change in legal and justice system.
4. Change in organizational groups.
5. Change in behavior of citizens towards law enforcement agencies.

Enforcement and Military

1. Change in corruption.
2. Change in political influence on army institution.
3. Change in intelligence
4. Change in funds and equipment.

Tactical Goal: - A relationship of trust and capability between a voter and political leader is best built through multiple two way interaction in which voters have the opportunity to declare their needs and political leader has the opportunity to demonstrate responsiveness.

Tactical trends	We need Pens and Books in our hands rather than guns on our shoulders
	<ul style="list-style-type: none"> i) Dissent for political, social or ethnic reasons. ii) Formation of radical group, branches of national subversive groups or secret activities. iii) New spokesmen for the peoples causes emerging. iv) Meetings, rallies, and demonstrations organized, grievances taking political overtones, inflammatory speeches and charges made, provocation of authorities to intervene. v) Appearances of anti-establishment posters, leaflets, underground press, politicization of social causes. vi) Use of known personalities as draws for rallies, especially those that have been identified for radical causes. vii) Demonstrations, civil disobedience, protest marches with the actual causes overshadowed by political rhetoric's. viii) Increased recruiting, especially by known Front Groups. ix) Increased activism in political sphere in colleges and universities. x) Speeches and communiqués advocating violence as the only means of solution. xi) Identification of foreign influence or aid. xii) Threats against public works, utilities, transportation, threats against prominent personalities. xiii) Agitation in refugee, minority or foreign communities, polarization, arming of segments of society.

Managing a Low Level Intensity Cases Like Lal Masjid & Imam Deri

To resolve such cases effectively, managing the conditions, police behaviors and police activities related to the circumstances need reviews frequently. Further more, the management conditions follow the logical sequence as mentioned below:

Managing Tasks	Factors
A) <i>Planning</i> : It consists of work performed in order to predetermine a course of action.	i) Establishing objectives, Scheduling, Allocating resources, establishing policy, forecasting.
B) <i>Organizing</i> : It consists of work performed in order to arrange and relate work so that it can be accomplished effectively by the people.	ii) Structuring work, Delegating, Developing relationships
C) <i>Leading</i> : It consists of work performed in order to stimulate people to take effective action.	iii) Making decisions, Communicating, Motivating, Selecting people, Developing people.
D) <i>Controlling</i> : It consists of work performed in order to asses and regulates work which is in progress and which has been completed.	iv) Developing performance standards, Measuring performance, Evaluating performance, Correcting performance.

The assessment of low intensity cases does depend on identification of essential questions as mentioned below:

- Where is the situation occurring?
- What has occurred to this moment?
- Who and how many persons involved?

- How long has the situation existed?
- Why has the situation occurred?

Decisions to above 4W1H	Constraints
A) Devise and implement a Basic POA+ Intelligence gathering	<ul style="list-style-type: none"> • Identify the Physical Objective Establishment of inner and outer perimeter Conduct an evacuation.
B) Devise Mission titles like Operation silence. Operation Sirati-Mustaqim. US uses Operation Enduring freedom, Operation, Headstrong, Operation Mountain-Furry, Operation lighting resolves.	<ul style="list-style-type: none"> • Deploy Fire and observation team • Deploy Negotiating team. • Deploy arrest and assault teams. • Maintenance of reserves • Identity of Perpetrator, Suspect (s) and Hostage (s). • Critical terrain (Any location or area) marked advantage to Perpetrator. • Negotiator Problem Solving & Decision Making.
C) Terrain:	
D) Negotiating Activities with establishment of Negotiating Post (NP):	<ul style="list-style-type: none"> • Negotiator Communications in context of attendance, Paraphrasing, Reflection of feelings, Summarizing, Probing, Self-disclosure, Interpreting, confrontation.
E) Establishment of liaison with press and media.	<ul style="list-style-type: none"> • Leadership (A leader is a person who influences and directs others to obtain their confidence, respect, loyalty, cooperation and willingness to participate in accomplishing an objective). • Safety and security of media personnel perpetrator propaganda.

A Historical Retrospect Of Malakand Division

Malakand Division was formed by the British after a bloody battle in 1895. It consists of history with Dir, Swat and Bajour. From the writings of Ariens, it would appear that Alexander the Great in person lead an army through Kunnar, Bajour and Bunier in the year 326 B. C. In 260 A. D, Ram Raja, a budhist ruler made Rani Coat (Swat) his capital which was latter shifted to Takht Bhi by Raja Barat.

The beginning of 11th Century was a turning point of Malakand Division when Mehmmod of Ghazna attacked Budhist ruler, passing through Bajour and Dir, he crossed Swat river, near Lnadaki, marched towards Udhigram and effectively stormed the fortress of Raja Gira. In this battle, the famous general of Muhmmod Ghaznwi, Khushal Khan martyred. The founder of Mughal Dynasty, Zahir uddin Babar (1526-30) decided to invade India via Bajour with the support of Yousafzai tribes lying in the area right from Mardan to Swat. He received the nominated submission of Mulik Shah Mansoor to marry his daughter as a diplomatic move of keeping tribe in order. Umara Khan of Dir sultan emerged as a key leader to destabilize Chitral and Northern Areas. The British government put Malakand under force on ground which brought strong resistance from Hazrat Sheikh Sikender, an Afghan whose tomb could be seen on the zig-zag road of Malakand division. The Ghazies led by Sur-tur faqir (Sid-Ullah) presented strong opposition to British occupants. Chakdara fort was attacked by some 800 Ghazies but it was pushed back by British using modern weapons of that time.

Heralde Deane who was the 1st Chief Commissioner of NWFP had the privilege to be the 1st Political Agent of Malakand Agency. Rosse Keple followed him in 1908. In 1972, Malakand Agency became part of Provincially Administered Tribal Area (PATA). Bajour was left as Federally Administered Tribal Area. Prior to 1973, Malakand also part of FATA was given a full status of Political Agent with FCR. It was ZA Bhutto who abolished FCR and gave it renaming as Malakand Protected Area in Article 246 of the 1973 constitution.

Name and meaning of Malakand

Malakand has been derived from Arabic language, Ma means water and Kand means spring or pool. It also seems a Sanskrit word where mala means garland and kand means mountains. Whatever, the fact may be but there is an interesting story about the name of Malakand. One day Ashoka was passing through this mountainous region along with his wife, when they reached to the top, they had been tired. It is said that due to beautiful location, Emperor had started kissing his beloved wife. In the process, the garland (mala) on her neck torn. At the end of journey, Ashoka asked his wife what place she enjoyed the most. She replied, where we put the garland back on its place.

Abdurashid's Profile in Context of Lal Masjid's Events

When Mulana Abdullah was assassinated in 1998, he had left two sons and three daughters. One son Mulana Abdul Aziz became Khatib of Lal Masjid and his wife Umi-Hasan, an administrator of Jama Hafsa. Abdurashid, a QAU graduate, got employment in Ministry of Education in 1989.

Through deputation, he joined UNESCO Islamabad. In 2004, the Mushraff Government's led military operation in tribal area was opposed by Lal Masjid and a Fatwa (religious edict) was circulated that army killed were not martyrs. In Feb, 2007 the demolition of seven mosques outraged the talibs of Jama Hfsa and Faridia. The students attracted attention while kidnapping policemen on surveillance duties. They also abducted Chinese women working in pain management. In April, 2007, female students occupied library. Nilofer Bukhtiar, a female parliamentarian resigned while objectionable flying in the air and pressure from students. From 3rd to 10th July, 2007 the special group commandoes besieged the lal masjid compound, resulting in death of Abdurashid who was latter buried in Rojhan-Mazari in Abdualh Bini Ghazi Basti.

The assessment of leaders like Mr Fazli ullah and Mulana Abdul Rashid Ghazi (Characteristics Subject Types) does or does not depend on identification of essential Negotiating Techniques as discussed in Psychology.

Antisocial Personality

- Basically unsocialized repeatedly in conflict with society (Lawless)
- Incapable of significant loyalty to groups, individual
- Grossly selfish, callous, irresponsible, impulsive and unable to feel guilt or learn from experience or punishment.
- Frustration tolerance is low.
- Trends to blame others or offer plausible rationalization for behavior.
- Deeply ingrained, maladaptive, life long patterns of behavior usually recognized by adolescence.
- Desire for immediate satisfaction.
- Continued sexual experimentation.
- Usually an extrovert.

Negotiating Technique

- Play up ego with flattery.
- Convince him it is to his advantage to give up hostage.
- Frequent stimulation, occupy him.
- Stall for time.
- Reality oriented

Inadequate Personality

- Ineffectual responses to emotional, social, intellectual and physical demands.

- Demonstrates inadaptability, ineptness, poor judgment, social instability and lack of physical and emotional stamina.
- Low verbal skills.

Negotiating Technique

- Emphasis on we.
- Showing understanding and uncritical acceptance.
- Be prepared to be authoritative.

Paranoid Schizophrenic

- Breakdown of personality.
- Withdrawal from reality.
- Emotional blunting and disturbance in thought and behavior.
- Hallucination.
- Thinking disorder.
- Persecutory delusions.
- May be excessively religious.
- Curious or suspicious.

Negotiating Technique

- Negotiator of opposite sex may be helpful.
- Do not dismiss delusions.
- Show interest in delusion but do not be part of it.
- Wait for him to say things for which you can agree.
- Access to media may satisfy his mission to change things.

Involitional Melancholia

- Worry, anxiety, agitation, insomnia.
- Feelings of guilt and somatic preoccupations.
- Impaired reality testing due to mood disorder.
- Depression not due to life experiences.

Negotiating Technique

- Show sympathy.
- Discuss real world (hobbies, immediate needs, interests)
- Do not discuss abstract or hereafter.

History and Introduction of Ministry of Defence

After the accession of Punjab in the British Empire in March 1849, Rawalpindi was made the Headquarter of Northern Command due to its central location and geo-political importance. British built the grand

architecture of Ministry of Defence in the last 19th century and was popularly known as Calcutta Dafter as all the staff members were Bengali Hindus. It functioned as Military Accounts Department. After declaration of Islamabad as capital, MoD shifted from Karachi to the present location of Rawalpindi. Popularly known Heads of Ministry include Liaquat Ali Khan, Z. A Bhuto, Late Benizer Bhuto, Nawaz Shrief, President (Retired) Musharraf. Mr Ahmed Muhtyar is Minster for Defence in the current regime of PM Gilaani.

The Ministry of Defence deals with all policy and administrative matters pertaining to all the armed forces engaged in the Defence of the country. It is responsible for policy and administrative matters pertaining to the Defence of the Federation and three Armed Forces. It also deals with various administrative & financial matters pertaining to Aviation side and cases relating to meteorological, Civil Aviation Authority, Air Force, Security Force, and Pakistan International Airlines. As Pakistan is an ideological Islamic Welfare State guided by the precept of Justice, Equality, Peace and Tolerance. Pakistan strives to maintain relations with all countries of the World, especially with its neighbors, on the basis of mutual respect, equality and co-existence. MoD is mandated to contribute towards the achievements of such ideals through the Defence Policy.

Comparative Statement of Defence Budget of Pakistan

- **Comparison Budget Allocation (Billion Rs)**
- **Comparison of Defence, PSDP and Social Sector & (Year 1999- 2007)**
- **Poverty Related Expenditures**

(Billion Rupees)

Year	Defence (series1)	Social Sector (series2)	PSDP (series3)	
1999-2000	150.4	0	95.6	95.6
2000-2001	131.2	122.3	89.8	212.1
2001-2002	149.3	167.3	126.2	293.5
2002-2003	160.1	208.8	130.0	338.8

2003-2004	184.9	261.3	161.0	422.3
2004-2005	216.3	316.2	228.0	544.2
2005-2006	241.1	378.7	327.0	705.7
2006-2007	250.2	452.4	403.0	855.4

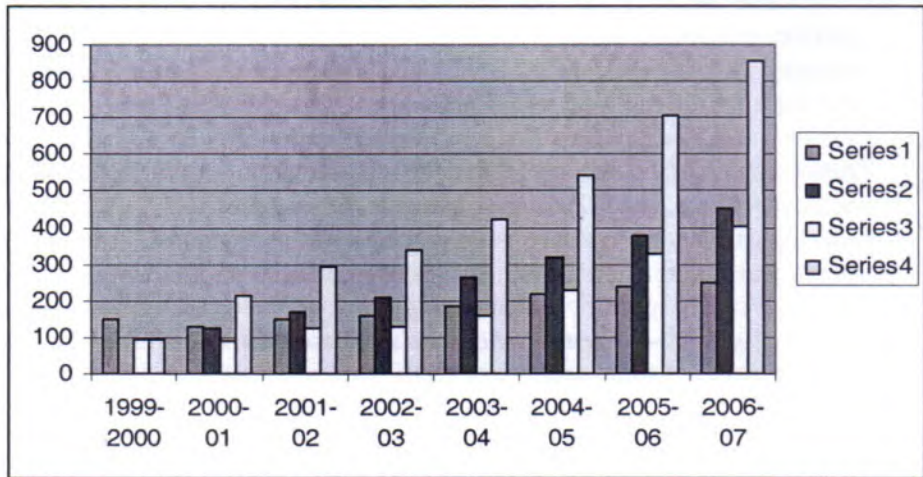


Figure of Graph showing comparison of variables given in the aforesaid Table

CONCLUSION

The Rules of Business 1973 covers the following clauses of Defence & Interior Division.

- A. Defence Division (Excluding Defence Production) & Interior Division
 1. Defence of the Federation or any part thereof in peace or war including:--
 - i) Army, naval and air forces of the Federation and any other armed forces raised or maintained by the Federation; and armed forces which are not the forces of the Federation but are attached to or operating with any of the armed forces of the Federation;
 - ii) army, naval and air force works;
 2. Civilian employees paid from the Defence estimates.

3. i) Defence matters pertaining to treaties and agreements with other Governments except those relating to purchase of stores; and
(ii) Matters regarding military assistance to foreign countries.
4. Stores and stationery for the Defence Services, other than those dealt with by the Defence Production Division.
5. i) Administrative control of Northern Light Infantry; and
(ii) Administration of National Guards Act, 1973.
6. International Red Cross and Geneva Conventions in so far as they effect belligerents.
7. Military awards and decorations.
8. Welfare of ex-servicemen.
9. Cantonment areas including:
 - (i) the delimitation of such areas;
 - (ii) Local Self-Government in such areas, the constitution of local authorities for such areas and the functions and powers of such authorities; and
 - (iii) the regulation of housing accommodation (including
10. Acquisition or requisitioning of property for Defence Services; imposition of restrictions upon the use of lands in the vicinity of such property and of works of Defence.
11. Pardons, reprieves and respites, etc. , of all personnel belonging to the Armed Forces.
12. Survey of Pakistan.
13. Administrative and budgetary control of Federal Government Educational Institutions (Cantonments/Garrisons) Directorate and its *Institutions*.
14. *Administration of Military Lands and Cantonments Group*.
- *15. Aircraft and air navigation; administration of the Civil Aviation Ordinance, 1960 (XXXII 1960).
- *16. Development of civil aviation in Pakistan.
- *17. Provision of aerodromes.
- *18. Airports Development Agency.

- *19. Regulation, organization and safety of air traffic and of aerodromes - and administration of Airports Security Force.
- *20. Pakistan International Airlines Corporation.
- *21. Air Service agreements with other countries; liaison with International Civil Aviation Organization and other international agencies concerned with aviation.
- *22. Federal Meteorological Organizations and Meteorological observations; World Meteorological Organizations.
- 23. National Maritime policy.
- 24. (i) Matters relating to security of resources of the Maritime Zones of Pakistan including protection of human life and property.
(ii) Maritime Security Agency (MSA).
- 25. (i) National coordination of maritime activities.
(ii) National Maritime Affairs Coordination Committee.
- 26. Marine surveys and elimination of dangers to navigation.
- 27. Promotion of maritime disciplines.
- 28. International aspects:
 - (i) Matters arising out of the implementation of law of the Sea pertaining to Maritime Affairs.
 - (ii) International negotiations, agreements and treaties (excluding those handled by other Divisions).
 - (iii) Liaison with International Sea Bed Authorities
- *29. Pakistan Space and Upper Atmosphere Research Commission (SUPARCO).

B) Interior Division

1. Internal security; matters relating to public security arising out of dealings and agreements with other countries and international organizations.
2. Preventive detention for reasons of State connected with defence, external affairs or the security of Pakistan or any part thereof; and for reasons, connected with the maintenance of public order or the maintenance of supplies and services essential to the community; persons subjected to such detention.

3. Nationality, citizenship and naturalization.
4. Admission of persons into, and expulsion of persons from Pakistan, including:-
 - (a) policy regarding entry, exit and sojourn of foreigners and aliens; and
 - (b) regulation of movement in Pakistan of persons not domiciled in Pakistan.
5. Admission of persons into, and departure of persons from Pakistan, including:-
 - (a) policy regarding immigration;
 - (b) passports, visas, permits for entries and exits and other such certificates; and
 - (c) extradition and expulsions from Pakistan.
6. Federal control (in consultation with the Information and Media Development Division) over the administration of press and publication laws by the Provinces.
7. Policy regarding censorship; prescription of books and publications in consultation with the Education Division, where necessary.
- *8. National Database and National Data Warehouse for issuance of National Identity Cards, Pakistan Origin Cards and Aliens Registration Cards.
9. Omitted vide Cabinet Division Notification No. 4-5/99-Min. I, dated 3rd June, 1999.
10. Security measures for the Federal Secretariat and Attached Departments and Subordinate Offices.
11. Pardons, reprieves, respites, remissions, commutation, etc. (excluding personnel belonging to the Armed Forces), issuance of warrant of execution of death sentence.
12. Police Commission and Police awards.
13. Policy coordination of, and higher training in Civil Defence and A. R. P. matters.
14. Pakistan Flag, Coat of Arms, monograms, seals etc. ; Standard Time for Pakistan; public holidays; Gazette of Pakistan.
15. Warrant of Precedence; celebrations and ceremonial parades (other than those of Armed Forces); action to be taken on the death of high officials; civil uniform rules.

POLITICS, VULNERABILITY AND RATCHET EFFECT: THE IDENTITY OF POP TERRORISM¹¹

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This paper focuses on the psychological warfare of the international hegemonic politics. The argument is based on the premise that the school of futuristic studies in the West targeted the Muslim majority lands, which were all under the colonial rule of one or the other kind; with largely illiterate and poor populations, as the bulwarks to resist the rising tide of socialism. The planning included creating the Kashmir and Philistines issues and sustaining them as religious divides rather than as land feuds. In the haze of the times, the tactical level did not warrant educating the world community to distinguish terrorists from the freedom fighters. After the Russian invasion of Afghanistan in 1979, the strategy required highlighting the freedom fighters and universally promoting them as the Mujahedin, a phenomenon turned on its head to create a threat perception once the threat of socialism was over. The creation of the threat perception, a universal prerequisite for hegemonic control in the absence of a real threat, was immensely aided, as expected, by a largely underdeveloped sizeable Muslim community ready to dish out its image of a threat. This image was further strengthened by the puppet governments of Muslim majority lands who institutionalized the phenomenon under the directive of their string pullers in the West. Last and the most contribution to promote the image of the Muslim clothing of the threat was generously doled out by the media which, in the age of information technology, is providing the least costly and most effective weapons of a war that on one hand assures that creation of the image is commensurate with the reaction in the opposite direction, and on the other aims at controlling the mass mind of the world population while identifying the terrorists. The author maintains that most of the studies on terrorism focus on the micro aspects which may cause a peripheral fall out of the grand Strategy designed and carried out at a very different level. It is the strategy of a chameleon who has been further strengthened with the ignorance and behavioral servitude of its targets.

It is all about a village that once upon a time, not very long ago, was torn with incessant conflict caused by the venomous animosity between its many quarrelsome lords, both small and big, each trying to outwit and

¹¹ Author has coined the term *pop terrorism* in this paper which, trusting readers' cognitive ability, in the contemporary global milieu scarcely needs to be explained.

Key words: cold war, pop terrorism, war on terrorism, political realism, fossil fuels, threat perception.

humble the others to keep hold on the largest number of mules and biggest chunk of pastoral lands. Eventually, the conflict flared up to Armageddon followed by the extinction of all but two lords who tacitly agreed to divide the village into two and rule one's own part by talking the domestic sheep and the mules on the respective share of pastoral land into an eminent threat from the other party. However, there was also a lot of truth in it as each one of the two lords dreamt of becoming overlord by subjugating the other. They took their turns and always staked the pawns who thoughtlessly traded in their brains for the bran generously doled out by each respective lord. History books have it that one of the two lords was bled dry while trapped in a hostile terrain and besieged by pawns of the other lord. The latter pumped in the crucial war supplies and pumped up the pawns into believing themselves invincible while engaged in the righteous cause. Finally, there was left only one lord who, in principle, should have become the overlord. Unfortunately, many things had changed for worse in the meantime, including the bad omen of the emergence of an ever widening and deepening galaxy. The victorious lord rescued the situation by again staking the pawns. However, this time round the latter were talked into wearing the garb of self-righteousness with horns on the headdress. In that guise the pawns managed to put up a scary appearance to all and sundry including domestic sheep of the victorious lord. In the event, some of the pawns, still under the hangover of previous pumping up, got so mixed up that they were no longer able to distinguish between the reality and pretension of their garb. Indeed, it was a magical garb, presently selling hot in the commercial breaks of soap operas telecasted round the clock. The victorious lord, now overlord as well as well as the customer relations manager, has been recommended for honorary degree in strategic management of social marketing. Down with the mules. Conviction in tatter. Long live the sheep. Four legs good, two legs better.

Terrorism is widely considered the gravest threat of contemporary times. Although the origins of the word itself can be traced back to the times of French Revolution in the 18th century, the threat that terrorism poses, particularly since after the end of Cold War, is in many ways unparalleled in the past.¹² First and foremost, terrorism is the biggest factor responsible for uniting and dividing the communities both within and between nations. Second, its threat and occurrence has a worldwide radius. Third, the political and emotional charge of word *terrorism* is escalating by the day since after 9/11. Finally, its perpetrators are frequently identified with a certain creed which, ironically, in recent history was promoted and adorned by the standard bearers of *war on terrorism*. The last point merits some devoted heart searching by those who look forward to the future of humanity as a

¹² The word "terrorism" was first used in reference to the *Reign of Terror* of Jacobin Club during the French Revolution [<http://en.wikipedia.org>, accessed on July 20, 2008].

self-sustaining and mutually reinforcing symbiotic existence rather than a self-destroying and conflict ridden parasitic entity. This paper therefore makes an attempt to carry out the analysis which may help distinguish between real and widely perceived causes of global terrorism. The argument is structured round three points dealt in three distinct parts. Part I provides the perspective on hegemonic struggle in the bipolar world of Cold War years. In author's opinion, understanding of this perspective is fundamental to an objective understanding of the causes of war on terrorism. Part II of the paper presents an inductive analysis of the hegemonic need for creation of a threat perception in the post Cold War uni-polar world. Finally, Part III adopts a psychoanalytical approach for analyzing the response of the community subjected to the perception of terrorist threat.

I.

You say a good cause can even sanctify war?

*I say unto you: it is a good war that sanctifies any
cause.....*

Nietzsche

History of civilization documents a never ending saga of power struggle between groups of humankind united and divided by varying denominations including race, ethnicity, creed and, most recently, nationality.¹³ During the last century, the power struggle between nations reached its peak wearing the garb of a bipolar world where the capitalists block, led by United States of America (US), preached virtues of a *free world*, as opposed to the communist block, led by former Union of Soviet Supreme Republics (USSR), who considered the socialism's promise of *heaven on Earth* a worthwhile bargain in exchange for freedom of choice and property rights.

¹³ In author's opinion, the power struggle between groups is reflection of individual's desire to overpower others, one of the most dominant of human instincts. At the individual level, each and every human instinct can be regulated with a measurable degree of success by those who are blessed to understand the paradoxical *Grand Design* also in the universe of intangibles. However, regulation of human instinct at collective level has always been a challenge eternally rendering the positive law in sociology both imperfect and incomplete. Furthermore, at collective level, the struggle to overpower other groups may also be warranted under two universal laws, namely; *survival of the fittest* and *might is right*, hence the justification for six principles of political realism. The most famous of the classic works deliberating on political realism, is by Morgenthau (1948). His emphasis on the power interests of states as the driver behind international relations conforms with author's proposition regarding nationality being the contemporary denomination both uniting and dividing the extended family of *Homo S. Sapiens*.

Little Boy & Fat Man enormously helped establish US supremacy of the world in the immediate period after World War II (WWII).¹⁴ Further augmentation of US hegemonic design was ensured by the Economic Cooperation Act of 1948, widely known as Marshall Plan, to help rebuild the war ravished Western Europe.¹⁵ In the aftermath of WWII, Europe was also facing the *dollar gap crisis*.¹⁶ The latter, coupled with social and political problems of that time, all the more warranted an affirmative action on the part of US to help keep Western European countries assembled under the umbrella of capitalism held by the only superpower of the day. Since electronic media of those times did not offer much of a platform for psychological warfare, the strategy relied on the print media: *Animal Farm*, first published in 1945, and *Nineteen Eighty Four*, first published in 1949 are two very important cases in point.¹⁷

The Berlin Blockade of June, 1948 was not only the preamble of final erection of the *Iron Curtain* in 1961, it may also be considered the formal beginning of the Cold War which was to mar the so called civilized world in the subsequent years. The beginning of a bipolar world, however, should be considered from the day of atomic bomb test by former USSR on August 29, 1949.¹⁸ With the former USSR elevated to the status of a superpower, US strategic considerations warranted for its hegemony to become the regulatory model of the *free world*, specifically in developing countries of Asia and Africa which, after decolonization, were woven in a bimodal system of core and periphery. On the other hand, the internationalist targets of former USSR warranted breaking into the bimodal system and weaning away the members

¹⁴ *Little Boy & Fat Man* are the nicknames given to the atomic bombs dropped, on Hiroshima and Nagasaki respectively, in August 1945 [see, *Newsweek*, July 24, 1995].

¹⁵ General George C. Marshall, Secretary of State under Harry S. Truman, was the first to propose, in his commencement address of June 5, 1947, at Harvard University, American assistance to help rebuild Western Europe [<http://www.usaid.gov/multimedia/video/marshall/marshallspeech.html>, accessed on July 20, 2008]. From the viewpoint of *free world* phenomenon, General Marshall rightfully earned a Nobel *Peace Prize* for his monumental proposal which practically saved Western Europe, the seedbed of modern socialism, from the *shackles* since socialism developed, up to the 1840s, almost exclusively as a French and British movement [see, *Encyclopedia Britannica*, Vol. 20, 1954, P. 880].

¹⁶ In the post-WWII period, European huge balance of payments deficit against US was termed as *dollar gap crisis*. It stood at \$8 billion in 1946 and rose to \$12 billion in 1947, with no relief in sight [see, McCormick, 1995, P. 74].

¹⁷ Having being familiar with the other works and biography of the same author, the author of this work is led to the conclusion that publication of both novels and their translation in a number of other languages was a very important part of media warfare carried out by the US and its allies in the Western Block. The two novels mentioned in the reference are the last works of an otherwise obscure and controversial person, Eric Blair, who wrote under the pseudonym George Orwell.

¹⁸ The dates of all events mentioned in this paragraph have been taken from <http://en.wikipedia.org>, accessed on July 20, 2008.

of the periphery, while simultaneously weakening the Western hegemonic core from within.

In spite of an unprecedented and unparalleled war machinery produced by a well thought over strategy of establishing a Military-Industrial Complex (MIC), US lost the Vietnam War. The latter was to be avenged in a manner befitting a superpower determined to reestablish its hegemony by washing away the venomous humiliation with blood of the enemy. The opportunity came round with invasion of Afghanistan in 1979 by the former USSR. It goes without saying that Afghan resistance needed armaments and other essential supplies to carry out gorilla assaults on the occupying Soviet forces. However, by playing up the strategy of instrumentalizing religious sentiments of an otherwise underdeveloped and largely impoverished Afghan community, US helped create a *war machinery* more effective than any of the artifacts produced by her MIC. Indeed, there is documented proof of US calculation of the strategy to instrumentalize the religious factor for mustering the support of populace in Pakistan in such an eventuality. For example, John Foster Dulles, Eisenhower's Secretary of State, appears to have believed that due to their blind Islamic faith, vast majority of the population in Pakistan was psychologically best suited to oppose Communism; an observation which, about three decades later, was to become the most effective *warhead* against USSR.¹⁹ On the other hand, eternally puppet regimes of Pakistan were to be driven to the desired direction by carefully administering commensurate doses of foreign aid.²⁰

As a matter of fact, US strategy to exploit religious sensibilities in her hegemonic struggle may have been conceived even before the creation of Pakistan: while referring to the making of Pakistan in July 1947, Marshall, Secretary of State to Truman, said that Pakistan with a population of seventy million persons, will be the largest Muslim country in the world and will occupy one of the most strategic areas in the world [Hussain, 1985, P.2].

The strategy paid-off, as the unstructured and unorganized fighters of Afghan resistance corps were hailed even by the *Iron Lady* of the West, Margaret Thatcher, Prime Minister of United Kingdom (U. K.) during the Afghan War of 1980s. She, while on her visit to an Afghan refugee camp in Pakistan, told them of her *admiration for their refusal to live under a godless communist system which [was] trying to destroy [their] religion and independence* [Thatcher, 1995, P.168].

¹⁹ He noted that *strong spiritual faith and martial spirit of the people [in Pakistan] make them a dependable bulwark against communism* [see, 'The New York Times' June 2, 1953, also quoted in Khan, 1995, P. 56].

²⁰ Historically, Pakistan's largest single donor has been US. Its share was 26. 5% of the total aid disbursed between 1951 and 1988. However, relative share of US in the total inflow of foreign aid to Pakistan has been changing over different periods as warranted by political and strategic consideration of the former[see, Khan, 1995].

The Western Block led by US won Cold War with Afghan blood standing out amongst shades of flying colors claimed by the winners. Gorbachev's Perestroika and Glasnost, introduced in 1985, enormously contributed to the end of a bipolar world by eventually causing breakup of former USSR in 1991. However, felling of the Berlin Wall in October 1989 and subsequent reunification of Germany had already harbingered the beginning of a uni-polar era where the *free world*, again led by US, felt and continue to feel insatiable craving for the "freedom to blaspheme against their neighbors' religion." ²¹ Little do they care that it was blood and conviction of follower of the same religion that saved them from hardship of *Animal Farm* and helped them keep their Manorial abode in *Nineteen Eighty Four*. Is it usual complacency and ungratefulness of the cross-section of human nature? Unfortunately, no, there is a lot more to it than what meets the eye.

II.

The great majority of mankind are satisfied with appearances as though they were realities.....

Machiavelli

Every struggle has its heroes, but even more fundamentally, the struggle must have a foe [Juergensmeyer, 2001, P. 171]. This is probably the only sentence in Juergensmeyer's elaborate work that carries some measure of objectivity while describing pop terrorism which continues to merit spirited and frequent public vows to crush its perpetrators by mustering up the global muscle to side with the most destructive war machine ever assembled, the MIC. The reader of Juergensmeyer's work, even with moderate worldview and analytical ability, ought to feel disappointed because of the oversimplified approach, if not intellectual dishonesty, of the author.

Indeed, the above quoted sentence from Juergensmeyer's work itself appears to be the preamble of author's effort to help escalate threat perception of pop terrorism. Juergensmeyer highlights the image only on one side of the coin vividly showing that alleged struggle of pop terrorists owes its sustenance to America as Enemy [Juergensmeyer, 2001, pp. 178-82]. Turning a blind eye to other side of the coin renders his analysis, unfortunately, simplistic rather than simplified.

During the Cold War years, each of the two superpowers had a built-in mechanism to control its domain of influence in the presence of reciprocal

²¹ The quotation has been borrowed unaltered from Webster (1990), P. 13.

threat. That mechanism was no more there in the post-Cold War uni-polar world. Hence the hegemonic compulsions warranted creating threat perception in the absence of a real threat. Hegemonic compulsions and strategies universally have the backdrop of economics. For verification of the relationship between hegemony and economics, the students of pop terrorism must retrieve longitudinal geopolitical map of the world dating back to the onset of Neolithic era (round 8000 B.C.). Indeed, the documented history is witness that ultimate goal of hegemonic struggle is control of economic resources which are never enough.²² The relationship between hegemony and economics universally underlies the quest for *hinterland*.²³ However, there have been times in history when some certain natural resources underscored the hegemonic struggle, as they were fundamental for survival of hegemony. In author's opinion, these resources during the last five hundred years successively have been bullion in the early age of European colonization of the *New World*, raw materials after the industrial revolution and energy in the contemporary times.²⁴ Therefore, energy issue warrants close examination by the student of pop terrorism.

Since after WWII, the world is unstoppably growing in terms of both headcount and per head energy consumption. In spite of remarkable efforts to invent and commercialize alternate energy sources, fossil fuels still remain largest source available to meet ever increasing energy needs, particularly in the Western world.²⁵ The latter happens to be drastically deficient in terms of endowment of fossil fuels, oil and natural gas. The figures listed in fact sheet on the following page provide valuable insight into the political economy of the phenomenon of pop terrorism.

World Energy Endowment and Consumption: Comparative Fact Sheet

²² Archeological documentation of Sumerians (3500-2400 B. C.) reveals that warfare among cities and with foreign people escalated as the competition for resources grew more intense. Indeed, it was the scarcity of economic resources which was originally responsible for emergence of the office of "King" (round 2500 B. C.). The early kings were originally military chieftain winning power and reward as defenders of their communities [see, Greer and Lewis, P. 18].

²³ The biggest living exhibit of the latter is the colonization of the *New World* by Europeans.

²⁴ The landmark event in the history of colonization of the *New World* is the European conquest of the Inca Empire. Pizarro, the Spanish conquistador, received in ransom for Atahualpa, the captured Inca emperor, enough gold to fill a room 22 feet long by 17 feet wide to a height of over eight feet. After the ransom was delivered, Pizarro executed Atahualpa [see, Diamond, 1999, P. 68].

²⁵ Currently, oil and natural gas together provide over 60 percent of world consumption of energy, while share of oil alone adds up to over 40 % of all energy consumption [<http://www.eia.doe.gov/emeu/cabs/carbonemiss/chapter2.html>], accessed on July 24, 2008].

1. Oil & Natural Gas Reserves (January 1, 2007)*				
	Oil		Natural Gas	
	Total (Billion Barrels)	% Share	Total Trillion Cubic Feet	% Share
World	1, 317.44	100	6, 182.692	100
Middle East	739.205	56	2, 566.038	41
US	21.575	.016	204.385	0.03

2. Oil & Natural Gas Consumption♦				
Region/Country	Oil (million barrel /day in 2004)		Gas (trillion cubic feet/year in 2003)	
	Total	% share	Total	% share
World	82.235	100	95.5	100
US	20.730	25%	22.3	23

3. Per Capita Consumption of Oil & Natural Gas†				
Region/Country	Oil (million barrel /day in 2004)		Gas (cubic feet/year in 2003)	
	Total	WORLD vs. US	Total	WORLD vs. US
World	.013	<i>An average world dweller consumes less than 1/5 of the oil consumed by an average US citizen.</i>	14, 992	<i>An average world dweller consumes less than 1/5 of the natural gas consumed by an average US citizen.</i>
US	.070		75, 593	

♦ Reported figures are computed by the author with the help of information available in *Oil & Gas Journal*, Vol. 104. 47, December 18, 2006. The journal is published by PennWell Corporation, USA.

♦ For oil, http://www.nationmaster.com/graph/ene_oil_con-energy-oil-consumption, accessed on July 24, 2008. (ii) for natural gas, http://www.eia.doc.doe.gov/oiaf/ieo/pdf/ieoreftab_5.pdf, accessed on July 26, 2008.

† Figures are computed by the author with the help of information already listed in part 2 of the fact sheet. The population estimate could not be accessed for 2003. All per capita calculations are therefore based on population estimates for 2004 with the population of US and world being 295 million and 6.4 billion, respectively.

The consumption of oil and natural gas in US is about a quarter of the total world consumption. Not a startling result since, as per global bookkeeping, about a quarter of world income is counted for US national income. Indeed, it happens to be ordinary knowledge that being an American

means to have a much higher standard of living than that of an average world dwellers. Per capita lower and higher consumption of fossil energy by an average world dweller and an average US citizen respectively is, therefore, not surprising either. However, what most certainly ought to be questioned is US domestic base of that demonstratively high level of consumption of both oil and natural gas. Part 1 of the fact sheet listed in the foregoing vividly explains US positions in relation to the lands that either allegedly harbor pop terrorism or have affinity with its alleged perpetrators. Small wonders that the situation warrants securing the safe supply of fossil energy to ensure that when US gets cold the world sneezes.

In what follows, author is going to present a perspective which may not be shared by many students of geopolitics. That, however, should not render this analysis invalid since geopolitics feasts on dogmas and it is as much a right as it is the sacred duty of a researcher to step into the realm of philosophy and claim property rights in that limitlessly vast no man's land. Moreover, however important roles dogmas universally play in the organization of human society, ultimate functional significance of contemporary geopolitical dogmas ought to be determined by relativity of the sum total of utility and disutility for the humankind as a whole. This is all the more important while considering global interdependence in the new millennium.

The relative endowment of fossil energy reserves and their significance in geopolitics of the contemporary world is part of common knowledge, particularly since after the operation *Desert Storm* in 1991. In author's opinion, operation *Desert Storm* was the first phase of the strategy of direct control of the lifeline of US hegemony. Indeed, the latter, for a long time now, is seriously threatened from within because of both the imperial outstretch and an equally outstretched standard of living of country's populace. The forerunner of the strategy of indirect control was text book principle of *divide and rule*, a principle which US inherited from her former motherland along with the English language. The creation of the new state of Israel in 1948 was the catalyst of *divide and rule* strategy which was to be implemented by implanting a people with *scapegoat* history in the heart of a land which belonged to a number of poor, weak, peripheral and semi peripheral Muslim majority counties who were the reminiscent of the bygone Golden Age of Arab imperialism, superseded and culturally suppressed by the Ottoman empire which had already fallen after WWI. Indeed, there was only so much that US could have done in the face of the emerging threat of a bipolar world, in a world still licking the wounds of recent Armageddon, the WWII.²⁶

²⁶ President Truman's avowal, following explosion of her first atomic weapon by former USSR in 1949, that US has always taken into account the probability of eventual development

The breakup of former USSR in 1991 was a long awaited opportunity for US to directly control the energy resources that she desperately needed for maintaining the social outstretch of her populace. The *noble cause* of the liberation of Kuwait helped strengthen US control of Middle East energy resources. However, it was a fragile arrangement in a world where old rivals were teaming up to fill the vacuum created by the demise of one of the two super powers. The graduation of the European Economic Community to an ever *widening and deepening* Union in 1992 was not an unexpected development in US strategic bookkeeping. Furthermore, the creation of Commonwealth of Independent States (CIS), with Russia as its patron saint, had all but eliminated the possibility of the resurrection of the dragon trapped and slain in Afghanistan. The situation, therefore, warranted a strategy knitting all rival strands in a tapestry designed to highlight the unipolar and omnipotent status of US. The strategy essentially underscored the significance of threat perception.

Indeed, preparations for creating a threat perception had started even before the evacuation of former USSR from Afghanistan. The hype created by the threat of a *godless regime* in Afghanistan had paved the way for extremist elements in the Muslim Majority countries. Unfortunately, the large size of poverty headcount, high levels of illiteracy and failure of states to provide the basic needs subjected the marginalized groups of Muslim majority countries to instrumentalization by the extremist elements, having expertise in emotional manipulation and, in most cases, sold out to national and international vested interests. The defeat of a superpower in the hands of rugged and ragged *Mujahideen* was hailed by these elements as proof of *God*

of nuclear weapons by other nations [Feis, 1964, P. 152], is indicative of US apprehension of an early end of her absolute supremacy after WWII. Other perspectives that add weight to author's argument include two sagas, namely; Balfour Declaration of 1917 and Suez Canal Crisis. Former foreshadowed the final creation of the state of Israel in 1948. In author's opinion, the Declaration was part of British strategy of defying Woodrow Wilson's principle of self-determination for nationalities and keeping indirect control of area by following the policy of *divide and rule* in good times to come. The British, however, did not expect their imperial hold to wane and replaced by the US who subsequently adopted the same policy in favor of her own newly acquired hegemony. This is evident from the successive chain of events between the onset of WWII and the voting by the UN General Assembly, in November 1947, for formation of a Jewish state in Palestine. Not surprisingly, US and former USSR voted in favor while the British abstained. Also, British policy remained covertly hostile to Israel even during the first Arab-Israel war [for detailed description of these events, see Westwood, 1988, pp. 8-29]. The Suez Canal Crisis is another very important case in point [see, Westwood, 1988, pp. 32-61]. The humiliation faced by British and French political establishment, after they had to withdraw their forces from Egypt under the pressure from both the former USSR and the US [see, Greer and Lewis, 2005, P. 609], indicates the beginning of a new geopolitical order where the old powers needed to be sent a strong message that their time is up and they must not take an initiative without first having consulted the *Big Brothers*.

being on their side. The appearance of *Satanic Verses* at the right time produced a ripple effect, particularly in a community alleged to be *Waiting for Allah*. The former, a text book case of high treason, surpassed *Animal Farm* in terms of its intended effect. Iranian theocratic Fatwa expectedly added fuel to the fire lit by the *Clash of Civilizations*. The clergy had once again spontaneously yielded to the hegemonic design.²⁷

Strategic compulsions of hegemonic survival demanded the concentration of threat perception in a target location. It is a widely popular thesis that the primary motive of the continuum of US engagement in Afghanistan is the control of oil and gas resources of the Caspian and Central Asia [Rashid, 2000, P. 168; Klare 2001, P. 89]. This author, however, invites the reader to consider an alternative viewpoint. The formation of CIS following the breakup of former USSR was, among other things, a clear signal of maintaining Russian control over fossil energy resources of the Central Asian region. For funneling the oil and gas of Central Asia, Russia favors a northern route through its own pipeline system. A country like US that tops the world in clearly reading its strategic constraints and options, can all but overlook the fact that the former Soviet republics in Central Asia have become ever more dependent on Russia since after the formation of CIS. After the huge losses of both men and material in the Vietnam War, sponsorship of countless proxy wars in Asia, Africa and Latin America, and a ceaseless effort to fill a bottomless pitcher in Afghanistan, US simply can't afford the renewal of Cold War by threatening strategic Russian interests. Therefore, saga of Unocal, US oil company, narrated by Rashid (2000), and other loosely referenced abundant material on the subject of US strategic interest in Central Asia, regularly posted on countless websites, appears to be misguided judgment, if not carefully administered eyewash. What must not be forgotten is that, however

²⁷While US was busy building up the arsenal and morale of *Mujahideen*, Iranian theocratic rule under Khomeini was the most trusted deterrent against possible socialist infiltration in that country. In author's opinion, the near simultaneity of Iranian revolution and invasion of Afghanistan by former USSR was not a historical coincidence. It was rather a well thought over strategy of hegemonic struggle in a bipolar world. Iran at that time was experiencing conflicting social undercurrents as both liberals and clergy were on the move against Raza Shah Pehlwee's rule. According to an eye witness account of the progression of movement against Shah's rule, the revolution was snatched by clergy from hands of liberals who made most of the sacrifices [see, Masood, 1995]. Had it been other way round, the world might still have been divided into two poles, warranting promotion of *pop terrorists* as *Mujahideen* ready to sacrifice their lives for establishing the *Kingdom of God* on Earth. Finally, since Iranian resilience and potential is historically underscored with the strength, richness and cohesion of her cultural heritage, country's efforts for economic development and progressive social transformation were to be thwarted with the help of old buddy Saddam Hussein who, after eight years of skirmishes with Iran, turned against his benefactors, stealthily built a *super gun* and blatantly went for *um-ul-herrb*, mother of all wars. Hence the *final solution*, Operation Mongoose. The rest is history.

enormous, fossil energy resources of the Central Asian region are secondary by a wide margin to the oil and gas reserves in Iran and other Muslim majority countries in the Middle East and North Africa. This is what ought to own the spirit of *Operation Desert Storm*, the formal announcement of the end of a bipolar world, followed by a pretty long gestation period understandably involved in preparation for a project encompassing a multi-prong strategy with public diplomacy being its orbital force: If the propaganda machine of Hitler could have incinerated the *scapegoat of history* without a modicum of resistance by collective conscience of the heirs of humanitarian philosophy of Goethe and Kant, the Information and Communication Technologies (ICT) must have the power to spell on the mass mind of humankind the illusory magic to help brand an unwilling, unprepared and uninformed people with a mark they deservedly invite since the eternal law of nature only favors the fittest.²⁸ That mark was to become a hallmark of applauding and rewarding the sins of state terrorism in the *war on terrorism*.

The end justifies the means. Firstly, a disobedient Iran, causing a *global security threat* with her nuclear program, warrants a *dossier* at least as *trustworthy* and licentious as the one behind *Operation Mongoose*. However, a prior siege of the *rogue state* will help reduce the risk involved in operation. Secondly, Afghanistan's *Great Game* is all but over. Therefore, it is important to preempt another probable Russian attempt to swim in the *warm waters*.²⁹ Thirdly, the marriage of convenience with Europe after WWII, is increasingly becoming unbearably abhorrent since after the *Maastricht Treaty*. Fourthly, Japan has helplessly grown into the bad habit of a balance of payment surplus, while the allowance was only permissible as a capitalist miracle in Asia during the Cold War. If *Genius is the art of*

²⁸ For an elaborate analysis of the reference point, see Khan (2004).

