



TERRORISM AND SOCIAL WORK PRACTICE IN KARACHI

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Abstract

Terrorism is an old political phenomenon. It impacts human history in many ways. Contemporary terrorism took a new turn in 1968. The war on terrorism is a matter of concern to every country. The topic "Terrorism Challenges to Social Work Practice in Karachi," demands an analytical study approach. It involves An analysis of basic features of terrorism, an examination of challenges to social work practice, an explanation of factors that hamper social work progress, and finally suggests measures ensuring quality social work practices worthy of a megacity. The World Bank has already issued a strategy for transforming Karachi. The terrorist attacks in the US in September 2011 produced strong anti-Islam and anti-Muslim statements in America. After 2011, Islamic countries have been the major target of anti-terrorism measures adopted by the US and other Western countries. Under the rubric of the war on terrorism, India and some other states have tried to create social disorganization in Pakistan, especially in Karachi. Studies show that terrorism is likely to say as a major concern at the global level. In Karachi, social work practices need to be focused on community development, and strengthening charity and Zakat programs.

Keywords: Terrorism, Challenges, Karachi, Social Work, Pakistan.

Introduction

The phenomenon of terrorism and subversion in Karachi has affected social order. There is a need to rejuvenate social work practice and activate it to serve the needs of Karachi citizens. The paper explains: The concept of terrorism; The conduct of terrorism research; The war on terrorism; Foreign subversion in Karachi and its Consequences; and the rejuvenation of social work practice.

Methodology of Research

The proposed research is an exploratory study. It analyzes existing literature on terrorism and social work practice in Karachi. An analytical approach has been adopted.



It is a qualitative type of study. The research guidelines provided in “Research Methodology for Social Work” (Robin, A. and Bobbie, E. R., 2016) is followed. The layout of the study follows the needs of qualitative research.

Significance of the Study

The process behind terrorism indicates that the phenomenon of terrorism is likely to persist in the 21st century (Blum, 2006: Chomsky, 1992). In this scenario, the study is significant on four counts and breaks fresh ground. One, the study adopts an analytical approach and views international terrorism as a challenge to social work practice. Two, the study analyses how social disorder is being caused by terrorism. And how it affects social work practice in Karachi. Three, in order to meet the challenges sound strategies for social work practice have been suggested. Four, the study focuses on measures to provide a prominent role in issues of peace, citizenship, social development, and Islamic social work.

Limitations of the Study

The study remained handicapped on two counts. One, the lack of research material prepared by Pakistani scholars. Two, blind imitation and borrowing of foreign material in the available literature pose a serious handicap in research on social work.

Research Objectives

- Objective 1. To analyze the basic features of terrorism.
- Objective 2. To examine terrorism challenges to social work practice in Karachi.
- Objective 3. To explain factors that hamper social work progress in Karachi.
- Objective 4. To suggest measures to ensure quality social work practice in Karachi.

Terrorism: The Concept

There is no agreement over the meaning of the word terrorism. The academic community has contributed the most in explaining ‘terrorism’. Schmid and Jongman (1998/2005) analyzed 109 comparing definitions and gave their own definition. In a quantitative perspective, the element of the agreement contained in definitions was: violence (over 80%), political element (65%), and fear or terror (51%). The extent of agreement, just mentioned, shows that the term ‘terrorism’ continues to be debatable.

These definitions vary according to the specialty of the researcher. The sociological focus is on the social contexts of terrorist groups. Intergroup relations are pursued according to the social identity of the group. The individual follows the policy of the group. Suicide tactics have given new insights into sociological thought. Issues of



why, how, and when suicide bombings occur are under debate (Furedi, 2008).

The psychology group studies define terrorism from the standpoints of motivation, the process of forming a group, and ideological perceptions (Hudson, 1999). Psychologist considers that terrorists are motivated by psychological, economic, political, and social factors to become activists. Studies reveal that lack of direct access to terrorists is a hurdle in finding their true motivations. The process of forming a terrorist group is interesting. Unemployed and socially alienated individuals, who may have been dropped out of society, generally join a terrorist group. Some individuals may be motivated by a desire to test their special skills, such as bomb-making. And more educated youth may be motivated by genuine political and religious convictions. These terrorists see the world totally differently from other citizens. They view the world within the picture of their own ideology, whether it is liberalism, Marxism, Islamic fundamentalism, or some other ideology. Most researchers agree that terrorists generally do not regard themselves as terrorists. But rather as legitimate fighters for noble social causes.

Scholars of the International Relations field view terrorism as a particular kind of asymmetric warfare. They consider that terrorists are motivated by an economic, political, or religious cause. Terrorists aim to instill fear in society. Security and order in global politics is another focus of these scholars (Grare, 2002). Political scientists also keep an eye on the actor's performance. The sarin gas attack in the Tokyo subway by the Japanese Aum Shinrikyo sect stands prominent in political studies (Chaliand, et al. 2007).

Defining terrorism is not confined only to the academic community. States also have their definitions of terrorism. Jackson et al (2011:102) listed definitions by 3 Western countries. There was a difference in definitions between the US government, and its 3 departments. The ambiguity offers maximum flexibility in applying terrorism in different situations.

The lack of unanimity in defining terrorism does not hinder research on terrorism.

Terrorism Research

Terrorism is an old phenomenon. The history of terrorism goes back to antiquity. The first-century Jewish Zealots, also known as the 'sicarii', is an example. They helped to incite an uprising against the Roman occupation (Chaliand, et al. 2007). Terrorism is a subject of endless debate. There is a voluminous literature on the subject that is expanding and changing day by day. According to Andrew Silke (2008:28) "Currently, one new book on terrorism is being published every six hours. And there are just English language titles."

