

# Relationship Between Terrorism Attack and Psychological Wellbeing Among People of Dir (L)

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## Abstract

The purpose of this study is to assess the relationship between terrorism and psychological wellbeing among people of Dir (L). The research was conducted using a cross-sectional research design in order to determine the results of the study. Data are collected using the survey technique. We selected a sample of 162 people from Dir (L) to be included in the study. A reliability coefficient of .72 was calculated for the psychological wellbeing scale and .83 for the terror scale as a measure of how reliable they were. Statistical analysis showed that there was a strong statistically significant association between Psychological Wellbeing Scale (PSWS) and Terror Scale (TS) ( $r = -.65$ ,  $p < .001$ ). We concluded that when individual score on terror scale increase, the psychological wellbeing of that individual decreased.

**Keywords:** Terrorism, Psychological Wellbeing, Dir (L)

## Terrorism

Terrorism is a deliberate use of violence against a population in order to instill fear in the minds of the people and thus achieve a specific political goal. As far as psychological warfare is concerned, there has been a long history of psychological warfare in politics with both conservative and radical groups, nationalist and strict gatherings, progressive groups, and even state organizations like the armed forces, intelligence departments, and the police [1].

## Terrorism in Pakistan

It has been declared that terrorism is a serious threat to Pakistanis, according to the Ministry of Interior of Pakistan. There is a consensus among experts that the current wave of psychological warfare started in 2000 and reached its peak in 2009. As a result of the Pakistan Army's military missions, the number of people killed in the conflict has steadily decreased since then. A report published by the South Asian Terrorism Portal Index (SATP) indicates that there is an illegal intimidation problem happening in Pakistan [2].

In the Federally Administered Tribal Areas (FATA), the Pakistani military has dispatched a group of military hostiles that have been fighting for fear mongering groups since 2001. Despite the fact that the adversary gained control of those areas and the rest of the country, peace has been achieved [3].

Among the terrorist militants slaughtered in this incident were a number of terrorists affiliated with various fear mongering groups. No matter what the case may be, there were a few aggressors who managed to find a way to escape to Afghanistan. In spite of the fact that those assailants continue to conduct attacks near the Afghan border on Pakistani positions, these attacks continue to occur. There was no doubt that TTP (Tehrik-e-Taliban Pakistan) had a presence in Afghanistan, in 2017, when Afghanistan's Chief Executive Abdullah admitted that TTP had a presence here. In accordance with the US Department of Defense, it is estimated that in Afghanistan, there are approximately 3,000 to 5,000 psychological abusers who are linked to the TTP.

It has been reported that 23372 Pakistani civilians as well as 8,832 Pakistani security personnel have been killed in the conflict over psychological manipulation, as reported by the Watson Institute for International and Public Affairs of Brown University. It is estimated that psychological persecution cost Pakistan's government \$68 billion between the years 2000 and 2010 in terms of direct and indirect financial costs, according to the Pakistani government. There has been an absolute deficit of \$126.79 billion in the Pakistani economy since 2001, according to a report published in the Pakistani newspaper Dawn News in 2018, and this deficit has been taking place for the recent past several years[4].

Often, Pakistani authorities are criticized by their government for their support for psychological warfare operations in Pakistan conducted by India and Afghanistan. The assertions made by Pakistan have been disputed by India. No matter what the case, Afghanistan has admitted to assisting fear mongering organizations, such as the Tehrik-i-Taliban Pakistan (TTP), in their mission to spread fear. As a result of an attack led by the United States in 2013 on an Afghan bodyguard transporting Latif Mehsud to Kabul, he was killed. In Pakistan, Latif was one of the most important leaders of the terrorist organization Tehrik-i-Taliban (TTP). In a column written by columnists, Aimal Faizi, the spokesperson for the Afghan President, informed the reporters that Latif's National Directorate of Security (NDS) was involved in their cooperation. The finance department of TTP was under the direction of Latif. There is a possibility that some of the funding for TTP may have been provided by NDS. On his Twitter account, Former NDS Director Asadullah Khalid posted a video about the TTP which has been formally paraphrased.