²⁹ In the hegemonic struggle spanning over at least last two hundred years, the Indus Valley loophole has always been a strategic locale. Here the gap between the Central Asian transport network and Pakistan's road system is only about a hundred mile. Therefore, an aircraft over the narrow Wakhan range may quickly bring hostile forces in Rawalpindi, the center of military power in Pakistan. This is what led the British to fortify north-west frontier of India at the end of 19th century [see, Tayyeb, 1966, P. 220]. Similar strategic motives were behind the US backed Baghdad Pact, later becoming Central Treaty Organization (CENTO), when the terrain became a part of Pakistan after the end of British colonial rule [see, Khan, 1992]. The current beleaguered state of Swat Valley and Federally Administered Tribal Areas (FATA) of Pakistan appears to be a vital link in the same chain of causation. Although airpower and ballistic missiles have greatly reduced dependence on overseas basis, the ongoing *war on terrorism* suggests that physical presence on ground still remains strategically fundamental.

limitations then politics is the art of the possible.³⁰ Both Japan and Europe can be disciplined by having the power to ration them the vital supplies of oil and gas. Finally, and most importantly, for the *General Motors* to cushion the social outstretch of a nation accustomed to taking its lifestyle for granted, the wizardly wheel of MIC warrants to be continuously greased with fossil energy resources in the Middle East and Southwest Asia.³¹

The upshot is that, though aware of the moral underpinning of *war on terrorism*, it is the education in political realism which saves the US government from moral excesses and political folly.

III.

In the size of the lie there is always contained a certain factor of credibility, since the great masses of people will more easily fall victim to a great lie than to a small one ----- Hitler

The argument in this part is built around Newton's third law of motion i. e. action is equal to reaction but in opposite direction. Newton referred to a certain type of parametric relationship in the sphere of physical sciences. However, the hegemonic design of contemporary world appears to have applied the same law for behavioral exploitation of a certain creed.

In the world around us what is real and what is perceived are universally two different things. In the 1980s, there was simultaneous progression of Afghan War and globalization. Since information and perception are critical aspect of connectivity, the larger than life image of Mujahidin shaped by the global media was readily bought by the *free world*, particularly in Muslim majority countries of South Asia. Indeed, the Pulitzerian format of news telecast on CNN and BBC made the romantic struggle of Afghans against a superpower near visible to a wide variety of global audiences.³²

In the hype of the times many forces, previously lying dormant, were unleashed out in the open. These elements were welcomed and promoted by

³⁰ Former is a quotation by Goethe, quoted in Waite, 1977, P. 324, while discussing Bismarck of Germany. The latter is a quotation by Bismarck himself, quoted in the same on P. 322.

³¹ Indeed, influence of domestic political and economic circumstances on the use of force is the subject of a growing body of empirical research. The available evidence from US shows that domestic conditions like high unemployment, strong investor confidence, presidential election year and the absence of ongoing wars contribute to a motivated bias in international threat perception, providing both opportunities and justification for the use of force [see, Benjamin, 1998].

³² Pulitzerian format is a journalistic frame, invented by **Joseph Pulitzer** in the 19th century, for capturing mass mind.

vested establishmentarian interests in Muslim majority countries. Unfortunately, the former are eternally condemned to follow the command of the external hands that either feed or help sustain their insatiable appetite for an exploitative rule over widely illiterate and structurally ignorant Muslim masses. In the post-WWII period, modernity theorist had widely prevailed, to the criminal neglect of Rostow's universally valid prescription, in public policy formation of most of the Muslim majority countries.³³ In South Asian Muslim majority countries, the governments lacked both the requisite doses of physical capital and the will to consistently implement the modernity agenda. Resultantly, the formal education system, the driver behind modernity, divided successive cohorts of youth into three broad and distinctly hierarchical tiers for a period spanning over the length of a generation.

The top tier, mistakenly called elite, consisting of landed, bureaucratic, military and, later, industrial aristocracy, was educated in English medium schools providing academic standards and social environment almost matching that of Eaton.³⁴ After graduating from school they usually proceeded for further education in the West which unquestionably confirmed their birth right for a lucrative and influential position in political, bureaucratic or military establishment.

Unfortunately, the South Asian aristocracy did not evolve spontaneously through the sociological processes experienced by the medieval Europe, eventually leading to the age of enlightenment.

It was rather the legacy of the colonial rule which was to perpetuate for providing the lead cast of *Asian Drama*.³⁵ Therefore, while holding critically influential establishmentarian portfolios, aristocracy's dutiful obedience to the *Master's command* was to match its neglectful complacency to the plight of the masses.

The second tier largely consisted of the upper crust of the urban masses and it was to receive an insufficient education provided by an inefficient public sector system. Moreover, education beyond school level was widely considered by this class a passport for entry to the higher rungs

³³ Modernity theorists advocated a headlong structural reformation of the newly decolonized Southern countries, mirroring Western civilization in their social and physical capital. Rostow on the other hand prescribed a consistently balanced and down to earth approach promising sustainable development. His theory of linear stages makes the growth process to successively pass through a *traditional society* which, before it *takes-off to self-sustained growth*, must be first having the *prerequisites for development*, if it aspires to *drive to maturity* that, in turn, will help it have a safe landing into the *age of mass consumption* [see, Rostow, 1961].

³⁴ In the enlightenment vocabulary elite is a person born in purple, raised in luxury, having a deeply imbued sense of social responsibility, translated into concrete actions.

³⁵ It is the title of a voluminous book describing intricate mechanism devised by the Western establishment for eternal indirect rule over the Southern countries which, in theory, are considered to be sovereign states [see, Myrdal, 1968].

of social hierarchy rather than a privilege carrying the price tag of social responsibility.

The cross-section of the youth graduating from public sector educational institutions ended up unemployed, self-employed in petty jobs, or employed in the lower rungs of the organizational hierarchy in the formal sector. However, above the line outliers graduated to the social class which Hitler rightfully called *petty bourgeois*.³⁶ This class was mostly after sustaining and improving its newly acquired social status, hence the phenomena of enlightenment and social responsibility remained alien to them.

The third and the last tier overwhelmingly represented disadvantaged and marginalized groups of the society. These groups were unable to avail even rudimentary public provisions of education for their children because of either inaccessibility or high opportunity cost.

The only recourse left to them, which also conformed with their belief system, was the medersa, usually attached with a Masjid.³⁷ However excessively abused by contemporary media warfare, medersa is an Arabic equivalent of the world school in English. It was a generic word in school books and everyday language of the people in Pakistan and Afghanistan till the time they learned that those who graduate from madrasas are to be called Taliban. The latter on the other hand is distortion of the generic equivalent of the Urdu word for a student, talib ilm, the knowledge seeker.

As an institution, medersa goes back to the times when formal education was largely about religious learning.³⁸ The Christian equivalent of medersa is the Church school which ought to be credited for introducing and promoting the tradition of mass literacy in Europe even before the advent of the modern age.³⁹ Unfortunately, two hundred years of colonial rule in the Indian Subcontinent systematically eroded the academic significance of medersa and reduced the institution to the level of a shelter

³⁶ According to him, petty bourgeois is a social group recently risen above the level of a manual worker. Therefore, a petty bourgeois is always fearful of sinking back into the old despised class [see, Hitler, 1995, P. 21].

³⁷ Masjid is Arabic equivalent of Mosque. For subjective reasons, the author has chosen to use the former word in this work.

³⁸ The first medersas were founded by the Marinid sultans, during the 14th century. Their curriculum included the Arabic language, astronomy, mathematics and medicine [see, <http://histclo.com/schun/hist/schun-histarab.html> accessed on August 4, 2008].

³⁹ Formal schooling outside Church schools was rare in Europe until about the end of the first millennium. The type of schools that developed in medieval Europe were quite similar, with most of the teachers being priests. Moreover, schools were for boys only, though some local parish schools offered rudiments of education to the girls as well. For several centuries through the renaissance, most schools were either run for the Church or by the Church and its priests. Indeed, the history of literacy in the West is closely tied to the history of Western Christianity [see, Graff, 2008].

for those children who were regrettably deprived of both social and physical capital, as they either did not have a family or belonged to a households striving hard to survive on the fringes.

The colonial rule had also subjected Arabic and Persian, two languages of the medium of instruction in medersa, to the genocide which universally happens to be one of the most effective imperialist instrument.⁴⁰ Resultantly, by the time the British left, the glorious tradition of medersa had reduced to rote learning of Quranic verses along with some rudiments of dogmatically memorialized history.

Up until the invasion of Afghanistan by the former USSR, the state and society in most of the Muslim majority countries, particularly in the Subcontinent, were all but Islamized. Therefore, the medersa education did not provide entry in the formal employment beyond the level of unskilled or casual labor. Given the usual slack in the labor markets of labor abundant countries like Pakistan and Bangladesh, many were not able to find employment even at the lowest rung of organizational hierarchy in the formal sector. Resultantly, they had to earn their livelihood mostly in the lowly paid and seasonal informal sector jobs. That said, a handful of medersa graduates managed to make a moderate living from the communal funds doled out to them for the religious services performed by them on marriages, funerals and as Imam Masjid. Their humble station in life in the post-colonial Muslim majority countries partly owed to the fact that Islam did not have to get into a marriage of convenience with Roman paganism. Hence, the Islamic tradition neither boasts of the *Holy Roman Empire* nor it has a Vatican style religious hierarchy. Indeed, since after the times of the early Caliphs, when the Islamic political tradition was still in its formative stage, palace and temple in Islamic empires always had their distinct spheres of influence and have existed side by side without interfering in the affairs of each other. A close examination of political and social tradition of Islamic empires will reveal that even in the first millennium, Jurisprudence, an institution largely independent of both palace and temple, humbled Magna Carta in terms of its efficacy to judiciously resolve interpersonal conflicts and ensure administrative transparency and accountability. The Islamic temple and institution of jurisprudence in Muslim societies were both marginalized after the successive fall of Islamic empires. There is no evidence in recent history of an encouragingly spontaneous effort in any of the Muslim majority countries to revive/reform the status of these two institutions in a progressively dynamic manner, thanks to neo-colonialism, modernity and the black hole of Western civilization.

⁴⁰ In all fairness, it was not the first time that a language genocide happened in the Indian Subcontinent. In the documented history, the Arabs, during their imperial rule in India, effectively replaced Sanskrit, one of the oldest language of humankind, with Arabic.

While keeping in perspective the foregoing analysis, it is hardly surprising that retrogressively dogmatic and blamelessly shortsighted mederasa graduates in Pakistan were overwhelmed in the 1980s, watching their fellow brethren in Afghanistan, bearded and attired in the similar fashion, engaged in *Jihad* against one of the superpowers. For the first time round the modern world had recognized the worth of their pitiful existence. The aura of the times favored their breed and creed beyond recognition both within Pakistan and internationally. In the latter case, the glorified media projection of Mujahidin being received, honored and applauded by the Western leaders further strengthened their faith in self-righteousness. Domestically, there was a sympathetic Islamizing government that not only recognized and patronized mederasa culture, but also promulgated public policy in social and economic spheres favoring the orthodoxy. No less significant was that revolution in neighboring Iran, harbingering the advent of an age when it will be possible to establish the long awaited Kingdom of God on God's earth. Moreover, it was the best of times for the good old Arab imperialist to win back Pakistan's society through cultural infiltration, an ongoing legacy of the Afghan War. Finally, the orthodoxy, which was never favored by the electorate in Pakistan, got ticket for entry to the parliament through the backdoor.

The mederasa graduates and other orthodox elements had scarcely adjusted to their newly experienced exaltation when the magic rug was drawn from under their feet, as the Soviet forces evacuated Afghanistan. In despair, they watched rival Afghan factions bleeding each other to extinction and their own status being relegated back to a life of ignominy. Little did they know that the script is being written for them to play out their new role as disaster and terror to the world charged with what Webster (1990, P. 19) rightly calls *machine-gun bullets of liberal self-righteousness*. Unfortunately, even in absence of the *generous assistance* of latter, this role would have been natural to them under the nostalgic hangover of what Thomas Munn called a *romantic passion; the drive to external expansion of the self into space, without any fixed object; will which is free because it has no goal and aspires to the infinite* [1959, P. 175].

The rest is history. Suggested readings include the upwave and downwave of Taliban syndrome; blasphemy pranks; an insider's review of Al-jezera TV soap operas; world-view attack; and perception management techniques.

CONCLUSION

Dreams of a peaceful day? Let him dream who may...Goethe

One of the most intriguing perspective of the *war on terrorism* is that all monumentally belligerent times in human history are marked as phases of hegemonic transition. Fortunately or unfortunately, contemporary threat of a MAD (mutually assured destruction) state of warheads deters EU to pace up the process in favor of Europe, the likely successor of Coca-colonization. The latter, however, is different from the past phases of colonization in many benevolent ways which appear to benefit the disadvantaged and marginalized groups. In all fairness, besides waging a *war on terrorism*, the hegemonic interventions also include influencing the public policy in favor of those surviving on the fringes, or directly providing the social and physical capital denied to them by already prevalent internal colonialism, a phenomenon that happens to be rampant in most of the developing countries since after graduating to the status of *sovereign* states. The outreach has been made accessible even to those dwelling in the periphery of what the wilderness photographer Galen Rowell called the *throne room of mountain gods*.⁴¹ However, these and many other mutually rewarding positive developments may not suit the internal vested interests thriving on the status quo for centuries.

Universally, hegemonic struggle is worldly manifestation of the eternal laws known as *might is right* and *survival of the fittest*. This struggle, therefore, is as compulsive for the hegemony as it is oppressive for those who are instrumentalized in the process. That said, the contemporary international hegemonic struggle ought to keep in perspective that new millennium is offering the humankind enlightenment possibilities that did not exist in similar situations of the past. However, these possibilities are accompanied by challenges simultaneously unleashing both threats and opportunities. Finally, the *crystal ball* shows that a systematically created threat perception appears to be turning, unfortunately, into a systemic threat, thanks to the global media that is too unruly to allow the conciliatory and rational sense to prevail. In author's opinion, it is onus upon the hegemony and the intelligentsia of the countries involved in *war on terrorism*, either as the battleground or as *frontline state*, to help optimize the situation in the best interest of humanity.

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WOMEN IN ARMED CONFLICTS: A CASE STUDY OF TERRORISM AND NAXALISM IN INDIA

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Women are increasingly participating in armed conflicts as fighters around the world, be it in Palestine, Israel, Nepal, Africa, Sri Lanka or more recently in India. Throughout history, while women have been very active in supporting the cause of freedom struggle, the role of waging wars or an armed struggle has typically been carried out by men; violence and terrorism has largely remained a masculine construct with the perception of femininity excluding the use of indiscriminate violence. Women's role in armed conflicts has therefore tended to be determined via their relationship with men, as their mothers, sisters, daughters and wives. However, with the growing propensity of women fighting shoulder to shoulder with their fellow men in armed conflicts, these perceptions need to be re-examined. On 15 June 2005, 19-year old Ishrat Jahan was shot dead by Gujarat police along with three others with suspected links to the terrorist group Lashkar-e-Taiba. A woman and her young daughter were reported to have acted as covers for operations in the 2003 Mumbai blasts. In the December 2001 attack on the Indian Parliament, a woman was alleged to have provided lodging to militants besides carrying out field checks at airports and embassies. Recent reports have indicated the sharp increase in the number of women joining the Naxalite movement, especially in Chhattisgarh where women are also heading armed squads of the Communist Party of India (Maoist). The increasing participation of women in terrorism and extremism in India, the socio-cultural-psychological factors underlining this phenomenon, and its impact on the nature of conflict are the main research focus of this paper. Discarding the historical and stereotypical perception of femininity excluding the use of indiscriminate violence, the benefits of recruiting women fighters are being recognized throughout the world – more circumspect while indoctrinating youngsters, easy access among the locals and less likely to arouse suspicion than men. Through an overview of available literature on social-psychological issues associated with armed conflicts such as collective violence, inter-group identities, victimization, and empowerment, the paper seeks to address two main issues: firstly, whether the rise in number of women fighters is a sign of female emancipation and liberation or another form of gender oppression at the hands of a male-dominated society that is undergoing dramatic social and economic changes; and secondly, the main issues that need to be understood while dealing with women fighters.

POLITICS OF MARGINALIZATION AND ITS EFFECT ON THE RISING TERRORISM AND MILITANCY IN PAKISTAN

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Pakistan was founded in the name of Islam, rising above all other secular concerns. But once the state of Pakistan was founded, there was no further impetus to build a nation out of the several disparate ethnic groups. The demand for an Islamic Pakistan was essentially a demand for political empowerment, and was therefore not so religious in intent. As such, 'Islam' did not act any more as a binding force once Pakistan came into existence. And it was of little surprise that the most prominent Ulema and religious leaders of the pre-partition India did not fully endorse the idea of a partition on communal basis. Understanding the rise of sectarianism and politics of marginalisation of minority groups in Pakistan must begin with the crisis of the liberal-democratic order that was envisioned for the country at the time of its creation. Instead of building a federal framework with a pluralist ethos that was implicit in its creation, Pakistan moved rapidly towards becoming a unitary, centralized state. The repeated imposition of martial law first in 1958, 1977 and then in 1999 indicated the ruling elite was not willing to manage political and economic resources democratically. This resulted in the ethno-nationalist movement, which led to not only a rise of various sub-nationalist movements in the country but also the creation of Bangladesh from the once East Pakistan. Although there has always been a restoration of democratic order following each military take over and an establishment of a measure of political consensus, But, in practice, there has been little sharing of power by the executive, either with the other institutions of the state or the leadership of the other provinces. Such practices have led to a rise in the level of alienation in the three provinces other than Punjab, manipulation of religion for narrow political ends. The sectarian and ethnic essentialism that came into its own in an organized, militant form in the Zia years now threatens the very fabric of society and poses an ever more serious challenge to the state. Such as encouraging fundamentalism, by strengthening its institutional base and thus providing a fertile base for sectarianism to grow and prosper. The dynamic of exclusion and minoritisation that had informed state policy, starting fairly early on with the Bengalis and moving to the Ahmadis in the 1970s, had moved under Zia from the periphery to centre-stage, as it were. The amended blasphemy law, the Hudood Ordinances, the public hangings and whippings created an

ethos of brutality in which weaker sections of society became fair game by way of serving as instruments to establish the 'Islamic' credentials of the state as well as the 'privileged' claims of the more powerful mainstream sections of society. Religiosity rather than religion had been placed at a premium under Zia and had a significant bearing on the rise of a certain class to a point where it had access to the resources of the state and learnt to manipulate the levers of power. As population has grown and expectations have risen larger sections of the population are becoming marginalized. They have continued to vote but with less and less commitment to the political parties to which they belong. This seems particularly true for the two major parties. As the main emphasis of the paper would be on political marginalisation, an attempt would be made to address and examine broadly the three main issue areas, examining what are the main factors that have given rise to the sectarian patterns of preference as well as reinforced perceptions on both sides of the divide. What are the ill effects of political marginalisation? Should the entire burden be placed on the warped civil military relations of the country or are there other independent factors as well. What is the most suitable method of overcoming marginalisation in the society? Would restoration of liberal democratic norms serve the purpose, or would it further disfranchise the affected segments? There is a dire need for reforms both in the social and constitutional sectors. The main concern is that would these reforms actually address the core issues? Are concepts of enlightened moderation and tolerance mere catchwords to attract external audience or would they be practiced in full spirit to bring relief to the affected groups or not? What kind of role can the civil society groups play in changing the mindset of the socio – political elite and interest groups as well as people in general.

EFFECTS OF DIFFERENT SYSTEMS OF EDUCATION IN THE DEVELOPMENT OF MORAL AND SOCIAL TRAITS OF THE STUDENTS IN PAKISTAN

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This study investigated the effects of different school systems of Pakistan in the development of moral and social traits i. e. honesty, tolerance, violence, respect for others and patriotism in the students. It is thought that Educational institutes are supposed to mould the personalities of students by capable and skilled teachers, curriculum, learning atmosphere and co-curricular activities. This study found out that which system i. e. Private, Public or Madrassah is promoting the moral and social traits among students. Different researches support that Madrassah system is playing a significant role in the development of these traits in their students, while other systems also claim for the same. Three fifty five students of Public, Private and Madrassah school systems were surveyed as Sample. ANOVA were used to determine the significant difference in social and moral traits of the students of three school systems. Responses of students of Madrassah school system showed high level of honesty, violence, respect for others and patriotism as compared with students of private and public school systems. On the other hand students of private school system showed high level of tolerance as compared with other two.

Key words: *Social and Moral traits, Madrassahs, Private and Public schools.*

Education is the process of cultivating values, beliefs and norms in the students. For this purpose educational institutions are responsible. If the school does not incorporate moral and social development into the curriculum, the students will not have a chance to develop many of the traits necessary for successful life. Teachers are responsible to the community for the social and moral development of the student's. All school systems do every thing to reverse the negative trend in the society and help out produce a generation of respectful, accountable and responsible individuals. In Pakistan there are basically three school systems exist, Public, Private and Madrassah. Among these systems, Madrassahs are considered the top priority for the development of moral, religious and social traits in the students. The present study was also designed to find out the effects of different school systems in the development of social and moral traits in the students.

If you were to ask many people on the road whether we should teach our students the rules of society; how to distinguish between right and wrong, most of them would answer in a positive way. Why then, are these

people disappoint or conscious about moral and social development of our new generation? Those supporting social and moral development offer the reasons i)weakening of a traditional family system, ii) deterioration of moral and social development in institutions. Linkona (1993) says that "education's two goals are to help people become smart and to help them become good;" therefore, the central desirable outcome of school's moral enterprise is to restore good character.

Nole (1995) disagrees with the assumption that teaching moral values reduces irresponsible behavior rather children need to teach the reason why to obey the rules not just to obey the rules. Moreover "To educate a person in mind and not in moral is a threat to society" According to the New American Webster Dictionary, the definition of moral is "to enable an individual to distinguish between right and wrong (Webster, p. 300).

Schatz et al (1999) divides patriotism into two types: *blind* and *constructive* patriotism. Blind patriotism is a rigid and inflexible attachment to the country, characterized by unquestioning positive evaluation and intolerance of criticism. In contrast, constructive patriotism refers to an attachment to the country characterized by "critical loyalty" and with a desire for positive change. Both orientations are "patriotic" in the core sense of positive identification with feelings of affective attachment to the country.

The concise Oxford Dictionary defines violence as unlawful exercise of physical force. Olweus (1999) defines violence as "use of physical force" or aggressive behavior where someone uses her/his own body as an object to impose, hurt or discomfort upon an individual.

Rehman (2004) thinks it alarming and comparatively less known reality in Pakistan that the students of different educational institutions i. e. Private, Public and Madrassahs have different opinions about life as they live in the different worlds.

It happened to a certain level because their textbooks and methods of learning are exclusively different and to some extent because their teachers, communication and their families are also different from each other. These strange and antagonistic worlds are the basic cause of this influence. This difference in these institutions can be imagined by the fact that how seriously polarized Pakistani society is?

The text books of the so called 'secular' subjects produced by the educational boards in Pakistan are anti-India and glorify armed clash (Aziz, 1993; Saigol, 1995; Rahman, 2004). The text published by the text book boards glamorize hostilities and full of anti Indian remarks, pay no attention to the minorities or take them very lightly. Moreover Islamists from traditional educational institutions are even more unsafe to political violence than Madrassah students. Thus, no amount of 'secularization' of the Madrassahs will reduce violence.

Vast network of institutions with thousands of teachers, curriculum, system of examinations and books organizes the educational activity to enforce a particular approach which is unchallenged. This growing effect of education has created an intolerant attitude; deeply inclined to narrow-mindedness and violence and unwilling to accept the variety of beliefs and cultures existing within the country, moreover the text books prescribed by private schools are contributing to irrationality and intolerance in elite society.

Mumtaz (2000) states that with the exception of a few Madrassahs managed by the Auqaf departments, Madrassahs in Pakistan are mainly in the private sector. The Madrassah students are the most intolerant of all the other groups of students present in Pakistan. They are also the most supportive of an aggressive foreign policy. In a survey held by Rehman (2004) the Madrassah students were the most violent group of students out of Urdu and English-medium schools in Pakistan supporting clash with India. They were also against giving equal rights to non-Muslims and women as citizens. Madrassahs provide free religious education, boarding and lodging for the poor specially. While Rehman (2004) in the same survey assessed majority belonged to the poorer sections of society. Fayyaz (1994) states in a survey, students join the Madrassahs for economic and social reasons not for religious quest or education. .

Akbar (2002) regards Madrassahs to be a “cheaper, easily available and more Islamic alternative to education.” Singer (2001) calls these Madrassahs a “displacement of the public education system.” Goldberg (2000), even before 9/11, considers them as means of “education of the holy warrior.” Coulson (2003) refers to Madrassahs as “weapons of mass instruction.” Most consequentially, the 9/11 Commission refers to Madrassahs as “incubators of violent extremism.”

Rehman (2004) states that Madrassahs produce indoctrinated clergymen of various Muslim sects, believing in radical Islam and Militancy. It is assumed that the Madrassah system of education has become a powerhouse of intolerance, violence, status quo, extremism and conflict with in Pakistani society. Critics of these religious seminaries believe that the growing intolerance, violence and threat of extremism fueled by indoctrinated religious products. On the contrary Brent (2005) considers it an exaggeration that these Islamic seminaries produce terrorists. He stresses that they are not taught technical skills to be an effective terrorist and should not be considered a threat.

Stern (2001) observes that, although some Madrassahs teach secular subjects. Madrassahs offer a religious-based curriculum focusing on the Quran and Islamic texts. Beyond instruction in basic religious tenets, some argue that a small group of radicalized Madrassahs promote a militant form of Islam and teach their students to fight nonbelievers and stand against what

they see as the immorality of the west. Anzar (2003) takes the purpose of Islamic education, giving meanings to life and enriching it with the light of the Islamic faith as outlined in the Quran. Another purpose is strengthening and advancing human societies.

Research questions

- Whether there is a significance difference in the development of economic, social and academic honesty traits in the students of Public, Private and Madrassah school systems?
- Whether there is a significance difference in the development of cultural and religious tolerance traits in the students of Public, Private and Madrassah school systems?
- Whether there is a significance difference in the development of cultural and religious tolerance in the students of Public, Private and Madrassah school systems?
- Whether there is a significance difference in the development of violence against society, domestic violence, and violence in war situation traits in the students of Public, Private and Madrassah school systems?
- Whether there is a significance difference in the development of blind and constructive patriotism traits in the students of Public, Private and Madrassah school systems?
- Whether there is a significance difference in the development of respect for elder, respect for younger and respect for norms traits in the students of Public, Private and Madrassah school systems ?

METHOD

Sample

The study was survey by method and comprised of four schools from Public sector, four schools from Private sector and five Madrassahs, all from urban area of district Lahore.

These schools were selected on the basis of their large size, location and popularity in the community while Madrassahs were selected as

representatives of major religious sects. Through this process a total of 355 students were selected as a sample. Detail is given below.

Table 1

No of Male and Female Students in Different School Systems

Gender	Private	Public	Madrassah	Total
Male	61	56	55	172
Female	70	75	38	183
Total	131	131	93	355

It was a convenient sampling. Data were taken from 61 male and 70 female students from the Private schools, 56 male and 75 female students from Public schools and 55 male and 38 female students from Madrassahs. Total 355 students were included in the study.

Instrument

After the review of literature, related to instrument was developed to measure the social and moral traits. Researchers confined only to the traits of honesty, respect for others, tolerance, violence and patriotism. Honesty trait was further divided into three subscales economic, social and academic honesty. Two items for economic honesty, three items for social honesty and one item for academic honesty were developed. The internal consistency of honesty scale was 0.59. Respect for others trait was further divided into three subscales respect for elder, respect for younger and respect for norms. Four items for respect for elders, two items for respect for younger and two items for respect for norms were developed. The internal consistency of honesty scale was 0.57. Like wise tolerance trait was categorized into two subscales, i.e., cultural and religious tolerance. Six items for cultural tolerance and six items for religious tolerance were designed. The internal consistency of the tolerance scale was 0.3.

Similarly violence trait was sorted out into three subscales, violence against society, domestic violence and violence in war situation. Four items for violence against society, one item for domestic violence and four items for violence in war situation were constructed. The internal consistency of the tolerance scale was 0.20. In the same way patriotism trait was divided into two main categories, blind patriotism and constructive patriotism. Four items for blind patriotism and two items for constructive patriotism were constructed. The internal consistency of the tolerance scale was 0.39.

Procedure

Data collection

Administration of the questionnaire was done from the students of Public and Private schools of grades 9th and 10th, similarly from the students of same level of the Madrassahs. Although a total 450 questionnaires were distributed but only 355 questionnaires were properly filled and returned.

Data analysis

Data were analyzed using analysis of variance (ANOVA) to determine the significant difference in the moral and social traits in the students of three school systems. Data were analyzed to answer the questions which were formulated for the study.

Analysis

The results are presented in five sections. In the first section, three types of honesty i. e. economic honesty, social honesty and academic honesty are presented. In the second section the two types of tolerance i. e. , cultural tolerance and social tolerance are discussed. In the third section violence against society, domestic violence and violence in war situation are examined. Similarly the fourth section describes two types of patriotism i. e. , blind patriotism and constructive patriotism. While the fifth section explains the three dimensions of respect for others i. e. respect for elders, respect for younger and respect for norms.

In all cases the analyses of variance (ANOVA) were used on participants' response to measure the effect of different school systems in the development of moral and social traits in the students.

Table 2

Means and standard deviations and one-way Analysis of variance (ANOVA) to measure the effects of different school systems on honesty traits.

Honesty	Public School		Private School		Madrassah		ANOVA	
	M	SD	M	SD	M	SD	F (2, 350)	P
Economic	4.14	.85	3.96	1.0	4.45	.78	7.66	.001
Social	3.82	.86	3.71	.86	4.13	.71	7.11	.001
Academic	2.92	1.5	3.34	1.4	3.65	1.10	7.46	.001

To compare the effects of different school systems on means scores of Honesty, ANOVA were applied. Mean score on economic honesty at Madrassah level (M=4.45, SD=.78) is significantly high as compare to

Public Schools (M=4.14, SD=.85) and Private schools (M=3.96, SD=1.0). Similarly mean score on social honesty at Madrassah level (M= 4.13, SD=.71) is again significantly higher than Public (M=3.82, SD=.86) and Private (M=3.71, SD=.86) schools. In the same way mean score on the academic honesty at Madrassah level (M=3.65, SD=1.10) is considerably higher than Private (M= 3.34, SD=.1.4) and Public schools (M= 2.92, SD= 1.5).

Table 3

Means and standard deviations and one-way Analysis of variance (ANOVA) to measure the effects of different school systems on tolerance

Tolerance	Public School		Private School		Madrassah		ANOVA	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>F</i> (2, 350)	<i>p</i>
Cultural	3.01	.65	3.04	.61	3.0	.55	0.141	.87
Religious	2.53	0.80	2.57	0.69	2.01	0.80	17.04	0.00

Analysis of variance ANOVA were applied to find out the effects of different school systems on the mean scores of tolerance Mean score on Cultural tolerance is almost same at Madrassah system (M=3. 0, SD=. 55), Public Schools (M=3. 01, SD=. 65) and Private schools (M=3. 04, SD=. 61). On the other hand mean score on religious tolerance of Private schools (M=2. 57, SD=. 69) is drastically higher than Public (M=2. 53, SD=. 80) schools and Madrassah (M=2. 01, SD=0. 80) system.

Table 4

Means and standard deviations and one-way Analysis of variance (ANOVA) to measure the effects of different school systems on Violence traits

Violence	Public School		Private School		Madrassah		ANOVA	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>F</i> (2, 350)	<i>p</i>
Against society	2. 28	0. 92	2. 70	0. 83	1. 98	0. 88	17. 21	0. 00
Domestic	1. 60	1. 11	1. 60	0. 99	1. 50	0. 96	0. 35	0. 705
War situation	3. 20	0. 83	2. 90	0. 68	3. 70	0. 56	28. 20	0. 000

To evaluate the effects of different school systems on means scores of Violence, ANOVA were used. Mean score on Violence against Society at Madrassah level (M=1.98, SD=.88) is significantly lower as compare to Public Schools (M=2.28, SD=.92) and Private schools (M=2.70, SD=.83).

But the mean score on domestic violence is almost same among three system of education, Madrassah (M=1. 50, SD=0. 96), Public (M=1. 60, SD=1. 11) and Private schools (M= 1. 60, SD=. 99). Where as the concern of violence in war situation, mean score at Madrassah level (M=3. 70, SD=0. 56) is considerably higher than Public schools (M=3. 20, SD= 0. 93) and Private schools (M=2. 90, SD=0. 68).

Table 6

Means and standard deviations and one-way Analysis of variance (ANOVA) to measure the effects of different school systems on Patriotism traits.

Patriotism	Public School		Private School		Madrassah		ANOVA	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>F</i> (2, 350)	<i>P</i>
Blind	3.54	0.86	3.62	0.86	3.66	0.73	0.693	0.501
Constructive	3.57	0.87	3.50	0.85	4.06	0.71	14.01	0.000

To assess the effects of different school systems on mean scores of patriotism, ANOVA were applied. Mean score on blind patriotism at Madrassah level (M=3.66, SD=0.73) is significantly high as compare to Private schools (M=3.62, SD=0.86) and Public schools (M=3.54, SD=0.86). Similarly mean score on constructive patriotism at Madrassah level (M= 4.06, SD=0.71) is again significantly higher than Public (M=3.57, SD=.087) and Private (M= 3.50, SD=0.85) schools.

Table 7

Means and standard deviations and one-way Analysis of variance (ANOVA) to measure the effects of different school systems on respect for others traits

Respect for other	Public School		Private School		Madrassah		ANOVA	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>F</i> (2, 350)	<i>P</i>
Elder	4.18	0.77	4.09	0.82	4.41	0.61	5.05	.007
Younger	3.70	1.04	3.54	0.92	3.68	0.79	1.14	0.321
Norms	3.44	.95	3.54	0.82	3.94	0.92	8.77	0.000

To determine the effects of different school systems on means scores of respect for others, ANOVA were pertained. Mean score on respect for elders at Madrassah level (M=4.41, SD=0.61) is significantly high as compare to Public Schools (M=4.18, SD=0.77) and Private schools (M=4.09 SD=0.82). But the mean score on respect for younger at Public schools (M=

3.70, SD= 1.04) is significantly higher than Madrassah (M=3.68 SD=0.79) and Private (M= 3.54, SD=0.92) schools. Where as the mean score on respect for norms at Madrassah level (M= 3.94, SD=0.92) is considerable higher than Private (M= 3. 54, SD=. 0. 82) and Public schools (M= 3. 44 SD= 0. 95).

Table 8

Demographic information from the respondents of three systems of Education Demographic Characteristic of Participants

	Public School (N=131)		Private School (N=131)		Madrassah (N=93)	
	n	%	N	%	n	%
Literacy						
Father	127	96.9	128	97.7	93	73.1
Mother	124	94.7	128	97.7	93	65.5
Mother Job	33	25.2	41	31.1	11	11.8
Family size						
1- 5	25	19.1	72	54.5	15	16.1
>5	106	80.9	60	45.5	78	83.9
Economic Status						
Very good	57	43.5	59	44.7	43	46.2
Good	69	52.7	62	47.0	46	49.5
Poor	4	3.1	10	7.6	4	4.3
Very poor	0	0	1	0.8	0	0

In demographic characteristics of the participants, 11.8 % mothers of Madrassah students doing job which is the lowest as compared with students of private and public school. It also shows that students of Madrassahs have huge families i.e. about 12 or 13 family members and students of private schools have very small families i.e. about 4 or 5 members including parents. Economic status of students of all three systems of schools is almost same. It may be because; sample is selected from urban area of district Lahore.

Source of Islamic Values

	Public School (N=131)		Private School (N=131)		Madrassah (N=93)	
	n	%	n	%	n	%
Islamic Values						
Grand mother/father	21	16.0	28	21.7	7	7.5
Father	14	10.7	27	20.7	8	8.6

Mother	35	26.7	41	31.3	4	4.3
Teacher	61	46.6	33	25.3	74	78.5
T.V Role	95	72.5	75	56.8	52	55.9

Results gave very interesting fact that 20.7 % students of private schools learn Islamic values from their fathers which is the maximum percentage as compared with students of Public and Madrassah schools. A very low 4.3 % of students of Madrassah students learn Islamic values from their mothers and they learn Islamic values from their teachers. Maximum 72.5 % students of public schools consider the importance of T.V. role in learning Islamic values.

DISCUSSION

Madrassah system is developing the economic honesty in students more than Private and Public schools, but the scores on this honesty trait of Public and Private schools are same. Students of different school systems have different perceptions about moral and social aspects of life. It is the fact that different school systems have different educational context. Their content, teaching methodologies, evaluation system, and physical facilities are entirely different from one another. Because three school systems attract different classes of society in general. People join the school system according to their financial position. Results showed that level of social honesty of Madrassah students was high as compared with Public and Private schools. On the other hand there is no difference in the Public and Private school systems in the social honesty trait. In the third type of honesty which is academic honesty, Public schools showed low scores as compared with Madrassah and Private School system. But there is no difference in Private and Madrassah school system. Inadequate and untrained teachers may be the cause of this whereas Ayyaz (2004) says that Madrassahs provide the opportunity to strengthen ones children's faith.

There was no significant difference among three systems of education on cultural tolerance trait but the level of religious tolerance of Madrassah was low as compared to other two systems. This may be because of the reason as Rehman (2004) considers that Madrassah students are indoctrinated religiously, and books taught in these institutions are based on sectarianism.

There was significant difference in Violence against society among three systems. Level of violence against society of Private School system was higher than the other two while the level of violence against society of Public school system was higher than Madrassah school system. It may be because of the fact that the students of Private school system belong to the well off class of the society which knows their rights very well and they raise their voice against injustice and inequality. Level of domestic violence

is statistically not different among three systems. This might be due to the unawareness of the rights of the male and female in society at the secondary level. There was a significant difference in Violence in war situation among three systems. Madrassahs students showed the highest level while Public school system next to Madrassah system and Private School system lowest mean scores. Critics of these religious seminaries believe that the growing intolerance, violence and threat of extremism fueled by indoctrinated religious products. Jihad (holy war) is dominant in Madrassah curriculum students are trained there to overwhelm the social evils and even weapons of mass destruction (Coulson, 2003; Stern 2001).

Results on blind patriotism are same among three systems of education. It's natural that citizens of any country blindly love their nation as well as their country, but on the other hand students of Madrassah system showed high scores on constructive patriotism than Private and Public schools. Most of the Madrassah are attached with mosques and they concentrate on Islamic teachings. The students of Madrassah system delimitate themselves under the boundaries of Islamic values and teachings so they resist to listen against their state of mind.

Students of Madrassah system indicated more respect for elders as compare to other school systems. Respect for elders is the priority in the Madrassah system, even during the prayers in the mosques younger stand behind the elders. While no difference was found for respect for younger among the students of three systems. Again Madrassah students showed more respect for norms as compared to private and Public schools. Mumtaz (2000) considers Ulema, as the bearers of the legal and religio-political tradition, with the primary concerns of the unity and integrity of the Islamic Ummah, the preservation and propagation of the Islamic religious knowledge. Madrassah system is based on traditional approach of education and their ultimate objective is to transfer the norms and values to the next generation in original. They don't violate their norms with the new trends of society.

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A STUDY OF THE PRACTICES AFFECTING DEVELOPMENT OF TOLERANCE AMONG THE STUDENTS OF DENI MADARIS

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There are almost twelve thousand Dini Madaris throughout the country with an estimated enrolment of 1.5 million (National Education Census, 2006). Recently, these institutions had been under criticism for promoting intolerance and extremism among the students. This study is an effort to understand the prevalent practices and analyze them to document possible causes of extremist and intolerant behavior associated with graduates of these institutions. A further investigation into differential functioning of the sect as mediator of extremism and intolerance will also be examined. The data will be collected through a set of instruments including questionnaire for students, classroom observations schedule and interviews with teachers of same students. Essentially, the framework for all instruments will remain same to make triangulation possible. The sample will include 260 students and all the teachers of ALIA Level (equivalent B.A.) from Dini Madaris managed by Deobandi, Bareilvi, Ahl-i-Hadith, Shia sect and Jamat Islami. At this stage of the study instruments are under preparation, institutions have been selected and their consent has already been sought. The study will be carried out for 05 weeks to administer questionnaire, interviews and observation i.e., one week for one madrasa. It is expected that the study will reveal intra-sect differences in tolerance towards each other, other religions and social issues important for social homogeneity

There are almost twelve thousand Deeni Madaris (Islamic religious schools) through out the country with an estimated enrolment of 1.5 million (National Education Census, 2006). These Madaris are a cheaper, more accessible alternative to education especially religious education. These Deeni Madaris like wise broad range NGOs are playing complementary role in providing education to the masses especially to the poor ones. Recently, these institutions had been under criticism for promoting intolerance and extremism among the students. This study is an effort to find out the level of tolerance and to understand the prevailing practices and analyze them in comparative perspective to document possible correlation between level of tolerance and practices of different Deeni Madaris in Pakistan. It would help to find out the possible causes of tolerant or intolerant behaviours of the students in these institutions. Further it is to investigate into group-wise variation in tolerance among the students of different categories of Madaris functioning under the administrative control of their respective five wafaqs /boards. The study would reveal intra-sect differences in tolerance towards

each other, other religions and social issues important for social homogeneity. It would also determine relationship between the prevailing practices in Madaris and the existing level of tolerance among their students.

There are three major streams of educational institutions in Pakistan among them one is Deeni Madaris system. Rehman (2004) also categorises Pakistani educational institutions as English medium for elites, Urdu medium for middle class and deeni madaris generally for the poor. It is being assumed since last decade particularly in the west that Pakistanis as a nation are intolerant on different religious, social and sectarian issues. Andrabi (n.d) also quoted the views in 9/11 commission report that the religious schools of Pakistan are the only opportunity especially for those with little money, but some have been used as incubators for violent extremism. This phenomenon has not been developed overnight but behind this there are several causes.

Pakistan is a multi-cultural and multi-ethnic country, which remains predominantly Muslim State but further divided internally into different sects/groups which are usually the part of, or at least backed by a powerful political group or a sectarian / missionary organization (Samat, 2005). Each sect/group has organised his own educational system that primarily promotes the sect/group, simultaneously contradicts others, this extreme form of religiousness is according to Amin (2006) a 'religious fanaticism', which leads to narrow mindedness, intolerance and prejudice. All this is being done in the name of Islam. Fair (2006) has concluded the same in his research study that there is evidence that majority of madaris contribute to sectarian violence.

In this perspective, it is desirable to investigate into the matter because the Pakistani Muslim scholars (Nadeem, 2006 and Rehman, 2004) dissect the causes of intolerance and extremism in Pakistan and locate it in internal and external factors like poverty, unjust, lack of awareness and political exploitation etc. They are of the views that the purpose of Deeni Madaris is to preserve and transmit the asset of knowledge given by the ancient Muslim Scholars in the form of *Tafseer*, *Hadith* and *Fiqah*.

The controversial status of Deeni Madaris that comes out through the review is demanding to conduct this study so that the role of the madaris and the nature of their prevailing practices behind the development of tolerance / intolerance or extremism should be brought forth.

Review of the Related Literature

Madaris provide free religious education, boarding and lodging for the poor students of the country. Some rich and middle class families also send their children to madrassahs for Quranic lessons and memorization where they are usually day scholars. A madrassah student learns how to read, memorize and recite the Quran properly. Madrassahs issue certificates of

various levels. A madrassah system, university is called *Dar Ul Ulum*, primary school a *Maktab*, and an integrated school with various levels is simply called a *Madrassah*. The graduating students are called *Huffaz-e-Quran* (those who memorize the Arabic text of the Quran) or *Qaris* (those who can recite Quranic verses with proper Arabic pronunciation); or those with advanced theological training are known as *Ulema* (Religious Scholar).

These Madaris with their own philosophy and approach have a long history in the Muslim civilization. The structure, objectives, contents and practices of these Madaris are different from the formal educational institutions. The practices especially in educational institutions develop various attitudes among the students, which afterwards in fact reflect in their behaviour. Baron & Byrne (2003) explicitly described that our attitudes often do exert important effects on our behaviour. This developed behaviour may be tolerant or intolerant with others.

The term tolerance is defined in many dimensions; according to UNESCO (1995) it is "Respect, acceptance and aspiration of the rich diversity of our world's culture". But Scerenko (1997) view is different from this, he says, "In fact it is allowable deviation from a standard and indulgence for beliefs or practices differing from or conflicting with one's own".

It is the need of the hour to save succeeding generations from the dangers of war, to reaffirm faith in fundamental human rights, in the dignity and worth of the human beings and for these ends to practice tolerance and live together in peace with one another as good neighbours and good citizens. UNESCO (1995) declares in its constitution that peace, if it is not to fail, must be founded on the intellectual and moral solidarity of mankind.

Education creates awareness among the masses that every one has the right to freedom, of thought, conscience and religion, opinion and expression. It promotes understanding, tolerance and friendship among the individuals and groups of different races and religions. Ibrahim (1999) has quoted *international declaration of human rights* that:

- Article 1: In this world all persons are like brothers and sisters in a family so you should be kind, friendly and polite to others.
- Article 2: Your right has nothing to do with your riches, family or religion, sex, colour or political belief.
- Article 3: Every one has the right to live liberty and security.
- Article 4: You cannot be hurt and punished in any shameful way.
- Article 5: You are free to think, to choose your own religion or to change it and to tell what you think of it. (P.32)

There is dire need to develop and encourage respect for human rights and fundamental freedom for all with distinction as to race, gender,

linguistic, national origin, religion, or disability and to combat intolerance. According to UNSCO (1995) declaration of principles on tolerance, it is essential to promote tolerance in societies because it is not only a cherished principle but also a necessity for peace and for the economic and social advancement of all the people.

This study builds on the rationale that education especially the religious education can play a crucial role in the development of tolerance. It is, therefore, predicted that the Deni Madaris can play a significant role in promoting tolerance among the students for co-existence, and harmonious relations between majority and ethnic, religious and linguistic and other sects and creeds. Sexama (1993) has stated that the curriculum of the educational institutions should be organized for developing understanding and tolerance in the following lines.

- (1) In the curriculum, essential attributes of all religions of the world, various ideals of life of different people, ways of living and patterns of behaviour of different nations and sections of population should be included and amply emphasized.
- (2) It should also include the review of all international welfare programmes and higher achievements of all nations in all fields of human activity.
- (3) Literature, music and art creations of all nations of the world must find a proper place in the curriculum. (P.209)

Meaning of Tolerance

In Webster's Dictionary, tolerance is defined "a tolerating or being tolerant especially of views, beliefs and practices of others that differ from one's own; freedom from bigotry or prejudice". Harriman (1947), defines tolerance in the dictionary of psychology as "the amount of given stimulus which can be endured without pain or without withdrawal of response". Bryan and Vavrus (2005) describe tolerance as 'respect for different identities, values and life styles along racial- ethnic, religious, class and gender lines; and intolerance as the denigration of these differences according to any of their dimensions. Tolerance makes peace possible, contributes to the replacement of culture of war by a culture of peace. It is an active attitude prompted by recognition of the universal human rights and fundamental freedom of others.

The practice of tolerance does not mean toleration of social injustice or abandonment or weakening of one's convictions. UNESCO (1995) explains that tolerance means 'one is free to adhere to one's own convictions and accepts that others adhere to theirs'. It means acceptance of the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and to be as they are. It

also means that one's views are not to be imposed on others. Summarily tolerance is to live and let others live.

Elements of Tolerance

Tolerance is a characteristic of good citizenship and it is value- laden construct. Following are the elements of tolerance taken from different sources:

- The appreciation of diversity;
- The ability to live and let others live;
- Adherence to one's convictions while accepting that others adhere to theirs;
- Enjoying one's rights without infringing on those of others;
- Recognition and respect of other beliefs and practices without sharing them;
- Bearing or putting up with or something not specially liked;
- Moral virtue; and
- Foundation of democracy and human rights.

Intolerance leads to violations of human rights, violence or armed conflicts, loss of life, destruction of property and the collapse of the norms of civil democratic society. Some other elements have been collected from the work of Baron & Byrne 2003.

Cooperation:	Working together with others to obtain shared goals.
Fairness:	Just and courteous treatments to other.
Altruism:	Behaviour that reflects unselfish concern for the welfare of others.
Empathy:	Feeling the other person's emotional state, feeling sympathetic and attempting to solve the problems and taking the perspective of other person. (p.203)

Along with these the other elements are; intimacy, love, compassion, cheerfulness, patience, kindness, flexibility and broadmindedness. Prior (1999) has described the following elements of tolerance; (i) Concern for others (ii) Respect for others (iii) Openness to difference and otherness.

Tolerance and education

Education is the most effective means of promoting tolerance and preventing intolerance. The first step in tolerance education is to teach people what their shared rights and freedoms are, so that they may be

respected, and promote the will to protect those of others according to the study by UNESCO (1995) it is fostered by knowledge, openness, communication, and freedom of thought, conscience and beliefs.

Education is an agent of social change that is why 'it has a crucial role in reducing prejudices and preparing the students to act according to the democratic principles including toleration of diversity' (Haegal, 1999 quoted by Bryan & Vavrus, 2005). It is imperative to promote effective teaching methods that will address the cultural, social, economic, political and religious sources of intolerance - major roots of violence and exclusion because Vogot (1997) as quoted by Badley & Graham (2005) believes that 'tolerance is indirectly promoted in schools through socialization process-the process of learning the values and norms of one's society and via formal instructional curricula i.e. civic, moral and multicultural education and through inter- group contacts'. Education policies and programmes should contribute to development of understanding, solidarity and tolerance among individuals as well as among religious, ethnic, social, cultural and linguistic groups and nations.

Education for tolerance should aim at countering the practices and influences that lead to intolerant behaviours. It should help young people to develop capacities for independent judgment, critical thinking and ethical reasoning following the humanistic approach through tolerance oriented practices in the institutions.

Our educational system particularly religious education should plan and implement instructional programmes that consequently develop tolerance and appreciation of human rights and non-violence among the students. All this need special attention to improve the practices regarding teacher training, curricula, the content of course books and methods and other instructional materials including new technologies, with a view to educating caring and responsible citizens open to other cultures, respectful of human dignity and differences, able to appreciate the diversity, and able to prevent conflicts or resolve them by non-violent means.

Quaid-i-Azam gave his message for Education Report (1947) that 'we have to build up the character of our future generations. We should try, by sound education to instil into them the highest sense of honour, integrity, responsibility, and selfless service to the nation (p.5).

Social dimension of tolerance

Every nation wants their societies to be more fair and tolerant because societies constitute a nation. As a nation we have to live in the world according to the universal values and norms.

In the modern world, tolerance is more essential than ever before. It is an age marked by the globalization of the economy and by rapidly increasing mobility, communication, integration and interdependence, large-scale

migrations and displacement of populations, urbanization and changing social patterns. Since every part of the world is characterized by diversity, escalating intolerance and strife potentially menaces every region. It is not confined to any country, but is a global threat.

Tolerance is necessary between individuals and at the family and community levels. Tolerance promotion and the shaping of attitudes of openness and mutual listening should take place in the educational institutions i.e. schools/ madaris and through non-formal education may that be at home and in the mosque.

Two different point of views about the possible causes of intolerant behaviours have been discussed in the beginning i.e. teaching practices and social injustice and the same has been declared by UNESCO (1995), that 'measures must be taken to ensure equality in dignity and rights for individuals and groups wherever necessary.' Attention should be paid to the groups which are socially or economically disadvantaged in particular with regard to housing, employment and health, to respect the authenticity of their culture and values, and to facilitate their social and occupational advancement and integration, especially through education.

According to Mellor, S. and Prior, W. (2001) following trends provide the base for community discussion about social tolerance and cohesion:

- Globalization and its impact on local economies and social values.
- The use of information technology.
- Attacks on traditional values/customs/religions by global trends.
- The youth unemployment resulting from demographic trends.
- Social alienation and social injustice.
- Confusion about identities resulting from globalisation.
- The rapidity of change and the need for flexibility to manage change. (p.3)

Tolerance in Islamic Educational institutions

The core purpose of schooling is to provide a quality education that ensures that students are well prepared for life after school. All educational institutions should be supportive for improving students learning for their future and that of their society. When the students' progress through their institutions, it is important that their education with all instructional opportunities should help them to develop tolerance.

According to the objectives of National Education Policy (1998-2010)

- Education and training enables the citizens; to lead their lives according to Quran and Sunnah; to integrate deeni madaris and

modern schools and to educate and train Pakistanis as true practicing Muslims with courage, confidence, wisdom, and tolerance (p.19).

In this regard a research study by Henze (2001) found some proactive approaches that school leaders are using to reduce racial and ethnic conflict but about the religious education Quine,(1990) pointed out that the proper balance of tolerance is especially delicate in the domain of religion for 'religious tolerance tends to be inversely proportional to religious faith.' The role of the Islamic educational institutions may also be studied in light of the following precursors stated by Mellor & Prior (2001). These points are considerable by putting the Madaris in the main stream of Pakistani education system.

- Enhancing moral and spiritual behaviour
- Supporting cultural traditions
- Enhancing bodies of knowledge as currently outlined
- Developing skills and competency related to employment
- Assisting young people to be good citizens
- Promoting social cohesion. (p.12)

Keeping in mind the settings of Pakistani Muslim society, the four dimensions have been identified through review i.e. Attitude of openness; Positive interest in differences; Appreciation of diversity; and Moral virtue/rectitude. (UNESCO, 1995; Bryan & Vavrus, 2005; Vogot,1997; Baron & Byrne,2003; Prior & Millor 1999):

A study of UNESCO (1995) also confirms that education inculcates these dimensions/ attitudes of tolerance in humans. These dimensions of tolerance can result from the practices being done to educate the students in Deeni Madaris and their investigation is helpful to determine the extent of the tolerant behaviours.

In this perspective, this study will investigate into the role of *Deeni Madaris* focusing on the development of tolerant attitudes and behaviors of the students and relationship of the related practices in these Madaris.

Statement of the problem

Deeni madaris are broad range NGOs that are playing complementary role in providing education to the masses especially the poor ones. Along with this contribution, it is generally assumed that these deeni Madaris/religious NGOs are causing intolerance and extremism among the students and society as well. Hence, the study aims to analyze the level of tolerance and prevailing practices affecting the development of tolerance among the

students studying in Dini Madaris. Further more, relationship between the identified level of tolerance and the prevailing practices in DEENI MADARIS of different religious groups will also be determined.

Objectives of the Study

Objectives of the study will be to:

- i) Compare the level of tolerance among students of *DEENI MADARIS* of different groups towards each other and to other religions.
- ii) Determine the practices affecting the development of tolerance in *DEENI MADARIS* of different groups.
- iii) Find out the relationship between the prevailing practices in *DEENI MADARIS* and the level of tolerance among the students of *DEENI MADARIS*.

Research Questions

Following will be the research questions of the study:

- i. Whether the students of each group show the same attitude of openness.
- ii. Whether the students of each Muslim group show the same positive interest in differences?
- iii. Whether the students of each category appreciate diversity equally?
- iv. Do the students of each group show the same moral rectitude with the people of other sects and religions?
- v. Are the students of different religious group reflecting the same tolerance level towards each other?
- vi. Whether the students of different *DEENI MADARIS* show same tolerance or intolerance on different social issues?
- vii. Do the students of different *DEENI MADARIS* have the same religious tolerance towards other religions?
- viii. Whether the students of different religious groups are at the same level of tolerance?
- ix. Which prevailing practices in *DEENI MADARIS* are developing tolerance among the students?
- x. Which are the practices in *DEENI MADARIS* causing intolerance among the students?
- xi. What is the relationship between the existing students' level of tolerance and the prevailing practices in different *Deeni Madaris* of different groups?

Significance of the study

The study will be significant for understanding social cultural and academic environments of the *deeni madaris* functioning under the five *Wafaq/madrassah* board.

It would provide information base to the educational policy developers to align/ integrate the *mdaris* with the major stream of educational institutions as per the guidelines of National Education Policies/ Commissions.

It would pave the way to develop curriculum through infusion approach by putting the contents affective for the development of different elements of tolerance among the students.

It would offer educators, range of teaching methods and strategies to overcome the negative stereotypes, prejudices and discrimination that might occur among the students.

This study would present a true picture regarding the tolerance among the students of *deeni madaris* and it would clear the blame levelled against *deeni madaris* as terror incubators .It would reflect that to what extent it is reality or myth to say that *deeni madaris* are causing intolerant behaviour among students. It would also identify the practices behind the development of tolerance or intolerance, as it would be the case in *deeni madaris*. Through this effort, if needed, remedial measures may be suggested to make reforms in the practices related to the intolerance.

Conceptual frame work of the study

The study is about *deeni Madaris* and it concerns with the existing students' level of tolerance. The students' level of tolerance or the elements of tolerance will be taken as dependent variables and the prevailing practices in *deeni Madaris* as independent variables .It is an ex-post facto research in which the effect of the practices (i.e. social and academic) and environment of the *deeni madaris* will be measured on the development of the tolerance. It would find out students' tolerance level then identify the related practices to determine the relationship between the tolerance level and the existing practices in these *Madaris*. The data will be collected from the students and teachers of *deeni Madaris* through interviews with teachers, observations of the practices/, through tolerance scale, a practices scale, interview schedule and observation sheet.

METHOD

The study is to find out the level of tolerance and to assess the prevalent practices in *Deeni Madaris* of Pakistan. Following the objectives of the study and to answer the research questions, data will be collected from

Dini Madaris of five Wafaq / groups. i.e. *Tanzeem-ul-Madaris, Wafaq-Ul-Madaris AlArabia, Wafaq-ul--Madaris Alsalfia, Wafaq-ul- -Madaris Alshia and Rabta-Tul-Madaris Alislami*. The source of data for the study will be the students, teachers and the observation of practices in the *Madrasahs* affiliated with these *wafaqs*.

Population

Population of the study will be taken as follow:

- i) All the Deeni Madaris affiliated with the five Wafaqs i.e. *Tanzeem-ul-Madaris, Wafaq-Ul-Madaris AlArabia, Wafaq-ul--Madaris Alsalfia, Wafaq-ul- -Madaris Alshia and Rabta-Tul-Madaris Alislamia*
- ii) Students at final stage of graduation /Aliya level from deeni madaris, will be included in the study.
- iii) Teachers of deeni madaris teaching at Aliya level will be

Sampling

The selection of sample will be on the basis of consent for cooperation from the *Madrasa* administration and teachers. The sample will consist of 20 *Deeni Madaris*, 04 of each *Wafaq* i.e. *Tanzeem-ul-Madaris, Wafaq-Ul-Madaris AlArabia, Wafaq-ul--Madaris Alsalfia, Wafaq-ul- -Madaris Alshia and Rabta-Tul-Madaris Alislamia* functioning in the province of Punjab and Islamabad.

While sampling, the law and order situation and the reluctance from *Deeni Madaris* to provide data may be a hurdle, therefore, only the Madaris from Punjab and Islamabad will be selected. Along with this, a fact will support to make the sample representative that is inter-province mobility among the students of *Deeni Madaris*. Male students 480 of Aliya level (equivalent B. A), being mature in thoughts and opinions and 20 of their teachers will be included in the sample from the 20 selected *Deeni Madaris*.

Table1

Sample of Deeni Madaris, Teachers and Students

Nature of sample	Tanzeem	Alarabia	Alsalfia	Alshia	Alrabita	Total
Madaris	4	4	4	4	4	20
Students	120	120	120	120	120	480
Teachers	4	4	4	4	4	20

Instruments of the Study

To measure students' level of tolerance, a scale was developed on six points. For identification of the practices behind the development of existing level of tolerance, three instruments for triangulation in the same frame are to be developed: (1) a scale of practices for students; (2) an observation sheet; and (3) an interview schedule for teachers. Anchoring of the similar items of the three instruments about practices will be made for purpose of reliability estimate of the data.

Descriptions of the Dimensions

Through review of the literature the following four dimensions have been evolved for the development of scales (*UNESCO, 1995; Bryan & Vavrus, 2005; Vogot, 1997; Baron & Byrne, 2003; Prior & Millor 1999*);

- (a) Attitude of openness;
- (b) Positive interest in differences;
- (c) Appreciation of diversity; and
- (d) Moral virtue/rectitude.

Table 2 briefly describes the contents of the tolerance scale and the scale of practices. In fact both the instruments base on the four dimensions i.e. (a) attitude of openness; (b) positive interest in differences; (c) appreciation of diversity; and (d) moral virtue/rectitude. Dimension 1 'attitude of openness' (D1) is meant to address the elements of tolerance such as awareness of others' beliefs and cultures, interest in others' viewpoints, modern ideas and scientific thinking and social interaction. The related practices to D1 are memorization and lecture method, discussion on social issues, teaching of modern Islamic and natural sciences, recreation and sports and participation in social activities.

Dimension 2 'positive interest in differences' (D2) includes the elements to be inquired are positive criticism on values and beliefs, respect for others' rituals, friendly attitude, coherence in values and beliefs, and respect for others religious places. The related practices of D2 are reading of ancient course books, reading non-Muslim scholars, memory testing in exam, availability of media, food and accommodation arrangements, punishment and rewards.

Dimension 3 'appreciation of diversity' (D3) is to inquire the elements of tolerance like women and minorities' rights, sectarian biases, peaceful co-existence, cohesion through dialogue. The practices related to D3 are freedom of expression; reading of other sect's books, focus in lectures on sect's rejection, training in weapons and respectful treatments.

Dimension 4 is 'moral virtue/rectitude' (D4) that addresses the given elements of tolerance like wish for others' welfare, care and responsibility,

moral vision, sacrifice/support, honesty and fairness. The related practices to D4 are sharing of responsibilities, medical treatments, and respectful behaviors and preaching of violence.

Table 2
Descriptions of the Tolerance Dimensions and the Related Practices

Sr. #	Dimensions	Elements Inquired	Practices
1	Attitude of Openness	<ul style="list-style-type: none"> ○ Awareness of others beliefs and cultures ○ Interest in others' views ○ Modern ideas and scientific thinking. ○ Social interaction 	<ul style="list-style-type: none"> ▪ Memorization and lecture method ▪ Discussion on social issues ▪ Recreation and sports ▪ Teaching of modern Islamic and natural science ▪ Participation in social activities
2	Positive Interest In Differences	<ul style="list-style-type: none"> ○ Positive criticism on values and beliefs ○ Respect for others' rituals ○ Friendly attitude ○ Coherence in values and beliefs ○ Respect for others religious places 	<ul style="list-style-type: none"> ▪ Reading of ancient course books ▪ Reading non-Muslim scholars ▪ Memory testing in exam ▪ Availability of media ▪ Food and accommodation arrangements ▪ Punishment and reward
3	Appreciation of Diversity	<ul style="list-style-type: none"> ○ Women rights /Minorities rights ○ Sectarian biaslessness ○ Peaceful co-existence ○ Reconciliation through dialogue 	<ul style="list-style-type: none"> ▪ Freedom of expression ▪ Reading of other sects books ▪ Focus in lectures on sects rejection ▪ Training in weapons ▪ Respectful attitudes
4	Moral Virtue	<ul style="list-style-type: none"> ○ Altruism and welfare ○ Care and 	<ul style="list-style-type: none"> ▪ Sharing of responsibilities ▪ Medical treatments

	responsibility ○ Moral vision ○ Empathy and Sacrifice ○ Honesty and fairness	■ Respectful behaviors ■ Preaching violence
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Pilot testing was done and the Alpha coefficient of the tolerance scale is 0.83, while Alpha coefficient of practices scale is 0.81. Further the scales are in the process of development and the factor analysis is to be done. Validity of the instrument will also be found out.

Procedure of the Study

Data collection will involve a number of days; the researcher after mutual plan will visit all the *madaris* himself. Attend the classes on permission and with the help of the teacher, and will brief the students about the purpose of tolerance and practices measuring scales for the filling. Researcher will remain there for observation of the environment and affective implementation of the measurement scales. Meanwhile the queries from the students and teachers will be settled. The observation sheet will be filled through a sharp look into the different aspects of the institution. The concerned teachers will be interviewed on their willingness during free time.

Data analysis

The data collected on Tolerance and Practices Scales will be in five categories regarding the *madaris* of five *Wafaqs*. It will be analyzed as follow:

- ANOVA will be used to measure the differences among the students of five *Wafaqs*/groups on their level of tolerance and to observe variance within groups. Through this test the F- ratio will be computed.
- Post- Hoc, Tukey & HSD tests will be used to measure the level of significant differences *Wafaq*- wise as a whole on tolerance scale, and dimension-wise on the given four dimensions of tolerance.
- Pearson r coefficient will be used to find *Wafaq*- wise relationship between the practices of Deeni Madaris and their student’s level of tolerance. Bi-variate correlation will also be applied to find out *Wafaq*- wise relationship between practices and tolerance as well. The results will be interpreted accordingly.

Phasing and Time Schedule of the study

	Year 2008				Year 2009			
	*Q1	Q2	Q3	Q4	Q1	Q2	Q3	Q4
Review of Related Literature								
Instrument Development								
Data Collection								
Data Analysis								
Report Writing								

*Q represents the quarter of the year

Synopsis of the study

Chapter 1: Introduction

1. Statement of the problem
2. Objectives of the study
3. Research Questions
4. Significance of the study
5. Conceptual frame work
6. Procedure of the study
7. Population
8. Sampling
9. Research instruments
10. Validity and Reliability of the Instrument
11. Administration of the instruments
12. Data Analysis

Chapter 2: Review of Related Literature

1. Meaning of Tolerance
2. Elements of Tolerance
3. Tolerance and Education
4. Social Dimension of Tolerance
5. Tolerance in Islamic Educational institutions

Chapter 3: Methodology

1. Research Design
2. Population of the study
3. Sample of the Study
4. Development of instruments
5. Pilot testing of the instruments
6. Data Collection

Chapter 4: Data Analysis

1. Phases of data analysis (Description of statistical procedure)
2. Tabulation (Number wise) with interpretation
3. Results Regarding research questions

Chapter 5:

Summary, Findings, Conclusion and Recommendations

1. Summary
2. Findings/Results
3. Conclusions
4. Discussion
5. Recommendations

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TERRORISM: PERCEPTIONS OF PSYCHOSOCIAL CAUSES AND CONSEQUENCES: AN INTERVIEW BASED SURVEY

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Terrorism has become global phenomenon, and it has posed gravest threat to the world societies and nations. Terrorism cares no boundaries and it is a type of violent crime against humanity. It has resulted in Socio-economic, Psychological and physical damage, to human lives. Consequences of terrorism are nothing but feeling of insecurity at mass level and loss of hundreds of innocent lives. Its a challenge of 21st century, to understand this much talked and less understood concept, which in spite of good number of researches still needs to be explored and understood from all various socio-psychological, political, geographical, ideological, economic and cultural aspects, in order to find out root causes of terrorism and to plan successful strategies to keep our societies' peace and harmony alive. Present research investigation is an effort to understand this multifaceted concept, in all its nature, and characteristics. Further this paper also uncovers any relationship between religion and terrorism. An interview based survey was used to know the perceptions of people, about terrorism. A sample of 200 Sindh university teachers and 200 students of university of Sindh were interviewed. This paper provided immense help in understanding perceptions of people about causes and consequences of terrorism and its correlates. Further findings of the study are discussed.

The menace of terrorism, has shaken the fabrics of socio-political and economic systems of almost all states of the world. It has resulted in political turmoils, economic downfall and social unrest, leading to psychological state of fear, anxiety and sense of real or perceived deprivation at mass level. This atrocious type of crime cares no boundaries and disrespect humanity. Its centuries old phenomenon may be as old as human civilization, but still we don't have any agreed upon definition of terrorism, that may well define the phenomenon. It's because of multitude of Socio-political, economic, religious, psychological and cultural factors behind it and because of the fact that all terrorist organizations and even terrorists keep different ideologies, different motivations and different deprivations.

The English word terror s rooted in Latin phrase terror that means to frighten, to scare n to terrify. It was first use in 14th century in French language and was adopted in English in 1528. But a famous predated

proverb in Chinese 'Kill one and frighten ten thousand' reflects the primitiveness and existence of the concept of terrorism. (Schmidt, 1977).

The complexity of terrorism' causes, the diverse ideologies that have been employed, the variety of arms and tactics available to terrorists – all these factors have made terrorism one of the most complicated problems of our time. Certainly the scope or the problem defies understanding by any single discipline. Terrorism is a skein of varied human motivations, actions, hopes, emotions and goals. (Jay Mattur). Research scholars have tried to define it in various ways. Oleg Zinam defines terrorism as the “use or threat of violence by individuals or by organized groups to evoke fear and submission to attain some economic, political, socio- psychological or other objectives” (Oleg Zinam).

“Terrorism is subset of coercive diplomacy when violence or its threatened use is present to induce the opponent to revise his calculations and agree to a mutually acceptable termination of the conflict”. (George, 1991).

The purpose of terrorism has been to achieve socio-economic political and ideological advantages by creating psychology of fear. When we look at the causes of terrorism, we find researches that support the idea that this is in fact deprivation, whether socio-psychological, political, or economic that work as strong cause behind terrorism. People may resort to violence where they don't get their basic socio-economic, political, religious, and psychological needs fulfilled. Political and Socio-economic disorder creates feelings of Socio-economic, political and Psychological deprivation among masses. The propensity to violence is motivated by feelings of relative deprivation (Kaur, 2005). Behind every act of terrorism there must be a sense of unjust deprivation, real or imagined. This sense of deprivation is the driving force of terrorism (Nazrul Islam, 2005).

There is far greater degree of unanimity over the conditions that provoke some people to adopt violent means of ensuring some changes in or the overthrow of a certain social or political order and terrorism is just a form of or stage in such violence. Variations of course take place because of many historical, cultural and immediate political reason, but people usually take to violence only when they feel that they are being unjustly oppressed, humiliated, or discriminated against for no perceived fault of theirs, but because of their belonging to a certain caste, community or creed, and that there is no legal or socially approved way to alter the unjust situation (Walter Laquer, 1977).

Ajay Darshan Behera in his paper on “The political and Socio-economic Undercurrents of Terrorism”, very appropriately observes that though the contemporary nature of terrorism is transnational in character, yet its roots are still rooted in the domestic political and Socio- economic disorder. He further writes that, transformation of terrorism from being an

intra state phenomenon to a transnational phenomenon has come about due to several factors : including inequitable distribution of wealth and the widening gap between rich and poor, The gap in the national income between the richest and the poorest countries continue to increase as does the gap between the rich and the poor with in the most societies. The terming of the war against Soviet Union in Afghanistan, essentially a secular ideological, as Jihad or holy war and terming of the guerillas engaged in that war as Mujahideens, created the space for and provided a certain legitimacy to an ideological motivation which is being exploited by religious extremists to challenge secular ideologies and fill an ideological void. And demographic availability of an extensive youthful population for manipulation and recruitment in such societies undergoing stress due to a crises situation. Interplay of all these factors well explains the phenomenon of terrorism and especially transnational terrorism. (Ajay Darshsan).

Political and economic deprivation are the main root causes of terrorism. When the political and economic rights of certain groups are not granted it chooses the suitable method of terrorism to show their anger. this deprivation encourages the affected groups to adopt the violent ways to get their aspirations fulfilled (Michael, 2007).

The society in which the people are ignored and have to suffer from socio-economic and political injustice provide conducive environment to promote terrorism. When the people are neglected or kept aloof they ultimately express their resentment in the form of violent behavior to attract the attention of the state and the people (Michael, 2007).

Present paper focuses on understanding terrorism, its socio-psychological, political and economic reasons, and to get insight of the devastating effects of this hazardous problem which have crippled societies with fear, insecurity, grief and Deprivation at large scale. Its need of time to understand this multifaceted phenomenon, which no doubt has posed gravest security concern for almost all states of the world, including Pakistan.

Neither capitalism nor socialism, neither democracy nor collective economy has remained untouched by this global phenomenon. (Ahmar, 2003).

METHOD

Sample

A total number of 400 participants served as a sample for the present investigation. In-depth interview was taken from 100 teachers and 100 students (N=200), of the University of Sindh Jamshoro. Afterwards the structured interview schedule was administered on the sample of 200 participants consisting of 100 teachers and 100 students of the same

institution. Simple random sampling technique was used for the selection of the sample.

Instruments

Data for the present research was collected using In-depth interview technique. In-depth interview schedule consisted of open ended questions on the subject of terrorism, its causes and consequences. Interview schedule consisted of the questions like “What is terrorism?”, “Who are the terrorists?”, “What are the possible objectives behind any terrorist attack?”, and “What are socio-psychological causes and consequences of terrorism?” “How terrorism affects society?” “How civil society should react towards terrorism?” & “what measures should be taken at Social, National and Global level so that none of the individual may disintegrate from the system?”. A structured interview was prepared then on the basis of information of in-depth interview for quantitative analysis.

Procedure

Participants of the study were contacted in various departments of the university of Sindh, and their in-depth interview was conducted with a purpose to know their perception of terrorism, its root causes and its destructive and disrupting Psycho-social, economic and political consequences. After the development of the structured interview, it was administered on the participants and then finally their responses were calculated quantitatively. Interviews were recorded but in most cases, responses of the participants were written.

RESULTS

Results of the percentage of teachers’ and students perceptions of varied Psycho-social, Economic and political causes are shown in Table 1, (Graph A) and (Graph B).

Table 1

Psycho-social, economic and political causes of terrorism

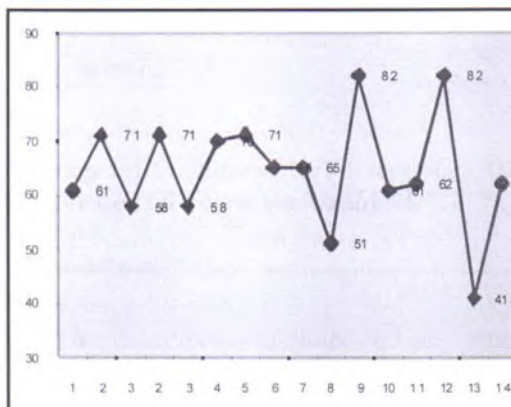
Category	Reasons	%age Teachers’ Perceptions	%age of Students’ Perceptions
Psychological causes of	a. Feelings of deprivation	82	78
	b. Frustration	61	57
	c. Lust for social status power	65	61
Social causes of terrorism	a. Poverty	59	71
	b. Injustice/Lawlessness	71	63

	c. Dehumanization	61	52
	d. Illiteracy	61	56
Economics causes of terrorism	a. Disparity of resources	78	76
	b. Economics deprivation	73	61
	c. Globalization	48	52
Political causes of terrorism	a. Political instability	70	59
	b. Governance (bad)	71	86

students sample have rated sense of deprivation as a major psychological situation behind terrorism. Disparity of resources with 2nd highest response scores is pointed out by the teachers and students as powerful economic causal factor behind terrorism. Social factors of injustice, poverty illiteracy and dehumanization have come out as powerful social reasons behind terrorism.

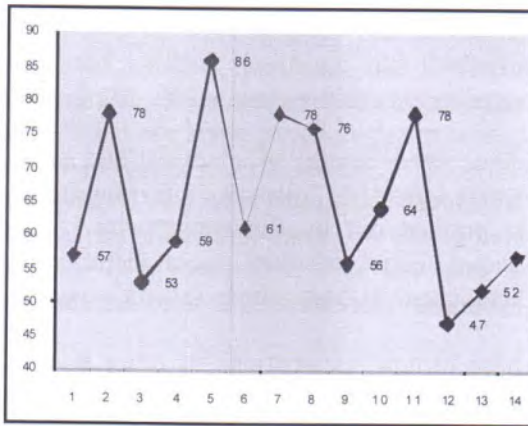
The percentage of both groups' perceptions of other psycho-social, economic and political factors have also revealed their powerful role in causing terrorism.

Percentage of Teachers' perceptions of psycho-social, economic and political causes of terrorism Graph "A"



1. Frustration 61
2. Injustice 71
3. Unemployment 58
4. Political Instability 70
5. Bad Governance 71
6. Lust for power (status) 65
7. Lawlessness 65
8. Poverty 51
9. Disparity of resources 82
10. Illiteracy 61
11. Anger 62
12. Sense of deprivation 82
13. Globalization 41

Percentage of Students' perceptions of psycho-social, Economic and political causes Graph "B"



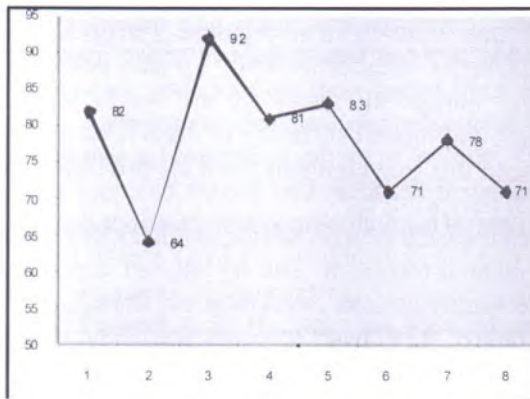
1. Frustration 57
2. Injustice 78
3. Unemployment 53
4. Political Instability 59
5. Bad Governance 86
6. Lust and power 61
7. Poverty 78
9. Illiteracy 56
10. Anger 64
11. Sense of deprivation 78
12. Globalization 47
13. Dehumanization 52
14. Lawlessness 57

Results of the study have also revealed that whatever may be the causes of terrorism are, its consequences are disastrous for societies.

Graph C, show the percentage of teachers' perceptions of psycho-social and economic consequences of terrorism.

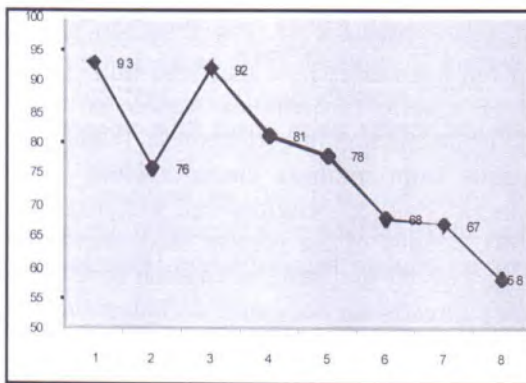
Graph D, indicate percentage of students' perceptions of terrorism's consequences respectively.

Percentage of Teachers' perceptions of Psycho-social and Economic consequences of terrorism Graph "C"



1. Fear 82
2. Depression 64
3. Feeling of insecurity 92
4. Stress 81
5. Economic Downfall 83
6. Feelings of helplessness 71
7. Poverty 78
8. Resided movement of Citizens 71

Percentage Of Students' Perceptions Of Psycho-Social & Economic Consequences Of Terrorism Graph "D"



1. Fear 93
2. Depression 76
3. Feeling of insecurity 92
4. Stress 81
5. Economic Downfall 78
6. Feelings of helplessness 68
7. Poverty 67
8. Resided movement of Citizens 58

DISCUSSION

This study was undertaken with a goal to understand terrorism; its psycho-social, economic and political causes, and consequences. Terrorism is very complex phenomenon that is why, agreement on acceptable definition still does not exist and there is no reason to assume that there will be one in the foreseeable future. (Philip, 1991; Thackrah, 2004). Its roots are deep seated in psychological, political and economic problems. So for better understanding of this problem it is necessary to view it from all these different perspectives rather than only looking at the immediate context within which it occurs.

Pakistan is the front line state in War Against Terrorism, and is severely confronting with terrorists' attacks as well. . It has posed gravest damage to our country, and almost all states of the world directly or indirectly resulting in physical and mental suffering at mass level. Therefore its need of time to comprehend this phenomenon from all different Psycho-social, economic and political perspectives.

Results obtained indicate varied psycho-social, political and economic factors as powerful reasons behind terrorism. The feelings of deprivation as is shown in Graph 1, is the highly ranked Psychological condition behind Terrorism with a response rate of 82% from teachers and 78% of students respectively Lust for power and Frustration has come out as the 2nd highly endorsed psychological reasons behind terrorism by both groups. . When people are kept deprived of their basic socio-psychological, political and economic needs, they develop feelings of deprivation and frustration which then can lead them to resort to violence to get their needs fulfilled. Researches have encouraged these results. Sabir Michael in his research on 'Terrorism a Socio-economic and Political phenomenon with special reference to Pakistan' found that when certain groups of certain school of thought are not given due socio-political acknowledgments and accommodation, they then turn to violence to show their existence. (Michael, 2007). Its is a realization of ones powerlessness that lead him (terrorist) to violence. It is an attempt to acquire or maintain power or control by intimidation by instilling fear of destruction or helplessness. (Kaur, 2005).

Terrorism usually results from multiple causal factors – not only Psychological, but also economic, Political religious and sociological factors among others (Hudson, 1999). Results of the present study have identified factors such as social injustice, poverty and dehumanization as strong causes behind terrorism. Though they directly do not cause violence and terrorism but they have the power to act as reinforcing root causes.

Societies where these social conditions prevail, chances for people to engage in terrorist activities may be high. In the society where there is illiteracy, hunger and economic disparity terrorism flourishes rapidly.

(Michael, 2007). Modern day terrorists are bent on causing sufficient harm to society so as to force its governments to concede to the terrorists 'demand. The harm may be in terms of human and or economic losses. (World Daily Net 2003). Findings of the present research has suggested disparity of resources, economic deprivation and globalization as powerful economic reasons behind terrorism.

The globalization process has resulted in a growing political and socio-economic disorder in many developing societies. Not that there was no disorder earlier. It has only grown. Disorder is enhanced by the inability of states to satisfy people's basic needs at time of growing political uncertainty and economic hardships. (Samuel, 1968). The advocates of Root cause theory propel that politically oppressed and economically deprived people are more prone to violent and terrorist behavior. They are deprived of their basic needs and this condition forces them to challenge their fate by hook or crock. Depression, dejection, hopelessness and being the victims of tyranny are common sufferings of these people. (Kennedy, 1986). Results of the study has also shown that political instability, and role of government may also work as political powers behind terrorism.

Consequences of Terrorism

Present study not only has focused on getting insight of varied causes of terrorism but it also has focused on the acknowledgement of devastating and disrupting Psycho-social and economic consequences of terrorism. Psycho-social and economic consequences of the terrorism as is perceived and reported by the teachers and students are shown in Graph C & Graph D. Results have indicated that terrorism leads to disastrous Psycho-Social and Economic consequences at mass level. Psychological states of, (Fear, 82% feelings of insecurity 92%, stress 81% Depression 64% and feelings of helplessness 71%) have come out as major devastating and disrupting psychological consequences of terrorism, by teachers. Whereas Students perceptions have also shown consistency with teachers's perceptions. And have ranked, (fear, 93%, feelings of insecurity 92%, Depression 76%, stress 81%, and feelings of helplessness 68%), . Results of the study have shown consistency with many other researches on Psychological consequences of terrorism (Galea S, 2003; North CS, 1999)

Terrorism in the form of mass physical attack, or a chemical, biological, radiological or nuclear event, can be psychologically devastating. Psychological consequences include an array of emotional, behavioral and cognitive reactions. People may experience insomnia, fear, anxiety, vulnerability, anger and minority will develop psychiatric illnesses such posttraumatic stress disorder or depression. (Smelser, & Mitchell, 2002).

As the causes of terrorism are diverse so are the consequences. Terrorism results in devastating economic consequences. Terrorism can

potentially effect economic growth in short run through a number of channels. Such attacks can increase uncertainty which limits investments and diverts foreign direct investment ((Abadie and Gardeazabal 2003, 2008; Enders and Sandler 1996; Enders Sachsida, and Sandler 2006). Present investigation have also found same conclusions about the economic consequences of terrorism. Graph C & Graph D, indicate that Economic downfall is a major unfavorable economic consequence of terrorism.

Conflicts like terrorism, increase uncertainty thereby decreasing investment. In addition, internal conflicts almost double the share of GDP devoted to defense --- from about 2. 8% to 5% ---which limits spending on social overhead capital and health (Collier et al. , 2003). Such diversion of public spending not only crowds out more productive forms of investment but also makes a conflict -ridden country prone to diseases (Ghobarah, Huth, and Russett 2003). Terrorism can impact some key industries—the airline, tourism, and export sectors—which can reduce gross domestic product (GDP) and growth (Drakos 2004; Drakos and Kutun 2003; Enders, Sandler, and Praise 1992; Ito and Lee 2005; Nitsch and Schumaker 2004). Results of the study have also revealed, restricted movements of the people, poverty, and lack of trust as bad consequences of terrorism. Today's need is to address this issue in different contexts with objectivity, for the sake of benefit of humanity, by all scholars and professionals to get more information about its root causes and effects.

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SUICIDE BOMBINGS: TERRORISM VERSUS TACTICAL METHODOLOGY

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Terrorism is the manifestation of extremism. Extremism is a state of mind which is based on an obscurantist view of the world. It is an ideology in itself. The proponents of extremist ideologies are generally fascist in nature and advocate extreme means for achievement of their objectives. These are individuals with feelings of self-righteousness who would not hesitate from the use of force for achieving their targets. Their approach to the use of violence is extremely subjective, and in their opinion, is legitimate and morally justified.

Terrorism is an ancient practice associated with human nature. Terror has its advantages in the sense that it instills extreme fear in one's opponents resulting in damaging their defensive strengths. This renders them unable to respond in an aggressive manner. Wars involve violence and terror is the manifestation of violence. Employing violence in order to maximize the feelings of terror in one's opponent is terrorism. History is full of events where the attackers used inhuman and cruel tactics to instill fear in their opponents minds through large scale massacres. Conquerors like Gengez Khan and Taimur erected pillars of skulls of their slain victims in order to terrorize their enemies.

However, the term terrorism has become synonymous with and is understood in the context of violence with political objectives. Criminal acts, irrespective of their magnitude and profile, are generally regarded and understood as forms of deviant behavior and treated as criminal offences in a legal sense. On the other hand, for an act to be classified as a terrorist act, there must be an ideological and political dimension to it

We must note that the term terrorism has diverse connotations. Depending on the nature of an act and the manner in which it is employed, it may range from a tactical manoeuvre to a strategic design. In recent times it has been employed by weaker parties in their wars against their powerful adversaries. In other words, it is the war tactic of those who are victimized and are in state of extreme desperation.

The term terrorism has varying connotations and therefore different definitions have been coined/ presented for it. The nature of each definition depends upon the political philosophy of a party to the conflict. The manner

in which terrorism is viewed varies from the point of view of the target of a terrorist act and that of the perpetrator of the terrorist act. It clearly means that in most cases, the manner in which terrorism is understood is based on a subjective criteria

In recent times the United States has been the target of most acts of violence directed against its citizens and property both inland and abroad. Terrorism is defined by the U. S. Department of State as, "Terrorism to be premeditated politically-motivated violence perpetrated against non-combatant targets by sub-national groups or clandestine agents, usually intended to influence an audience."

US Department of Defense defines terrorism as "the calculated use of unlawful violence or threat of unlawful violence to inculcate fear; intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological."

On the other hand, the US department of Justice defines it as "Terrorism is the unlawful use of force and violence against persons or property to intimidate or coerce a government, the civilian population, or any segment thereof, in furtherance of political or social objectives."

In 1974, the British Government attempted to define terrorism in the aftermath of violence committed by certain Palestinian groups. The definition provides "...the use of violence for political ends, and includes any use of violence for the purpose of putting the public, or any section of the public, in fear."

Terrorism has also been defined by the United Nations in the following words in 1992; "An anxiety-inspiring method of repeated violent action, employed by (semi) clandestine individual, group or state actors, for idiosyncratic, criminal or political reasons, whereby - in contrast to assassination - the direct targets of violence are not the main targets."

In November 2004, a United Nations Security Council report described terrorism as any act "intended to cause death or serious bodily harm to civilians or non-combatants with the purpose of intimidating a population or compelling a government or an international organization to do or abstain for doing any act".

An analysis of these definitions expressing the view-point of various organs of the US government and UN point to the fact that the prime objective of a terrorist act is to induce fear in the victims of targets of their act. Terms such as violence, fear and intimidation signify the fact that a terrorist attack is carried out with the prime objective of not just destroying the immediate target but also to use it as a medium to induce maximum degree of fear in its victims. It can be stated with certainty that the terrorist's tactical objective is not the physical damage caused to the enemy but to attack and damage the psyche and morale of their enemy. Thus one may safely assert that terrorism is more of a psychological warfare than any other.

To understand terrorism, a psychological perspective of terrorism needs to be observed. It must be distinguished from other forms of crime involving murder or violence committed for personal reasons. It is important to see the political dimension of a terrorist's behavior particularly those concerning suicide bombers. Most terrorist movements are small, (semi) clandestine collectives built on anti-establishment political or religious ideologies, seeking to overthrow or destabilize some regime or government by using violence or threat of violence to that effect. The most simple goal of a terrorist is creating widespread fear, uncertainty in a wider distant scale is achieved by targeting victims alone, thereby influencing the political process and how it might normally be expected to function.

An important distinction here needs to be made between violence and terror and overall target of terrorist between terrorist victims and terrorist opponents. Schmidt describes a core feature of terrorism as a calculated exploitation of people, emotional reaction due to causing extreme anxiety or becoming a creation of what appears to be arbitrary violence.⁴² Haskin states that two factors determine people's attitude towards terrorism: our individual subjective perceptions of the righteousness of the particular group or cause in question and psychological proximity to direct exposure to terrorism.⁴³

Terrorism needs to be distinguished from conventional warfare and other forms of violence. Hoffman cites this difference by stating that in war there are rules and accepted norms of behavior prohibiting certain types of weapons.⁴⁴ Terrorists disregard such boundaries and adopt tactics which they deem fit, thereby determining the theater of war, giving their enemies no chance whatsoever. Terrorism has also been defined as a form of psychological warfare described as a clinical psychological state of constant dread or fearfulness associated with an abnormally high level of psychophysiological arousal to create terror. Terrorists will, therefore, try to maintain an overall general feeling of anxiety and uncertainty.

Thus, a study of terrorism is not only the study of psychological state of the perpetrator but also the state of mind of the victim of attack and involve a holistic analysis of the situation.

Suicide Bombing

Suicide bombing is the modern manifestation of terrorism. It has emerged as a relatively new phenomenon in political violence. It has been used as a tactical approach that has revolutionized the modern approaches to

⁴² John Horgan *The Psychology of Terrorism* (2005), pg. 3

⁴³ *Ibid* pg 7.

⁴⁴ *Ibid* pg. 7

guerrilla warfare. It is a new dimension in tactical methodology of waging a clandestine urban war.

Suicide bombing has been identified as the most effective and highly lethal method in urban guerrilla wars due to the fact that it is a low cost operation and is simple in execution. It does not require complicated technical manoeuvres rather can be conducted with the aid of less sophisticated gadgetry. It is also comparatively safer both for the perpetrators and their master minds to employ this method due to the fact that the risk of arrest, both in pre and post operation scenario is minimum rather negligible and, therefore, offers minimum or rather no possibility of leakage of information about the attack or the plan. It generates immense uncertainty by making pre-attack interdiction extremely difficult.

Suicide bombing is a modern manifestation of the way terrorist attacks are conducted. It is an attack upon a target, in which the attacker intends to kill others/or cause great damage, with the bomber knowing that he/she will die. This form of terrorism has been used as a tactical approach, as a means to an end and has been identified as the most effective approach for terrorist groups fulfilling their aims and objectives with minimum risk.

This form of terrorism involves callousness, arrogance, barbarity and injury. Political movements around the world skillfully manipulate, create existing scenarios and media coverage to create their own existing/potential audience serving their own purposes. A profile today of a suicide bomber is of a bizarre and crazed fanatic who is hell bent on destruction at a massive scale. Today terrorists are using suicide bombing as a mechanism for the attainment of their own identifiable social/political goals. Terrorists today not just only focus on their motivations and purposes, but also the size of their group, capacity resources as well as national composition of a society and its cultural background. Terrorism today cannot be separated from society because it is embodied in it. These aspects have resulted in the emergence of suicide bombing as a weapon of choice for the perpetrators.

A typical suicide attack involves an act wherein the attacker uses his own body as a weapon, and intends to kill / cause damage, knowing that he or she will also die in the process. Means of attack normally include vehicles filled with explosives, passenger planes carrying large amounts of fuel, and individuals wearing vests filled with explosives.

Factors responsible for increasing resort to this tactic in the last ten years has mostly been its dramatic impact. A suicide attack exerts maximum psychological pressure on the enemy's defenders and has a tremendous impact on the public and the media. The sensational character of the act enables it to be immediately reported by the media and it becomes the most important "breaking news" on any media channel. The gruesome pictures and video footage in the aftermath of the event, generally showing mutilated bodies and scattered body parts have a devastating effect on the minds of general public. Such scenes

generate extreme feelings of despondency and psychological trauma. This is exactly in line with the objectives of the perpetrators.