#### **Tehreek – e – Nifaz – e – Shariat – e – Mohammadi in Malakand Division, Dir (L).**

**Maulana Sufi Muhammad:** An Enigma. A 75 years old man by the name of Maulana Sufi Muhammad was born in Maidan, a small rural town in Dir (L). At Panjpir, district Swabi (KPK), the Islamic scholar Mulana Tahir Sheikh-ul-Quran with whom he received spiritual guidance was Major Amir's father, Mulana Tahir Sheikh-ul-Quran. It was in Maidan Dir (L) that he launched a religious seminary, which he ran for many years. The Jammāt-i-Islami was also important to him until 1989 and he became a strong member of it. His first term in the district council was in Dir, where he was elected twice as a counselor. Hikmatyar Hizbi Islami was provided with financial and manpower assistance by Sufi Muhammad during the Afghan Jihad [5].

The Tehreek-e-Nifaz-e-Shariate-Muhammadi, which had been founded by Maulana Sufi Muhammad on June 28, 1989, is a militant Islamic group that distances itself from the JI. By contrast, Sufi Muhammad focused the TNSM's activities, along with the Hazara division, the Kohistan district of the Hazara division, and the Bajaur agency on the Malakand division (which included the districts of Upper Dir, Dir (L), Chitral, Malakand, Swat, Buner, and Shangla), as well as the Hazara division's Kohistan district. His request for Shariah to be implemented in these places was made after gaining the support of the local community for the movement. As a result of the founding of TNSM in Maidan by Maulana Sufi Muhammad. A picture of Maulana Sufi Muhammad first appeared on the scene in 1991, when he and hundreds of his supporters camped out in Temergarah (now the headquarters of the Dir (L) district) to convince the government to implement Shariah (Islamic law) within the Malakand region. As a result of the administration's announcement in 2010 that its attempts would be made to meet the demands of Chief Minister Mir Afzal Khan, he later ended his protest [6].

According to the Supreme Court, in February 1994, the Peshawar High Court affirmed its decision and declared that some of its provisions in 94 were in violation of Article 25 of the Constitution because the decisions were void under the Constitution. Several powerful persons in the Empire have been stripped of their judicial authority by the Supreme Court's judgement, in-

cluding the executive authorities, local khans, Maliks, and other powerful figures. They did not have the ability to create a Shariah-related campaign on their own, so they joined forces with local religious leaders to create one. It was the Supreme Court's judgement that enabled Maulana Sufi Muhammad to gain the trust and financial backing of these local Khans, Maliks, and executive authorities as a result of the court's ruling[7].

Following the receipt of a copy of the ordinance signed by the acting governor Khurshid Ali Khan on May 11, 1994, the head of the Malakand Enforcement movement Sufi Muhammad was forced to postpone his week-long protest against the government after receiving a copy, which called for the immediate application of Islamic rules in the entire Malakand division. As early as November 1994, Sufi Muhammad began an armed struggle to achieve this goal along with hundreds of his supporters. After that, another regulation was issued in 1999 requesting that the Shariah Regulation 1994 be amended in order to comply with the TNSM's requests, thus putting a stop to the conflict that had been plaguing the valley for decades. There was not a moment that passed in the years following 9/11 when Sufi Muhammad did not make news when he launched an attack on Afghanistan to attempt to destabilize the power of the Taliban [7].

**TNSM in the Aftermath of 9/11.** One of the most prominent people involved in recruiting tribesmen for battle against the US in Afghanistan, Maulana Sufi Muhammad from Malakand division of North West Frontier Province, is regarded as the key figure in the formation of the Tehreek-e-Nifaz-e-Shariat-e-Muhammadi movement [7].