In order to understand this phenomena and its impact we first need to look at its history and see how it originated before looking into the factors which compel a person to become a suicide bomber i. e. suicide bombers profile and motivation, the approaches involved and the tactics incorporated by them.

Origins/History of Suicide Bombing

The use of suicide attacks has occurred throughout history. The concept of self-sacrifice has long been part of war. An example of such self-sacrifice in medieval legend is Arnold von Winkelreid, a 14th century Swiss hero. In the late 17th century, injured Dutch soldiers fighting against Koxinga's forces for control of Taiwan in 1661 would use gunpowder to blow themselves up and their opponents rather than being taken as prisoners.

Modern suicide bombing as a political tool can be traced back to the assassination of Czar Alexander II of Russia in 1881. While driving on one of the streets in St. Petersburg the Czar was mortally wounded by explosion or hand-made grenades. This ritual of self-sacrifice gained momentum during the Second World War with Japanese kamikaze bombers using explosive laden airplanes into military targets. As the tide of war turned against Japan, this act became more formalized and ritualized. Suicide attacks were used as a military tactic aimed at causing material damage in war.

Following the Second World War, the Vietnamese used death volunteers against the French colonial army. In the 1970s the Palestinians began conducting suicide missions in Israel.

The first modern suicide bombing involving explosives was carried out in 1981 during the Lebanese Civil War. Gradually these tactics were also incorporated by Tamil Tigers of Sri Lanka. The Islamic Dawa Party's bombings of the Iraqi Embassy in Beirut in December 1981 and Hezbollah's bombing of the US embassy in April 1983 and attacks on the US Marines and French barracks in October 1983 brought suicide bombings international attention. The Kurdistan Workers' Party also employed suicide bombings against Turkish military forces since the beginning of their insurgency against the Turkish state in 1984.

Suicide bombing since 1993 was a popular tactic employed by Palestinian groups like Hamas, Islamic Jihad and the Al-Aqsa Martyrs Brigade. In the mid-90's attack on the USS Cole was also a suicide attack. The most famous incident of suicide as a technique was the September 11, 2001 attacks where planes were deliberately flown in the World Trade Center and the Pentagon killing those on board and also in the targets where the attackers intended to cause maximum damage. Another notable suicide attack was those that were carried out in

London (The 7/7 attacks). Since then suicide attacks have become the norm in carrying out terrorist acts and activities. In this regard most notably Pakistan has been a victim to this form of brazen and cowardly act.

In Pakistan, suicide bombings have two distinct dimensions:

1. The local/national dimension which is mostly sectarian in nature
2. The global/international dimension which is Al-Qaeda/Taliban engineered.

Tactical advantages of suicide bombings

This method has emerged as a hall-mark of the weak man's war against an impregnable enemy. It has been resorted to as modus operandi of fighters in Palestine, Iraq, Afghanistan, Pakistan and Sri Lanka.

One of the major reasons why suicide bombing has become a popular mode of attack by terrorist groups is that it has tactical advantages. The ability to be able to conceal a weapon, making last minute adjustments, an accessibility to easily infiltrate heavily guarded targets makes it an effective mode for achieving objectives. Robert Pape has observed that suicide attacks are a convincing way to signal the likelihood of more pain to come, because if one is willing to kill oneself that one is also willing to endure brutal retaliation.⁴⁵

Suicide bombing missions are the only way to kill more of the enemy's forces than the enemy killing theirs. The attacks can either be a military tactic, a political one or a mixture of both. It will qualify as terrorism when the intention is to kill, maim or terrorize predominantly a civilian target, or fall within the definition of an act of war when it is committed against a military target under war conditions. Suicide attacks often target poorly-guarded, non-military facilities and personnel.

The tactical advantage of this method has been proved in various suicide attacks carried out in Pakistan in the last few years. For instance, the assassination attempts on former President Pervez Musharraf, former Prime Minister Shaukat Aziz and a host of other political and religious personalities show that suicide attackers are extremely difficult to be pre-empted by the law enforcement agencies despite the elaborate security mechanisms in place. Such attacks have a dramatic impact on the minds of people as well. Attack on Marriott hotel in Islamabad on September 20, 2008 had a symbolic and sensational character to it. It not only wreaked havoc in Islamabad but also badly tarnished the image of Pakistan as a safe country. Television channels all over the world were broadcasting the ghastly images of hotel building in flames. Such coverage provides the terrorists the kind of

⁴⁵ Robert Pape, *Dying to Win*, (2005) pg. 28-9.

publicity they cannot achieve otherwise. It is, therefore, an effective and low cost 'marketing' tactic for the propagation of their point of view. It also adversely affected the financial health of the country as well. Such attacks not only disturb the stock exchanges of the victim state but also discourage foreign investors from considering business ventures in such a state. The financial and economic implications of 9/11 attacks on US were beyond the imagination of even the masterminds of those strikes. According to a television documentary aired on the wake of International Mental Health Day⁴⁶ the recent spate of suicide bombings have adversely affected the state of mental health in Pakistan. Data collected in the last few months reveals that feelings of fear and uncertainty among ordinary public has increased which results in despair and despondency and this is exactly what the terrorists want to achieve. For them, there is no dearth of volunteers willing to blow themselves up and the cost incurred on preparing one such human bomb does not cross over a few hundred thousand rupees per operation. Thus, the method presents an ideal kind of tactical advantages for terrorists as opposed to their enemies.

What makes a person a suicide bomber/terrorist?

This is an important question for which many answers have been given. However, the following questions arise as well:

- Why do people become involved in a group that engages in terrorist violence?
- How do people become involved?
- What roles or tests do they fulfill as they become members?
- How and why does the individual assimilate the shared values and norms of the terrorist group involved in such attacks?
- How and why does a person move within and through a terrorist organization?
- How many of the members commit this specific act of violence?
- How and why they affect other members as they themselves are influenced by others?

These issues were addressed in a conference under the topic "Root Cause of Terrorism" in Oslo, Norway in June 2003. The following observations were made:

- Lack of democracy, civil liberties and rule of law.
- Failed or weak states.
- Rapid modernization.

⁴⁶ Aaj TV on October 10, 2008

- Extremist ideologies of a secular or religious nature.
- Historical antecedents or political violence, civil wars, revolutions, dictatorship or occupation.
- Illegitimate or corrupt governments.
- Hegemony and inequality of powers.
- Painful external actors helping illegitimate governments.
- Experience of disorientation on basis of ethnic or religious origins.
- Failure or unwillingness to integrate with groups.
- Experience of social injustice.
- Pressures of charismatic ideological leaders.
- Triggering events.⁴⁷

Terrorist organizations claim to represent legitimate grievances of a broader community, often where a state reacts with heavy handed provocations whereby they can generate sympathy for their cause. They often refer to the conscience as a moral and political awakening, a duty to take up arms for the defense of their people which is invoked as a sense of legitimacy. Legitimacy is raised and invoked as a way to achieve their objectives.

Cordes states that a person's motivation for involvement and justification for violence can tell of the terrorist organizations use of propaganda and ideological control. Post describes psychological influences on why people become terrorists in two groups. First is an anarchic ideologue group dedicated to the overthrow of the current social or political regime for ideological reasons? The second type of terrorist group is nationalist-separatist group.⁴⁸

Post and Deny's analysis on social settings appeared to be course with the greatest apparent positive factors for persons wanting to join terrorist organizations.⁴⁹ Having discussed this aspect it is imperative that we now turn our attention to the profile and motivation of why people become suicide bombers/attackers.

Pathology

One of the reasons cited for persons becoming suicide bombers is that they were motivated by despair and as such were likely to come from a poor, neglected segment of society. These are the views that have been propounded by former President Pervez Musharraf, President George W. Bush and the Dalai Lama. Recent studies have shown that there is a

⁴⁷ John Horgan, *The Psychology of Terrorism* (2005) pg. 83

⁴⁸ *Ibid* pg. 89

⁴⁹ *Ibid* pg. 89

consistent trend of disparity being one of the major causes relating to the growing number of suicide bombings. A study conducted in Afghanistan revealed that 80% of suicide attackers were suffering from some kind of mental disability.⁵⁰

Subsequent studies of suicide bombers and their backgrounds have shown a correlation. Mark Segeman, a forensic scientist found that a lack of antisocial behavior, mental breakdown, narcissism, rage and paranoia are prominent among suicide bombers affiliated with Al-Qaeda.⁵¹

However, there are others who disagree with this view. A study conducted by Alfredo Abadie at Harvard University disagrees with the notion that terrorism stems from poverty. Instead Abadie argues that terrorism comes as a result of transition of countries towards democratic freedoms. The level of political freedoms brings about weak governments and political instability, which offers a favorable breeding ground for terrorism.⁵²

Having said this, many economists have suggested that suicide attackers apparently consider family prestige and compensation from the community as a compensation for their own lives, thus reinvigorating the argument put forward by former President Pervez Musharraf and President Bush. However, whether such motivation is significant as compared to political or religious feelings remain unclear.

Idealism

Doctrine of asymmetric warfare views suicide attacks as a result of imbalance of power, where groups which are in minority or feel threatened have little significant power resort to suicide bombings as a tactic to demoralize targeted civilians or governments.

Those groups who yield significant power have no need to resort to suicide bombings in carrying out their aims. Suicide bombings is overwhelmingly used by guerillas and religious people who use overtones of martyrdom making the attackers and their supporters believe that their sacrifice will be rewarded in the afterlife. This leads suicide attackers in believing that their actions are in accordance with the moral or social standards because they are aimed at fighting forces and conditions they perceive as unjust. This was a common tactic employed by the Palestinians and now by Al-Qaeda.

Robert Pape, director of a Chicago project on suicide bombing and an expert on suicide bombers is of the view that 95% of suicide attacks have the

⁵⁰ Disabled Often Carry out Afghan Suicides.

⁵¹ Segerman, Mar, *Understanding Terror Networks*, University of Pennsylvania Press. 2004, 81-90.

⁵² *The Moral Logic and Growth of Suicide Terrorism*.

same specific strategic goal. This goal is to cause an occupying state to withdraw forces from a disputed territory. Pape argues that there is widespread grass root support for such attacks and the attackers belonged to the educated middle class. Pape cites the influence of Salafi Islam where brutality and cruelty of the occupiers is constantly stressed upon. There are those who have disagreed with Pape's analysis in particular his contention that democracies are the main target.⁵³

Scott Atran found that since 2003 non-Islamic groups have carried out very few bombings while bombings by Islamist groups especially those associating with the ideology of martyrdom has skyrocketed.⁵⁴

Hugh Barlow in his book "Dead for Good" has described recent suicide attack campaigns as a development in the history of martyrdom which he now terms predatory martyrdom. Individuals who now act alone in carrying out suicide bombings are inspired by emails, radical books, the internet and various avenues of the electronic media.

Religious motivation

In so far as Muslim suicide bombers are concerned, religious motivation has emerged as the dominant factor.

They believe that their war is a *Jihad* ordained by Allah and their death is *Shahadat* for which they will be rewarded in the life hereafter.

Religious motivation is one of the principal most factors involved in suicide bombings. Between the periods 1980 to 2003, a report compiled by the Chicago Project on Suicide Terrorism stated that 224 out of the 300 suicide attacks involved Islamic groups or terrorist attacks in Muslim countries.⁵⁵

An interesting point is what is the Islamic view towards suicide and suicide bombers? This needs to be examined at length and forms a core part of this study.

Sunni scholars have rejected suicide. However, there are certain authorities in the Sunni school of thought who support suicide attacks on those whom they regard as perceived enemies of Islam. One such Sunni scholar is Sheikh Yusuf al-Qardawi who is often cited as the world's most quoted Islamic jurist. According to him the greatest of all Jihads is in the cause of Allah and therefore a martyr who commits suicide in the cause of Allah is the cause of restoring the land and preserving dignity. In this regard other clerics have also supported suicide attacks mainly in connection with Palestine.⁵⁶

⁵³ Pape, Dying to Win (2005) p. g 60

⁵⁴ The Moral Logic and Growth of Suicide Terrorism pg 131.

⁵⁵ from Pape Dying to Win (2005) computed from Table 1 on pg. 15.

⁵⁶ Fatwa Bank.

The point that concerns us here is what does the Holy Quran say in reference to suicide? According to Professor Charles A. Kimball, chair of the Department of Religion at Wake University states that there is one verse in the Quran regarding suicide and that is Verse 4:29. The verse reads “O you who believe! Do not consume your wealth in the wrong way rather though trade mutually agreed to, and do not kill yourselves. Surely God is Merciful towards you”. Many commentators have referred to the phrase “do not kill yourselves” and state that it is better translated as “do not kill each other” and some translations reflect this view. Other mainstream Islamic groups such as the European Council for Fatwa and Research use the Quranic verse in Al-Anam 6:15. “And take not life, which Allah has made sacred, except by way of justice and law” as further reason to prohibit suicide. The hadith of the Holy Prophet (PBUH) also forbids suicide.

In an article written in the Guardian Faisal Bodi writes that in the Muslim world suicide bombers are celebrated as martyrs and are heroes for objectives Muslims hold sacred.⁵⁷

Since the suicide bombings in London many Muslim clerics from Sunni school of thought have condemned suicide attacks. In January 2006, one of the Shia school of thoughts highest ranking clerics, Ayatollah al-Udhma Yousouf al-Sanei decreed a fatwa against suicide bombings, declaring it as a terrorist attack.⁵⁸

Nationalist motivation

Scholars and analysts dispute the claim that Muslim suicide bombers are driven by religion. Professor Robert A. Paps of the University of Chicago suggests that foreign occupation is the principal factor motivating suicide.⁵⁹ Generally, the suicide bomber is understood as an irrational person driven beyond the boundaries of rational thought by environmental, religious, political and social factors. Recent published research on the rationale of suicide bombing as an effective technique to kill enemies has highlighted the importance of motivation as a driving force. Some scholars have interplayed such conduct with political and socio-economic factors; others agree that religion is the driving force to encourage suicide bombers. The name of Islam is regarded as a sacred factor as martyrdom is considered widely as a step towards Heaven. Various scholars dispute religion as a motivating factor and site nationalism hinting at the Palestinian cause in the early 70s, the Tamil Tigers and the insurgents in Kashmir who have been dubbed as terrorist by the Indian government.

⁵⁷ Bodi, Faisal, Bombing for God. Special Report: Israel and the Middle East, Guardian Newspapers Limited on 19. 07. 2006.

⁵⁸ February 2007 interview with Christiane Amanpour.

⁵⁹ Pape, Dying to Win.

Other factors

Anthropologist Scott Arran and former CIA case officer Marc Sagerman say that support for suicide actions is triggered by moral outrage as a perceived attack against Islam and sacred values, but this is converted to small-world factors. Millions according to them give support to Jihad. According to a survey which involved 50, 000 interviews, 7 percent out of the Muslim worlds 1. 3 billion populations consider 9/11 attacks as justified. Therefore, only a minority support the view towards violence and their willingness to commit it. The so-called future suicide bombers consist mostly of friends and they establish kinship through marriage as they marry one another's sisters or cousins. An example of this is that 70 percent who joined Al-Qaeda joined with friends, 20 percent with kin. Most of the members of Al-Qaeda were Middle Eastern Arabs isolated from the Moroccans and Turks who form a predominant part of the population in Germany. Seeking friendships, they began hanging around nearby mosques in Hamburg and in the dormitory of the Technical University in the suburbs of Hamburg.

A Psychological Analysis/perspective of suicide bombers

Suicide bombers have been described as being psychosomatic and they must be sick. Abnormality, according to psychologists reflects some psychological disorder or distress. Psychopathy is marked with specific and constant behavior showing an unwillingness to conform to social or communal rules. Not all psychopaths engage in violent behavior, but violence is often an outlet for aggressive tendencies in psychopathic behavior. The analysis of suicide bombers as being psychopathic shows a lack of remorse or guilt on their part but for them to pursue their activities selfishly and egoistically. They are classified as psychopathic as they are unwilling to accept responsibilities and view their behavior as necessary and continue to indulge in suicide bombings unless their demands are met, thereby removing any form of personal responsibility.

However, the psychopathy argument is limited. Many are of the view that narcissism is a central motivation for establishing a terrorist's personality. Richard Pearleston defends narcissism as a range of psychoanalytical orientations, impulses or behavioral patterns either wholly or overwhelmingly subject to ego concerns as opposed to object concerns. Whatever the psychological analyses are, the fact remains that the adverse impact of suicide bombings is embedded deep in society and among the people subjected to it, those witnessing it, and those hearing of it and, leads to trauma in society.⁶⁰

⁶⁰ John Horgan, *The Psychology of Terrorism* (2005) pg. 59-60.

Theoretical Framework for studying the phenomenon of suicide bombing

Terrorism is a small scale war tactic. Its impact is psychological. Thus, it is important to study and understand its psychological aspects.

Terrorism is explained by perceptions of deprivation, by feelings of being treated unfairly, by a subjective sense of injustice, rather than by objective conditions including poverty and low education, feelings of socio-economic deprivations and religious. Since terrorism manifests itself in suicide bombing, therefore, both are related.

Theory of Personality and Culture

This theory was expounded by Ruth Benedict in her work entitled 'Patterns of Culture' published in 1934. Her theory revolves around the ideas that culture is like an individual. It is more or less consistent pattern of thoughts and behavior. These patterns take on the emotional and intellectual characteristics of individuals within the society. She attempted to relate psychology to the study of culture. Later, it was further expounded by Abram Kardiner by introducing two institutions which are primary and secondary in nature and are responsible for shaping up personality. It stipulates that culture influences/makes personality. Another argument is that personality influences/makes culture.

This concept was extended further in the Model Personality Theory, expounded by Cora Du Bois. This theory advocates a link between psychology and society and is based on the assumption that a certain model personality structure occurs frequently with in a society; eg the Mujahid commander phenomenon, Taliban or Osama Bin Laden style personality and the degree of popularity, fame, respect and influence associated with it in our society.

In this context, it is pertinent to study the impact of Jihadi and Taliban culture on the personality of the local militants and suicide bombers. Stereo type Jihadi and strong personalities have always influenced new cultural inventions and behaviors, for example, the notions/concepts of chivalry and courage attached to individuals who are regarded as heroes and exudes a certain type of machismo characteristics play as role models for young militants i. e Osama Bin Laden and Che Guerra. An essential link to the debate can be identified in observing the impact of schools and *madaris* and even such mundane matters as child rearing practices as secondary institutions which have a strong bearing on the current state of affairs in which religion plays an important role.

Collective Identity and the Crisis of Identity Theory

This theory addresses issues of personal identity in a socio-cultural context. In the present state of affairs in the Muslim countries, crisis of

identity has a strong causal nexus with religious extremism and its terrorist manifestations. In analyzing the subject problem, one must be cognizant of the intellectual milieu surrounding the conception of identity in psychology in a Western context which revolves around the definition of identity as static, stable, and based on “universal traits,” including, openness to experience, conscientiousness, extroversion, agreeableness, and neuroticism (the so-called “big five” personality traits). From a Non-Western point of view, such an understanding of identity may be considered as based on non-objective considerations and peculiar to Western modes of behavior. It is, therefore, pertinent to attempt to analyze the issue of identity as dynamic and in a state of undergoing constant changes through persons evolving in and with their cultural context. It goes without saying that individuals undergo a process of transformation throughout their lives wherein assimilation of identities takes place in those aspects of the world where the individuals perceive that their lives can be more productive. Thus this phenomenon of change in identities may also lead to transforming certain individuals into terrorists as well. Terrorism emerges as a kind of personal morality for such individuals.

This is the challenge confronted by individuals in most Muslim countries. This fact makes this theory relevant to the Culture and Personality theory cited above. Viewing terrorism from this standpoint, one may assert that terrorists are not born but are rather created and engineered by societal conditions. The Palestinian problem is the classic case study for this hypothesis.

One must note the importance and influence of collective social environment for the emergence of individual specific characteristics. Since collective life forms the basis for individual life, therefore, terrorism can be understood by understanding collective life and then its impact on individual life in a community.

Displaced Aggression Theory

Another noteworthy argument is the relevance of Displaced Aggression Theory in attempting to understand terrorism. It seems quite logical to consider that aggression against a certain target may not be entirely relevant and devoid of logical explanation. In most cases of this nature, the terrorist or perpetrator of such an act is completely unaware of the reasons for his actions. According to psychological explanations, acts based on displaced aggression are the result of frustrations, dissatisfaction and pent up anger. Such frustrations are generally vented out by acts directed at the weaker elements when the strengths to hit the stronger opponents cannot be mustered.

The proponents of this theory believe that the role of a leader is crucial in such situations. In addition to providing guidance in organizational

and operational matters, he also controls and directs emotional energies among his followers as well. This inculcates strong feelings of loyalty and devotion among his followers toward the leader. He emerges like a father figure for them with spiritual appeal. This aspect of group dynamics has crucial importance in understanding the deviant group behavior in the context of terrorism. (For example, The Waco-Texas incident in 1993).

Terrorists Version of Morality

Terrorists apply morality and justify their actions based on their inherent philosophy of right and wrong which may or may not be the morality applied under conscious world standards. Their commitment to their morality and ethical code is different from world perceptions whereby world perceptions consider bodily harm or injury to civilians as a gross violation of human rights. A major proponent of this view is Konard Lawrence.

Inhibitory Mechanism Theory

Inhibitory mechanism theory states that animals create a psychological barrier whereby they resort to signals of submission leading other animals to limit their aggression in a conflict situation. Human beings are also subjected to this form of psychological barrier creation. Terrorists however, sidestep this theory owing to their orthodox and rigid moral code which allows them to consider their cause and the implication of large scale destruction including innocent human lives as a means to an end to achieve their goals and objectives which is considered paramount.

Mind and Culture Theory

The mind and cultural theory is a pendulum shift from an individual's morality to the morality of a specific society which creates its own culture transcending the culture of a self-contained individual to that of a culture of a small group or belief. Therefore, the question to be asked is not why terrorists lack morality but pertinently what is the morality being shared by a certain group of people i.e., terrorists.

Groupthink Theory

This theory propounds that individuals change their behavior in order to conform to the groups which they closely affiliate themselves, thus bringing the phenomenon of groupthink. In this philosophy individuals develop attitudes of respecting group value over personal values even if they disagree with those values. An example of this is the abhorrence of music and films in the culture norms of *Islami Jamiat Talaba*. Thus, working in these closed groups the socio-psychological mindset creates compounded with group isolation leads to the development of "erroneous world views"

which results in terrorism being espoused as a propagation of groupthink dominance.

Affiliation paradigm

This paradigm focuses more on an individual's urge to belong or affiliate himself a specific identity that arises from constant social relationship with people whom he associates with on a constant and consistent basis. Terrorists affiliate themselves to this distinct affiliation which fuels their very existence on being affiliated with the cause of the terrorist organization.

Theory of humans as irrational

Sigmund Freud viewed humans as being irrational while dealing with aggression which leads to irrational behavior. Thus it is pertinent to state that suicide bombers are irrational in the face of the aggressive philosophy that feeds therefore creating relevance of Freud's idea of irrationality.

Terror management theories

Human beings are motivated towards a state of self-preservation. Self-preservation and self-awareness leads to a motive for experiencing terror, thus leading to a view of annihilating those who conflict with their views and thinking. Terrorists are no different in this regard and constantly seek towards self-preservation of their goals, thinking and objectives.

Justice theories

There are two main theories exist: the just world theory and the system-justification theory. In the former there is a general perception that that inequalities and injustices exist and they generally accept the situation as it is. In the latter, people tend to view the world and seek to bring changes in it. Terrorists are not passive and tend to view their actions as what they deem fit.

Relative Deprivation theory

Terrorism stems from increasing frustration among people who perceive themselves as hopeless having no sense of direction. Terrorists coming from the Muslim worlds are largely a victim of this syndrome where they do not get to enjoy the basic necessities which a citizen of the Western world would receive. Therefore, a state of deprivation takes place and these misguided youths join terrorist organization to bring some form of meaning to their lives.

Sociological theories of Deviance

There is no single cause of explaining why people commit terrorist acts. There are many factors as to why people become terrorists and these views overlap each other.

Theory of natural crime

Crimes are defined in an analytical manner depending on its legal criteria. When a crime is committed against society such as a suicide attack, such acts lead to criminality and those committing such acts violating the basic tenants of humanity.

Theory of social response to crime

This deals with forms of behavior that does not differentiate between deviants and non-deviants of crimes. Kai T. Erickson and Howard Becker are major proponents of this theory and they feel that it is the responsibility of society to identify and interpret behavior as to why people become deviants i. e. why people resort to criminal acts?

Culture Conflict perspective

Cross cultural conflicts have existed since time immemorial. Since each society has its own distinct culture cross cultural conflicts exist when they are differences in culture come head to head thereby creating conflicts. Terrorism has also manifested in cross cultural conflicts such as the Bosnian and Chechen conflict.

The above theories offer a relevant paradigm in which one may try to understand the extreme and ostensibly bizarre behavior exhibited by perpetrators of suicide bombings.

CONCLUSION

Suicide bombing is indeed a trauma for those who have experienced it. Much needs to be done in terms of study in understanding its psychological impact on those perpetrating such acts and those being a victim to it. The psychological aspect of terrorism remains an important and integral study in understanding its phenomena. A person who engages in terrorism is different or special in a psychological sense and related to this is that label "terrorist" becomes misleading and utterly skews our perceptions by default in understanding this problem. This argument has nothing to do with arguments of perceived legitimacy or armed resistance by an insurgent group or those groups dedicating their cause in creating havoc and destruction. Not much is known and more needs to be done and still yet we assume that a core causal factor in terrorism is the connected between the broader conditions and individual perceptions of this problem being faced in the world today.

HUMAN BEHAVIOR AND TERRORISM

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The paper “Human Behavior and Terrorism” attempts to start with Quranic view of human behavior referring Sura /verses only. The purpose of this paper is to analyze the scientific and professional literature about the psychological approaches to violence and terrorism. Explaining human behavior the psychodynamic factors of terrorism, motives and vulnerabilities are highlighted.

“Asman Bare Amanat Natawanst Kasheed
Qura-e -Fal Baname Mun Dewana Zadand”
(Verses by Iqbal, based on Quranic ‘Surah’ Ahzab; Verse: 72)

In the Name of Allah, Most Gracious, Most Merciful. Holy Quran the book of guidance for the whole mankind of the universe explanation of the human behavior as supreme being of all animates. Human behavior the one fall within a natural range provided with limits. Being supreme does not transgress. Transgression (Musrefoon) in any aspects or, any field is touching the extremes are prohibited at all levels of psycho-social –societal fields. Few possible references from the holy Quran are as fallows.

Sura Nisa consists of specially describing Huddod Allah. The limits and justice in all of family relationships, Sacredness of gender and crime against gender to be rooted out are the subjects of sura Nisa. Sure Noor its summary consists of gender offences punished in public privacy and decorum in the home, respect but no superstition in social intercourse. Sura Hujrat summary consists of Manners to leaders and in social life, avoid rumors, quarrel, suspicion and spying.

Psychologist are the student of human behavior they have tried to present various theories and theoretical models to explain and understand the violence generally and terrorism specifically, as psychology is regarded as “the science of human behavior, ” it seems reasonable, and potentially productive, line of inquiry. Following are some of fundamental theories that have been applied to understand violence and terrorism.

Psychoanalytic Approach

Freud viewed aggression more generally as an innate and instinctual human trait, which outgrow in the normal course of human development. A

later development in Freud's theory was that humans had the energy of life force (eros) and death force (thanatos) which govern the human behaviors. Violence was seen as the "displacement" of thanatos from self and on towards others.

Frustration-Aggression Hypothesis

Frustration-Aggression: The link between frustration and aggression has been discussed in psychology for more than half a century, and it has been considered as "master explanation" for understanding the cause of human violence. The basic premise of the frustration-aggression Hypothesis is twofold: The frustration-aggression hypothesis is the idea that every frustration leads to some form of aggression, and that every aggressive act relieves that frustration to some extent.

Berkowitz (1989) posited that it was only "aversive" frustration that would lead to aggression. The newly proposed progression was that frustration would lead to anger, and that anger - in the presence of aggressive cues - would lead to aggression. While subsequent research findings have, at times, been inconsistent or contradictory, "it is reasonable to conclude that aversive stimuli do facilitate, but probably not instigate, aggressive behavior" (Tedeschi & Felson, 1994). In a now classic work, Ted Gurr was among the first to apply a systematic FA analysis to the problem of political violence, framing the frustration as one of "relative deprivation" (Gurr, 1968).

Social Learning Theory

Fundamental learning theory suggests that behavioral patterns are acquired by contingencies established between the behavior and its consequences. Social learning theory is a simple extension of this basic idea, suggesting that behavior (e. g., aggression) is learned not only through one's direct experience, but also through observation of how such contingencies occur in one's environment, and this phenomenon is called as vicarious learning. In this model, aggression is viewed as learned behavior. Accordingly, it is argued that through observation humans learn consequences for the behavior, how to do it, to whom it should be directed, what provocation justifies it, and when it is appropriate. "If aggression is a learned behavior, then terrorism, a specific type of aggressive behavior can also be learned" (Oots & Wiegele, 1985).

Cognitive Theory

Social cognition is considered as a core element for explaining the violence and aggression. The basic notion is that people interact with their environment based on how they perceive and interpret it. That is, people

form an internal (cognitive) map of their external (social) environment, and these perceptions - rather than an objective external reality - determine their behavior. The literature suggests that perceptions of intent affect aggression. Moreover, there are internal and external factors that can affect one's perceptions of provocation or intent. Two common cognitive/processing deficits found among people who are highly aggressive are: (1) an inability to generate non-aggressive solutions to conflicts (and lack of confidence in their ability to use them successfully) and (2) a perceptual hypersensitivity to hostile/aggressive cues in the environment, particularly interpersonal cues.

Psychodynamics of violence & terrorism

Human behavior is derived from the interplay of psychological forces. These forces underlying, motives, needs past experiences, and emotional reactions of an individuals. These dynamic factors activate violence and terrorism. Amongst these psychological forces motivational aspects are more closely associated with act of terrorism. Martha Crenshaw (1985) for example, suggests that there are at least four categories of motivation among terrorists: (1) the opportunity for action, (2) the need to belong, (3) the desire for social status, and (4) the acquisition of material reward. Post (1990) has gone even further to suggest even that terrorism is an end unto itself, independent of any stated political or ideological objectives. His argument is that "the cause is not the cause. The cause, as codified in the group's ideology, according to this line of reasoning, becomes the rationale for acts the terrorists are driven to commit. Indeed, the central argument of this position is that individuals become terrorists in order to join terrorist groups and commit acts of terrorism".

Based on a review of the existing literature three motivational themes - injustice, identity, and belonging - appear to be prominent and consistent.

Injustice

Injustice has long been recognized a core factor in understanding violence generally and terrorism specifically. Hacker (1976) concluded that "remediable injustice is the basic motivation for terrorism". A desire for revenge or vengeance is a common response to rectify or remediate a wrong of injustice inflicted on another. Vengeance can be specific or diffuse, but it is an obsessive drive that is a powerful motive for violence toward others, especially people thought to be responsible for injustices" (Crenshaw, 1992). Perceptions of injustice may also be viewed as grievances, which Ross

The year, 1999 has posed as the most important precipitant cause of terrorism. He suggests such grievances may be economic, ethnic, racial,

legal, political, religious, and/or social, and that they may be targeted to individuals, groups, institutions or categories of people.

Identity

Psychological identity defined as a developed stable sense of self and resolved security in one's basic values, attitudes, and beliefs. Developmentally it a crisis of adolescence or young adulthood, and is tumultuous and emotionally challenging. However, "the successful development of personal identity is essential to the integrity and continuity of the personality" (Crenshaw, 1986) an individual's search for identity may draw him or her to extremist or terrorist organizations in a variety of ways. One may fall into what psychologist Jim Marcia calls "identity foreclosure" where a role and set of ideas and values (an identity) are adopted without personal, critical examination. Identity emerge through group membership. Johnson and Feldman (1992) suggest, "membership in a terrorist group provides a sense of identity or belonging for those personalities whose underlying sense of identity is flawed." For these individuals, "belonging to the terrorist group becomes the most important component of their psychosocial identity" with this motive of restoration of identity they join terrorist organization

Taylor and Louis (2004) describe a classic set of circumstances for recruitment into a terrorist organization: "These young people find themselves at a time in their life when they are looking to the future with the hope of engaging in meaningful behavior that will be satisfying and get them ahead. concept of collective identity finally emerged in their self.

Belonging

Need of belongingness is strong motivational force of human being. Luckabaugh and colleagues (1997) argue that among potential terrorists "the real cause or psychological motivation for joining is the great need for belonging." For these alienated individuals from the margins of society, joining a terrorist group represented the first real sense of belonging after a lifetime of rejection, and the terrorist group was to become the family they never had" (Post, 1984). This strong sense of belonging is connectedness and affiliation has critical importance as a motivating factor for joining, a compelling reason for staying, and a forceful influence for acting. "Volkan (1997) concluded that terrorist groups may provide a security of family by subjugating individuality to the group identity. A protective cocoon is created that offers shelter from a hostile world" (Marsella, 2003). Observations on terrorist recruitment show that many people are influenced to join by seeking solidarity with family, friends or acquaintances

Della Porta, 1995, and that "for the individuals who become active terrorists, the initial attraction is often to the group or community of

believers, rather than to an abstract ideology or to violence” (Crenshaw, 1988). Indeed, it is the image of such strong cohesiveness and solidarity among extremist groups that makes them more attractive than some prosaically collectives as a way to find belonging (Johnson & Feldman, 1982).

CONCLUSION

Terrorism is not caused by any single factor. It is interplay of multiple factors of psychosocial in nature as a whole. Reviewing the literature three major factors Injustice in a society, Identity in a social group and the need of Belongingness are found co accrued among terrorists and organizations. while all these factors and specially injustice truly exists in our society in Pakistan. Injustice in all area of economic, legal, political and social whether targeting individuals or groups. This conclusion is held in the light of general observations, experiences, case discussion (Mass media presentations) and the literature review. Therefore preventive measures need to based upon majors issues of injustice, Muslin identity and belongingness.

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A QUALITATIVE STUDY OF CULTIC BEHAVIOR IN PAKISTAN

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The present study of the Lal Masjid Movement attempted to explore the cultic basis of the group's behavior. An effort was made towards understanding the mind control tactics used by the group based on the Lifton's (1989) model of thought reform. The potential linkages between the ideology, the thought reform process and the potential for committing violence were also explored. Content analysis was used as a technique to analyze data obtained from archival and interview records for the eleven emerging categories. Six units of analysis were demarcated based on the triangulation of the narratives and the data source. The study identified Appeal to Holy war and Martyrdom as the main tenets of group's ideology. Data analysis presented a good fit between group's ideology. Data analysis presented a good fit between group's tactics to attract and retain members and control their behaviors and the Lifton's thought reform model. The study further suggested that the group's ideology provided the group members with the very justification for violent activities. Thought reform methods added to it by bolstering compliance of the members to leaders' demands. This study is the first of its kind in Pakistan and opens new horizons for psychological investigation in the country. These findings point to the need for in-depth investigation, using more rigorous methods, into the cultic behavior among Pakistani groups, as such groups continue to emerge. Lack of time and resources, and less than satisfactory reliability of the coding process limit the validity of the study. Reliance on archival data and participants' high refusal and reluctance to share their experiences and express their views were among other limitations of the study.

Cults have attracted massive attention in the western countries over the last five decades. The term "Cult" generally means a cohesive social group devoted to beliefs or practices that the surrounding culture considers outside the mainstream. Some psychologists, anthropologists and sociologists studying cults have pointed out that no one has yet been able to define "cult" in a way that enables the term to identify only groups that have been identified as problematic. However, without the "problematic" concern, scientific criteria of characteristics attributed to cults do exist (Lifton, 1961). Given the definitional issues associated with the concept of a cult, it is

beneficial to take a look at the several definitions of the term that has been used in general and in the scientific literature.

Definitions of Cult

Dictionary Definitions. The literal meaning of the word *cult* is derived from the Latin *cultus*, meaning "care" or "adoration."

Dictionary definitions of the term "cult" include both classic and unorthodox religious practice, extreme political practice, objects or concepts of intense devotion including popular fashion, and systems for the cure of disease based on dogmatic teachings (COED, 2007).

Sociological Definitions. A very common definition in the sociology of religion refers to a cult as a religious group with a high degree of tension with the surrounding society combined with novel religious beliefs. This is distinguished from sects, which have a high degree of tension with society but whose beliefs are traditional to that society, and ecclesias and denominations, which are groups with a low degree of tension and traditional beliefs.

Richardson, (1978) defined the term as a group "lacking a definite authority structure, somewhat spontaneous in its development (although often possessing a somewhat charismatic leader or group of leaders), transitory, somewhat mystical and individualistically oriented, and deriving its inspiration and ideology from outside the predominant religious culture." (p. 30).

Robbins and Anthony (1982) gave a more popular definition of cults as "manipulative and authoritarian groups which allegedly employ mind control and pose a threat to mental health are universally labeled cults". These groups are usually: (1) authoritarian in their leadership; (2) communal and totalistic in their organization; (3) aggressive in their proselytizing; and (4) systematic in their programs of indoctrination.

As put forth by Stark and Bainbridge (1987) most religions start out as cults or sects, i.e. groups in high tension with the surrounding society. Over time, they tend to either be extinct or become more accepted by the society. Cults are new groups with a novel theology, while sects are attempts to return mainstream religions to what the group views as their original purity.

According to this definition, a group could be considered a cult in one place or time and not in another. For instance, Christianity was a cult in 1st and 2nd century Rome, while in fifth century it became rather the state religion. By the same reasoning, Islamic fundamentalists could constitute a cult in Western countries but the state religion in muslim countries like Saudi Arabia.

Psychological Definitions. Psychologist mostly define a cult beyond the framework of religion. Psychological definitions of cults see the concept

in terms of the group behavior rather than the novelty of their religious belief (e. g. West & Langone, 1985).. Ross (2004, as cited in Culp, 2007) takes a psychological stance while defining a cult. He asserts that groups should be judged by their behavior rather than theological belief.

Studies of the psychological aspects of cults focus on the individual person, and factors relating to the choice to become involved as well as the subsequent effects on individuals. Under the dominant view, an important factor is *coercive persuasion* (or mind control) which suppresses the ability of people to *reason, think critically, and make choices in their own best interest*. Specific factors in cult behavior are said to include manipulative and authoritarian mind control over members, communal and totalistic organization, aggressive proselytizing, systematic programs of indoctrination, and perpetuation in middle-class communities (Robbins & Anthony, 1982). According to Langone (2005) cults are defined as “groups that often exploit members psychologically and/or financially, typically by making members comply with leadership's demands through certain types of psychological manipulation, popularly called *mind control*, and through the inculcation of deep-seated anxious dependency on the group and its leaders”. Because such groups tend to be leader-centered, exploitative, and harmful, they come into conflict with and are threatened by the benevolent systems of members’ families and society at large.

Due to popular connotations of the term "cult," many researchers of religion and sociology prefer to use the term *new religious movement* (NRM) in their research (e.g. Ellwood, 1986). However, in general, the attempt to replace "cult" with terms like “New Religious Movement” (NRM), was rejected by the public and only partly accepted by the scientific community. Langone (1993) has advocated a distinction between these two terms, reserving the former term for groups that are highly manipulative and exploitative and the latter for benign groups, such as the Meher Baba group. This distinction is important in order to avoid unfairly labeling benign new groups as cults and conversely, giving bona fide cults the undeserved respectability of terms such as “new religious movement.”

The perspective put forth here focuses on the psychological processes, in contrast to some religiously based perspectives, which focus on the doctrinal deviations of cults. According to this statement, a group may be deviant and heretical without necessarily being a cult.

Theories of Cult Affiliation

Social scientists have offered a number of theories to explain why people join religious groups most of which could apply equally well to joining other kinds of groups. No one theory can explain all joinings or conversions; What all of these theories have in common is the view that joining or converting is a natural process (Hadden, 2001).

According to Barker (1990), religious cults are in most cases started by charismatic but unpredictable leaders. Langone (1996) proposes a "thought reform model" of cult affiliation which posits that people join not because of their own psychological needs, but because of the group's influence through a "systematic program of psychological manipulation that exploits, rather than fulfils needs". Langone states that those mental health experts who have more direct experience with large number of cultists tend to favor this latter view.

Some scholars favor one particular view, or combine elements of each. According to Galanter (1989), typical reasons why people join cults include a search for community and a spiritual quest. According to Zimbardo (1997), cult tend to promise what is missing in a society. Individuals join those groups that seem attractive to them, with regards to fulfillment of their needs. A group becomes a cult only when it becomes "deceptive, defective, dangerous [to the members or the outside world], or as opposing basic values" of its society.

Many studies aimed to investigate the recruitment process of religious groups have lent support to the above view. One such study was conducted by Nishida (1994, 1995a), which focused on ex-members of Unification Church. Nishida (1994) asked them to complete a questionnaire which tapped how they were approached by the recruiter, and how they perceived the recruiters, the workshops they attended, and the doctrine, and so on. He suggested that they had attended UC sponsored events without knowing it and were gradually attracted to the doctrine by the good impression made by senior members as well as their own needs for recognition and self-enhancement.

Coercive Persuasion or Thought Reform

Mind control, thought reform or coercive persuasion, are the terms referring to the same phenomenon. Coercive persuasion or thought reform techniques use psychological and environmental control processes that exclude the element of physical "coercion". *Diagnostic and Statistical Manual of Mental Disorders (DSM-IV)* cites thought reform as a contributing factor to "Dissociative Disorder Not Otherwise Specified" (a diagnosis frequently given to former cult members). Thought reform and its synonyms mind control and coercive persuasion were also noted in *DSM-III* (1980) and in *DSM-III-Revised* (1987), as well as in widely recognized medical texts (Singer, 1987; West & Singer, 1980).

Contrary to the popular notion, thought reform is not a mysterious process. It is the systematic application of psychological and social influence techniques in an organized programmatic way within a constructed and managed environment (Ofshe, 1992). This process aims at producing

specific attitudinal and behavioral changes. The changes occur incrementally without its being visible to its subjects that their attitudes and behavior are being changed a step at a time according to the plan of those implementing the program.

Thought reform programs are distinguished from other social influence tactics because of their totalistic scope (Lifton, 1961) and their sequenced phases aimed at destabilizing participants' sense of self, sense of reality, and values (Ofshe & Singer, 1986). Thought reform programs rely on organized peer pressure, the development of bonds between the leader or trainer and the followers, the control of communication, and the use of a variety of influence techniques with an aim of achieving conformity, compliance, and the adoption of the group ideology and specific attitudes and behaviors desired by the group. Such a program is further characterized by the manipulation of the person's total social environment to consolidate the modified behavior and attitude changes through reinforcement (Ofshe, 1992).

Today's thought reform programs are sophisticated, subtle, and insidious, creating a psychological bond that in many ways is far more powerful than coercive tactics of influence (Singer & Ofshe, 1990). This process can be regarded as "situationally adaptive belief change that is not stable and is environment-dependent" (Ofshe, 1992). The effects generally lose their potency when the control processes are lifted or neutralized in some way. That is why many cultists leave their groups if they spend a substantial amount of time away from the group or have an opportunity to discuss their doubts with an intimate (Wright, 1987).

Coercive persuasion or thought reform has been a subject of controversy among experts. According to Zimbardo (1997), a group's coercive influence power compromises the personal exercise of free will and critical thinking. According to Singer (1994) the inclusion of thought reform in *DSM-IV* proves this process is real. A contemporary view of coercive persuasion sees it as an intensified and persistent use of well researched social psychological principles such as compliance, conformity, persuasion, dissonance and emotional manipulation. For instance, Zimbardo and Anderson (1993) put mind control as "The process by which individual or collective freedom of choice and action is compromised by agents or agencies that modify or distort perception, motivation, affect, cognition and/or behavioral outcomes." (p. 105). Cialdini (2001) supports this view and states that mind control is possible through the covert exploitation of the unconscious rules that underlie and facilitate healthy human social interactions.

Studies of religious, political, and other cults have identified a number of key steps of in the process of thought reform (Galanter, 1989; Zimbardo & Leippe, 1991; Wade & Tavis, 2005). However, one of the most

influential models of thought reform was proposed by Lifton (1961; 1989). Lifton argues that the hallmark of abusive cults is *totalism*, i.e. the subjugation of all aspects of human life and experience to cultic ideology. Lifton identifies a cult by three characteristics. The first characteristic is the group has a charismatic leader who becomes an object of worship as principles the group was established upon erode. The second characteristic is the existence of a group process the author calls coercive persuasion or thought reform. The third characteristic involves exploitation of group members by the leader or his henchmen. Lifton's (1989) thought reform model describes eight techniques of psychological coercion, namely *Milieu Control*, *Mystical Manipulation*, *The Demand for Purity*, *Confession*, *Sacred Science*, *Loading the Language*, *Doctrine over Person* and *Dispensing Of Existence* (see method section for the description of these tactics). Lifton believes the use of these tactics can change the minds of individuals without their knowledge.

In the above model, the focus tends to be on the specific tactics of conversion, the negative impact on individual members, and the difficulty in leaving once indoctrination has occurred. Because the opportunity to exploit human beings is universal, cultic behaviors could arise in any kind of group. Some religious cult leaders, for example, began their careers in mainstream denominations from which they were ejected because of their cultic activities (e.g. David Koresh).

The Lal Masjid Movement

Lal Masjid (Translated as Red Mosque) is a government administered mosque located in Islamabad, Pakistan established in 1965. It is a common perception that throughout its existence since 1965, the clerics of this mosque have been enjoyed patronage from influential officials of the government, prime ministers, army chiefs, intelligence agencies and presidents.