A protest march was held by the TNSM in Mingora (Swat) in September 2001 in support of establishing a volunteer army for anti-US jihad in Afghanistan, as a response. During the discussion of the problem of the Tehreek-e-Nifaz-e-Shariat-e-Muhammadi 95, the head of the organization, a cell of the Tehreek-e-Nifaz-e-Muhammadi 95, stated that under the guise of Osama Bin Laden and the Taliban, the United States is the world's most dangerous terrorist nation, attempting to destroy the Islamic faith.

The Pakistan-Afghan border was crossed by 10,000 people in October following a procession of 300 cars that were led by TNSM head Sufi Muhammad. In the Bajaur region of the Afghan borderlands, the TNSM has set up three FM radio stations with the purpose of raising funds to fight the Taliban insurgency and recruiting recruits to join the cause. It is also possible to access these radio stations via the Internet to listen to the speeches of TNSM officials at pro-Taliban gatherings. It was believed that most of these jihadis were killed by anti-Taliban militias or were apprehended and imprisoned in their own jails, whereas a small number were being held in Guantanamo Bay [8].

Sufi Muhammad, however, and a few of his disciples, were able to return to Pakistan. Sufi Muhammad and his disciples were jailed for three years. President Pervez Musharraf disbanded the TNSM, along with four other jihadi organisations, in November 2001, and it was deactivated on January 12, 2002. Though TNSM was technically prohibited, it continued functioning in Malakand on an unofficial basis. Maulana Abdul Ghafoor commanded the TNSM in Dir and Bajour in the absence of Sufi Muhammad [8].

**TNSM and its Manifesto** Maulana Sufi Muhammad had distinct goals and viewpoints. On April 19, 2009, he addressed a crowd of thousands in Mingora. He claimed that democracy, elections, and high and supreme courts, as well as attorneys, had no place in Islam. The TNSM movement is adamantly opposed to pluralism and democracy. Members of the district council revolted against the local government system and democracy as a whole. As a result, the TNSM Chief stated, "In Islam, there is no place for voting, and the notion of democracy that certain religio-political groups seek is incorrect [9].

The current democratic system was vigorously opposed by TNSM, who saw it as completely unIslamic. People with a clear Islamic vision and dedication, according to the *tehrick*, might oversee the activities of government in a truly Islamic state. While democracy was in place, corrupt and powerful individuals were in charge of the affairs. The fundamental distinction between the TNSM and other organizations was this. In a democratic regime, the TNSM thought that changing political leadership was impossible. Malpractices in the system may prevent a devout individual from accessing representational bodies and authority. The core premise of democracy was not only incorrect, but also un-Islamic, because it did not distinguish between a devout and a corrupt person's vote. Other faiths and their ulemas were considered *kafir* by Sufi Muhammad (infidels) [10].

According to Sufi Muhammad, "many religious figures, including as Qazi Hussain Ahmad, Maulana Fazlur Rehman, and Maulana Samiul Haq, are attempting to discover Sharia in democracy." That is incorrect." Syed Munawar Hasan, the freshly elected amir of Jammāt-e-Islami, joked that since Sufi Muhammad had participated in local/municipal elections, he, too, must have been a *Kafir* at a time. Sufi Muhammad's opinions on the constitution and democracy, according to Maulana Fazl-ur-Rehman, were solely his personal opinions [10].

He also pronounced parliament to be un-Islamic. He said that under a democracy, Muslims, non-Muslims, men and women were all treated equally, which violated Shariah law. He said that before to 1983, I had no understanding of authentic Islam, but that later on, I realized the actual essence of Islam. He deemed female education to be un-Islamic, yet he couldn't halt it with force because Shariah was not established in the country. He implicitly sponsored Jamia Hafsa (Islamabad's female Islamic school), demonstrating his contradictory ideas and deeds. He even prevented women from seeking medical treatment outside their homes [10].