General Zia-ul-Haq, as well as other ISI officials had very close relationships with Maulana Muhammad Abdullah, the former head of the Mosque. Maulana Abdullah was a prominent leader of the Tahaffuz-e-khatm-e-Nabuwat movement has been reported to be famous for his easy-coming *fatawah* (religious decrees). He was known to be "an outspoken cleric who supported the U.S.-sponsored rebellion against Soviet troops in Afghanistan during the 1980s" (Huda, 2007). During the war period (1979-1989), the Red Mosque played a major role in recruiting and training militants to fight during the Afghan war (AP, 2007, July 11).

The Mosque has for many years been at the centre of radical and fundamentalist action as well as teachings most of which are based on the concepts of "jihad" and "shahadah". Several thousand male and female students resided in adjacent seminaries to get religious education (Hasan,

2007, July 27). After Abdullah was assassinated in 1998, his sons Abdul Aziz and Abdul Rashid Ghazi took over the mosque, making it a centre for hardline Sunni Deobandi teaching and open opposition to the government (Hasan, 2007, July 27).

Over the course of its history, the Lal Masjid administration expanded the seminary, both in terms of land and power. They spread its boundaries from a few hundred square yards to acres of land that constituted the "Lal Masjid Complex" by encroaching public land. According to many reports, this expansion was made by encroaching surrounding public land and other property. This complex, in its final form consisted of the mosque, the Jamia Hafsa, a gigantic religious seminary for women, and a smaller one for men, a large male seminary a few kilometers away from the mosque, an adjacent "children library" building that was occupied by the seminary students in February 2007, and the residential buildings for the clerics. The complex could accommodate as many as ten thousand students (BBC, 2007, April 5).

It was no secret that the Lal Masjid was a centre of radical Islamic learning, housing several thousand male and female students in adjacent seminaries. Lal Masjid came to be known among the populace for its Nifaz-e-Shariat Movement (NFM), or sometimes called Lal Masjid Movement (LMM). The movement came into being when a large group of seminary students led by the Clerics came into direct confrontation with the state. Masses saw the herds of baton wielding female students, backed by males marching and raising slogans on the road. During the period January to July 2007, LMM leaders and membership captured the center stage in the news media for its radical ideas and violence-based totalitarian approach to achieving social change. These include use of physical force to against the state machinery and the public, and blatant violations of the law, ranging from bearing and trafficking arms to misapplication of public property.

Tension between the the government and Lal Masjid Movement (LMM) led by Abdul Aziz had been continuing since January 2007 when the members of LMM occupied the building of a nearby children's library. In the front line were the female students, many of whom were carrying Kalashnikovs during the occupation.

However, Islamabad was shaken out of its stupor by the female students and the clerics of the seminary in the last week of March. According to The News, the movement launched a moral "vigilante squad" (commonly known as ladies police) to crusade against all "immoral activities" in the federal capital. On March 27, 2007, they abducted three women they accused of running a , followed by the kidnap of two The action stirred a wave of extreme terror among the public. Consequently, around 600 protesters chanted slogans calling upon the authorities to "curb the rise of extremist forces in the country that are promoting intolerance and violence" (TN, 2007, April 7). It was further reported:

Male students from Lal Masjid, meanwhile, have formed Taliban-style “Vice and Virtue” squads urging owners of DVD and music shops to shut their business. The students were “harassing and terrorising ordinary citizens in the name of Islam” ... Human Rights Commission of Pakistan and a dozen non-governmental organisations... urged people to “rise against these extremist religious bigoted forces and secure the future of the present and future generations.” (TN, 2007, April 7).

Despite these “terrorizing” activities by the LMM members, the government chose to be soft and took virtually no action on public complaints. Abdul Aziz remained in the background until he issued a warning to the establishment that any police operation against the religious seminary might “compel the students to carry out suicide attacks in the country” (Farooq, 2007).

On April 6, 2007 the head cleric, Aziz declared the establishment of a parallel court system, for the punishment of moral crimes in the Federal capital (Raza, 2007, April 6). He issued a one month ultimatum from his pulpit to the government to clean Islamabad of all “immoral activities”. He also threatened the government with “thousands” of suicide attacks if the government tries to shut the movement down. Raza (2007, April 6) reports:

“...the management of Lal Masjid had challenged the writ of the government three times in a short span of time — first they occupied government’s Children Library located next to Madressah Hafsa on January 21, then they kidnapped two security officials and three women and thirdly, they gave a seven-day deadline to the government for enforcing Shariat and started threatening video CDs and shops, setting a deadline for them to close their business.”

In the meantime, the group established a website and an FM radio station (Imran 2007, March 26) to propagate its ideology and extend its ultimata and edicts directly to the general public. One instance of the destructive use of the FM radio appeared when Maulana Ghazi issued a fatwa against a federal university being a “brothel” and its students for being “immoral and sinful”. He threatened that LMM members will “throw acid” on the faces of those females who did not veil themselves.

In later developments, the LMM continued with its activities to the point of making the city a “hostage. On June 23, dozens of LMM members kidnap nine people, including six Chinese women and a Chinese man, from an acupuncture clinic, claiming it is a brothel (TOI, 2007, July 10).

Following these incidents, the tension between the group and the state rose to the point of direct confrontation. The security forces continued to

siege the Lal Masjid Complex till July 3rd when the two parties engaged in armed conflict. As a result, LMM members vandalized public and private property and the ongoing violent action further hiked. The Minister of state for Information accused the Red Mosque Islamists of using women and children as human shields, saying a number of them were being held hostage in the building's basement.

The stand-off continued for a week during which over a thousand of students surrendered to the authorities. This was followed by the "operation silence" that reportedly flushed out hundreds of LMM militants members holed up in Lal Masjid after final round of talks for a peaceful solution to the week-long stand-off failed (TOI, 2007, July 10). The martyrs included the deputy head of the movement, Maulana Ghazi. The government claimed that they had evacuated the building of innocent students and those killed were only the militants. However, there are reports that the actual death toll was many times than what the government reported that also include innocent children and females.

Rationale

The process of radicalization of the society seems to have culminated as the emergence of the Lal Masjid Movement. Members of the LMM became the vigilantes and asserted themselves as the "talibans" of the capital city. LMM came with a totalitarian approach and tried to conquer the entire country through the threat of violence and destruction.

Cultic behavior is a matter of concern for psychologists, other social scientist, and the society in general because it has caused harm to individuals associated with them and their families (e.g. Branch Davidians, People's Temple etc.) and sometimes to the outside world (e.g. Osho Group, Aum Shinrikyo etc.). But, what makes a cult potentially harmful to humans is a very intriguing question. Experts propose it is a pattern of exploitative practices motivated by leaders' vested interests and that makes all this mayhem possible

The present study is aimed at investigating the roots of the potential for violence among groups exhibiting cultic behaviors and ideology and employing coercive persuasion or mind control tactics to establish authority over and indoctrinate their members. Researchers and theorists have found the presence of mind control tactics among terrorist and militant groups (Osherow, 1999; Lifton, 1999) and their effectiveness in manipulating the members' thoughts, feelings, attitudes and behaviors towards the achievement of the group goals.

Maikovich (2005) finds this as a similarity between terrorist organizations and cults. She argues that becoming a terrorist is a gradual conversion process (similar to becoming a cult member through thought

reform). It takes place not all at once, but over time, as the inhibiting forces of cognitive dissonance subside within the individual contemplating terrorism. McAdam (1986) also advocates the presence of this similarity as it relates to religious cults and social activism movements.

To achieve the goals of this study, LMM has been identified as a potential source of information that can enlighten psychologists on the issue particularly with relevance to the Pakistani society. Though, the country has seen the rise as well as the fall of LMM, their ideology is still alive. This is evident from the emergence of new Taliban like groups, e.g. Molvi Fazlullah's group in Malakand, which pose a serious caveat to the Pakistani society.

In the current national international security environment, there is little question that terrorism is among the gravest of threats. Frequency of terrorist attacks, especially suicide bombing has increased to an atrocious rate in the recent years. Massive resources throughout the government and private sectors have been allocated and re-allocated to the task of combating terrorism. These efforts, however, totally lack any conceptual - let alone empirically-based - foundation for understanding terrorists and their acts of violence. This void creates a serious challenge at many levels, from policy-level decisions about how a state should respond to terrorism, to individual-level decisions about whether a given person of interest, who espouses extremist ideas, truly poses a serious threat to public assets and interests.

Some degree of cult behavior can be seen in all groups, so instead of asking "Is this group a cult?" a more useful inquiry is: "How much cult behavior is taking place within a group?" and that "how could the cult behavior lead this group's path to violence?" These questions have special urgency as we face the reality of a present-day terrorism whose destructive possibilities have been fearfully magnified by modern technology. Although it is not hard to spot cultic behavior in al Qaeda, we are not inclined to notice it in ourselves and our own people. Yet, we had better be able to do so, because the price of cult behavior is lessened realism and we cannot afford to condone that in this critical era of the world history.

METHOD

Objectives of the Study

Drawing upon the theory and previous researches conducted on and cults, and the specific issues associated with the the Lal Masjid Movement, the following objectives of the study were formulated.

- ◆ To identify the main tenets of the ideology of the Lal Masjid Movement.

- ◆ To investigate the thought reform tactics used by the group to act, indoctrinate, retain members, and to gain their compliance to carry out group activities.
- ◆ To explore the potential linkages between groups ideology, thought reform methods and the violence committed by the group.

Sample

The sample in this study was selected using the triangulation approach. Using his experience of studying cults, Carter (1998) claims that the social influence exerted by the group may affect the accuracy of the accounts of observers. He proposes triangulation as the best method to study groups, by utilizing three accounts: those of believers, apostates/detractors, and observers. However, Carter also asserts that such methodology is difficult to put into practice.

For the current study, two sources of data were identified for collection of data according to the needs of our objectives. These were archival records (news reports, articles, features, interviews etc.) and interview records.

These records were further categorized into three categories based on the ideological affiliation of the communicator with the Lal Masjid Movement.

1. Accounts of current members/benefactors of the group.
2. Narratives of the detractors of the group.
3. Reports of those who interacted with and observed the milieu of the group.

These reports consisted of archival records of published news report, articles, interviews and features ($N=35$). To complement the archival records, reports were collected through semi structured interviews with members/subscribers of the group ($n=3$), detractors of the group ($n=2$) and news reporters ($n=3$) who interacted with the group as neutral observers without any ideological reasons.

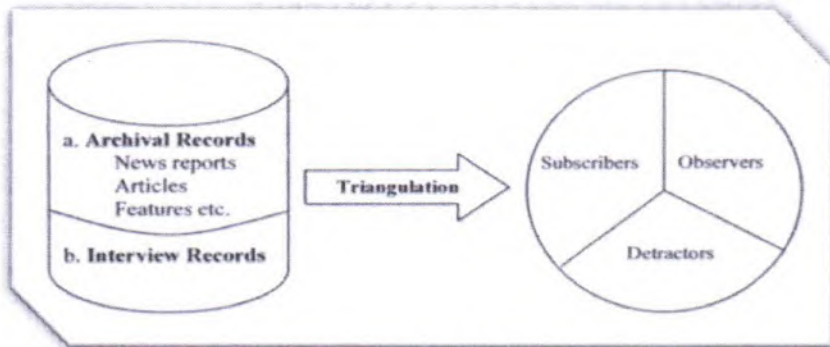


Figure 1

Triangulation of the two types of data into three categories

The archival records were selected using purposive sampling, On the other hand, for the interview data, respondents were selected through snowball sampling.

Research Technique

Content analysis was chosen as a method for this study as it offers the possibility to investigate implicit assumptions (latent content) alongside explicit statements (manifest content) in a text (Guthrie, Petty, Yongvanich, & Ricceri, 2004). Content analysis is a method for the objective, systematic, quantitative and reliable study of published information (Ellinger, Lynch., Andzulis, & Smith, 2003), i.e. a suitable method for comprehensive literature reviews (Cullinane & Toy, 2000). Furthermore, content analysis can be used as an instrument for determining key ideas and themes in publications (Cullinane & Toy, 2000) but also for measuring comparative positions and trends in reporting (Guthrie et al, 2004; Kent and Flint, 1997).

Procedure

The first step in the study was to develop an interview guide that could facilitate in collection of data corresponding to the objectives of the study. In the beginning, a list of questions was prepared with the help of two experts through brainstorming. After consuming discussion, a 37-items tentative semi-structured interview guide was developed that was used to conduct initial interviews. Second, the researcher identified data sources for archival and interview reports. An extensive search was conducted through the newspapers, magazines and websites looking for articles pertaining to the issue of Lal Masjid and those pieces of information were selected which potentially contained the desired information.

Next, the researcher looked for interviewees belonging to the three triangulation groups. This task was accomplished using a snow-ball

sampling method. The researcher contacted those people who would potentially know an individual from each of the sampling group. One interviewee led to the other and so on. The tentative interview guide was used to interview people in the beginning, but gradual modifications were made to the guide by including new items related to the emerging useful categories and discarding those which failed to produce useful information. After three interviews, a final 33-item interview guide emerged that was used for the rest of the interviews.

The data obtained from the three identified sources was in the two forms: interviews records conducted during the study and already existing reports. To analyze this information to make inferences corresponding to the research objectives, the method of *content analysis* was employed. There are three important components of the design of content analysis technique. These are Categories of analysis, Units of analysis and systems of enumeration.

Categories of Analysis. Content analysis builds on a coding scheme that is developed on the basis of a theoretical framework (Guthrie et al., 2004). In order to derive patterns in the presentation and reporting of information, content analysis involves the codifying of qualitative and quantitative information into pre-defined categories (Guthrie et al., 2004; Pasukeviciute & Roe, 2005). The following eleven categories were selected for data analysis.

1. *Appeal to Holy War:* Holy war or “Jihad” is prescribed as the remedy for all the evils of the society and the sufferings of the humanity. It is urged to be the *duty* of every member to be able to use force to fight the “evil”.
2. *Primacy of Martyrdom:* Mortality is the ultimate reality. Life is ephemeral and full of pains and its cowardice to prefer it over faith. One can not escape death but only by being a martyr, that entitles one to eternal life of bliss.
3. *Mortality Saliency:* Members are asked to ponder their death (mortality saliency) frequently in a ritualistic manner. The leader claims that this shall serve to purify members’ souls, make them fearless towards death and salvage them from material lusts. The courage that comes with this practice is said to straighten one’s path to martyrdom, and thereby to the paradise.
4. *Milieu Control.* This involves the *control of information* and communication both within the environment and, ultimately, within the individual, resulting in a significant degree of *isolation from society*, us-versus-them mode of thinking and a compromise on individual’s autonomy.

5. *Mystical Manipulation*: There is manipulation of experiences that appear spontaneous but in fact are planned and orchestrated by the group or its leaders in order to demonstrate divine authority or some special gift or talent that allows the leader to *reinterpret events, scripture, experiences and morality* as he or she wishes.
6. *Demand for Purity*: The world is viewed in terms of *good* (group and its ideology) versus *evil* (everything outside the group). The members are constantly *urged to conform* to the ideology of the group and *strive for perfection*. The *induction of guilt* and/or shame is a powerful control device used here.
7. *Confession*: Sins, as defined by the group, are to be confessed either to a personal monitor or publicly to the group. There is no confidentiality; members' "sins," "attitudes," and "faults" are discussed and are used by the leaders to manipulate and exploit members.
8. *Sacred Science*: The group's doctrine or ideology is considered to be *the ultimate unquestionable Truth*, beyond any dispute. Truth is not to be found outside the group. The leader, as the spokesperson for God or for all humanity, is likewise *above criticism*. The group ideology offers considerable security to group members and simplifies obtaining the knowledge of "ultimate truth".
9. *Loaded Language*: The group interprets or uses words and phrases in *new ways* so that often the outside world does not understand. This jargon consists of *thought-terminating clichés*, which serve to alter members' thought processes to conform to the group's way of thinking. This results in the *constriction of the usage of language* and *narrowing* of the individual's thinking and feeling abilities.
10. *Doctrine over person*: The subordination of human experience to the claims of totalistic ideology i.e. the *sacred science*. Member's personal experiences are subordinated to this doctrine which demands that character and identity be reshaped and any contrary experiences must be denied or reinterpreted to fit the ideology of the group.
11. *Dispensing of existence*: The group has the prerogative to decide who has the right to exist and who does not. Those in the outside world are believed to be unenlightened and evil, and they must be converted to the group's ideology to gain their right of existence. If they do not join the group or are critical of the group, then they must be rejected by the members. Should any member leave the group, he or she must be rejected also.

The first three themes for this research study emerged during the data collection, of which the third category was based on the terror management theory (TMT). TMT posits that awareness and fear of death increases one's need for validation of their cultural worldview, resulting in affection for the group who validate their beliefs, and disdain for those who threaten them (Greenberg, Pyszczynski, & Solomon, 1986). The final eight categories that pertain to coercive persuasion techniques are founded in the Lifton's (1989) model of thought reform. This model was selected over the others because the emerging themes from the collected data seemed to fit this model better than any other.

Units of Analysis. Another important step in content analysis is to determine the documents to be analyzed and the units of analysis (Krippendorff, 1980; Guthrie et al., 2004). The choice of documents that provide the source data for a content analysis depends on their availability, accessibility and relevance (Cullinane & Toy, 2000). Units of analysis in this study are based on the triangulation of the data sources. The reports will be broken down in the following six units.

1. Archival records by neutral sources.
2. Archival records by detractors.
3. Archival records by members or subscribers of the group.
4. Interviews with neutral observers.
5. Interview with detractors.
6. Interviews with subscribers or members of the group.

Systems of Enumeration. Systems of enumeration serve to quantify research findings in a content analytic study. These systems include space, time frequency and intensity of a given theme. The quantification of judgments sets content analysis apart from literature reviews (Kassarjian, 1977). However, overemphasizing quantity over the quality of disclosures is perceived as a major limitation of content analysis (Gray, Kouhy & Lavers, 1995). The system of enumeration used in this study is the intensity that was measured using a 7-point rating scale for each of the 11 categories with reference to each of the six units of analysis.

Reliability and Validity. Content analysis is more dependent on the people conducting the study, as the decision of assigning a publication to particular categories lies with the coder (Pasukeviciute & Roe, 2005). For that reason, the main criticism towards content analysis stems from the subjectivity in its coding process (Guthrie et al., 2004). Nonetheless, there are many different measures to ensure, to some extent, the validity and reliability of the coding process.

In this study, two judges were invited to conduct the coding process. Both the judges were trained towards the knowledge of the categories of analysis and the coding process to ensure the validity of the process. To guarantee the reliability of the coding process, the study used the method of inter-judge reliability. Two judges were given the task to identify the existence of a given category in each unit of analysis and rate its intensity on a 7-point rating scale. The results from the two judges were then reconciled to ensure the reliability of coding.

In the final step, data was analyzed using the given categories and units of analysis. Results were obtained in the form of frequencies that were found for different categories of analysis involving two judges. In the end, the results were discussed in the light of theory and previous researches, keeping in mind the objectives of the study.

RESULTS

This chapter is concerned with the presentation of the results obtained by the content analysis of the archival and interview data, as described in the previous section. A 7-point rating scale was used to measure the intensity of the 11 categories of analysis in each of the 6 coding unit. Rating of 1 shows the lowest intensity, or absence, while the rating of 7 means maximum intensity of an existing theme. The corresponding ratings of intensity of each theme with the corresponding unit of occurrence are given in Table 1. For a comparison of the total intensities of different themes, see figure 1.

Table 1

Intensities of each of the 11 categories of analysis against the 6 units of analysis.

Theme No	1	2	3	4	5	6	7	8	9	10	11
Unit 1	6	6	3	5	5	6	3	4	4	4	5
Unit 2	6	6	3	6	5	6	3	6	5	6	4
Unit 3	6	6	5	2	5	5	4	7	6	5	5
Unit 4	5	4	5	5	4	5	3	4	4	5	4
Unit 5	6	6	3	7	5	6	5	6	6	6	6

Unit 6	6	6	5	4	6	5	4	7	6	4	5
Total	35	34	24	29	30	33	22	34	31	30	29

In each unit the contents were read carefully “between the lines” while keeping the predefined themes in view. Maintaining the partial inter scorer reliability, each theme was measured against each unit. Each theme can get a maximum total of 42 in all the 6 units. Table 1 shows that 35 is the highest score for theme 1 which corresponds to *Appeal to Holy War*. Second highest score is 34 that pertains to theme 2 and theme 8, which depicts the strengths of *Primacy of Martyrdom and Sacred Science* respectively. All other themes have a total score of or above 22, that is the score obtained on theme 7, *confession*.

Table 2

Names of the themes and the units of analysis.

<i>Names of Themes</i>	<i>Unit Names</i>
Theme 1: Appeal to Holy War	Unit 1: Archival records by neutral sources.
Theme 2: Primacy of Martyrdom	Unit 2: Archival records by detractors.
Theme 3: Mortality Saliency	Unit 3: Archival records by members or subscribers of the group.
Theme 4: Milieu Control	Unit 4: Interview records of neutral observers.
Theme 5: Mystical Manipulation	Unit 5: Interview records of detractors.
Theme 6: Demand for Purity	Unit 6: Interview records of subscribers or members of the group.
Theme 7: Confession	
Theme 8: Sacred Science	
Theme 9: Loading the Language	
Theme 10: Doctrine over person	
Theme 11: Dispensing of existence	

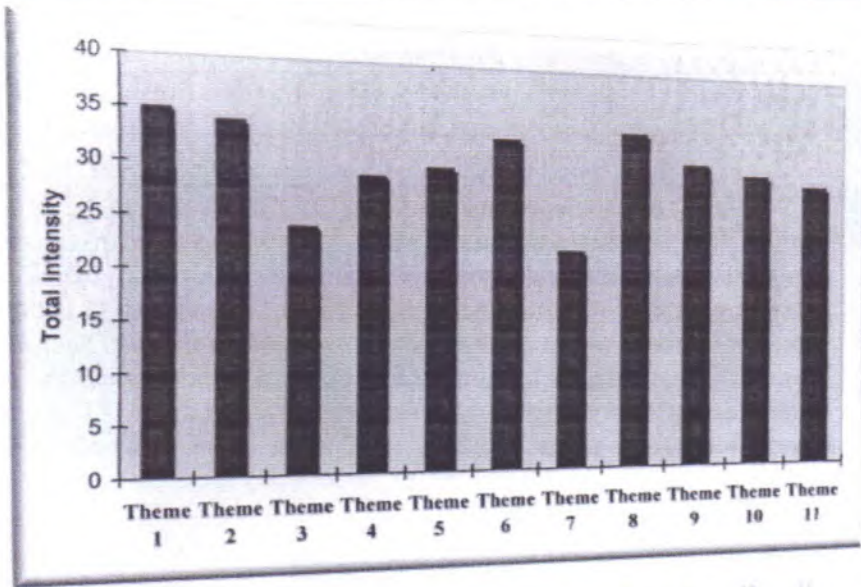


Figure 2
The depiction of total intensities of each of the eleven themes.

DISCUSSION

The present qualitative study attempted to explore cultic behavior in the Lal Masjid Movement (LMM) and identify its potential linkages with violent action. The aim was to study the tactics and the methods of mind control being used by the group. Also, group's ideology was given a special attention as it has been identified as a central element in cultic behavior as well as violence.

A review of literature about the group has suggested that it has a history of organized violent and unlawful activities. In the beginning of 2007, these activities culminated in direct use of force against the state and the public. After six months of constant unrest, the scene was dismissed after a military operation and bloodshed.

Before coming to the results of the study, we shall make a couple of general observation about the data. First, it was noticed that archival records yielded information that was less rich in content as regards our categories of concern than did interview data. That could be explained by the fact that

most news reporters and writers are motivated more by political than psychological interests. Only a few take things psychologically enough to observe and record psychological characteristics of a situation.

Second, it was observed that across all the units of analysis, information about the group's ideology was more highlighted than their practices and intra-group processes. This shows the level of awareness among people about the deceptive practices of manipulative organizations. However, this is not the case with Pakistan only. Even in western countries, many people fall prey to cult recruitment methods just because they never knew the group they were joining was a cult or affiliating with it may involve danger of any kind. Let's now discuss the results on each of the eleven categories one by one.

Ideology

The role of ideology is central to any social group's functioning and sustainability. Ideologies give shared beliefs, behavioral rules and a common worldview to the group members. When it comes to extremist or violent groups, the role of ideology becomes as serious as the issue of violence itself.

The present study identified three ideological themes emerging from the data obtained. These are *appeal to holy war*, *primacy of martyrdom* and *mortality salience*. Since concepts of jihad and martyrdom are basic to a layman's understanding of Islam, appeal to these fascinating and enticing ideas proved to be a great tool for the group to attract potential members.

Appeal to Holy War

The theme of *Holy War* or "Jihad" is found everywhere in reports regarding LMM, regardless of the source or the type of data. This theme obtained a total intensity score of 35 that is the highest among all other themes. Interestingly, these statements were usually made by the group leaders (Maulana Ghazi and Maulana Abdul Aziz) on those occasions when the group involved itself with some violent action. This shows the prevalence of the doctrine of *jihad* as a justification for "bearing arms, trespassing private and public property and propagating hatred through the use of illegal media channels. Several reports have quoted some statement emphasizing the need for the holy war to be fought.

An observer relates how Maulana Abdul Aziz's wife Umme-hassan mobilized the students for Jihadi activities: "Students! Are you ready to challenge the government, the army and the police?" she asks the young girls who probably do not even understand the repercussions of challenging state authority. "Yes, Baji!" the girls squeal with enthusiasm. (Salahuddin, 2007, July). Another report quotes Maulana Aziz identifying with Al-Qaida: "Al-

Qaida is an organization which is spreading the message of jihad and it is good to have association with jihad". (Farooq. 2007). The statement explains his notion of jihad as he equates it with the so called "terrorist" activities of Al-Qaida.

The group has been notorious for propagating *Jihadi* literature. During interviews, it was reported that there was a special outlet for such literature adjacent to the complex building. Respondents said that the clerics told them the misery of the Muslims all over the globe and the only way out is by waging jihad onto the "Kafirs".

Also, subscribers report that they think very high of *jihad*, following the footsteps of their "Amir" or "ustad". It was considered as a fundamental of the group's doctrine and group's acceptance would have been impossible to be gained by an individual who is unable to internalize this concept. It was reported that no one ever questioned "ustad ji" about validity of this view or "ustad ji would despise" such a person. Also, loyalty to *jihad* determined one's status in the group. Those members who were involved in militant activities (e.g. guarding the complex, confronting with the police, kidnapping public etc.) were closer to the group leaders and were very reverently called "mujahid" brothers. They could more freely approach the leaders and had more power than the other group members.

This link with power shows the centrality of the notion of jihad in the group's ideology. This clearly shows the desirability of violent action as the modus operandi of the group and the model of this violence resembled to that of Al-Qaida.

Primacy of Martyrdom and Mortality Salience

Martyrdom is defined as sacrificing one's life for a divine/noble cause. From the results, we see that precedence of martyrdom over life was one of the main tenets in group's ideology. The theme obtains a total intensity score of 34 and is reported across all the sources equally well, which is the second highest among all themes. A related concept is of mortality salience, that is the degree to which one's death and fear of annihilation is available to one's memory. Martyrdom and mortality salience go hand in hand as the thought of the former causes the latter. Mortality salience was our third category of analysis and got a moderate strength, obtaining a total score of 24.

It was found by this study that the LMM leaders propagated the idea of mortality as the ultimate reality. They considered life ephemeral and full of pains. Believers were made to think that it was cowardice to prefer life over faith. Interviewees reported that the LMM leaders often urged the followers to think of their death and to chant "Inna Lillah..." after every prayer. They stressed that one can not escape death but only by being a martyr, that entitles one to eternal life of bliss.

Both Maulana Aziz and Ghazi frequently spoke about martyrdom as the ultimate goal of a “true muslim”. Those who refrained from jihad because of the fear of death were corrupted, ignorant, unsaved and evil. BBC reports, “The deputy leader of radical Islamic students besieged at the Red Mosque in Pakistan's capital Islamabad has said he would rather die than surrender” (BBC, 2007, July 6).

Further, Maulana Aziz asserts, “I lost my brother, my students, for the enforcement of Sharia... Ghazi and all those who died in the mosque are martyrs... but this will not stop us from struggling for an Islamic system” ().

Members report that Jihad and Shahadah were Aziz's pet keywords, and whenever came one, the other imminently followed. An observer reported, “He put a special emphasis on the glories of martyrs and was fond of rhetoric inspiring a desire for martyrdom”. A member expressed his feelings as, “I am unfortunate that I did not become a martyr. The rewards for it are so high that only a fool will refuse”. The zeal that members held for becoming a martyr is further shown by the following comments by former members:

“All of our Sisters had already written their last wills. We were all highly motivated with the strong desire for martyrdom and we all wished to be buried in Jamia Hafsa... I want to carry this mission forward and martyrdom is the first and foremost priority of my life” (Jan, 2007, July 17).

The desire of being a Martyr and the fear of mortality that follows such thoughts served an important function for the group. The good-versus-evil thinking that the group strived to promote among the membership was strengthened because of increased mortality salience as proposed by the Terror Management Theory (Greenberg, Pyszczynski, & Solomon, 1986) . It increases the need for validation of group's ideology and a tendency to aggress towards those who held a conflicting world view to that of the group.

Combining the three elements of ideology, namely Jihad, Martyrdom and Mortality Salience, we see an emerging triangle of ideas that calls for, facilitates and legitimizes violence against the group's “enemy”.

Thought Reform

Now we turn to the thought reform section of our analysis. The final eight categories of analysis pertained to the thought reform process and the methods employed by the group. These categories, based on Lifton's (1989) thought reform model, are discussed as follows.

Milieu Control

Milieu control refers to the degree of control exercised by the group or its leaders over the information and communication entering and leaving the group, as well as the interaction among the group members. This was the fourth theme that emerged out of our data and scored a total of 29 with a moderate to high intensity.

The results showed that the group maintained a highly isolated and secretive environment. The interviewees described the physical outlook of the complex that explains the measures taken to ensure the secrecy of the activities taking place inside the premises. The complex was surrounded by 8-9 feet high strong walls. On several points along the perimeter and on the rooftops, there were surveillance posts guarded by armed veiled men. No person was allowed to enter the complex without the permission of the leaders, and only after being thoroughly searched. Nobody was allowed to walk by the perimeter of the complex. A journalist reported that he was once assaulted by the guards present on the rooftop when he was standing close to the complex wall trying to photograph the complex building.

Other reports suggested that students were not permitted to meet their family but only on specified days of the week for a short period of time. This was blended with rigorous education that proselytized Jihad, Martyrdom and a totalitarian approach to the group's ideology called "shariah". As a result, the students felt a gradual change in their thinking and psyche in a small period after they joined the seminary. Archival records have shown findings consistent with the interviews. A report describes how a couple of students who were restricted to a small area perceive the effect of the controlled environment over their thinking:

"their movement was in a way restricted within the... basement [that] comprised a library, a computer laboratory and two large classrooms ...the thrust of education they were imparted was to convince and preach and convince what they termed as the Westernised people outside the four-walled premises, to return to the Islamic code of life ... they began to believe that the men who did not grow beards or wore pants and shirts were no less than non-Muslim" (Salahuddin, 2007, July)

Other reports have confirmed these experiences of the members of LMM. The controlled milieu quickly tamed the newcomers and they made them see the world in black-n-white.

"The environment and the lifestyle inside Jamia Hafsa was entirely different from the outside world and it gradually made us believe that the world around us was artificial and un-Islamic" (GEO, 2007).

Observers have also noticed similar restrictions on communication within the group and between the group members and the outsiders. Salahuddin (2007, July) reports from her own experience, "There are only a handful of women you are allowed to converse with in a madrassah that ostensibly houses hundreds. They form what is called the Student Action Committee, which includes teachers as well".

Wearing of Burqah or veil also played a significant role in maintaining the distance between the members (especially females) and the outsiders who usually have a totally different dress code. It created a gigantic gulf of alienation between the two parties, hence making effective communication next to impossible. "With a black screen covering their being, they become less friendly, less accessible, more aggressive and, to the outsider, expressionless" (Salahuddin, 2007, July). Research in social psychology has found other functions to this anonymity. This veiling gives rise to a process of Deindividuation that results in increased tendency towards deviant and antisocial behavior (Zimbardo, 1969).

The data suggests that the students were indoctrinated to like burqah. Special classes were held to socialize female students into this part of group's ideology. Fear, guilt, shame and covert pressure to conform with the group were used to persuade female students whose free nature refused to be confined inside the black robe. One such convert relates her tale:

"I hated the burqa initially, and Umm-e-Hassan told me that I didn't have to wear one, but I should, at least, attend classes. Within one week of classes, I went and bought a burqa for myself. I would look at my hands, my face, my hair and weep, thinking that all these parts of my body will burn in hell." (Salahuddin, 2007, July).

The above accounts clearly show that LMM had maintained a controlled environment of information and communication with the outside world. This control served great purpose to the group and helped indoctrinate the members with group's ideology and to see the world as evil so as to wage war against them.

Mystical Manipulation

The fifth category of analysis, namely *mystical manipulation* obtained a high total of 30 in the data analysis. This refers to the claimed divine qualities or abilities of the group leader that entitles him to lead the group and to reinterpret morality, scriptures and experiences of the members according to his own wishes.

Many archival records relate the divine mandates and mystical experiences of the group members and leaders as described by themselves. Maulana Aziz is reported to assert, "Nobody is using us. We have examples from history; for instance, Prophet Moses grew up in the home of Pharaoh. So I think that God is directly using the religious students for a good cause" (Farooq, 2007).

A couple of interviewees have reported that Maulana Aziz often claimed to have divine experiences. He often used to receive messages in dreams direct from almighty. It was widely believed that he used to have visions of prophets and was ordered by god himself to wage jihad for the implementation of shariah. It was usual for him to mention his dreams during weekly sermons to impress the "captive audience", as put by a detractor. During the days of conflict with the state, he often mentioned a dream in which he saw his "blood being shed on the land of Lal Masjid which gives birth to Islamic revolution". Members believed in Aziz's divinity and held him as the one chosen by god to lead them. This faith gave him the authority to reinterpret manipulate member's experiences, perceptions and beliefs. This manipulation reflects in the following accounts of the members.

Two female students on a TV show "were crying and arguing that the angels fought against the army in the Red Mosque and no human inside the mosque had any weapons" (Shah, 2007). On another occasion, the female students were reported to claim that "The Pak Army men were not killed by our Brothers' weapons but in fact it was Allah's unseen power that killed them" (Jan, 2007, July 17). Another student comes with a divine mandate, that most probably echoes her leader: "For the last 60 years the sanctity of this Kalima has been violated (again and again). Bloody revolution is must for Shariah to prevail in this country" (Jan, 2007, July 17).

Salahuddin (2007, July) reports her experience with the girls of LMM and describes how this mystical manipulation had changed their way of seeing and explaining things.

"A student at the Jamia Hafsa tells me that the extraordinarily tall burqa-clad women with batons, who blockaded the children's library in Islamabad, were actually angels. And that when Mohammed Younus burned CDs and DVDs from his own shop, ababeels started circling in the sky. They claim that they received the message of jihad in their dreams directly from God Almighty who sent the Prophet. Dressed in white and mounted on a white horse, God's vicegerent handed them a sword and urged them on."

This reliance on dream imagery can be easily traced back to Maulana Aziz's purported divination. The students seem to have taken the same path

to seeing the world and explaining their experiences to fit the expectations of their leader and the group. This manipulation extends further from perceptions and thoughts to morality. Maulana Aziz and Ghazi both wielded the power to change the moral principles governing group's public behavior anytime they felt appropriate. Maulana Aziz declared suicide bombing as morally correct in the following statement:

"Suicide attacks in Pakistan are un-Islamic, but if the government took action against Jamia Hafsa, we would allow our followers to launch suicide attacks against it to save the honor of our female students" (DT, 2007, April 24).

A similar shift could also be seen in the ways of the students, when they came to rescue the honor of their beloved group. Salahuddin (2007) reports how blatantly the female students refuted the charges of illegal weaponry held by the LMM members, while hundreds of thousands had seen the evidence on TV.

"Where are the arms? Do they think we would store weapons in the same building where we house thousands of young girls?" ask the students repeatedly. I am constantly reminded of the footage of Kalashnikov-wielding students I had seen on television, but being aware of my surroundings, I hold my tongue"

It seems that the new interpretation of the group morality outlined by the leaders had different standards for the group and the outside world. And that lying to the outsiders in order to keep away all calamities from the leaders and the group was considered desirable.

Demand for Purity and Use of Confession

Our sixth and the seventh category pertain to controlling behaviors. Demand for purity refers to the degree of good-versus-evil thinking and the perfectionist standards of behavior for group membership. It obtained a high total of 33, and good representation across all the units. Use of Confession refers to the ritualistic confessions made by the members in front of leaders or other group members, which can later be exploited by the leaders to induce guilt and shame to control member's behavior. However, unlike *demand for purity*, this theme emerged with a moderate to low intensity obtaining only a total score of 22.

It has been observed from the data that the group and its leadership had stringent criteria for group membership. According to one detractor, the group used to be "highly puritanical" in its beliefs and practices. Members were required to conform to the group ideology wholly. This demand was bolstered by the claimed divination of the group leadership. A subscriber

argued that, "Maulana Aziz had such huge following only because he was not preaching his own message, but that of God himself. People disagreed with him because he did not compromise on God's criteria of a good muslim".

Leadership's demands from the members were very strict, rigorous and sometimes awful. Female members of the group have reported that,

"Some teachers and senior students were assigned the task of making sure that every student offered prayers five times a day... [also] they were asked by their female teachers to declare on oath and sign a piece of paper that they would not hesitate to lay down their lives, if and when the need arises. (GEO, 2007).

These demands for purity were followed by encouraging members to confess their sins either to god or better in front of the leadership or their representatives (seminary teachers and senior students). Members were promised moral support if they confessed their sins and vowed not to repeat them. As a result, members publicly reported those sins only that they had mastered not committing. A female student relates her story of becoming pious as follows:

"I was a complete tomboy, had short hair, never even wore shalwar kameez, let alone, a dupatta. My friend used to tell me that we are all sinners. And I would say, 'What sin?'... But after joining the madrassah, I realised that I had been drowning in a sea of sins" (Salahuddin, 2007, July)

Such confessions have been reported by the group members during interviews. By discussing those confessions with the other members, the leaders induced guilt and shame in those who still committed those deeds but hid them from other. This mechanism of guilt and shame forced those members to modify their behavior to avoid the subjective feeling of being sinful.

The Group entailed a totalitarian approach to its ideology. The leadership did not only imposed its dogma over the members, but the outsiders were also subject to their law. Music, photography, performing arts, television, video and other popular ways of recreations were banned by the group leaders. Maulana Aziz never let anyone photograph him. When questioned during an interview about the totality of this restriction, he replied: "Photograph is not allowed in Islam and that is why I don't allow any one to photograph me... This issue will come up when there will be complete enforcement of Islamic law in the country" (Farooq, 2007).

Women and sexuality were pet issues to be watched by the leadership of the group. Among members, males and females were not allowed to mix together. They gathered only in case of utmost urgency. They were supposed to call each other only as “brothers” and “sisters”, even when referring to the third person, allowing for no human attraction between the two sexes. Subscribers reported that only senior male members or leaders were allowed to go to the female portion of the seminary, while females hardly ever visited the male area.

The girls were given massive lectures on the immorality and sinfulness of the outside world, specially females. Students report, “teachers would often refer to a massive cultural invasion from abroad and increasing obscenity, particularly on electronic media, and objectionable dress code of the rich and middle class as a horrific sign of defiling the nation’s cultural values” (GEO, 2007). Further, women, who avoided covering their bodies according to the group’s injunctions were tagged as followers of evil. A journalist reports that during her interaction with the seminary students, “the discussion constantly reverts to how increasingly sinful Pakistani society is becoming” (Salahuddin, 2007, July).

A subscriber reported that, during his Friday sermons, Maulana Aziz often appreciated Taliban in Afghanistan and the Indonesian religious movement that banned all un-islamic activities in Indonesia. He had asserted on many occasions that the strict observance of religious law was the only path to salvation for the people of Pakistan, and the entire world.

These “puritanical” demands gave rise to a “good-versus-evil” view of the world. Members see the world outside as following the “devil” in one way or the other. They saw the masses as sinful, immoral and with debased cultural values. Outsiders were seen as ignorant and unenlightened while the group members were urged to show them the right path, for which using any means would be legitimate. Maulana Ghazi was a great opponent of democracy, for apparently the same good-versus-evil worldview. He said, “Democracy is nothing but counting of heads. It cannot differentiate between good and bad people” (DT, 2007, April 24).

Sacred Science

Our eighth category, *sacred science* refers to the group’s claim that its ideology is divine and the ultimate and unquestionable source of true knowledge. The leader holds a similar unquestionable status as the spokesperson for god or for the entire humanity. Members are demanded to seek the truth within the group and with the leader’s injunctions. This tactic is used to fight skepticism and prevent defection among group members.

This theme emerged with good intensity and scored a high total of 34. Several reports have depicted the sacredness of group’s doctrine as claimed by the group leaders and members. In response to the accusation that

LMM's activities were creating unrest in the society, Maulana Aziz justified his actions as: "What we are doing is in the national interests. We are striving to enforce Islamic law in the society. We say the state of Pakistan belongs to Allah. Sovereignty belongs to Allah" (Farooq, 2007). He claims to be the representative or Khalifa of God who can make use of God's sovereignty to intervene in the society to bring about any desired change. His actions are "granted by God and always for the collective betterment of the society", informed a subscriber.

Detractors report that Maulana Aziz always found a religious aspect to any issue of concern and issued an edict via the interpretation of group's ideology. He justified the encroachment by the group to build the seminary on religious ground saying that "the land belongs to Allah and if government does nothing to facilitate the construction of religious educational institutions then it is the duty of religious scholars to come forward and build the seminary on government owned land," (Farooq, 2007a).

Coming back to the immorality issue, after the kidnap of miss Shamim for her alleged misdeeds, the group set up a special centre in Madressah Hafsa titled "Taibaat Abidaat Centre" to provide shelter to women who would voluntarily give up their "immoral activities". Maulana Aziz was once again vocal on the issue. Extending the boundaries of his jurisdiction a bit further he proclaimed:

"[T]hese women would be provided "security and protection" through "marriages". I am now 46 years old and am ready to marry a woman who is between 35 to 40 years of age. If she promises to live a life of piety, I promise that I will never refer about her past life," (Najam, 2007).

He goes on justifying Taliban in the light of his doctrine and says, "We love the Taliban. They started their movement with a good cause". The group's sacred science justifies any means, even violent ones, given the end is justified to them. To further break down the barriers to violence he makes a cocky statement about the groups warfare capabilities and sets a new standard for the group members.

"Islam ordains every male and female Muslim to get ready for jihad. We believe that our women should know how to use automatic weapons. Our women can use automatic weapons. We have trained them for this at a secret location" (Farooq, 2007).

Followers seem to be highly convinced by these explanations and justifications. Their satisfaction with Maulana's clerical abilities are shown

in their unquestioning attitude towards Maulana Aziz and Ghazi's words as well as their actions.

Loaded Language

Theme 9 of our analysis is the use of *loaded language* by the group. This consists of emotionally charged terms and thought-terminating clichés, words used in an unusual sense so that whenever an undesirable thought (skepticism, questioning the group's ideology or leader) occurs to a member, a cliché is presented to stop the process and generate thoughts that are more favorable for the group.

This theme scored a moderate-to-high total of 31. Examples of these clichés are abundant in literature regarding the group. The leaders usually addressed serious issues in terms of double speaks, hence making them mundane in the eye of the followers and the public. Maulana Aziz answered the allegation of running a Taliban style movement as follows: "Actually our movement is led by youth of the country... So the world started saying that this is a Taliban-style movement" (Farooq, 2007). Here, he seems to claim that any movement led by the youth ought to be violent and coercive as was Taliban's, thus helping the membership see their similarities with Taliban as inevitable and determined by their youthfulness, rather than their will.

Maulana Aziz made such remarks on several occasions that were based on loaded language. *Jihad against the evil, Zina, Behayai, Fahashi* were his pet clichés. Fear of death was neutralized with terms like "shahadah". Subscribers report that he justified kidnapping police officials with the reason that they were "pawns of an apostate regime". Similarly, aggression against public was supported by calling them "munafiqin" or "fasiqin". This resulted in dehumanization of the "enemy", i.e. the public and the state. He used to claim that "revolutions are always violent", thus the violence committed by the group was natural and bore no responsibility on the members or the leaders. The same was reported about Maulana Ghazi who used terms like "Hamiyat-e-Deeni & Ghairat-e-Islami" in his writings and speeches.

This was observed from the data that this loaded language was learned and internalized by the members. Member's reports and writings explain this point. Terms like "apostate regime" repeatedly appeared in member's writings and interviews after the military operation against the group (for example, see Hashmi, 2007)). Maulana Ghazi was called "taghoot ka baghi" (Anonymous, 2007), "holy martyr", and the socio-political system was referred to as "taghooti nizam".

The use of such emotionally charged clichés turns out to be a great method of thought control for the group. The surviving members do not consider the factors that might have caused the bloodshed of hundreds of their fellows but prefer to call the incident as another "karbala" that was a

test of their faith. They refuse to see any signs of exploitation by the leadership and explain away all the loss in terms of God's will and the "necessity of sacrifice" in order to "bring the world to the right path".

Doctrine over Person

The tenth category, doctrine over person refers to the priority given to the doctrine as compared to the individual (his needs, wishes, thoughts, feelings, etc.). Everyone has to adhere to the group's ideology, all human experience must be subject to the interpretation offered by the "sacred science", and nobody is exempted from this rule. Any experience deviating from this standard must be denied or reinterpreted to fit the scripts. This comprises clear manifestation of group's totalistic approach.

The theme achieved a total intensity score of 34, that is very high. This intensity has been found consistent across all units of analysis. Members reported that the leadership called upon the membership to submit themselves to the doctrine of *jihad* and *martyrdom* in order to achieve complete implementation of "shariah" i.e. the group's interpretation of Islam. Further, students were urged to persuade the outside world to concede allegiance to the group's doctrine and support the group with all possible means. These reports were confirmed in archival records as well. The News reports the interview with two LMM female members who, "conceded that the thrust of education they were imparted was to convince and preach and convince what they termed as the Westernized people outside the four-walled premises, to return to the Islamic code of life" (GEO, 2007).

A member reported that those adult members who felt reluctant in taking part in illegal activities like kidnapping public and police and destroying CD shops etc. were scolded by the senior members and the leadership as soon as their reluctance was noticed. Such people were said to have "weak faith" and were tauntingly called "incapable of bearing the divine mandate".

The group's totalistic approach is seen when they extend the burden of their divine mandate to non-members. Such assertions were made by Maulana Aziz when he, despite the complaints of public regarding the transgression perpetrated by the group, proclaims, "Our objective is to put the country on the path of Islam" (Farooq, 2007). A similar preference given to doctrine over person is seen when the group kidnapped Miss Shamim under the charge of running a brothel. Umme-Hassan tried to explain the action with the reason that "kidnapping became the only option. She refused to listen to us in her own house, so we brought her here" (Salahuddin, 2007, July).

A journalist who happened to interact with some group members after this incident reported that members were taught so that they totally favored the idea that anyone, within the group or outside, should be brought about to

obey the “shariah” by any means, whether peaceful or violent. This point was highlighted when Maulana Ghazi issued a fatwa against the female students and teachers of a federal university of being “fahisha” and threatened them of destroying their faces by throwing acid if they did not start covering themselves.

Other instances suggest that the group preferred their doctrine over not only individuals, but the entire society. Group leadership sounds very keen to banish those who do not obey the “shariah”. It is evident when Umme-Hassan labels the society as immoral and sinful and warns them, “If that’s what liberal people want, then they should move to Europe. They should leave Pakistan. Pakistan is ours, and we will live here. It is our home, and we will cleanse it ourselves” (Salahuddin, 2007, July). Maulana Aziz endorses this view and claims that the entire nation must submit to his “sacred science”: “We say the state of Pakistan belongs to Allah. Sovereignty belongs to Allah” (Farooq, 2007).

Dispensing of Existence

Our final theme, dispensing of existence is linked with the good-versus-evil thinking and preferring doctrine over person. It is defined as the group’s self-assigned authority to decide who has the right to “exist” and who does not. Group’s supporters and followers are considered good and are considered to be on the “right path”, while the detractors are considered evil. Based on this division, the group’s “sacred science” warrants that the “evil” may be punished and coerced until they convert to the group’s doctrine. Otherwise, their right to exist is suspended. This thought reform tactic helps the group increase group cohesion and retain members as it gives them a common enemy, a sense of purpose combined with power bestowed by divinity.

The theme emerged with second highest intensity with a total score of 34. Group members interviewed during the study showed clear pattern of good versus evil thinking and their conversations were marked with a tendency to demonize the “enemy” on the basis of their beliefs that were alien to the group’s ideology, and hence to see them as legitimate targets of the group’s attacks. Loaded language played a vital role in this demonization. Those Pakistani’s who opposed violent means to impose shariah were called “faithless” and “munafiqin”. Others who did not strictly follow the religious scripts were referred to as “kuffar” and “fasiqin”. These emotionally charged labels helped the members see these people as “less than human” and thus treating them inhumanly was made easier.

Archival reports also endorse that the group claimed the right to dispensing of existence. In a published interview, female members of LMM reported that their “teachers justified raiding residences and business concerns and use of force at places where they thought some activity

contrary to the Islamic teachings was being carried out," (GEO, 2007). Because of this justification, members committed many acts that involved encroaching public land, harassing, manhandling and kidnapping individuals, vandalizing public and private property and violating several other rights of non-members.

The group claimed the right to intervene in people's public and private life according to the will of the leader. Maulana Aziz and Maulana Ghazi used to issue edicts against individuals, institutions, communities and even the state. One hallmark of these edicts was established when Maulana Aziz "decreed that Gen Pervez Musharraf's government was "un-Islamic" and it was obligatory for every Muslim to wage jihad against it" (DT, 2007, April 24). Detractors have a strong point of objection that the group never criticized the government or any other agency on the grounds that it was involved in corruption and other social evils. The only thing they see is whether some entity or practice is "unislamic", which inevitably means "lacking sexual morality". The following statement explains their standard of evil as Maulana Aziz identifies: "... liquor, drugs, music, feature movies and women photographs displayed at public places as the moral evils against which he has decided to launch a crusade" (Farooq, 2007a).

Support for Violence

We have so far discussed the eleven categories of our analysis that pertained to the ideology and the thought reform methods used by the group. Now we turn attention to the acts of violence committed by the group and the potential role of the thought reform tactics and the ideology that may have facilitated the group's path to violence.

The basic tenets of Group's sacred science, *Jihad* (holy war) and *martyrdom* (being killed for the holy cause) are both engrained in violent action. Although, most Muslim religious scholars disagree with the interpretation of the term *jihad* by LMM leadership and propose that aggression towards the enemy is only the *lesser* jihad, while the *greater* forms of it rely on non-violent means. However, jihad as holy war was the de facto principle that controlled the group's behavior. Potential members were ordinary Muslims who were attracted towards the group by the urgency of jihad against the enemies of Islam. The other attraction for them was the reward associated with being a "Shaheed" or martyr, i.e. the eternal life of bliss and fulfillment. This reward sounded so fascinating to the potential members, especially those of a low and unsatisfactory social standing, that they submitted their autonomy and will to the group leadership for the hope that they will get the desired outcome of paradise.

The attractive components of the group's sacred science combined with the mind control methods to create a cohesive group devoted to the leadership and the sacred science ready to take any action according to the

orders of the leadership. Leaders used mystical manipulation to gain unquestionable faith of the followers and modified their behaviors to conform to the group by placing strict demands for purity and inducing guilt, fear and shame over undesirable behaviors. Loaded language helped members do away with thoughts and feelings that conflicted with the sacred science and dehumanize the “enemy”. The group leadership further facilitated the members’ way to violent means by instilling them with a good-versus-evil thinking, and by establishing supremacy of the group’s doctrine over humans. The notion of martyrdom was followed by awareness of mortality, that further bolstered the potential aggression among the group members toward the “enemy”. The members were so confident and had such strong faith in the group that they did not hesitate to confront the state machinery. The group’s claimed right to dispense anyone existence urged the membership to violate anything and anyone who was declared as “evil” or “unislamic” by the leaders.

The group leadership did not see violence as a negative sign for the society. They rather saw it as the remedy to all the social evils that they had identified in the society. Maulana Aziz and Ghazi identified themselves with purported terrorists and militants such as Ben Laden and Mulla Omer. Hussain (2007) reports that the two brothers were:

“said to have close links with Al Qaeda and Taliban militants... Ghazi had often boasted that he was a follower of Osama bin Laden. And in 2004, he was detained by security forces for his involvement in terrorist activities, but he was freed on the intervention of a federal cabinet minister. (Hussain, 2007).

The cleric brothers proudly compared LMM for similarities with Al-Qaida and Taliban and never hesitated in blackmailing the government by making individuals and property hostage and threatening of violent consequence had their demands not been met.

Maulana Aziz and Ghazi made such demands outrightly on several occasions. Talking about liquor, drugs, music, movies and display of womens photos, Maulana Aziz warned, “If the government fails to eradicate all these moral evils from the society within the specified period of one month the students of the seminary would themselves take actions against all the people involved in such activities” (see Farooq, 2007a). Other instances are reflected in the following reports:

“There is a lot of support of our cause in NWFP... we would start an armed struggle if seminary is attacked by the government... [I]f there is a violent operation then we will consider suicide attacks”.(Farooq, 2007).

“The Lal Masjid has warned President Musharraf that if he took action against its pupils, it would be the start of a civil war” (Rehman, 2007, April 7).

“Maulana Abdul Aziz said that five to six hundred students of the two madrassas had been trained, equipped and brainwashed to carry out suicide attacks. These students left the madrassa according to a plan before the final operation against the mosque was launched.” (Khan, 2007, July 29).

These reports clearly show the affinity of the leadership towards the notion of violence, using force to achieve their goals that were mainly political and ideological in nature. These activities indeed resemble very closely with terrorism, which is defined as, “acts of violence intentionally perpetrated on civilian non-combatants to promote some ideological, religious or political objective” (Borum, 2004). The group leadership used their ideology and the thought reform tactics to recruit and retain members and to control their actions according to their own will. Sadly, these actions often contained use of force to harm (either physically or psychologically) someone outside the group. Hence, it is seen that the group’s ideology and the thought reform methods used proved to be effective tools in molding members’ behavior from non-violence to using violent means.

CONCLUSION

In the present study, we aimed at exploring the ideology and the thought reform tactics used by the Lal Masjid Movement, and the links between these two and the violent action undertaken by the group. Content analysis of archival records combined with interview data identified eleven categories in total, eight of which corresponded to Lifton’s (1989) thought reform model.

The study found that *Holy War* and *Martyrdom* were the main tenets of the group’s ideology. These two ideas were heavily propagated by the group as they appealed the common man, hence attracted herds of members towards the group. The goals of members’ indoctrination, retention and control were achieved by employing the eight thought reform methods as identified by the study. All the methods were found to be present with remarkable intensity except for *confession*, which obtained the lowest total score among all. However, its use have been identified as of high importance in inducing guilt and shame and modifying members’ behavior.

A review of the news literature has shown that members and the leadership of the movement were involved in several illegal and violent

activities that harmed at the most the surrounding society. It is concluded that these actions were facilitated by group's ideological foundations that consisted of using force and killing (jihad) and being killed (martyrdom). It is also argued that because the thought reform methods were to basically work on the foundations provided by the ideology, the group's potential for violence was further enhanced by use of these methods.

Limitations

The very basic limitation of this study lies in the coding process and its reliability and validity. In any content-analytic study, reliability of a coding system is formally established through the inter-coder reliability. The training of scorers and the parameters to maintain their mutual agreement on the coding techniques and enumeration of coding units are so extensive processes that were not possible to be included wholly in the present study due to lack of time and resources.

Another important limitation of the study was the availability of data. Not many archives were available for the study that were appropriate to the topic. Also, approaching interviewees was a serious problem. Due to the sensitivity of the issue, most people were reluctant to respond to the researcher's questions. Hence was a high refusal rate that rendered the sample size very small.

Accuracy of the data is another problem. Archival records were collected from different sources using triangulation method to partially correct this flaw. The similar method was used to select interviewees. Yet there is a significant amount of doubt that accounts obtained from archives and individuals may be inaccurate and biased given the cognitive biases involved in the memory construction and reconstruction processes.

Suggestions

The emergence of LMM in Pakistan is no more a unique incident. Other similar organizations and groups have started to surface during the couple of years or so. Even after the fall of LMM, new group the followers of the same ideology have vowed to follow the trail left by Maulana Aziz and Ghazi. BBC reports one such group:

"مہمند ایجنسی میں حاجی صاحب ترنگزئی کے حزار اور اس سے ملحقہ مسجد پر بظاہر قابض مسلح افراد کے سربراہ عمر خالد نے کہا ہے کہ لال مسجد کے مہتمم مولانا عبدالعزیز اور عبدالرشید قازی کا بقول ان کے 'شرعی نظام کے نفاذ کا مشن' جاری رہے گا۔ انہوں نے کہا کہ اس مقصد کے حصول کے لیے مسلح جدوجہد سے بھی گریز نہیں کیا جائے گا" (BBC, 2007, July 29)

These groups may pose a serious threat to the society. Therefore, it is important that social science research be conducted to study the factors that may contribute to the formation of these groups. The importance of

psychological inquiry is great because it can assess the potential harm of these groups to the individuals, their families as well as to the entire society. Psychological research should be conducted focusing on the risk factors that makes one prone to joining manipulative groups, the recruitment and persuasion tactics used by groups, and the mechanisms employed by these groups and their members to justify any violent actions that they might commit. Working on these lines, we can better understand cultic groups, their behavior and the risks associated with them as well as devise interventions to prevent emergence of these groups and to undo the harm caused by them to the individuals and families. It is also suggested that the methods used for these studies should be more rigorous, such as participant observation, so that more accurate accounts could be obtained.

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RELIGIOUS ORIENTATION OF ADOLESCENCE, YOUNG ADULTS AND ADULTS

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The present study aimed at finding religious orientation of adolescence, young adults and adults. Gorsuch & McPherson (1989) age universal I/E. R scales of Religious Orientation were used to meet the objective. The sample consisted of 234 participants 60 (men, women) of mean age 36.49 years. The scales were translated and adapted in Urdu for more cultural relevance. A number of statistical analysis were used to test the hypotheses formulated for the present study. The results indicated that most of the people used Extrinsic Personal (Ep) religious orientation than Extrinsic Social (Es) or Intrinsic (I), which conveys that mostly people use religion to gain personal interests. Mean scores for age groups were found to be significantly different for Intrinsic Religious orientation (I), but not for Extrinsic Social (Es) or Extrinsic Personal (Ep). It was also found out that with higher level of formal education, Intrinsic (I) religious orientation will also be higher. For Extrinsic Social (Es) and Extrinsic Personal (Ep) there was a non-significant correlation between formal education and dimensions of religious orientation. No significant gender difference was found out for dimensions of religious orientation. The results for present research indicate a certain motivational tendency to follow religion for a select Pakistani sample. Theoretical understanding of religious phenomena in present scenarios can lead to better understanding of societal intolerance as far as religion is concerned.

INTRODUCTION OF BEHAVIOR ANALYSIS TO CHINA: A RELATION TO JOURNEY TO THE WEST IN TREATING AGGRESSIVE AND VIOLENT BEHAVIOR

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In this present paper, Applied Behavior Analysis has been tried to relate with the 'Journey to the West', which is one of the fourth Chinese classical masterpieces. ABA has been effectively used in Public Health and Organizational behavior. First time we have asserted that it can also be used in treating and controlling the aggressive and violent behavior of the children. The story of Monkey King can be related with contingency of punishment, escape, avoidance and loss of behavior and paired with the reinforcement. We conclude that this can widely be used especially in school settings in behavior modification. It can have great educational implications in Chinese Cultural context.

Applied Behavior Analysis (ABA) is the science in which procedures derived from the principles of behavior are systematically applied to improve socially significant behavior to a meaningful degree and to demonstrate experimentally that the procedures employed were responsible for the improvement in behavior (Cooper, , Heron, & Heward 1987). It includes the identification of functional relationships between behavior and environments and bases the building blocks that B. F. Skinner referred to as the contingencies of reinforcement (Malott, 2008). The description of a contingency includes a precise definition of the limits and range of response topographies that will produce a specified consequence and the environmental situation in which that consequence influences future probability of response. Operant behavior is defined by the three-term contingency, which specifies the temporal and functional relationships between antecedent stimuli, behavior, and consequences (ABC) (Cooper, , Heron, , & Heward 1987). The ABCs of ABA explain basic principles, present the various learning operations and reinforcement schedules of operant conditioning, and provide the systematic approach for behavior intervention. Applied Behavior Analysis has been successfully employed in educating persons with autism (Johnny L. Matson et al. (2007), Social-skills Treatments for children with Autism spectrum disorder, behavior modification, particularly including young people in China (Clark, & Zhou, 2005). Moreover, it has been used in Public Health and Organizational Behavior (Hart, & Risley, 1999). Some models have been integrated with Applied Behavior Analysis and Public Health or Organizational behavior

(Lovaas, 1977). For instance, Behavioral Ecological Model of health promotion and Contingency Theory of organization development. But still no attempt has been made to relate and apply or to conduct a scientific study regarding the ABA in controlling and treating the violent and aggressive behavior. So, in this theoretical paper we are trying to look from this particular angle.

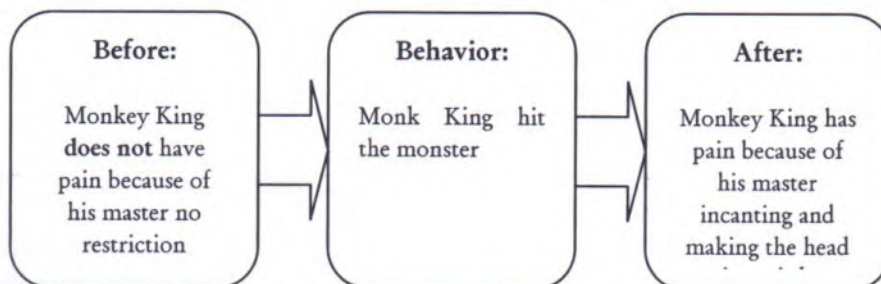
Background

Journey to the West is one of the fourth Chinese classical masterpieces, which was written in Qing Dynasty about 4-5 hundred years ago. It is very popular in China, just like Bible in the West. At present, it has been translated into at least 20 foreign languages and has been adapted into film and TV plays. The main character in this book is also very popular in China, every one – no matter if they are young or old, know who the handsome Monkey King is? He is very famous for his fiery eyes with golden pupils which help him to recognize who is a human being and who is a monster. Furthermore, he is famous for conquering/defeating the monster who pretended to be a pitying and kind human being. In this book, we can see Buddhism, Taoism and Confucius combined together. It is really a good book, but like everything in this world, it too can be seen and understood through the eyes of behavioral analysis. We would like to comment on the main character Monkey King's behavior of hitting Lady White Bone Thrice and how we can relate this in controlling the aggressive and violent behavior.

Story of Monkey King and ABA

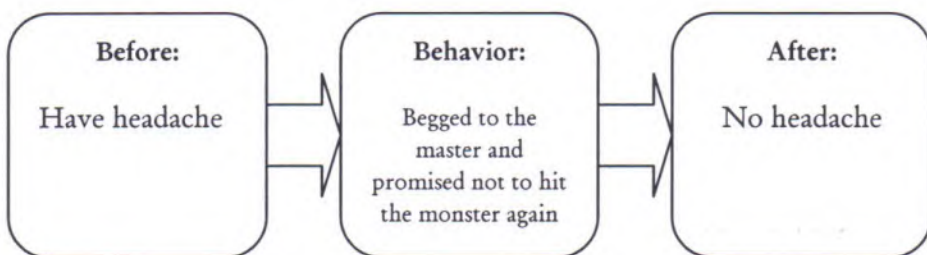
The story is about Monkey King (whose behavior will be analyzed throughout this paper) wanting to kill/hit the monster Lady White Bone who pretends to be a pity/kind human being for three times. Tang Monk, the master of Monkey King, forbid Monkey King to hit the monster for 3 times until Monkey King proved he was right at last. Let's look at the contingency diagram below:

Punishment Contingency



From the film we can see clearly that every time when Monkey King held up his As-You-Will Gold-Banded Cudgel to hit the monster, his master Tang Monk wills incant and give him a headache. So, Monkey King was punished by the presentation of an aversive stimulus. Also, we can see Monkey King falls to the ground and rolls because of pain and begged his master immediately not to incant again, and said he would obey him and would not hit the monster again. This included another contingency:

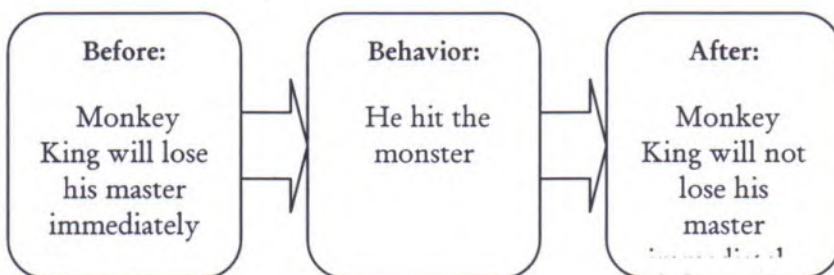
Escape Contingency



Because Monkey King can not help the headache, he begged to the master. Then he can not feel headache immediately. He can escape from the aversive condition. So it is escape contingency.

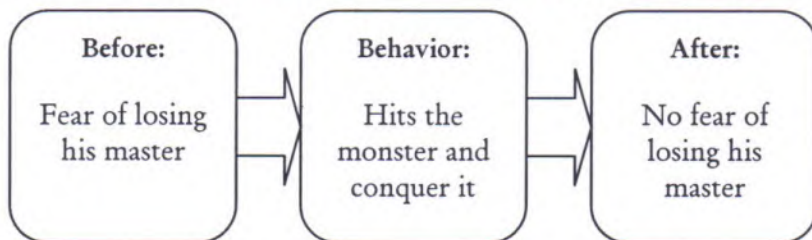
Even if Monkey King receives great pain and can't help but falls to the ground and rolls on the ground, after he stands up he will hit the monster again. Why? We think there is another important contingency below:

Avoidance of Loss of a Reinforcer



Because Monkey King worried about the monster will capture his master immediately and he doesn't want to lose his master, so he hits the monster. It is avoidance of loss of a reinforcer.

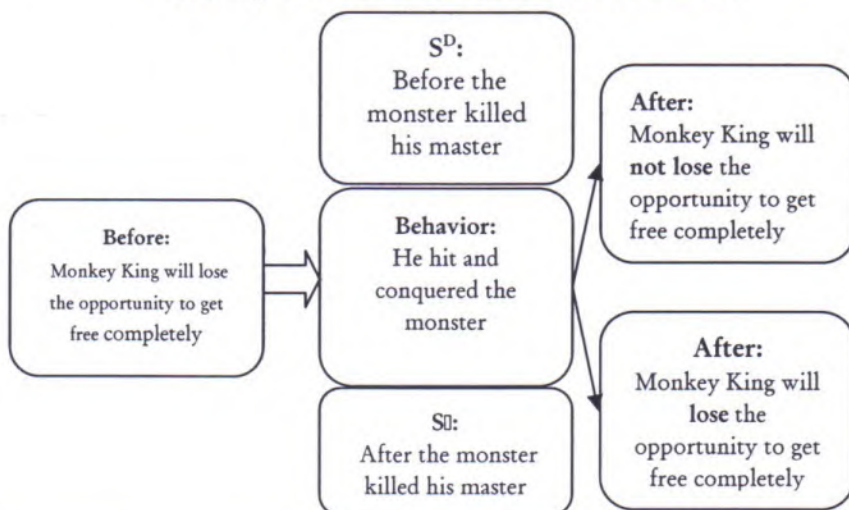
Effective Direct-Acting Theoretical Contingency (Escape)



This contingency above is also escape from the aversive condition. So it is escape contingency.

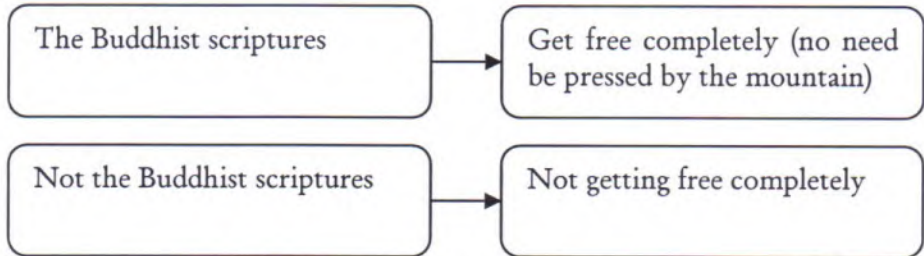
Here is a question? Why fear of losing his master will be such a strong probable and sizable contingency? We think partly because of Chinese culture, especially in the past, everyone treats his teacher or master as father. There is another reason, because Monkey King Havoced in Heaven 500 years ago. No one can conquer him only at last the Sakyamuni – the most powerful Buddha in the West Heaven conquered him and put him pressed under the mountain for about 500 years. At the same time, Sakyamuni told him that only after 500 years later when Tang Monk pass by the mountain can he be saved temporarily but he must help Tang Monk to go to the West Heaven and only after they get the Buddhist scriptures can he be completely get free. So, we think here include another two contingencies at least:

Analog to Avoidance Loss of a Reinforcer



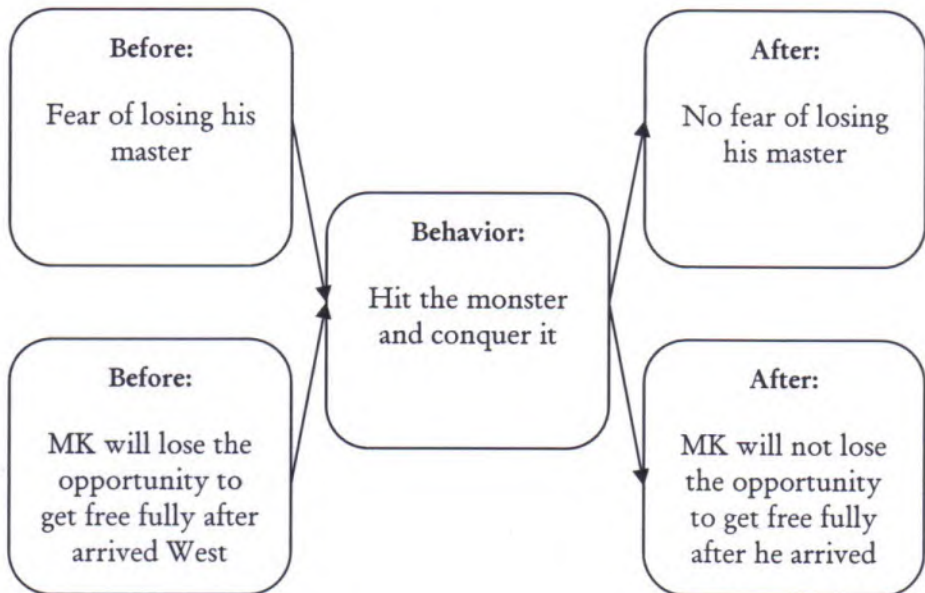
This contingency looks like avoidance contingency, but you know, it failed the 60s test. So it is analogy to avoidance loss of a reinforcer.

Pairing Procedure



In this contingency above, the neutral stimulus Buddhist scriptures pairing with a reinforcer.

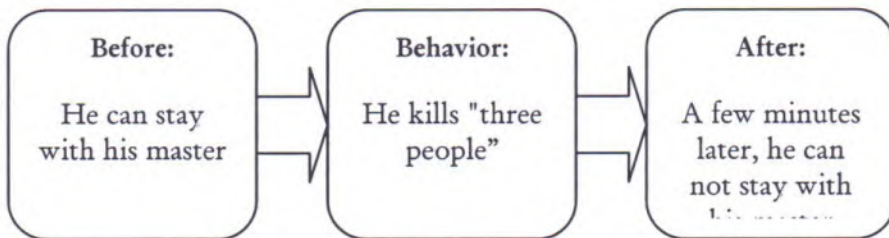
Directing-Acting Escape Contingency



Indirect-Acting Avoidance Contingency

From the story we can see because Monkey King killed “three people” one after another, and he had to be forced to leave by his master. It is another contingency.

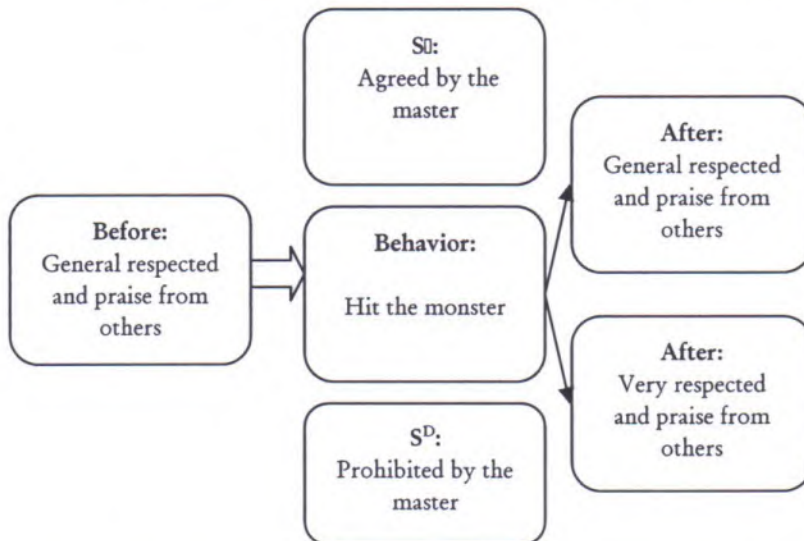
Analog to Penalty Contingency



Of course, it is difficult for the master Tang Monk to agree with him, because the master could not distinguish between the monster and human being in this condition.

In the end, we would like to describe about one possible instance of Monkey King’s learning history to do with his hitting the monster this time:

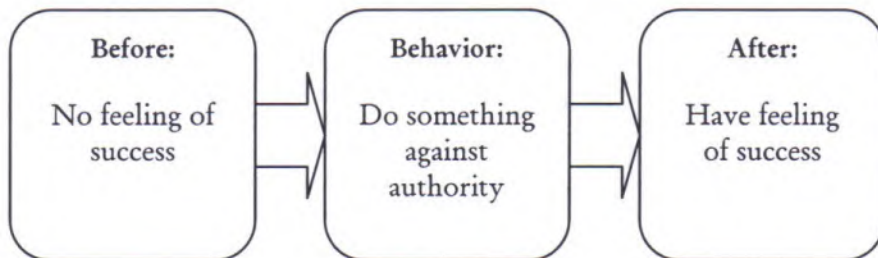
Past Reinforcement with Discrimination Training



From the history of Monkey King, we can know his character as a rebellion. That means he is much more likely to do something against

authority? Just like he once Havocked in Heaven 500 years ago. In my opinion, it included another reinforcement contingency as below:

Reinforcement Contingency



CONCLUSION

Usually, whether someone will repeat his behavior is dependent upon the outcome that follows that behavior. From each behavior we can see the reason behind them. So, in our opinion, first, *the environment* is very important for a person's growing history. The environment can make a behavior repeat more and also can make a behavior fade away. This is the reason why some psychologists said not only the individual is abnormal but the social environment is abnormal to some extent (Hayes, 1999). So, when we think of treating the individual's behaviors, we should think of to change the environment at first. Second, *education* is also very important. If the young generation developed good value and attitude in their early life, it will be a great help to their mental health, such as less aggressive and violent behavior. Just like Monkey King, because of he had strong desire of not losing his Master and avoidance loss of a reinforcer, especially the strong feeling of success as a very strong reinforcement, it becomes such a strong probable and sizable contingency to make Monkey King hit the monster again and again, even if Monkey King receives great pain and can't help but falls to the ground and rolls on the ground. In this condition, when we think of treating the aggressive and violent behavior, we should think of preventing the developing of aggressive and violent behavior at first would be much better.

In the end, we do believe if any special thing/event happens, there will be a reasonable cause. This is just our slogan: '*understand the world with behavior analysis*' & '*Save the world with behavior analysis*'.

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TERRORISM: DEVISING COMPREHENSIVE COMBAT STRATEGY

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Presently, the Terrorism has become increasingly more irrational in its logic, fanatical in its ideological manifestation, global in its reach, and mass casualty causing in its modus operandi. Although United States, Pakistan and their likeminded states are devoting increasing attention and resources to developing means to defeat terrorism worldwide. The War on Terrorism has failed to achieve its objectives because the combat strategy solely focuses on the 'counter terrorist measures'. The counter terrorists operations are the most complex form of sub-conventional warfare. It is true that compared to fighting insurgents, partisans, resistance movements, and the like, the world has much less experience in combating what was once called the 'urban guerilla' and now 'the terrorists'. In addition, the absence of effective 'counter terrorism measures' in the combat strategy is also in the advantage of militant organizations. The 'counter-terrorist measures' causes collateral damage, which in this era of nationalism is catalyst for insurgencies. The transnational terrorists' organizations have been effectively using the collateral damage for indoctrinating; recruiting; intelligence data collection; raising finances for their guerrilla warfare. The objective of this paper is to spell out a comprehensive and actionable combat strategy including both 'counter-terrorist measures' and 'counter-terrorism measures' to get rid of the menace of terrorism. In this context, the proper conceptualization of the modern terrorism and its trends is a prerequisite for developing and operationalizing of this two pronged combat strategy.

TO STUDY THE PREVALENT CAUSES OF VIOLENCE IN PAKISTAN

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The study was carried out to determine the prevalent causes of violence in Pakistan. Pre and Post test design was used. The groups were selected on the basis of purposive sampling technique, the pre and post 9/11 groups. A total of 418 subjects participated in the study and they were selected from different groups of society. The participants were asked to describe the various causes of violence in the country and for this purpose an open-ended questionnaire was used. The responses received were given to a panel of three psychologists to establish the most relevant causes of violence. Consequently 50 variables emerged as the basis or common factors of violence, these factors were then converted into 5 point rating scale. The KANDALLS W Test was applied. Five out of 50 factors, prior to 9/11 were compared with the same number of responses out of 50 in the Post 9/11 era.

Violence is the exertion of force so as to injure or abuse. More frequently the word describes forceful and intentional injury to people, and verbal and emotional abuse towards others. In general terms "Violence is produced when an individual or group acts unilaterally, imposing its opinion without allowing space for negotiation; when the power of each side is not equal. This imposed action can affect the body, life, future, or plans of the other, whether an individual or group-The most widely accepted definition of violence—sometimes termed "intentional interpersonal injury"—is: "behavior by persons against persons that intentionally threatens, attempts, or actually inflicts physical harm". The Concise Oxford Dictionary defines violence as unlawful exercise of physical force. Violence has also been defined in a broader sense to include behavior by people or against people liable to cause physical or psychological harm. (Reiss and Roth, 1993; Olweus, 1999; Gulbenkian Foundation, 1995).

According to the World Health Organization "violence is the intentional use of physical force or power, threatened or actual, against self, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, or deprivation." (WHO, 2004).

There are different types of violence; domestic violence, political violence, institutional violence, social violence and organized violence. Domestic violence also known as spouse violence, occurs when a family member or partner attempt to physically or psychologically dominate

another. A report on violence shows that when violence is more severe it is frequently repeated and the serious acts of violence cause more severe injury. It has been observed that women rather than men are the victims of such violence. When violence is exercised by dominant groups through the government apparatus against subordinated classes in order to maintain the *status quo*, it is termed *institutional violence* and when violence is exercised by oppressed or dominated groups in society against the legally established order, it is termed *social violence*. The concept of *organized violence* refers to "violence employed by a group, government, or institution against individuals or groups with the goal of bringing about social change (CIDCA, 1980; Cassese, 1991; Aguilera, 1979; Sylvia Wally, 2004).

Political violence and Cultural violence are perhaps the most life-costing forms of violence. The biggest act of violence was the 9/11/2004 incident when two planes crashed into the north and south face of the World Trade Centre of America killing thousands of people. The survivors of the incident when interviewed talked about their traumatic experience. It was found out that the victims were physically and psychologically effected by the incident and faced vicarious traumatization that is similar to post traumatic stress disorder (Hafken, 2005; Lerias and Byrne, 2003).

The effects of the violence are felt more severely on the psyche of the society. Recently a big change has been observed in the political strategy of Pakistan. Violence is on its peak. The purpose of the present survey was to study 5 common causes of violence in Pakistan and the objectives were:

- (a) To find out the prevalent causes of violence.
- (b) To learn about the differences, if any among the various groups on a particular attributed cause
- (c) To find out the differences if any between the responses of the two groups that is the pre and post 9/11.

METHOD

Sample

A total of 418 participants were selected by purposive sampling technique from NWFP. Pre and Post test design was used. Each group comprised of 209 participants representing seven different subgroups. These groups matched on gender, age, education and socioeconomic status. Participants in both groups were selected from these seven occupational groups: Police, Intellectuals, Graduate and Post Graduated Govt. Servants, Judges, Journalists and Students.

Instruments

The rating scale was used to obtain the data. Kendall's W Test was applied for results. Kendall's W test and chi square was used to see if there is any difference in the responses of the two groups.

Procedure

The study was conducted in two parts; first the data was collected from pre 9/11 group in 2001, but at this stage of the survey a horrific 9/11 tragedy took place due to which the study was temporarily suspended. In 2005 the study was reinitiated to record the responses as per the fresh developments. Pre and post test design was used. Both groups were matched on demographical variable, having equal number of subjects; 209 each, representing 7 different subgroups; 33 subjects from each subgroup. In order to ascertain causes of violence in the country, another sample of 50 participants were handed over an open-ended questionnaire to seek their opinion, the responses emerged through the questionnaire were given to a panel of three psychologists acting as a judges to establish the most agreed upon causes of violence. After in depth analyses of responses, 50 factors emerged. These factors were then converted into 5 point rating scale, the rating scale ranging from 0 to 5, 0 indicates the disagreement of responses, 5 indicates agreement up to a greater extent, the middle score indicates the indecisiveness of responses. The advantage of using 5 point rating scale was to register even the smallest possible difference among various responses of the participants.

The 50 factors were considered as "the most agreed causes of violence". Five out of these 50 factors, prior to pre 9/11 were compared with the same number of responses in post 9/11 era. The 50 factors emerged as the basis of common factors are:

Factors

1. Vested Interest & Irresponsible stance of Politicians
2. Interest of Super Powers in South Asia
3. The Role of Kashmir Issue
4. The Role of Afghan Crisis
5. Outdated Colonial Laws
6. Provincialism
7. Enemy's Agent
8. Jingoistic Ideology
9. Social Intolerance
10. Unemployment
11. Prig-guns Behind Criminals
12. Class Struggle

13. Greed
14. Racialism
15. Old Customs and Traditions
16. Mass Migration from Rural to Urban
17. Materialistic Approach
18. Addiction & Easy Availability of Drugs
19. Feudal & Rural Society
20. Frustration in Social Environment
21. Violence portrayed on media
22. Break Down of Family Structures
23. Social Unevenness
24. Lack of Education
25. Religious Extremism
26. Moral Depression
27. Wrong Interpretation of Islamic Laws
28. Illiterate Molvies and Masses
29. Jinogistic ideology
30. Vested interest of religious leaders
31. Sectarianism
32. Lack of God's fear
33. Lack of productive opportunities for Youth.
34. Economic deprivation and poverty
35. Vested Interest of Feudals
36. Social In-equilibrium
37. Unequal Distribution of Wealth
38. Inflation & Price Hike
39. Population Explosion and Meager Resources
40. No Control on Arms Sale and Use
41. Dissatisfactory Government Policies
42. Delay Injustice and Corruption
43. Inadequate Corrupt Police System.
44. Corrupt Administration
45. Nepotism & Favoritism
46. Lack of Accountability
47. Provincialism
48. Male Chauvinism
49. Sentimental & Psychological Intolerance

RESULTS

Rating scale was administered to obtain the data; each rating scale was applied to every individual. KENDALLS W Test was applied for results.

Table 1

Pre 9/11 Group Result: 5 common causes of violence in Pre 9/11 group

Causes	<i>n</i>	<i>Kendall's W</i>	<i>Chi-square</i>	<i>p</i>
Interest of super power	24	.03	4.34	.63
Political instability	22	-.39	5.14	.52
Afghan War	22	.03	5.03	.53
Outdated colonial laws	22	.04	5.59	.47
Difference in socio-economic status	23	.04	6.21	.40

df = 6

Table 2

Pre 9/11 Group Result: 5 common causes of violence in Pre 9/11 group

Causes	<i>n</i>	<i>Kendall's W</i>	<i>Chi-square</i>	<i>p</i>
Interest of super power	22	.02	2.78	.83
Vested interest of Politicians	22	.03	3.74	.68
Role of enemy agents	24	.03	4.34	.63
Illiterate mullahs and masses	23	.04	5.48	.48
Rolle of media	24	.04	5.82	.44

df = (n-7)=6

RESULTS AND DISCUSSION

Table 1, indicates the results of pre 9/11 group which showed the unanimous responses of 209 participants. Kendall's W test and Chi-square was applied to obtain the results. Out of 50 factors discussed in the procedure only five factors were selected from both groups which were considered as the most agreed causes of violence. The first most agreed cause of violence was "interest of super power"; ($p = .63$), the second most agreed factor was "political instability"; ($p = .52$). The third common factor

was “Afghan War”; ($p = .53$). The fifth factor included in the table was “outdated colonial laws”; ($p = .47$). The last factor was “Difference in the socio-economic status”; ($p = .40$). The whole results showed insignificant difference.

The second table shows the results of post 9/11 group. After the 9/11 incident differences were observed in the responses of participants about the causes of violence.

Table 2, indicates the result of post 9/11 group which again showed the unanimous responses of 209 participants. In both groups the same procedure was followed, Kendall’s W test and Chi-square was applied to obtain the results. Out of 50 factors “interest of the sole super power” was the most agreed upon cause of violence; ($p = .083$), the second common prevalent cause was “vested interest of politicians” ($p = .684$). Third most agreed factor was “Role of enemy agents”; ($p = .63$). Fourth cause was the “Illiterate mullahs and masses”; ($p = .48$). The fifth cause of violence was “Role of media” ($p = .44$). So, the whole groups results showed insignificant difference; high agreement among the subjects. There was no comparison between Pre and Post 9/11 group in terms of obtained results.

The survey was carried out with the objective to determine the causes of prevalence of violence. As a result of the survey it was noted that there was a major shift in the perception of people regarding causes of violence in the country. The incident of 9/11 whether considered to be an engineered scheme or it occurred in reality. In both ways one thing is obvious that Americans have gained hatred from Muslims through out the World.

Role of super power was considered to be the most agreed cause of violence in Pre 9/11 group. Pakistan has a significant geo strategic position and has therefore always been in the eyes of the super powers. In the cold war era, the USSR interests versus the American interests has never been a secret since America maintained very cordial relations with Pakistan diplomatically. On the contrary the USSR maintained its pressure through military means via Afghanistan and India to run over Pakistan and extend its boundaries to reach the Arabian sea and simultaneously neutralized the American plans. However, the Russian could not sustain its balance because of its fragile economic position and ultimately lost its status of super power due to various political developments within the USSR which resulted in its disintegration and emergence of various republican states. It is viewed that the Americans having strong military economy the United Nations exerted its pressure on the Muslim World in connivance with European countries. Some people suspect that America is now using the same strategy for Pakistan. The 9/11 incident as per the study is considered to be an engineered scheme to ultimately convince the non Muslim world against Muslim countries and paint Muslims as the terrorist, extremist and fanatics. In Iraq Bush regime failed to convince the world regarding allegations of

possession of weapons of mass destructions and yet embarked upon waging war against a sovereign state. The allegation against Al-Qaida and Taliban has been propagated out of proportion to install a puppet regime of its choice in Afghanistan against the wishes and aspiration of the people of Afghanistan. The public perception has largely been against the USA since its policies are being viewed as anti Muslims as most of its actions have ruined the Muslims masses.

Pakistan has never been politically stable since its freedom. Mostly, the political leadership was under severe criticism for their poor performance in the past. Also frequent change of political governments, and unstable government policies against the public expectations were considered responsible for violence in the society. Perhaps the public opinion has not been established to know whether the military take over in 98 was justified or otherwise. However, the sole cause of the post 9/11 study revealed that the politicians preferred their own interest over the national cause had their vested interest which was considered of prime importance rather than the interest of the state and its people. This encouraged corruption, nepotism in the society and justice was mostly denied to the deserving people. It was but natural that public mostly resorted to violence since the discrimination they witnessed was unparallel and unprecedented. The politicians became puppets in the hands of foreign powers and acted as per their guidance and advices against the interest of the country and citizens.

Afghan war had serious repercussions over the law and order situations in Pakistan. The last three decades have seen sharp rise in the violence at the national level. After arrival of Afghan refugees the trade of weapons was increased manifold and the smuggling of contraband items from Afghanistan to Pakistan and other countries of the world was increasing with each passing day. Afghan refugees settled in Pakistan had affiliation with different schools of thought hailing from Puhtoon, Hazara, Uzbek, Persian and other ethnic backgrounds. The ineffective policies of the government and free movement of Afghan refugees crippled the National economy and most of the Afghans remained indulged in anti state activities. Violence after 9/11 specially adopted a more sophisticated style since Americans, Russians and Indians remained active across the border by sending their agents inside the tribal and settled areas to destabilized Pakistan. The political game to destabilize Pakistan is on the rise for obvious reasons to isolate Pakistan, weaken its economy and indulge its government agencies and military and para military forces into an unending war. Violence is witnessed in every sphere of the society such as peace jirgas, mosques, political gatherings, religious congregations and against law enforcement agencies. The role of the enemy agents after the 9/11 has been more apparent and obvious and as such the general perception about the enemy agents is primarily responsible for violence.

Outdated colonial laws were considered to be yet another factor of violence since these laws failed to address the genuine problems of the public. However, after 9/11 there was a major shift in public perception and the unanimous decision for violence was considered to be due to illiterate Ullamas and the masses. In the recent past, there has been a vast network of religious Madrassas and other teaching centers in the name of Islam. Mostly, these outfits and establishments receive their funds to meet their expenditure for purchase of land, construction of buildings and boarding of the students known as Taliban from undisclosed sources. The absence of a sound check and balance system has encouraged the mushroom growth of the schools without a record as to where the graduates are being absorbed or inducted ultimately. Also the fact has been surfaced that mostly Jehadi literature and philosophy is being taught to the students. The educational level of the teachers known as Ullamas is superficial and hazy. Consequently, the education being imparted does not address all aspects of Islam. These young minds are highly vulnerable to brain washing and easily exploitable by their teachers. In majority of the cases pertaining to the factional fighting between religious groups, the students were found involved in violence.

Poor socio economic status was yet considered another major factors responsible for violence in pre 9/11 period. However, the 9/11 incident has turned the table and in the last few years the activism of the media is being witnessed every where, whether it's wall chalking, sloganeering, newspaper or electronic media. The media has been observed acting highly irresponsible on many occasions. Instead of promoting healthy programmes, display of violence on the media is generally seen with a lot of panel discussions focusing on violence.

The journalist in their bid to outclass their colleagues and earned fame for their own TV channels prefer showing unconfirmed reports of violence to impress the public opinion. Media role has been highly negative and the insignificant difference shown by the survey hold media responsible for spread of violence in the society.

CONCLUSION

The survey showed that after 9/11 incident there was a change in the perception of people about the causes of violence. At present Pakistan is passing through the most critical phase of its history in violence.

The strength and form of violence in Pakistan has increased to a great extent and it is directly affecting the thinking and perception of people. Keeping in mind the frequent acts of violence in the country, this survey needs to be conducted again in order to get a more clear and recent causes of

violence. In this way the survey can become a longitudinal study and can be conducted again in future.