### Psychological Well-Being

Generally speaking, mental prosperity refers to the existence of positive working environments on a group, individual and interpersonal level that incorporate one's meaningful connections with others as well as self-referential perspectives that encompass a sense of empowerment and self-improvement. According to Burns (2016), abstract prosperity is a measure of how decisions about life fulfillment influence an individual's fulfillment of life. A considerable amount of interest has been drawn in the recent past (both in the logical and lay writing spheres) to the concept of prosperity. It is for this reason that prosperity is con-

stantly mentioned and referred to by the media as a public need within the government strategy on the planet in its entirety. It is, nevertheless, important to note that the concept of prosperity can have very different meanings for every individual, depending on the point of view of their professional as well as individual careers [11].

### Terrorism and Psychological Well Being

A significant negative effect on the mental well-being of young people has been demonstrated to be associated with the fear of illegal intimidation, which was identified in the study as one of the underlying conditions included in the study [12].

There has been an investigation of Vietnamese evacuees which has found that individuals who have been exposed to more than three injuries over the course of 10 years have an increased risk of dysfunctional behavior than those individuals without any exposure to injuries. As a result of the findings from a Meta examination of a number of studies, it appears to be feasible that the prevalence of PTSD in straightforwardly impacted populations changes as a result of fear-based oppressor incidents somewhere around 12% and 16% in a year's time. The results of a survey conducted by a public family association<sup>6</sup> of 4,023 individuals showed that PTSD predominates among young men at 3.7% and for young women at 6.3% in a half year. Major Depressive Episodes were prevalent among young men at 7.4% and among young women at 13.9%, Substance Abuse Disorder was prevalent among young men at 8.2% and among young women at 6.2% among young men [13].

In a recent study conducted by Wanda, it was found that young children who have experienced illegal intimidation have experienced intense pressure, post-traumatic stress, uneasiness, wretchedness, backward practices, division issues, and rest issues. As far as viciousness and illegal intimidation are concerned, adults, teenagers and children may experience the effects based on the kind of event and the mental perseverance displayed by the perpetrator [14].

A recent report from the World Health Organization (WHO) has shown that in the event of outfitted struggles around the world, 10% of individuals experiencing horrendous accidents will develop genuine emotional health issues, and another 10% may develop behavior that will impair their ability to work effectively. Sadness, nervousness, and psychosomatic issues, such as sleep disorders, or back and stomach pains, are among the most well-known conditions [15].

As a country, Pakistan has seen a number of instances of psychological oppression and the average citizen does not seem to be able to see an end to the current state of affairs as far as an ending point is concerned. These include self-destruction bombardment, killings, dangers, and vicious scares that are all part of the self-destructive attack. It has been revealed that video recordings have been made of terrible demonstrations of illegal intimidation and distributed on multiple websites. It is hard for us to imagine how bad it feels for the surviving victims and observers of Islamabad Marriott Attack and equivalent assaults in different parts of Pakistan, when we don't see the mental agony of those affected by such attacks [16].

We intend to conduct this study to examine the relationship between terrorism attacks and psychological wellbeing among the people of Dir (L) who have been affected by terrorism attacks. It is important to know that these variables are not studied in Pakistan at present so that we could find the relationship between the variables here in Pakistan. There were 162 people involved in the study, which made up the sample. Furthermore, the study also includes males and females of the same age group. In the future, further research can be conducted on variables based on the findings of the study, which will lead to more accurate outcomes.

## Methodology

### Research Design

Taking advantage of cross-sectional research design, the study will be conducted in order to test this hypothesis. Data will be collected using a survey method in order to gather the necessary information.

### Inclusion Criteria

Participants who are actual residents of Dir (L) were added, specifically those who reside in the Tehsile Maidan and Bajour areas of Dir.

### Exclusion Criteria

It is worth mentioning that people who do not belong to the Dir (L) of the tehsil maidan and bajour have not been included in the study.