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PROMOTION OF PEACE: A STRONG DETERRENT FOR TERRORISM AND EXTREMISM

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Terrorism has become a routine discussion in today's life, worldwide, more so after 9/11 and to this part of the globe. Promotion of peace is needed to counteract terrorism and violence. Never before in the history of mankind has the need for peace been felt so desperately. War, terrorism, violence they all destroy peace and harmony, create hatred and multiply misery of individuals as well as nations. If we continually try to suppress terrorism through the use of force we may be heading towards a dead end with a point of no return. This paper voices the idea that we must promote peace, which is a strong deterrent for terrorism and extremism. Without the promotion of peace the elimination of terrorism and violence can never be achieved.

Key words: Peace, terrorism, violence

Understanding Terrorism and Violence

Terrorism has become a routine discussion in today's life, worldwide, more so after 9/11 and to this part of the globe. But its existence and awareness can be traced in history beyond ancient times. In each period the definition was modified requiring handling of the situation in a different way. In modern dictionary terms terror is very great fear; terror is something or someone who makes you feel very frightened; ghosts and witches and other terrors. Terrorism is the organized use of violence by small or illegal political organizations to force a government or community to act in a certain way or accept certain demands. Someone terrorizes you if they use violence against you. You are terror struck if you are very frightened. Terrorism is defined as violence or the threat of violence, especially bombing, kidnapping, and assassination, carried out for political purposes. Violence is the use of physical force to injure somebody or damage something; extreme, destructive, or uncontrollable force. Terrorism is violence, intimidation, terror campaign, bombing etc.

If we analyze these definitions and go past into the history we see many examples. But basically it is the story of perception of rights or wrong. The irony of fact is might can not convince the other party about the basic perception. It has never worked in the history of mankind, no matter how the temporary truce has been extended and no matter how strongly they have been suppressed. At the end it is always negotiations which have borne fruit to the desired extent.

There have been many wars fought in the world including those in recent years. If we calculate, more wars have been fought in the twentieth century than any other century in the known history of the world. The big question is what for? And at what cost? The total cost of war to US in Iraq and Afghanistan is US\$ 2. 7 trillion. The Gulf war cost US\$94 billion of which the US paid only US\$ 7 billion, rest of the amount was reimbursed by Saudi Arabia, Kuwait and other countries. (Stiglitz Joseph E. and Bilmes J. Linda. 2008). There were almost 60, 000 casualties for Iraq alone for war on terror. (<http://siadapp.dmdc.osd.mil/personne/CASUALTY/OIF-Total.pdf>).

Speaking of terrorism in Pakistan or by Muslims in general it is enough to say that the negative reactions about selective people have played the pivotal role in damaging the situation and aggravating the negativity. As mentioned above, what is right in the understanding of suicide bombers is definitely wrong to everybody else. But this fact cannot be dictated, it must be understood and accepted by the party concerned. This cannot be done by force. It has to be negotiated. 'In the debate over the so-called "war on terror" peace scholars and activists have insisted that terrorism as a tactic cannot be defeated by war'. (Cortright)

The paper recommends promotion of peace as the crucial factor for success in eliminating terrorism from Pakistan as well as from the rest of the world. It is proposed that missionary people may be given the charge for correcting the situation. A continuous denial for a realistic solution only further aggravates the already deteriorated situation leading to an irreversible condition.

In the words of Henry Kissinger (1974: 643), "two world wars and an era of involvement and conflict should now have taught us that peace is a process, not a condition. " And for continued result it must be promoted on an ongoing basis.

Extremism and Fundamentalism

Extremism is holding of extreme political or religious views or the taking of extreme actions on the basis of those views.

Fundamentalism is a religious or political movement based on a literal interpretation of and strict adherence to doctrine, especially as a return to former principles; the belief that religious or political doctrine should be implemented literally, not interpreted or adapted.

While we totally agree that the people who are exercising violence in the tribal areas of NWFP are extremists and they keep a fundamental view of Islam. But what are we doing to change their point of view? Are we educating them on Islam? Are we giving them sufficient insight and lessons of tolerance and brotherhood to meet the challenge of their life? If we see our reaction to their actions I am not surprised to see that we are acting the

same way and fall under the same definition. We are reacting with violence with an extremist and fundamentalist approach. If we have coalition partners in our actions that means they are equal partners in extremism and fundamentalism as well.

The problem is that in most part of the country Islamic teaching is acquired by the poor and lower strata of the society. These people do not have any family background for culture or education not to say tolerance and forbearance. Their cultural grooming is based on local beliefs and age-old tradition having no direct relevance to any religion including Islam. They are not the scholars of Islam in a true sense and most of them have their own interpretation of different teachings and versions of the Holy Book Quran. Thus they are not aware of the basic philosophy and teachings of this religion but the irony of fact is that they are in a position to influence their followers mainly their students for the type of actions that they choose for them. Their perception about Islam is wrong, incorrect and prejudiced or biased. As a result of a totally non-Islamic reasons Islam is blamed and Pakistan becomes the victim of such un-Islamic acts.

In terrorism their basic objective is to target civilians for destroying peace. Reasons behind such objectives are flimsy and prejudiced. For example there are incidents in which they have burnt girls' school. Nowhere in Islamic teaching girls are barred from getting education. Thus it is their own whims based on their isolated grooming by people with paucity of knowledge of Islamic teachings on unrealistic and false parameters.

We need to understand that why a particular group of people must obey our instructions? Why they must submit to our dictates? What are the incentives and rewards? Why are we behaving like ostriches? What the repercussions and punishments for the terrorists and up to what extent they are really afraid of them? Unless we are ready to give a deep thought no conclusive remedial measures are foreseen.

Who are the people applying extremism and fundamentalism and to what extent and for what reasons? Are they going to get benefited by their actions in any material way or otherwise? If not then what are the motives behind their act. It has also been suspected that all terrorists are heroine addicts. To further confirm this factor a blood test may be initiated for the torn body parts of the terrorist particularly the suicide bombers. Psychologically speaking there is only one reason, 'Deprivation'. What sort of deprivation are they suffering from? The answer lies in Maslow's theory of motivation¹.

Societal Intolerance: Cultural and religious factors

Terrorism is the result of societal intolerance. The societal intolerance has its own reasons. It may be cultural based due to the grooming factor. As a result of their grooming they have developed societal intolerance. But it

can not be religious factor in a sense that religions never teach intolerance. In the context of Pakistan or Islam it is blamed that it is a religious factor. But nothing can be further from the truth. Islam never teaches violence or terrorism. Neither any of the practicing world religions as well. But the picture painted in the West about Islam certainly gives such an impression.

To err is human and this is an error that the West has been doing since long. The error is misunderstanding Islam. Hans Morgenthau spoke out against the Vietnam War because it was based on an erroneous theory of monolithic communism, was justified with false information, and ignored the history of Southeast Asia (Hans J. Morgenthau, 1965). The two Gulf Wars were based on misunderstanding and judgmental error. Almost a trillion dollar has been wasted on Iraq war alone. So, we should not take it granted that West can do no wrong. No. This is the time that we need to show them the true tolerant, compromising and brotherhood picture of Islam. We need to convince them that Islam or Muslims have no relationship with terrorism. Islam is a peace loving religion and Muslims are the peace loving people of the world community. We need not to beat their drum damaging our people. Irrespective of world opinion we must own our people, no matter what they do. These people have been misguided, misdirected but they are our people. We need to correct them for common benefit and for national interest. I strongly disagree that they must be killed and destroyed. To give you an example, you don't kill your son if he does not obey you or does not understand you. It is just a mental frame. Correct the frame through promotion of peace and tolerance.

Peace advocates warned that the invasion and occupation of Iraq would play into the hands of Osama bin Laden and lead to an increase in terrorist violence. War makers are often wrong – disastrously so in the cases of Vietnam and Iraq. Peace advocates are sometimes right, especially when their ideas are not only morally sound but politically realistic (David Cortright, 2008).

If we talk about societal intolerance we have many examples that need to be focused more urgently. The problem of Palestine and Kashmir need urgent actions. The right of self determination by the people of Palestine and Kashmir has not been addressed by the developed nations for reasons of their own interest related priority. The history of South Africa is not too old. Barak Obama is the first black presidential candidate during the last more than three hundred years. Racial discrimination in the West and religious discrimination in Hindu religion are age old concepts of intolerance with cultural and religious factors as prominent ones. Even in the twenty first century which is termed as the most modern times in our history there are restaurant for whites where blacks and Orientals cannot dare to enter. In India even today the low cast 'harijans' can not dare to enter into a pagoda or

mandir. In Islam nothing of that sort exists. The religion is an ideal example of brotherhood based on equality in human rights and justice.

This explains that religion is not the predominant factor in extremism by the people who are involved in this act. Cultural and societal factors are.

Economic and political insights in the issue

In 1979 USSR invaded Afghanistan and millions of refugees entered into Pakistan through the border of NWFP and Baluchistan. In those days the border areas of Afghanistan cultivated poppy, the raw material for opium and heroine. The Afghani people brought with them the incentive of high income through poppy cultivation. They also developed the technology of heroine manufacture which was also transferred to peoples of tribal areas of Pakistan. Thus poppy cultivation and heroine manufacture flourished in both sides of the border. Opium is a cash crop for them even today. The people of these areas are solely dependent on the cultivation of opium. The crop yields a high return as compared to any other crop. When the government of Pakistan imposed a restriction leading to ban on poppy cultivation, the farmers had no choice to earn their livelihood. They do not know how to cultivate other crops and they are not even interested to do so due to their low yield in terms of return on labor invested. Frustrations prevailed in the community that increased with time. No alternate income source were identified and given to these people having the same quantum of financial reward. As a result they diverted their attention to equally profitable ventures like terrorism. Terrorism is highly profitable for the family. On the sacrifice of one member, the remaining family prospers. Additionally in each act of terrorism one need not to kill himself. Suicide is a rare act. Other acts give large dividends, while suicide gives largest.

We need to understand the financial requirements and its impact on the people who are responsible for terrorism. This is an economic as well as political issue. They must be provided a way of livelihood acceptable to them willingly. Presently we are offering charity but that goes against their nature. Though it may look ridiculous and incredible to many, but we can not change their behavior pattern. They are ready to earn at the cost of others lives but they are not ready to take charity, and that too from people whom they do not consider their friends.

Politically speaking they are also isolated. There is only one province in the country having no name of it, NWFP. NWFP is not a name at all; it is an indicator of geographical location. Same goes with FATA. FATA is also not a name. We need to give a proper name for these two areas. FATA in fact deserves to be a province in itself and absorbed as a part of Pakistan. This is a long discussion and requires a full paper itself. But I realistically feel that all the provinces of Pakistan should be divided into a number of provinces. Actually like districts and divisions, provinces are also

administrative units of the country. If districts and divisions can be created why not provinces. I suffice at this place by saying that there should be 10 – 12 provinces in Pakistan. Once this is done the development work will take care of itself. Right now provinces have become administratively unmanageable in terms of effectiveness for benefits to the common people. Once provinces are created the leaders of these areas will get prominence and thus will be able to deal with their people effectively.

While taking political actions the area may be developed with the basic idea of creating a peaceful environment. Parks, playgrounds, mosques, schools, libraries, and roads may be built to ameliorate the mindset towards a better civic life.

Once the people of this area are economically independent through gainful employment and politically independent having their own administrative infrastructure, I am sure the problem of terrorism will reduce to a minimum.

Role of media in understanding, combating and countering terrorism

Media plays a pivotal role in the making or breaking of a campaign. The Gulf War is one example of how the role of media became instrumental in proving that Saddam Hussain was the main culprit of whatever was done in that part of the world. The hoax of Weapon of Mass Destruction became a nightmare through the courtesy of Western media. For Pakistan we have numerous examples including that of present politicians and dictators. There are many social issues that have been corrected because of media campaigns. All business successes are due to media involvement.

Our media need to play a role independent of influence from the Western media. Our media need to understand terrorism in a local perspective. They need to understand the socio economic aspect of terrorism in Pakistan. There is no research trend in the country. It would be appropriate if those media traces the origin of suicide bombers, their family background, upbringing, education etc. We need to know what type of people are involved in suicide bombing and why? Is the reason financial, social, cultural or what. It is certain that it can not be religious, since Islam never promotes terrorism and extremism and therefore the root cause must be identified clearly and unbiased. Such findings may be published in the form of a feature article by the media and voiced with positive solutions.

Media need to promote peaceful living conditions highlighting love, affection and brotherhood as compared to violence and terrorism. Peace may be promoted by mass media in all its forms i. e drama, features, group discussions, interviews of eminent citizens particularly those whom the authorities suspect of harboring such intentions. The leaders of the society should be involved through media in promoting peace. Different activities may be organized in this connection. For example The Peace Walk, The

Peace Conference, The Peace Expedition etc. Special newspapers, magazines in local languages may be published promoting peace with special reference to Islam in historical perspective. Media must play its role in correcting the image of Islam and Muslims. As also have been said earlier, the terrorists are not Muslims in its true sense and it is said that most of them are heroine addict.

The electronic media may organize different competitions e. g. Qiraat, Naat, Hamd, Preaching, speech, debate, quiz on Islamic knowledge based on Quran, Hadees etc. Media need to explain and elaborate the meaning and teachings of Islam through the people of the areas where terrorism is practiced. Such competitions may be separately organized for students of all schools and colleges (including madrasas) as well as for non-students (to cover the total inhabitants of the region). Spread the teachings of Islam in a constructive way. Let the terrorist know what the true religion of Islam is and all the terrorist activities will stop.

Psychological Perspective

Psychologically the people who are involved in terrorism in Pakistan perceive themselves as the custodians of Islam. They think that if they do not take care of the religion probably no one will. They also perceive that the care should be taken on their own perceived way. Message needs to be disseminated that 'their way with violation' is not the right way. They need to be extended the support and cooperation in a peaceful way for achieving their objectives about the practice of Islam within a defined boundary. For example they may be given the financial backing for building a mosque or madrasa. Preaching may be facilitated by sponsored pro-government speakers to their territory. But they must not be extended the support in case it is injurious to the religion, society or culture in any way.

To some peace is never an achievable term. According to them it can never succeed because there always will remain certain elements which would disturb peace. Peace efforts could not stop World War II. It could not stop Vietnam War and it could not prevent the Iraq war as well. But we are not talking peace efforts from outside; we are talking to inculcate the culture of peace within. Make the life of the miscreants a peaceful life, give them a life they have never seen before, give them the family life they have never enjoyed, a life full of pleasure and entertainment, of aims and ambitions.

Violence is always reactionary and peace is always action oriented. One way of creating peace is to give social justice to people. Our people in FATA feel that though they have agreed to become a part of Pakistan, but they are not getting their due share in the progress and prosperity that the other part of the country is getting. This must not be the case. They must not feel deprived of their rights and privileges.

“Violations of humanitarian and human rights law are not a side effect” of armed violence, wrote Kaldor, “but the central methodology of new wars.” The strategy of violence in the new paradigm utilizes terror and destabilization to displace populations and gain control of territory and sources of income (Kaldor, 2001).

Don't get into the fix of declaring legitimacy of actions against terrorism. In the peace process all actions must be owned and accepted by the local inhabitants to call it theirs otherwise no matter what you do, if the actions are not approved by the local people you can never win the battle. This is exactly what happened in Bangladesh. (Former East Pakistan). The peace movement must address both ways to resolve conflicts in a non-violent manner and the underlying causes of wars. Lobbying is one such mode of introducing peace movements in the region. And media must play its role in promoting peace. Both peace and terrorism are emotional issues and they must be dealt with accordingly.

For mankind peace must be of highest value and must therefore should be sought and maintained at all cost. As Desiderius Erasmus said in Adagio ‘The most disadvantageous peace is better than the most just war’. And Martin Luther said in 1530 in ‘On Marriage’ ‘Peace is more important than all justice’. Cicero said in Letters to Atticus that ‘I prefer the most unjust peace to the justest war that was ever waged’. Benjamin Franklin in ‘Letter to Josiah Quincy: September 11, 1773’ said that there never was a good war or a bad peace (Rummel R. J. NA).

Conflict, the basis of terrorism starts when the balance of expectations between two parties is disrupted producing a gap. The larger this gap, the greater the tension. Conflict and cooperation involves a harmony of expectations congruent with a balance of power. Through peace efforts people gradually learn more about each other, their mutual adjustments come easier, their expectations more harmonious and lasting. Peace then is the name of mutual adjustment of what can be achieved and what should be achieved. Peace is the result of a clear perception, situation, expectations, interests, capabilities, will, power, status, class, and behavior. This gives the nature of peace considerable substantive and theoretical clarity.

Peace promotion is an inside phenomenon. It is an inspiration to live and let live through sharing common beliefs and facilities. It is sharing our kindness with our fellow human beings. We all know that it is better to give than to receive.

Peace promotion can be learned the same way that we learn language and mathematics. To do so we need to understand the mankind and its different philosophies of life through generations, lands and regions. Through mutual understanding of each other and through the appreciation of peace value peace will evolve. Knowledge of mankind is a power and

wisdom about mankind *is* peace! Peace gives you happiness, an emotional and mental reward we all work for. (World Peace Newsletter, 2008).

Peace is more than the absence of war. It is also “the maintenance of an orderly and just society, ” wrote Howard (NA) – orderly in being protected against the violence or extortion of aggressors, and just in being defended against exploitation and abuse by the more powerful.

Psychological support for trauma survivors

It is quite obvious that when so many terrorist attacks are undertaken the affecties are many. How they could be supported. There is a general trend to compensate them with certain amount of money and then forget them for the rest of life making their life miserable since the amount of money that are paid can not feed them for life.

We propose that a ‘Peace Force’ be formed consisting of these survivors. Since they have been the victims of terrorism, no one can advocate peace better than they will. The Peace Force will promote peace through Islam. It is imperative that whatever we do it must be done through the light and guidance of Islam. There are several reasons. First the people will not trust anybody for counseling and mentoring. To gain their trust and confidence Islam has to be the basis. Second, why should they follow the dictates of individuals?

The Peace Force would visit the territories and promote peace and brotherhood. They would also practice certain exercises as also mentioned earlier e. g. Peace walk etc.

How Peace can be promoted

William Blake in his ‘The Divine Image’ included in Songs of Innocence said,

For Mercy has a human heart,
Pity a human face,
And Love, the human form divine,
And Peace, the human dress.

Peace has many definitions but we define peace as living in harmony in total absence of violence. We need to focus our attention on ‘Peace rather than Terror and Violence’. It must be peace which should drive us rather than Terror or Violence. We need to talk positively and detest following the dictates of people having vested interests in war. Decades ago WHO aimed to attain ‘Health for all’ by eradicating major killer diseases. We also need to focus ourselves to attain ‘Peace for all’ through minimizing violence with concerted efforts at all level. We must strongly believe that continuous maintenance of peace is a total possibility. If we check the history of war, we see that more number of wars have been fought after World War II than the

same number of preceding years. Therefore it is essential to act now to ensure that it does not get worse. As Lopez (1989) said 'The study of peace has been neglected over the ages and has emerged as a proper discipline only in recent decades'.

Peace can be promoted through various means. When we talk about the long term, schools should be the breeding ground for peace movement. When we talk about the current younger generation we need to develop a family system based on peace and harmony at home. We need to provide adequate facilities for these purposes. We need to extend house loan etc for this purposes.

According to 'New Testament' Peace is as an absence of dissension, violence, or war. This is also considered the original meaning of the Greek word for peace, Irene. Pacifists have adopted this interpretation, for them all violence is bad. Peace is also seen as concord, or harmony and tranquility. It is viewed as peace of mind or serenity. It is defined as a state of law or civil government, a state of justice or goodness, a balance or equilibrium of powers.

Analyzing the prevailing situation in some part of Pakistan, we see three options. First to apply force for their submission to the right philosophy or perception. Second we negotiate with them on talks mutually agreeing on terms and conditions from both sides and the third we take appropriate acceptable measures helping to change their perception and modify their behavior through other socio-economic measures. The first one is not acceptable to the local inhabitants; the second one is not acceptable to the other party. In this paper therefore a third option is being proposed. This option discusses the ways and means how we may be able to change the mindset of people responsible for terrorism.

With the disintegration of Soviet Union the world has become unipolar. There is no power to combat and balance US in its expansion of hegemony. One way to combat US is to develop as many fighting tools as possible, another way is to promote peace to such an extent that world nations become instrumental in spreading the message of peace and harmony in this global village. This needs research. The nations need to do research on 'how to maintain and enhance the standard of peace. For example at each stage the war equipments have been modified and upgraded. The latest is pilotless plane, shape changing fighter planes, laser beams for enemy destruction and so one. There is a long list, and with the passage of every year the list is increasing in length. At this stage we need to develop tools and measures which may help us to maintain peace and harmony. Peace research should include how violence can be prevented and how political control can be put in place for solving the conflict. The effort should include the politicians, social scientists, businessmen, religious leaders and all.

Many writers distinguish between negative peace, which is simply the absence of war, and positive peace, which is the presence of justice. "Peace can be slavery or it can be freedom; subjugation or liberation," wrote Norman Cousins. Genuine peace means progress toward a freer and more just world.

While a lot have been talked above for the promotion peace few concrete suggestions are being noted below:

- Education about Islam for adults as well as children
- Education to promote Islam's message of peace
- Media education to promote peace in light of Islamic teachings

Despite the fact that peace is well defined by all religions and culture yet the believers of different religions or peoples different culture interpret the meaning of war and peace quite differently. As we know the 'War of Independence in 1857' was Sipoy Mutiny' by British. Similarly 'Freedom fighting' by Kashmiris is seen by Indians in the same negative light. The recent Georgian struggle for independence was taken by Russians with similar sentiments. It was only with America's intervention the Georgian people got some support. But such American support is not available particularly in those areas where US itself has invaded. I mean in Iraq and Afghanistan. More so when the Iraqi government appreciated Barak Obama's gesture of withdrawal of Allied forces from Iraq President Bush did not appreciate it. On the contrary, when the Iraqi Government chalked out a 16 months withdrawal program based on Obama's original idea, President Bush was rather displeased and annoyed, because the program was not approved by President Bush and the Iraqi Government even did not consider it appropriate to take his consent on this subject. US claim that President Saddam Hussain has accumulated weapons of mass destruction proved to be a hoax. But has Iraq been released from US grip? No.

Peace has been defined by different nations and personalities differently. There is no uniform definition of peace. Each nation take the advantage of their definitions, be it India, Russia or US. Mr. R. J. Rummel has defined peace as a social contract in his book *Understanding Conflict and War*. (Rummel). He has given five principle in this regard.²

In 1991 following the Gulf war against Iraq an International Study Team, including several people from McMaster University visited Iraq and gave an early report of the impact of war and sanctions on the Iraqi population. They formed the idea of peace through health and carried out peace projects simultaneously on the physical and mental health of children in the occupied territory of Gaza, an epidemiologic study of child mental health in Sri Lanka, and an intervention on mental health and peace building for war-affected children in Croatia. The Sri Lankan work evolved into an

unusual and wonderful intervention - the Butterfly Garden - a healing garden where children from several sides of ethnic divides come together to grow things, make things, sing and dance and tell stories. (McMaster University). They have also given ten peace approaches which can be very effective once implemented.³

In 1960, John F. Kennedy challenged students at the University of Michigan to serve their country in the cause of peace by living and working in developing countries. From that inspiration grew an agency of the federal government known as 'The Peace Corp' devoted to world peace and friendship. (Peacecorp).⁴

At United Nations Headquarters, the Day of Peace is marked each year with a special ceremony near the Peace Bell. Its observance coincides with the opening of the regular session of the United Nations General Assembly in New York. This day was proclaimed as the International Day of Peace by the General Assembly in 1981 when *the General Assembly declared that the opening day of its regular session in September "shall be officially dedicated and observed as the International Day of Peace and shall be devoted to commemorating and strengthening the ideals of peace both within and among all nations and peoples" (UN Resolution 36/67). On 4 June 1998, the Assembly reaffirmed that the Day should continue to be observed on the opening day of its annual regular session (UN Resolution 52/232).*

A national culture of peace program was formed by UNESCO. The Program recommends the mobilization of resources (money, human resources, information resources) in support of a Culture of Peace and advocates that education is the principal means to build a Culture of Peace. They have also proposed a Peace Formula.⁵

We always ask 'what the government should do. In this regard I agree with Peter Drucker who asks 'what a government can do? He insists that the government require new political theory and to renew its system it needs building continuous improvement into government and concentrating on what works and abandoning what does not work. As we have seen with reference to terrorism, force does not work and it never worked for a peaceful solutions. Therefore peace must be promoted at all costs to counter terrorism. (Drucker 1997)

The Commission on Human Rights of United Nations consisting of Foreign Ministers of Ireland on behalf of the European Union, Germany and Paraguay, as well as a senior official from Nigeria among other things, called for a cohesive effort to bring an end to terrorism and violence across the globe, whilst promoting and protecting human rights. They noted that respect for human rights was an essential part of peace and security. (United Nations. 2004).

A prayer for America was written by Americans praying that America play its role in improving peace and justice. This is indeed the voice of American publics.

“Let us pray for our country. Let us love our country. Let us defend our country not only from the threats without but from the threats within. Crown thy good, America. Crown thy good with brotherhood, and sisterhood. And crown thy good with compassion and restraint and forbearance and a commitment to peace, to democracy, to economic justice here at home and throughout the world. Crown thy good, America. Crown thy good, America. Crown thy good” (Southern California Americans, 2002).

We must have a clear message indicating our sincerity to the people concerned about our intentions for preventing terrorism and promoting peace for their overall benefits. It is not enough to be against terrorism and extremism. The peace movement must address both ways to resolve conflicts in a non-violent manner and the underlying causes of wars. War against terrorism and extremism would only benefit a small elite section. Involve the entire population. Start early with the message that attacking people would be devastating. Involve the media as well. The media must reach the masses. Make maximum use of the internet. More traditional techniques of distributing leaflets and door-to-door canvassing might be more effective for reaching people. A part of the work of peace movements is to bring people together, to help people notice that they are not alone, to listen to each others' fears and doubts, and to support each other. Don't leave them alone.

Nandor Tanczos, an MP from New Zealand and spokesperson of his Green Party addressed an Inter-Parliamentary Union Conference, at Geneva, Switzerland on October 17, 2006. He spoke on the draft resolutions for cooperation between Parliaments and the UN in promoting world peace - particularly from the perspectives of the fight against terrorism and energy security. While delivering his speech he said that terrorism is not the most significant threat facing the international community today. According to him the world faces a much more serious threat in ecological degradation and in particular, climate disruption as a result of human activity, primarily the burning of fossil fuels. While talking on terrorism he said that terrorism committed by people are desperate for freedom and the ability to express their political rights. We must do all we can to dis-empower terrorism, to make it ineffective as a strategy to achieve political aims, and we must do more to promote more effective non-violent frameworks. He further said that if the thought, planning, energy and resources spent in the last few years on invading sovereign nations under the guise of fighting terrorism had been

used to promote human rights, to provide education, healthcare, food and water security, we would have been today closer to, rather than further from, our goal of reducing terrorism and its attraction to marginalized people. (Promoting world peace, energy security and the fight against terrorism, 2008).

Notes:

1. The Maslow's theory of motivation

Physical (Physiological and safety), Social (Belongingness and love, Esteem and status), Self (Self actualization)

2. The five Principles

(i). The Conflict Principle: Conflict is a balancing of powers among interests, capabilities, and wills. It is a mutual adjusting of what people want, can get, and are willing to pursue. Conflict behavior, whether hostile actions, violence, or war, is then a means and manifestation of this process.

(ii). The Cooperation Principle: Cooperation depends on expectations aligned with power. Through conflict in a specific situation, a balance of powers and associated agreement are achieved. This balance is a definite equilibrium among the parties' interests, capabilities, and wills; the agreement is a simultaneous solution to the different equations of power, and thereby the achievement of a certain harmony--structure--of expectations. At the core of this structure is a status quo, or particular expectations over rights and obligations. Conflict thus interfaces and interlocks a specific balance of powers and an associated structure of expectations. Cooperation--contractual or familistic interactions depends on a harmony of expectations, a mutual ability of the parties to predict the outcome of their behavior. Such is, for example, the major value of a written contract or treaty. And this structure of expectations depends on a particular balance of powers. Thus, cooperation depends on expectations aligned with power.

(iii). The Gap Principle: A gap between expectations and power causes conflict. A structure of expectations, once established, has considerable social inertia, while the supporting balance of powers can change rapidly. Interests can shift, new capabilities can develop, wills can strengthen or weaken. As the underlying balance of powers changes, a gap between power and the structure of expectations can form, causing the associated agreement to lose support. The larger this gap, the greater the tension toward revising expectations in line with the change in power, and thus the more likely some random event will trigger conflict over the associated interests. Such conflict then serves to create a new congruence between expectations and power.

Conflict and cooperation therefore are interdependent. They are alternative phases in a continuous social process underlying human

interaction: now conflict, then cooperation, and then again conflict. Cooperation involves a harmony of expectations congruent with a balance of powers achieved by conflict.

(iv). The Helix Principle: Conflict becomes less intense, cooperation more lasting. If interaction occurs in a closed system or is free from sudden, sharp changes in the conditions of a relationship (as, for example, if one party to a business contract goes bankrupt, or a signatory to a regional military alliance with the United States has a military coup), then through conflict and cooperation people gradually learn more about each other, their mutual adjustments come easier, their expectations more harmonious and lasting. Conflict and cooperation thus form a helix, moving upward on a curve of learning and adjustments, with the turn through cooperation being more familistic and durable; that through conflict shorter and less intense.

(v). The Second and Fourth Master Principles: Through conflict is negotiated a social contract. As mentioned, conflict is a balancing of powers--a conscious or subconscious negotiation of opposing interests, capabilities, and wills. This process determines some implicit or explicit, subconscious or conscious social contract. It is social in involving a relationship or interaction between two or more wills. It is a contract in that there is an agreement--a harmonization of expectations. It is this social contract that is peace within social field theory. Peace, then is determined by a process of adjustment between what people, groups, or states want, can, and will do. Peace is based on a consequent balance of powers and involves a corresponding structure of expectations and patterns of cooperation. Moreover, peace may become unstable when an increasing gap develops between expectations and power, as here defined, and may collapse into conflict, violence, or war.

3. Peace through Health Approaches

(i). Health-related superordinate goals: A superordinate goal is one that transcends the separate goals of parties to a conflict and that can best be achieved when the parties join efforts, e. g. ceasefire for immunization.

(ii). Evocation and extension of altruism: When health care is extended to out-groups, we are sometimes able to resist the objectification and demonization that usually accompany war, e. g. Palestinian-Israeli health service partnerships.

(iii). Discovery and dissemination of facts: Health professionals are often in the best position to discover and make known the accurate information that is essential to a proper assessment of the situation and to counter propaganda, e. g. health in Iraq after Gulf War.

(iv). Redefinition of the situation: War can be portrayed as a game, a test of manhood, a competition of civilizations, a cosmic contest of good and

evil. Health workers can promote different understandings of war, e. g. nuclear weapons as a public health problem.

(v). Healing of trauma: Injuries caused by war can slow down a society's recovery. Health workers are at home in this healing role, but they may be even more effective if they can utilize methods of trauma-healing that are linked to social processes of reconciliation and peace building, e. g. Butterfly Gardens in Sri Lanka.

(vi). Contribution to civic identity: In cases where societies have been divided by identity conflicts, people who have an adequate and equitable health care system are strengthened in their sense of belonging to the society or the state that has provided it for them. They are less apt to join groups with competing claims on their identity, e. g. WHO work in Croatia.

(vii). Contribution to human security: An adequate and equitable health care system, which addresses people's basic needs, gives them an essential form of security. Lack of such security may lead to violence or war to achieve it.

(viii). Diplomacy, mediation and conflict transformation: If health workers develop skills in diplomacy, mediation and conflict resolution they will sometimes have unique opportunities to use these, e. g. Peace building in Afghanistan.

(ix). Solidarity and support: All PtH mechanisms involve solidarity and support for victims of war. But some include the direct accompaniment of victims or potential victims by health workers, as well as direct advocacy, e. g. Israeli Physicians for Humans Rights.

(x). Dissent and non-cooperation: When health workers are called on to collaborate in unjust wars or preparations for such wars, or in the development of inhumane policies or weapons of war, they can refuse to do so. They will have the support not only of a wide body of international law but also of declarations directed specifically at health workers.

4. The Peace Corp

Since 1960 more than 190, 000 Peace Corps Volunteers have served in 139 host countries. Today the Peace Corps has 8, 079 Volunteers in 68 posts serving 74 countries. Since Ghana received the first Peace Corps Volunteers in 1961, more than 60, 000 Americans have served in 46 African countries. More than 48, 250 Volunteers have served in the Europe, Mediterranean, and Asia (EMA) region since 1961 as well. Together, Volunteers and their counterparts work to address changing needs in agriculture, business, education, the environment, and health. (Peace Corps. <http://www.peacecorp.gov/index.cfm>)

5. The Peace Formula

1. **A credible government (s) code of ethics**, with a basis in the Universal Declaration of Human Rights. In simple terms, of the things they think, say or do, government (s) must be able to be relied upon to be truthful, fair, build good will and better relationships, and strive for the benefit of all concerned. The same ethics should be expected of governments, corporations and other organizations as are expected of individuals. Do as you would have done to you. At the same time, a Universal Declaration of Human Responsibilities should also provide suitable guidance.

2. **An international system of justice**. Without justice there can be no peace. Every nation has instituted a criminal and civil court system to get the brawls off the street and into the courtroom, to be resolved in what should be perceived as a fair and reasonable manner. It is not hard to imagine that an international system of justice is necessary for crimes against humanity, world environment and other international matters. At the same time, there must be a reliable, and I should add proactive, Conflict and Dispute Resolution System for parties who are willing to voluntarily work together to a solution, to avoid the necessity of going to court and most importantly to avoid conflict. These are sensitive roles, reliant on moral suasion (among other things), so as not to usurp national jurisdictions.

3. **A global sustainable economy**. There must be a proper economy to provide reasonable employment and eradicate poverty and hunger. Nobel Prize winner *Amartya Sen* has shown us how systematic public action can eradicate the terrible and resilient problems of starvation and hunger in the world in which we live. However, the economy must also be in balance with this small planet's ecology. This is probably the most difficult challenge - all other elements of the peace formula are relatively straight forward. The Union of Concerned Scientists (amongst others) has issued a Warning to All of Humanity to change habits lest our planet Earth be irreversibly mutilated. "A great change in our stewardship of the earth and the life on it, is required, if vast human misery is to be avoided and our global home on this planet is not to be irretrievably mutilated." The Warning is signed by thousands of senior Scientists around the world, among them more than 100 Nobel Laureates. It will take only coordinated action at the world level to achieve this 'mission critical goal'. As "no man is an island", in this respect, no individual nation can remain disconnected from the rest of the world.

4. **Universal access to competent education systems**. This principle is basic and simple to understand. It is included in the Universal Declaration of Human Rights for good reason. Particularly, the education of women is key to both economic and peace developments. "The full participation and empowerment of women is essential to the development of a culture of peace. It was the monopolization of warfare by men that led to the exclusion of women from power. But women's skills of exchange, co-operation and solidarity, as well as their experience of giving birth, bringing up the next

generation and managing informal economies, are all essential to the evolution of a culture of peace. . . Women, in all societies the transmitters of the history, customs and traditions of their people, are the key to the development of a culture of peace, which cannot be superimposed upon society, but must evolve from it. " Further, "in the past education was designed to make people (men) strong, rich and intelligent, 'in order to dominate and progress at the expense of others'. Today, the very basis of the educational system must change. The principle of strength must be replaced by the principle of mutual help. Everyone must be educated for peace. All must be taught that it is essential to go beyond selfish behavior and commit ourselves to the development of others, to justice and to establish amicable relations between human beings. " As Albert Einstein said "Peace cannot be kept by force. It can only be achieved by understanding. "

5. **A compassionate health and welfare system.** This principle is also basic and simple to understand. It is also included in the Universal Declaration of Human Rights. Within a framework of universal human rights and responsibilities, the more privileged have a humanitarian responsibility to help the under-privileged.

These (measurable and hence manageable) factors are in place to varying degrees in every Nation. Every nation's level of internal (and often external) peacefulness is a result of the strength of these factors. By extension, the world's level of peacefulness is a result of the strength of these factors. Strengthen these factors and the world becomes more peaceful. Peace, and the formula for peace, is measurable and manageable. What we have, therefore, is a management or leadership challenge. <http://unesdoc.unesco.org/images/0011/001130/113034e.pdf>

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RELATIONSHIP BETWEEN RELIGIOSITY AND PSYCHOPATHOLOGY

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The present research investigated the relationship between religiosity and psychopathology. Sixty subjects were selected from psychiatric population with different psychopathologies and sixty subjects were selected from non-psychiatric population. The psychiatric sample was selected from different hospitals of Lahore such as Jinnah Hospital, Services Hospital, Sir Ganga Ram Hospital, Mayo Hospital and the non-psychiatric sample was collected from different areas of Lahore city such as Bund Road, Krishan Nagar, Model Town, Faisal Town, Johar Town and Riwarz Garden. Both samples were matched on two variables i.e., education and monthly income. Each subject had been examined on both religiosity (Religious Rituals Scale and Religious Beliefs Scale) and for different psychopathologies: Depression; Somatoform; Anxiety; OCD and LFT. The subjects from psychiatric population obtained high scores on psychopathology and relatively low scores on religiosity. Whereas, subjects from non-psychiatric population obtained low score on psychopathology and high score on religiosity.

The present research was conducted to see the relationship between Religiosity and Psychopathology among psychiatric and non psychiatric subjects.

There is tremendous growth of knowledge both technological and scientific which have a profound effect upon human life, while living in a community, one has to face many challenges and multiple problems, which includes constant change and multiple demands in the environment. For optimal functioning and to meet the challenges, individuals need to develop new skills and competencies, otherwise they will succumb to the day to day pressures which may affect their mental health. Consequently, due to the above mentioned stressors, it is startling to note that emotional disturbances or mental health problems incapacitate more people around the globe today as compared to all other health problems combined. Different researchers (Leyser, 1994; Thompson et al, 1993) found high frequency of people who used various types of religious coping while experiencing stressful situations. Conway (1986) surveyed elderly women, who found that 91% women who had experienced high level of stress endorsed 'prayer' as a coping strategy. Although, research evidence supports the idea that people use religion as a coping strategy while dealing with stress but still religion

cannot be taken as a simple way of coping only, in fact, it's a comprehensive way of viewing and operating within the world. Therefore, Religion cannot be confined to stressful situations, instead its a part of daily life that includes good times and bad. In addition, it usually includes some kind of relationship with the divine, therefore, it is more compelling than other forms of coping (Pargament, 1997). A number of studies suggest that religion is an important help of patients in coping with physical illness (Koeing et al. 1992), surgical patients (Pressman et al. 1990), the bereaved (Palmer & Nobel, 1986), patients undergoing palliative care (Dein & Stygal, 1997) and people with work related problems (Pargement, et al. 1990). Those who are religious may experience less psychological morbidity in the face of adverse life events than those who are not religious. Comprehensive reviews suggest that religion has many positive psychological effects (Brown, 1987; Dein, 1996). Few studies, however, consider spiritual belief in addition to, or as distinct from religious practice.

Keeping in mind the above mentioned facts about religion, the question arises, is there any connection between religiosity and mental health? Different researches which have been conducted to see the relationship between religiosity and mental health (Batson, Schoenrade & Ventis, 1993; Hood, & Wulff, 1997) generally found a negative correlation between the amount of religious involvement and mental health, however, Batson et al (1993) emphasized to distinguish between different conceptions of Religion. Despite two millions of debate, still there is not a consensus on the definitions of religiosity and spirituality. The word 'Religion' has many definitions and both terms 'Spirituality and Religion' often used interchangeably. Spilka, Hood and Gorsuch (1985) viewed that a single definition is almost impossible. Speck (1988) argued that religion is the outward practice of a spiritual system of beliefs, values, codes of conduct and rituals. However, spirituality is a person's experience of, or a belief in, a power apart from their own existence. It is a sense of relationship or connection with power or force (Speck, 1988).

On the basis of above mentioned definitions, it can be said that Religiosity is a combination of practice of a spiritual system or belief or a ritual (Religion) as well as a belief and a sense of a relationship with power or force (Spirituality). Therefore, Religiosity can be taken as a phenomenon which has an important role in the mental health (Miller, 1997). The increasing evidence of different psychopathologies highlights the need to explore the relationship of mental health with religiosity. Most of the researches conducted in this area are related to the relationship between Christianity and psychological problems. The increasing rate of psychopathologies in Pakistan shows the need to study the causal factors of mental illnesses, religion of a person could be a major cause, so the present

research was conducted to study the relationship between "Religiosity and Psychopathology".

METHOD

The present research followed an ex-post facto research design. Purposive sampling strategy was used to collect both the samples: psychiatric and non psychiatric population.

The psychiatric sample (N=60) having Depression, Somatoform, Anxiety and Obsessive Compulsive Disorder were taken from different psychiatric units of teaching hospitals based in Lahore: Sir Ganga Ram; Services, Mayo, Jinnah Hospital and Punjab Institute of Mental Health (PIMH), Lahore. They were already diagnosed on DSM-IV by the respective clinical psychologists of the hospitals. 15 subjects of each psychopathology: Depression; Somatoform; Anxiety and obsessive Compulsive Disorder were included in the sample. Most of the sample belonged to lower, lower middle and middle class, due to which a sample of 60 non psychiatric subjects were collected from different areas such as: Bund Road; Riwarz Garden; Krishan Nagar; Wahdat Road; Garden Town and Faisal Town, Lahore. The non psychiatric sample was matched on age, education and monthly income in accordance with psychiatric subjects.

Measures

Following instruments were used in present research to assess Religious Beliefs, Religious Rituals and different psychopathologies: Depression, Somatoform, Anxiety and Obsessive Compulsive Disorder among psychiatric and non psychiatric sample.

Personal History Questionnaire was devised by the researchers which included basic demographic information such as, age, education, monthly income, occupation, family system, etc.

Symptom Checklist - R (SCL-R) is an indigenous checklist which has been successfully used to assess different psychopathologies among psychiatric subjects. It has six scales named: Scale I: Depression; Scale II: Somatoform; Scale-III: Anxiety; Scale- IV: OCD. Scale-V: Schizophrenia and Scale VI: Level of Frustration Tolerance (LFT). Four subscales of SCL-R were used to assess Depression; Somatoform; Anxiety and Obsessive Compulsive Disorder among the participants.

Scale I: Depression. It has 25 items.

Scale II: Somatoform. It has 34 items.

Scale III: Anxiety. It has 29 items.

Scale IV: OCD. It has 15 items.

The subjects were asked to rate each symptom on a Likert type scale from 0-3, where '0' means 'No Symptom'; '1' means 'Mild'; '2' means 'Moderate'; and '3' means 'Severe' level of psychopathology.

Religious Rituals were assessed with the help of 'Religious Activity Scale' comprising of 20 items. The scale was developed by Sitwat in 2005 to use with Muslims who are living in foreign countries, therefore, some of the items were not administered such as use of contraception; brought up of children according to Islamic law. After deleting those items, 13 items were left which were then administered to both psychiatric and non psychiatric subjects. The subjects were given 5 alternative answers which were scored on 0-5 point scale. However, item no 11 and 12 had reverse scoring.

Religious Beliefs were assessed with the help of 'Religious Attitude Scale' developed by Poppleton and Pilkington in 1963. Most of the items were about 'Christianity' but were actually assessing degree of Religious Beliefs, therefore, the scale was translated and adapted by the present researchers and the word 'Christianity' was then replaced by 'Islam' and 'Bible' was replaced by 'Quran'. The scale has 21 items and the respondent was given 5 alternative choices which were ranked on 0-4 scale. However, item no 8, 9, 11, 13, 15, 19, 21 23 & 24 had reverse scoring.

RESULTS

Table 1

Table showing t values, M, SD, SE_{DX} on the scores of different psychopathologies, Religious Rituals, and Religious Beliefs between Psychiatric and Non Psychiatric Subjects.

Psychopathologies	Groups	X	SD	SE _{DX}	t
Depression	Non-Psy	6.65	4.14		
	Psy	17.50	18.42	2.44	4.45**
Somatoform	Non-Psy	2.63	2.68		
	Psy	16.67	17.61	2.30	6.13**
Anxiety	Non-Psy	1.20	1.80		
	Psy	20.85	21.96	2.84	6.91**
OCD	Non-Psy	1.95	1.87		
	Psy	9.88	11.77	1.54	5.56**
RRT	Non-Psy	46.25	9.31		
	Psy	15.98	7.26	1.52	19.9**
RBT	Non-Psy	94.78	10.68		
	Psy	51.38	10.45	1.93	22.5**

**= Significant at $\alpha .01$

The results given in Table 1 clearly indicate ($t = 4.45; 6.13; 6.91; 5.56; df=119; p<.01$) that psychiatric subjects have significantly high scores ($X= 17.50; 16.67; 20.85; 9.88$) on different psychopathologies as compared to non psychiatric subjects ($X= 6.65; 2.63; 1.20 \& 1.95$), thus suggesting the intensity of different emotional problems such as Depression, Somatoform, Anxiety and OCD among psychiatric subjects. The result further suggest ($t = 19.9; 22.5; df=119; p<.01$) that psychiatric subjects were having significant low scores on Religious Beliefs ($X = 15.98$) and performed less Religious Rituals ($X = 51.38$) in comparison to non psychiatric subjects ($X = 46.25 \& 94.78$).

Table 2

Table showing Correlation Coefficients between the Subscales of SCL-R, Religious Rituals and Religious Beliefs among Non Psychiatric Sample (N=60).

Psychopathology	Religious Rituals	Religious Beliefs
Depression	-.048	-.147
Somatoform	-.210*	.000
Anxiety	-.017	-.110
Obsessive Compulsive Disorder	-.115	-.072

The results given in Table 2 indicate significant negative relationship of Religious Rituals with Somatoform Disorders among non psychiatric subjects. Furthermore, an overall pattern of negative relationship of Religious Rituals and Religious Beliefs with different psychopathologies was found out among non psychiatric subjects, thus indicating that those who had high level of religiosity obtained scored lesser on different psychopathologies.

Table 3

Table showing Correlation Coefficients between the Subscales of SCL-R, Religious Rituals and Religious Beliefs among Psychiatric Sample (N=60).

Psychopathology	Religious Rituals	Religious Beliefs
Depression	-.019	-.143
Somatoform	-.244*	.002
Anxiety	-.172	-.112
Obsessive Compulsive Disorder	-.205	-.323

The results given in Table 3 indicate negative relationship between Religious Rituals and Religious Beliefs with different psychopathologies among psychiatric subjects which suggest that those who scored high on psychopathologies: Depression; Somatoform; Anxiety and Obsessive Compulsive Disorder reported low level of religiosity.

The low score on religiosity and high score of depression by depressive subjects resulted in a negative relationship between level of religiosity and psychopathology in present research. The findings are consistent with the findings of other researchers (Miller, 1997) who claimed that religiosity provide a protective shell against depression. Stack and Lester (1991) found that those who visited church more gave negative views about suicide ideation. The present research also revealed negative relationship between anxiety and religiosity. The findings are consistent with the findings of earlier researchers such as Koenig (1988) who found that people with high level of religious beliefs and who used to 'pray' during stress were less likely to report anxiety as compared to those who have low level of Religious Belief and less likely to 'pray' under stress. Koenig, Ford, George, Blazer and Meador (1993) also found out that frequent visitors of Church had low rate of social phobia.

With reference to OCD, it can be argued that concept of cleanliness on which Islam emphasizes might be a precipitating factor for OCD. Severity of OCD was positively correlated with both religiosity and guilt, the subjects who were more religious more often reported religious obsessions, thus the results are inline with the previous research findings in which a relationship between religion and mental sickness of a human being was found out (Miller, 1997).

On the basis of above mentioned research findings, it is confirmed that people who have more Religious Beliefs, Rituals report less symptoms related to psychopathologies. It can be concluded that those who are Religious may experience less psychological morbidity in the face of adverse life events than those who are not very religious.

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MEDIA DRIVEN CONSTRUCTION AND INDIVIDUAL INTERPRETATION OF TERRORISM: A LONGITUDINAL STUDY IN GERMANY

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The theoretical framework and first results of a two-year qualitative and quantitative content analysis of the news coverage about terrorism on TV are summarized in this paper. Due to the analysis the newscasts of TV-channels ARD, ZDF, RTL, Sat1, N-TV and Arte will be recorded and all segments thereof, which include information about terrorism, will be analyzed from mid-august 2007 on. Content-related aspects of the news-coverage like the presentation of terrorist threats, causes and others will be levied with a system of categories. Communication-scientific approaches serve as theoretic background, to clarify how and why News coverage could strengthen the saliency of certain associations to terrorism and advance causal interpretations as well as moral assessments.

This article "Terrorism: Media Driven Construction" will show you first results of the media-analysis of the Jena Terrorism-Study. It is important to say, that we present a work in process, because currently we are still working on the results of the longitudinal study. First we will give you some general statements about Media and Terrorism.

Laqueur (1975) said "The media are the terrorists best friends [...]. The terrorist act by itself is nothing, publicity is all" (p. 109). There are even frequent thoughts about a symbiotic relationship between Media and Terrorism. Because of media's logic of selection, Journalism can not avoid reporting on terrorist events. But the question is: HOW do TV-News frame terrorism? The following section shows the first results of our two-year Content Analysis of TV-News, reporting about terrorism, with a special focus on the attributes of terrorist events, terrorism in general, with its causes, the terror-threat, anti-terror-measures and interventions as well as the actors of terrorism.

METHOD

Sample

First Survey: The following News Channels and broadcasts are included in the Content Analyses: *ARD Tagesschau*, *ZDF heute*, *Arte Info*, that are public service broadcasting or known as state-supported TV-channels, as well as *RTL aktuell*, *Sat1 Nachrichten* and *N-TV Der Abend*, which are private TV-Channels. The entire research period has started on the 18th of August in 2007 and will be concluded on the 18th of February in 2009. The first results originate from the time-period of August 2007 to April 2008. Figure 1 shows the “heartbeat” of media reports on terrorism and a survey of the TV-News of ARD, ZDF, ARTE, RTL, Sat1 and N-TV. This picture illustrates pieces of the analyzed reports from august 2007 to January in 2008. Therewith you should receive an impression about the complex material of the media-analysis. The peaks in this chart are terror-related events with a high news-value, for example: the arrest of three suspected terrorist, who have been publicized – through the mainstream media – as the “Islamic converts” or the “Sauerlandbomber” in Germany as well as the political debates about telephone and internet surveillance. The News-value can be calculated and indicates the importance and significance of a news item.

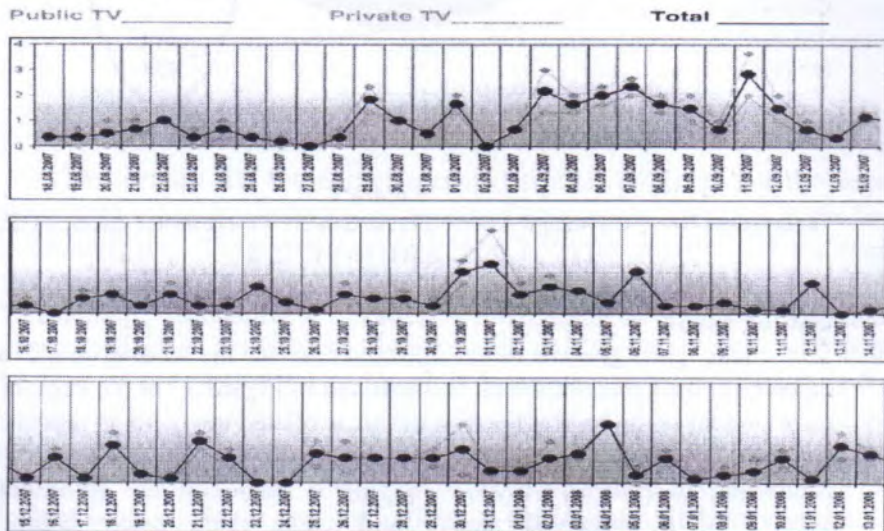


Figure 1

Television News Coverage About Terrorism On ARD, ZDF, Arte, RTL, Sat1, N-TV - For Selected Periods (16. 10. 2007- 13. 01. 2008).

The distribution of television news coverage of terror-related topics is featured on Figure 2. The most coverage about terrorism is presented by the

channels Arte with 23% and ARD with 21% of the entire reporting – both are public television channels. 4 Summarized, the public service broadcasting obviously reported more than the private TV-channels with 63%.

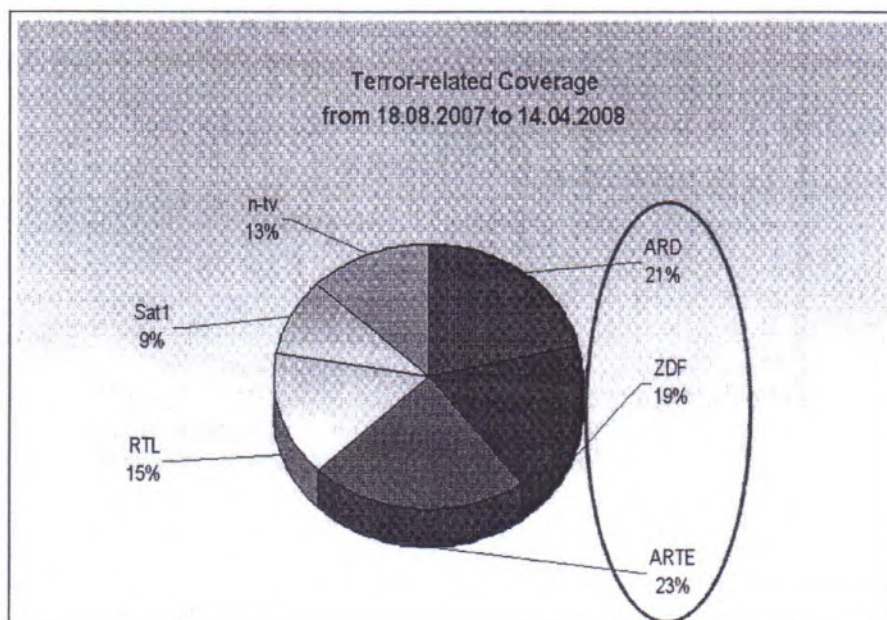


Figure 2
Television News Coverage About Terrorism In TV-News Of ARD, ZDF, Arte, RTL, Sat1, N-TV. 2. 2

Coding Logic

This part gives a short introduction in the coding logic and its theoretical background, which is illustrated in Figure 3. In the beginning, we have to deal with the preselection of terror-related news-items that should be analysed. Next, we have to explore: "How do TV-News frame terrorism". According to Entman (1993), applying a frame means "to select some aspects of a perceived reality and make them more salient in a communicating text, in such a way as to promote a particular problem 5 definition, causal interpretation, moral evaluation, and/or treatment recommendation" (p. 52).

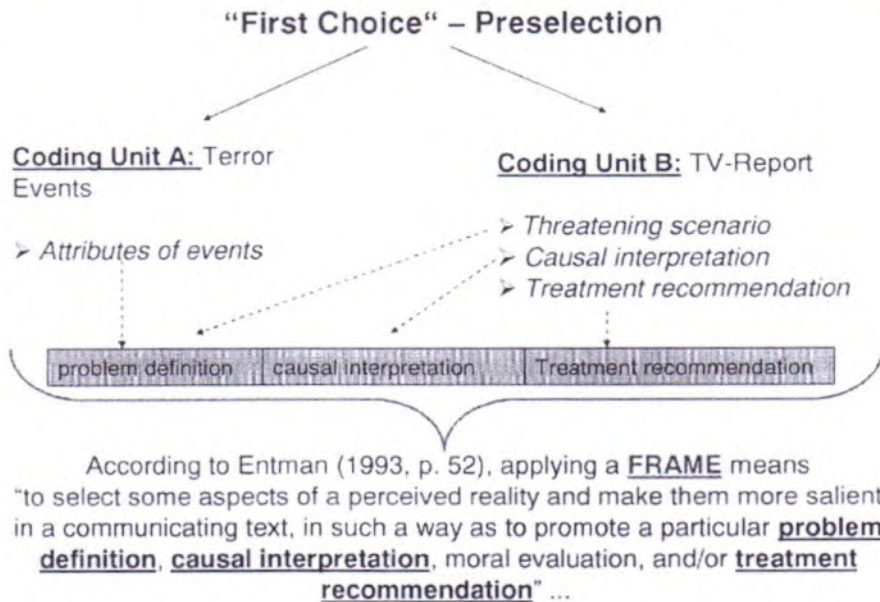


Figure 3

Illustration of the Coding Logic

To identify the framing effects of terrorism-coverage we developed two coding units: In Coding Unit A, the “Terror event” by itself is the base of the analyses. Thereby the special focus is on the attributes of the event. In Coding Unit B, the base is the News Report. Global issues like “threatening scenarios”, “causal interpretations” and “treatment recommendation” are relevant for this analysis. Coding Unit A and B are the base of a complex methodological instrument – a hierarchical coding system, which includes more than 1200 categories and is documented in a codebook with 70 pages. 6 The following aspects are fragmented in numerous subcategories, which are components of this codebook of the content analyses. So, according to Entman we are analyzing, for instance the problem definition. Therefore, we consider: the presented attributes of terrorist events and the threatening scenario which is shown for example the mentioned terrorist threat in Germany and the presentation-style. The aspects of causal interpretations are analysed, as well. For example by researching the presented causes and reasons of terrorism. Furthermore, we explore the treatment recommendation by considering the anti-terror-measures shown.

First Results

In the following part, we will show you some extracts of the first research-results. The diagram (Figure 4) shows the different topics of media coverage on terrorism – meaning the context in which terrorism is presented. The issues most presented are related to the “fight against terrorism” with 36% – thereby anti-terror-measures and activities are included, as well. Another big topic is the presentation of terror events – they are referred to in 34% of all reports. Communication of terrorists themselves, e. g. video-messages, rarely emerged in the news (just 4%) – as well as political meetings and aftermaths of terror events, which are also seldom presented.⁷ The general danger or the terrorist threat is shown in 12% of all terrorrelated TV-reports. This aspect as well as terrorist events or planned events are important for the “media framing” regarding the problem definition. The topics concerning the fight against terrorism are relevant for the treatment recommendation.

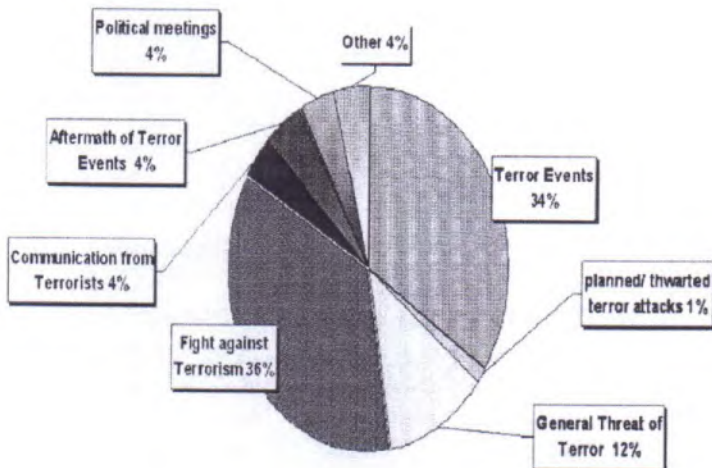


Figure 4

Topics Of Terrorism Coverage

Basis: TV-News Of ARD, ZDF, Arte, RTL, Sat1, N-TV.

Also important for the definition of the problem are the threatening scenarios. Figure 5 shows the terrorist threat as presented by ARD, ZDF, RTL and Sat1. At first, we take a look at the range of terrorist threats, meaning the dimension of threats as presented in the media. A worldwide threat and threats to the Western world and Europe are almost never presented in the media. Threats to certain nations are presented more often.

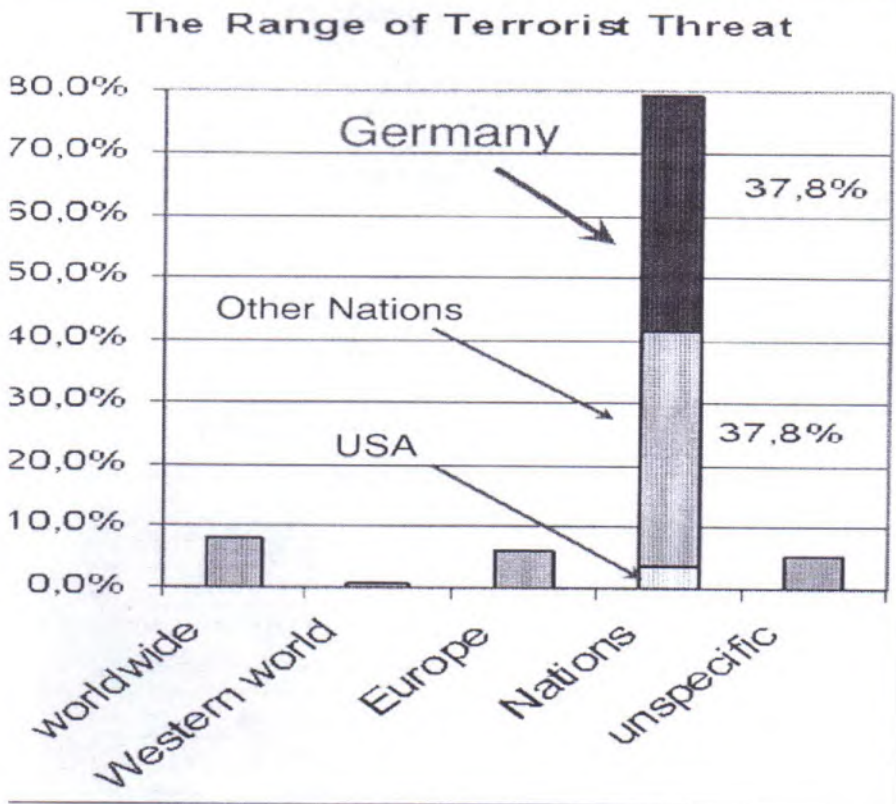


Figure 5

Range Of Terrorist Threat As Presented By TV-News Of ARD, ZDF, RTL, Sat1.

Considering the nations separately, Figure 5 shows as well that the USA is rarely mentioned. The other nations together and Germany by itself are mentioned more often, each 38%. Hence, we can say that the most presented terrorist threat is related to Germany. But which types of threats are mentioned for Germany? Figure 6 shows the different types of terrorist threat that are mentioned for Germany. The most presented threats, are the indefinable threats with 46%. This means the presentation of a general and unrelated threat without any Germany Other Nations USA 9 explanation, for example a declaration like “further terrorist attacks are planned”. The most frequently reported specific threat is the risk relating to separate individuals (32%). One example, which is mentioned often by the media, is the danger of terrorist attacks at public events such as football matches or Christmas markets. Finally, 17% of the news items show the threat to values, for

example western values. Group-specific threats, like risks for religious groups are rare (5%).

Type of Threat - mentioned for Germany

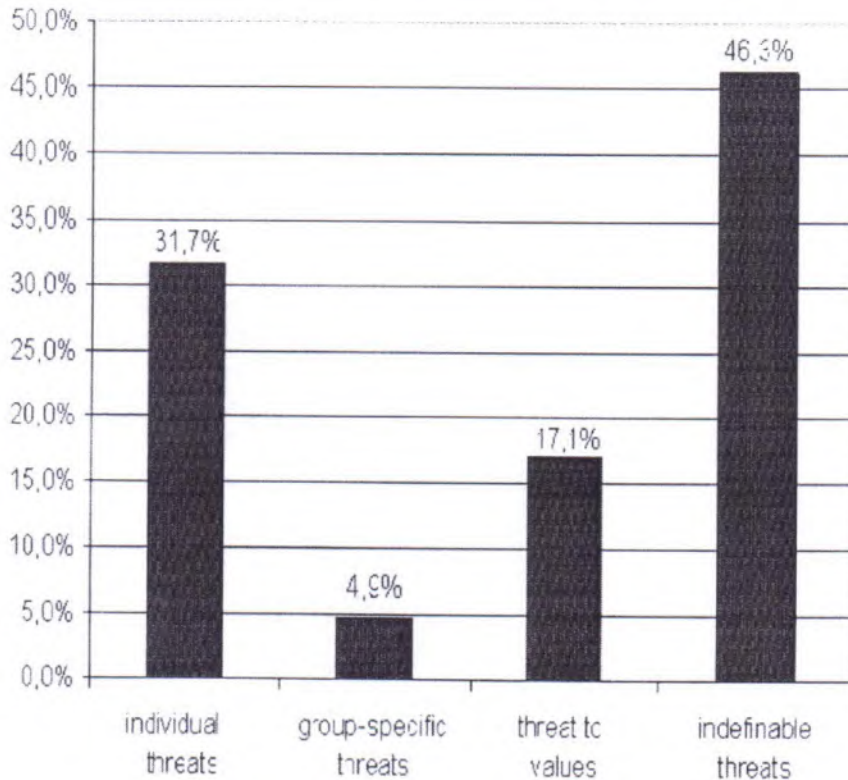


Figure 6

Terrorist Threat As Presented By TV-News Of ARD, ZDF, RTL, Sat1.

The following part will consider some causal interpretations and treatment recommendations framed in the media. So, it is essential to research the Media-Coverage concerning the presented context and background information about terrorism. For that reason, it would be interesting to compare the reference to causes of terrorism with the presentation of anti-terror-measures (Figure 7).

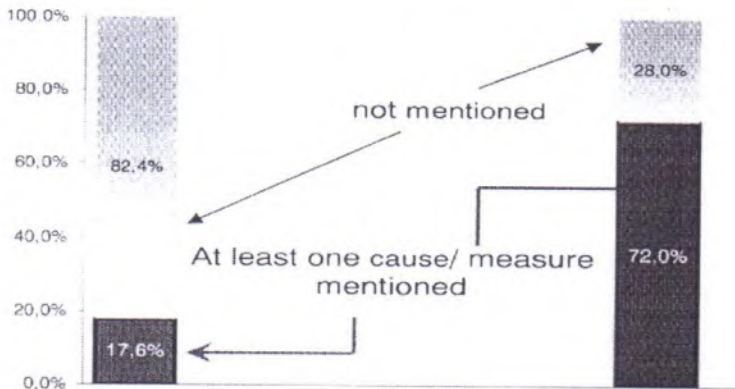


Figure 7

Reference To Causes Of Terrorism And Anti-Terror Measures Basis:
TV-News Of ARD, ZDF, RTL, Sat1

In the completely researched media coverage, 82% of the reports didn't mention causes of terrorism. Only in 18% of the coverage causes appear. On the Contrary, Anti-Terror-Measures are mentioned in 72% of the coverage. That is an obvious disparity, which should be observed in subsequent researches. Because of the minimal mentions of causes, it is especially interesting to see which kind of causes are presented (Figure 8).

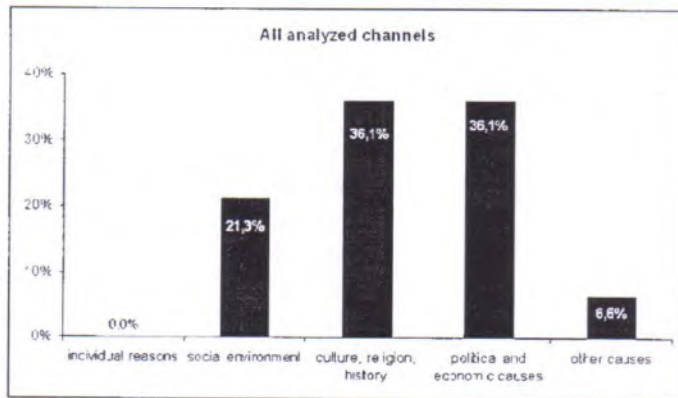


Figure 8

Types Of Mentioned Causes Of Terrorism In TV-News Of ARD, ZDF,
RTL, Sat1 (Percentage Distribution).

If the media talk about reasons and causes, than culture, religion and history as well as political and economic causes are the most named causes of terrorism (36%). Social environment as a reason for terrorism appears in 21% of the terror-related TV-reports. Examples for Social Environment are group dynamics, revenge and social desirability. Surprisingly, there was no mention about individual reasons in the news. Especially after 9/11, individual backgrounds of the perpetrators of those attacks (and others) had been presented by the media very often. 12 Currently, it seems that the coverage is comparatively balanced and resembles the results of the terrorism research. Finally, we take a short look at the anti-terror-measures (activities) presented in TV (Figure 9). It is clearly visible that police measures are the most presented – with nearly 50% and development policies are mentioned extremely rare – with 3%.

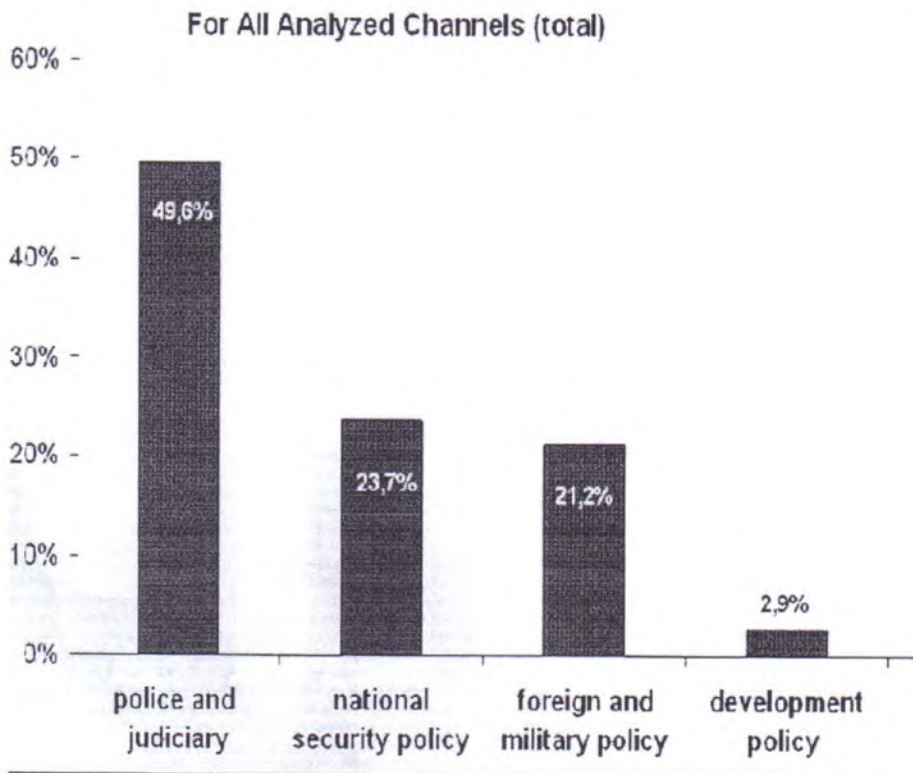


Figure 9
Types Of Mentioned Anti-Terror Measures Of Terrorism In TV News
Of ARD, ZDF, RTL, Sat1 (Percentage Distribution).

Especially on the channel-specific distribution (Figure 10), it is obviously that only the public television (ARD, ZDF) reported on development policies. For channel-specific declarations, more analyses are required. In the future, we will research the correlation between causes and measures.

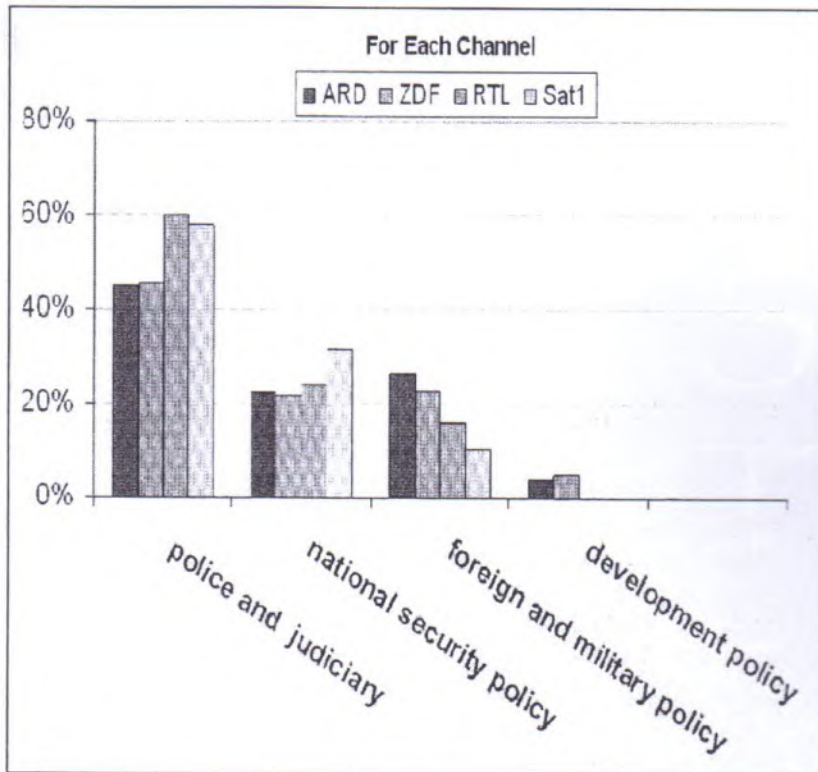


Figure 10
**Types Of Mentioned Anti-Terror Measures Of Terrorism In TVNews
Of ARD, ZDF, RTL, Sat1 – Each Channel.**

CONCLUSION

In Conclusion, we will show you the next steps of our research and the further research objectives. Over a process of building diverse types, we want to examine the facets of different media frames. Therefore, several

steps of content analyses and statistical classification analyses are necessary, which are illustrated in Figure 11.

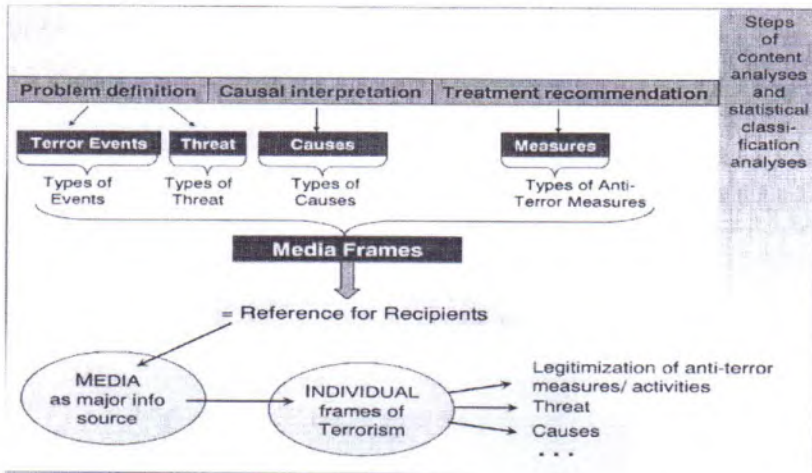


Figure 11
Illustration of the Next Steps of the Research.

At first, we started to classify the coverage into groups like “terror events” and “threatening scenarios” to find some indices for the problem definition as well as other groups regarding “causes” and “measures”. About further analysis of classification and combination of the different types, we worked out the MEDIA FRAMES – this means: how is terrorism framed by TV-News? These Media frames working as a system of reference for recipients. That means: the Media are the major info source. The next question is: how are different media frames of terrorism reflected in individual frames? 15 The individual constructions of terror and terrorism, like legitimization of anti-terror-measures, threat, causes and others are the research objectives of “Module 2” of the study: Terrorism – Media-Driven Construction and Individual Interpretation: A Peace-Scientific Contribution to the Analysis of Terror Threat in Germany, founded by the German Foundation for Peace Research.

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POSTERS

IMPACT OF SOCIAL CLIMATE ON ATTITUDES TOWARDS BULLYING BEHAVIORS AMONG ADOLESCENTS

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There is dearth of empirical evidence about the impact of the social climate on attitudes toward violent and extreme behaviors. The present research paper is particularly about the school social climate and attitudes towards bullying behaviors. The present research was an attempt to understand phenomenon of school bullying in relation to school social climate. The objectives of study were to explore perceptions of school social climate and attitudes towards bullying among secondary school children. Another objective was to find out the gender differences. The participants were 100 students aged 14-16 years from secondary schools of Pakistan. The data was collected through questionnaires. For this purpose two questionnaires were used i.e., School Social Climate Scale (Hanif & Smith, 2007), and the Children's Attitude to bullying Scale (CAB) (Eslea & Smith, 2000). The results revealed that there is significant relationship between perceptions of school social climate and attitudes towards bullying. The regression analysis revealed that perception of school social climate significantly affects the attitudes towards bullying. Significant differences were also found among boys and girls student. The breadth of significant results ought to alert researchers and practitioners to the potentially widespread influence of these factors. These findings may help to researcher, practitioners and educational policy makers to further explore about school climate and to develop intervention programs for bullying. The findings show the importance of social climate in the development of attitudes towards extreme behaviors among individuals.

PERCEPTIONS OF DEATH ANXIETY AMONG YOUNGER AND MID-OLDER WORKING WOMEN

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The present comparative study intended to investigate the differences in perception of death anxiety among younger and mid-older working women. The impact of certain correlates including diagnosed disease, trauma in life, physical disability, religious practices and impact of income were analyzed with respect to perceptions of death anxiety. The sample of young working women ($n = 40$) with age range 19-35 years and mid-old working women ($n = 40$) age ranged from 36-60 years was included. The sample was approached by using convenience sampling procedure. The locale of the study was Rawalpindi City. Death Anxiety Scale (Afzal & Pervaz, 2000), which is a locally developed measure, was used to measure the death anxiety. The scale measures death anxiety on the basis of 6 subscales namely: Concern over suffering and lingering death. Subjective proximity to death, Disturbing death thoughts, Impact on the survivors, Fear of punishment and fear of not being. On present sample, the alpha reliability coefficient of the measure is .89. the results of t -analysis indicated that mid-old women reported high death anxiety compared to younger women. The results showed significant difference on subscale of Concern over suffering and lingering death and disturbing death thoughts among younger and mid-old women. The non significant differences have obtained on subscales of impact on the survivors, fear of punishment and fear of not being. Further the analysis on correlated variables by using t -test and ANOVA indicated that diagnosed disease and religious practices proves to increased death anxiety among working women. In addition correlates of trauma and income level showed non-significant differences. The findings of the study were interpreted in the light of cultural context as well.

CYBERBULLYING IN THE UK: NEW DATA FROM DAPHNE PROJECT

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As part of a multi-national DAPHNE project we studied the incidence of direct and indirect bullying behaviors using new technology (i.e. cyberbullying) in the UK. Cyberbullying was studied using two newly devised self-report questionnaires to collect data on the incidence of cyberbullying amongst adolescents. The questionnaires were adaptations of instruments already used and validated in cyberbully research with school-aged students, and measured traditional bullying; two types of cyberbullying (mobile phones and the internet), as well as self-esteem and loneliness, in three age groups (12-13; 14-15 and 16-17 year-olds). Data was both qualitative and quantitative and collected in a school setting, ins chool time with teacher supervision. Results, taking into consideration factors of age, gender, family and school context, show the relationship between (i) traditional byllying and cyberbullyin g, including participant roles and (ii) cyberbullying participant role and individual levels of self-esteem and loneliness. The DAPHNE project is one of the first to examine the group dynamics of cyberbullying and it is hoped that results will inform new guidelines for UK schools (e.g. websites, DVDs, manuals; lesson plans etc.) and parents, underpin or modify existing UK government guidelines on cyberbullying, and identify new areas of research, including more detailed, individual case studies of pupils with personal experience of cyberbullying and an investigation into which anti-bullying strategies were most effective to combat cyberbullying.

RELATIONSHIP BETWEEN RELIGIOUS ORIENTATION AND LOCUS OF CONTROL

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The present study was undertaken to study relationship between religious orientation and locus of control among madrassa students and university students. Scales used for the purpose was Urdu translated Age Universal Religious Orientation Scale Revised by Ghous (2003) to measure religious orientation and Urdu translated Belief in Personal Control Scale by Batool (2003) to measure the locus of control among madrassa students and university students. These tests were administered to a sample of 120 students (60=men and 60=women). Age range of the sample was 18-28 years, belonging to four private madrassas and four government sector universities of Islamabad and Rawalpindi. The study found support for the hypothesis that there is positive relationship between extrinsic religious orientation (extrinsic personal and extrinsic social) and external locus of control among the madrassa students while there is no relationship on these subscales on the sample of university students. There is significant relationship between the extrinsic personal religious orientation and internal locus of control on the sample of madrassa. Similarly significant positive relationship found between the intrinsic religious orientation and God mediated locus of control among madrassa students. Non significant differences were found among madrassa and university students on the subscales of religious orientation and locus of control except university students showed significant difference on intrinsic religious orientation. Finally, results found non significant gender differences on subscales of religious orientation and locus of control except the significant difference appeared within madrassa women and men students on intrinsic Religious Orientation Scale.

ROLE OF PEER RELATIONS ON THE SELF-ESTEEM OF JUVENILE DELINQUENTS

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The present study aimed at exploring the role of peer relations on the self-esteem of juvenile delinquents. Sample of this study consisted of 200 male convicted juvenile delinquents, who were taken from Multan (n=70), Bahawalapur (n=70) and Faisalabad (n=60). They were between 13-to-18 years old (M=16.36, SO=1.49) and were from lower and middle class socio-economic background. Their categories of crimes were murder to crimes like shoplifting, dacoits, and theft etc. The data was collected with the help of Urdu translations of Hudson's (1982) Index of Self-esteem (ISE), and Index of Peer Relations (IPR). The reliability estimates of the measures showed high internal consistency reliability for the sample of our study. Results indicated highly significant correlation between the scores of ISE and IPR. The findings showed that problematic peer relations are significantly effecting the self-esteem of these juveniles. The findings of the study also suggested that the juveniles having low self-esteem have reported higher stressors in peer relations as compared to those juveniles having high self-esteem. The findings regarding the impact of demographic variables; including, family socio-economic status showed that juveniles, belonging to lower socio-economic group have more problems with their self-esteem and they reported more peer stressors compared to the juveniles belonging to middle socio-economic group. Findings further revealed that impact of severity of crime was independent on juveniles' self-esteem, and peer stressors. The results also showed that the family environment like single parent family, abusive child and criminal parents also have significant impact on the self-esteem, and peer stressors of juveniles. The findings also suggest, that the effect of education on the self-esteem, and peer stressors are natural. The results of this study also show that the juveniles of different jails were significantly different on their scores of self-esteem, and peer stressors. The results of the study are discussed from the Pakistani socio-cultural perspective.

HOME CHAOS AND EXTERNALIZING PROBLEMS IN MIDDLE CHILDHOOD

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The present research was designed to examine the relationship between home chaos and externalizing problems of school children. Purposive sample of 203 children (Boys = 96, Girls = 112) with an age range of 8-11 years (4th _6th grade) was taken from Federal Government schools. The mothers of these children were also contacted. The data was collected from three cities of Pakistan including Rawalpindi (N = 101), Lahore (N = 49), and Karachi (N = 53). CHAOS scale-Urdu Version was administered to assess home chaos. Behavioral Assessment System for Children-BASC-2 (Parent and Teachers rating forms) was used to assess children's externalizing problems. Results indicated significant positive relationship between home chaos and externalizing problems of children. Children from chaotic families were perceived as significantly high on aggression, conduct problems, and hyperactivity by both their parents and teachers. In line with previous findings boys were found to be more affected by home chaos as compared to girl and were rated high on externalizing problems.

RELATIONSHIP BETWEEN PERSONALITY TRAITS AND IMPULSIVE BEHAVIOR AMONG ADOLESCENTS

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The present study attempted to capture conceptions of impulsivity by identifying distinct facets of personality. Impulsivity is described as a risk factor in developing different deviant behaviors including substance abuse, eating disorders, anti social personality etc among adolescents possessing different traits of personality. The present study is designed to explore the relationship between impulsive behavior and personality traits among adolescents. Impulsivity is an important and multifaceted psychological construct. UPPS Impulsive Behavior Scale developed by Whiteside and Lynam (2001) has been used in present study to measure four dimensions of impulsivity: Urgency, lack of Premeditation, lack of Perseverance, and Sensation seeking among adolescents. EPQ (junior) developed by Eysenck (1970) has been used to measure the personality traits (including psychoticism, neuroticism and extraversion). Present research tries to investigate the impact of personality trait on impulsive behavior among adolescents having different age, gender, birth order and socio economic status. Sample consists of 200 students of 8th to 10th grade and intermediate. The sample is selected from different colleges and schools of Rawalpindi. Half of the students are boys and half of the students are girls.

SOCIAL INFORMATION PROCESSING STYLES OF AGGRESSIVE CHILDREN

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The present study was conducted to investigate the relationship between aggression and social information processing styles among children. The total sample was of 503 children of Government Schools between the age range of 9 to 12 years. Two groups comprising 92 aggressive rejected and 73 nonaggressive popular children were extracted from the sample on the basis of their scores on two subscales (Aggression and Prosocial Behavior Scales) of Teacher Checklist of Social Behavior (TCL-Urdu version) and peer sociometric nominations. Urdu version of Social Problem Solving (SPS) stories with adapted pictures and video (consisted on adapted 12 social situations) were used to assess social information processing styles in aggressive rejected and nonaggressive popular children. The findings revealed significant differences among aggressive and nonaggressive children on aggression, prosocial behavior and social status group. Aggressive children were lacking prosocial behavior and faced peer rejection as compared to nonaggressive children's. Furthermore, aggressive rejected children differed significantly from nonaggressive popular children on social information processing styles. Aggressive rejected children were inaccurate in detecting peer intention cues and less attentive to relevant social cues. Similarly, aggressive rejected children made hostile attributions to the intent of peers in ambiguous social situations, and selected aggressive goals rather than prosocial goals to solve their problems. Differences were also found in enactment skills and endorsement of aggressive, inept, and competent responses to a problem between aggressive rejected and nonaggressive popular children.

EXPLORING THE RELATIONSHIP BETWEEN EXTREMISM AND PERSONAL GROWTH

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The present study attempted to understand the phenomena of extremism with all its impacts. Extremism means being situated at the farther possible point from the centre. Extremism is the major issue for discussion and research in the present era. Extremism may directly or indirectly influencing the normal life functioning and growth of individuals. The present research attempted to study the relationship between extremism and personal growth among adolescents. Extremism Scale developed by Altaf (2002) has been used to measure the five dimensions of extremism including Conservatism, Hostility & Intolerance, Submission to authority, Rigidity, and Power & Toughness. Index of Personal Growth (IPG) developed by Shazia Khalid (2004) is used in the present study to measure the personal growth. IPG is designed to capture the five dimensions; Autonomy, Self Acceptance/ Self Esteem, Acceptance of Emotions/ Freedom of Expression of Emotions, Spontaneity and Purpose of Life. Present research tries to investigate the relationship of extremism and personal growth among adolescents having different age, gender, schools system and parental education. Sample consists up of 200 students of age 15 – 18 years. The sample is selected from different school and colleges of Rawalpindi and Islamabad. In the present study it is assumed that adolescents with high scores on extremism will score low on personal growth and on the hand those adolescents that score low on extremism will score high on personal growth.

ATTITUDES AND OPINIONS OF DIFFERENT SECTARIAN GROUPS TOWARDS PIRI-MURIDI

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Present study aimed to explore the attitudes of different sectarian groups towards *Piri-Muridi* with in the society, a socio religious leadership, with intent to identify the political, social, economic and personal factors, which lead people of different sects to have a belief on and visit these spiritual healers. The *Piri-Muridi* Scale is administered to people of different sects ($N=285$) including *Shias* ($N=79$), *Sunnis* ($N=167$), *Wasabi* ($N=25$) and *Disband* ($N=14$). All of these participants are *murids* (committed to *Pir* through 'Bayat') of different *Pirs* of their respective sects. Sample for present study was obtained from five regions of *Potohar*; including *Mohra Sharif*, *Golrah Sharif*, *Eid Gah Sharif*, *Khanwal Sharif* and *Kaliam Sharif*. The results indicate that people belonging with different sects differentiate significantly on *Piri-Muridi* scale and subscales of *Piri-Muridi*. The mean scores indicate that *Shias* ($N= 79$), $F(6, 279) = 3.84$, $p < .05$) have higher mean score on the *Piri-Muridi* scale indicating that they have a favorable attitude towards *Piri-Muridi*, and *Wahabis* ($N=25$) have lowest mean score on the *Piri-Muridi* scale. On subscale 'belief system' the mean score indicates that *Shias* have strong belief upon *Piri-Muridi* ($F(6, 279) = 8.20$, $p < .01$) and lowest mean score is of *Wahabis*. On subscale changing aspects of *Piri-Muridi* the mean score of *Wahabi* is higher ($F(6, 279) = 5.09$, $p < .01$) that shows *Wahabis* have strong perception of negative changes in *Piri-Muridi*.

SOCIOMETRIC STUDY OF BULLYING/VICTIMIZATION AND PHYSICAL ATTRACTIVENESS IN CLASSROOM SETTING

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The present study “Sociometric study of bullying/victimization and physical attractiveness in classroom setting” was designed to explore the relationship between sociometric status, bullying victimization and physical attractiveness. The data was collected using “Global Physical attractiveness Scale”, “Sociometric Questionnaire”, “Victimization Index”, and “Bullying Nomination Scale”. The sample consisted 25 children of 5th grade of Guidance Montessori School, Rawalpindi. The students essentially belonged to the same section (class). The findings support the relationship between sociometric status, bullying/victimization and physical attractiveness. As expected the sociometric status of physical attractive children was higher (in the acceptance region) as compared to the unattractive children, moreover, the phenomenon of bullying/victimization was also found to be related to sociometric status of the children.

EFFECTS OF THE RELIGIOUS PRACTICES AND SPIRITUAL SUPPORT ON THE MENTAL HEALTH OF FEMALES WITH BREAST CANCER

Aisha Sitwat & Samila Iftikhar

The purpose of the present study was to investigate the effects of religious practices and spiritual support on mental health of the females with breast cancer. Ex-post facto design was used. 100 participants (50 cancer patients & 50 non-cancer controls) were matched for age, education and socioeconomic status. Sample was purposively collected from the Oncology Departments of Sir Ganga Rame Hospital & Inmol Hospital. Demographic information questionnaire was used to gather personal and demographic information, Life Events and Difficulties Checklist was used to measure severity of stress, religious activity scale and spiritual support scales were used to measure religious activity and spiritual support of the participants respectively. Anxiety & depression scales of symptom checklist-R were used to measure mental health of participants. Results indicated a strong inverse correlation between religious practices and spiritual support, and depression & anxiety in the presence of severe stress. These results suggested a protective effects of religious practices and buffering effects of spiritual support on depression & anxiety under severe stress conditions for the cancer group. These findings imply the need to enhance religious practices and spiritual support among cancer patients to deal with high levels of stress and the need to employ stress reduction strategies to improve mental health of the cancer patients.

RELATIONSHIP BETWEEN RELIGIOUS ORIENTATIONS AND PERSONALITY TRAITS OF STUDENTS OF GOVERNMENT SCHOOLS AND MADARIS: A COMPARATIVE STUDY

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Religion is pervasive and significant phenomena and religious orientation is an attitude towards religious practices. From birth religion is incorporated into people's lives and Islam being complete code of life provides basic foundations to live and develop individual personality. The present study is aimed at investigating the relationship between religious orientations and personality traits of students from different school systems. Urdu translated adapted version by Ghous (2003) of Age universal Intrinsic/Extrinsic Religious Orientation Scale originally developed by Gorsuch & Mepheron (1989) has been used to measure three different orientations. These three orientations are Intrinsic Orientation, Extrinsic Personal Orientation and Extrinsic Social Orientation. Eysenck Personality Questionnaire Junior developed by Eysenck (1970) originally and translated & adapted Urdu version by Naqvi (2007) has been used to measure the personality traits (including Psychoticism, Neuroticism and Extraversion). Present study tries to investigate the impact of religious orientations on personality traits among students from different school systems. Sample consists of 200 students of age 14-16 years. The sample is selected from different government schools and *madaris* of Rawalpindi and Islamabad. The present research assumed that students from schools will score differently on religious orientations and personality traits as compared to students of same age from *madaris*.



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