### Sampling

It is reported that in this study, samples from Dir (L) were selected according to purposive convenient sampling. In this study, N=162 individuals were included in the sample.

## Instruments

### Demographic Sheet

A detailed demographic sheet was used to collect demographic information from individuals.

The demographic information was related to age, gender and socioeconomic status.

### The Terror Scale

Terror scale has 12 items. Items 1 to 7 scores on 7 Likert scale "1- Never" to "7- Many times and item 8 to 12 also score on 7 Likert scale 1 - Strongly Disagree" and "7 - strongly agree".

### Psychological Well Being Scale

The psychological wellbeing has 5 items scale it scores on 6 Likert scales all of the time to at no time.

## Procedure

First of all, permission was taken from the concerned authorities. After taking permission, participants were approached for data collection. Firstly, they were briefed about the purpose of the study and if they were willing to participate informed consent was taken from each of the participants. Participants were given questionnaires and instructions on how to complete them, and those who were incapable or uneducated to reply to a questionnaire were interviewed using the same form. All the questionnaires were filled by the participants under the supervision of the researcher. Confidentiality and anonymity of the research participants were maintained. It was assured to participants that their data will be kept confidential and will not be shared with anyone.

## Result

We conduct statistical operations to find out the relationship between terrorist attack and psychological wellbeing among Dir (L) peoples.

**Table 1: Descriptive Statistics, Alpha Reliability and Correlation Coefficient of Psychological Wellbeing Scale (PSWS) and Terror Scale (TS) (N=60).**

Variable	M	SD	Range	a	r	
					I	II
PSWS	13.91	3.01	6-22	.72	-	-
TS	42.21	6.87	20-56	.83	-.65**	-

Note. N=60, M=Mean; SD=Standard Deviation,  $p < .001$ .

According to table 1, the calculated reliability coefficient of the Psychological well-being scale and the Terror scale range from .72 and .88 respectively, indicating satisfactory to good reliability score. The table also demonstrate a strong statistically significant negative correlation between Psychological Wellbeing and Terror scale ( $r = -.65$ ,  $p < .001$ ). We found that when fear related to terrorism increase the psychological well-being tend to decrease. This relationship is strong enough to be used for inferences.

## Discussion

We conducted this study in order to find out whether there is a positive correlation between a terrorist attack and psychological wellbeing among Dir (L) people. This study started off with the determination of the reliability estimate of the scale that was

used in this study. This was the first step of the study. The alpha reliability coefficients were .72 and .83 respectively for the Psychological well-being scale and terror scale, indicating that scales are reliable enough to be used in the study.

According to Table 1, there was a statistically significant negative correlation between psychological prosperity and fear scale. It has been supported by studies in the past that the hazard factors within oppressor groups based on fear and illegal intimidation increase the chances of creating psychopathology (here in after defined as both mental pain and mental disturbance) [17]. The effects of psychological warfare, warfare among social groups, and even war between individual units can produce a feeling of instability in society, which then leads to tension, sadness, dread, and mental health problems [18]. Our findings in this study are



based on the assumption that a particularly compromising climate may adversely affect the mental well-being of teens living in the psychological warfare influenced zones of the KPK and Baluchistan areas of Pakistan, and we believe that a particularly compromising climate may indeed adversely affect their psychological well-being [12].

### Limitations of the Study

The present study was confronted with some limitations. Certain factors were assumed and acknowledge as limitations of the present study and therefore vital to declare for consideration for upcoming research. Firstly, Sample was the only representative of Dir (L) KPK area other areas were ignored. Eunuchs from all over Pakistan were not included, so in the future, it should be conducted in the broader area. Secondly, this study checks only some factors among terrorism many other important variables were ignored. So it is suggested that the future researcher should also explore these variables.

Thirdly, the current study was quantitative, so to get further and comprehensive information regarding variables qualitative study should be conducted. The Interview method or observational method should be used to reveal the real issues of the terrorism.

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