Terrorism is a highly contested concept and there is no agreement over the meaning of 'terrorism'. A major study surveyed over one hundred competing definitions



of this term (Schmid and Jongman, 1988/2005). However, a successful resolution to this problem has remained elusive to this day. In practice, powerful states use terrorism as an excuse to justify their aggression. A number of scholars have argued that the terrorism industry has often acted as an arm of some Western states' policies. Thus, it has acted as an apologist for state terrorism carried out by Western states and its allies (George, 1991).

After the unfortunate attacks in the United States on September 11, 2001, the 'War on Terrorism' by the United States and its allies has gripped the Muslim world with a feeling of fear and panic (Hussain, 2003). There is little prospect of any early end to the American global war on terrorism. And there is no prospect of change in US policy (Laqueur, 2003).

The war on terrorism has resulted in enormous and long-lasting human, material, political and social costs to individuals and societies around the world. Pakistan has suffered the most from it. Foreign military intervention and counterterrorism, in fact, have become pivotal in promoting terrorism (Zulaika, 2009).

In Pakistan, terrorism has threatened social order. Terrorist attacks on educational institutions, hospitals, prisons, law courts, and security agencies, and displacement of the civilian population from terrorist-affected areas in the country have presented challenges to social work practice. Karachi has been a special target of terrorism. There is an urgent need to conduct research on the topic at hand. An analytical approach is required.

A glance at the extensive literature on terrorism reveals some socio-psychological aspects of terrorism. They are mostly young in age. Terrorist organizations conduct operations with careful planning. These organizations are duly funded and provided intelligence by their supporters. Media beeps terrorists in public minds (Laqueur, 1987).

The literature based on the discipline of psychology, covers terrorist motivation, the process of joining a terrorist group, the dynamics of a terrorist group, the psychology of a suicide terrorist, and ideological perceptions of terrorists (Hudson, 1999).

A holistic approach to terrorism studies suggests two types of research. The orthodox study of terrorism, and the critical approaches to terrorism. Orthodox terrorism research considers terrorism as an objective phenomenon. The focus is on the actor rather than the act. The research is politically and ideologically biased toward Western governments (George, 1991). It tends to ignore state violence and works to maintain Western hegemony.

The critical approaches to terrorism present challenges to the Orthodox conception. These approaches to the study of terrorism are not new. They have existed



within anthropology, history, political economy, and sociology fields (Jackson, et al. 2011). The critical approach considers terrorism to be a social construction. It is committed to responsible research ethics, and prefers human security, over state security. It questions all forms of violence and takes notice of developing world perspectives. War on terrorism is given special attention in critical approach analyses.

Terrorism is a multifaceted phenomenon. It assumed an aggressive posture after the attacks of September 11, 2001, in the USA. The occupation of Afghanistan and Iraq, however, discloses some new dimensions of terrorism. Studies on terrorism indicate that it is mainly an instrument of the strong, which has the means to keep opponents of their rule under control. They also have the cultural power to define terrorism according to their wishes (George, 1991). For some authors, terrorism is a technique. It is not an ideology or a political philosophy. Religion scholar G. R. Jefferey (2006), saw terrorism in the light of Bible's prophecies. According to him, extremist Islamists are determined to destroy Western civilization, and political and religious freedoms. Usmani (2008) sees there are signs of a rise in mischief and global disorder. Presently, the politics of putting the label of terrorism on individuals, groups, and some states of developing countries is in vogue.

The War on Terrorism

The war on terrorism was launched with the excuse of the September 11, 2001 attacks on the USA. The media and education sectors were immediately geared in support of the war.

In September 2002, the White House released the National Security Strategy of the USA. It offered details of President Bush's policy of war on terrorism that came known to be Bush Doctrine. The four pillars of the Doctrine are Preventive war, Unilateralism where necessary, Idealism, and Maintaining American hegemony.

The aim to maintain American hegemony exposes the reality and aims of the war on terrorism. Noam Chomsky in his lecture (2004) stated: "In fact eight months after the bombing, the head of the FBI testified to the Senate, after the most intensive intelligence inquiry in history that they still didn't know who was responsible for 9/11". What Chomsky stated falsifies the basis of the war on terrorism.

Some more studies relate that the 'Project for the New American Century', issued in September 2000, mentioned how America should exercise its global leadership and project its military power. This project possibly foretells the aims of the war on terrorism after 9/11. The goal of exercising global leadership goes back to President George Bush senior. His aim of giving a New World Order is the linchpin to the phenomenon of war on terrorism.



During the Gulf War of 1990-1991, President George Bush senior declared a 'New World Order' that is indicative of the desired change in the global system. Later, Bush and Brent Scowcroft in their book 'A World Transformed' (1998:566) wrote: "The present international scene, turbulent though it is, is about as much of a blank state as history ever provides, and the importance of American engagement as never before higher. If the United States does not lead, there will be no leadership".

Prof. Karlstrom, in the paper entitled, "9/11 – new world order" (2014), on the title page wrote that the war on terror, is a war via finance and ends in the new world order. On the opening page, he stated the headlines of the paper. These are results of his 12-year research on the origins of 9/11. The headlines are duly explained in 8 sections of the paper. A few of these are mentioned. He termed the official cover story for 9/11 "a hoax, a myth, a fraud and a lie that has been disproven many times over". In section 2, twelve obvious factors were reported to prove that the official story of 9/11 is demonstrably false. 9/11 was planned and carried out by top-level military and intelligence agencies in the US, Britain, and Israel, with the complicity of various media outlets on behalf of the world's financial power structure. In section 7, the larger context of 9/11 was explained. The 9/11 perpetrators were reported to be the 'Global Cartel' of the international ruling elite. No planes struck Twin Towers or the Pentagon. Rather, the image of planes that people saw entering the Twin Towers was produced by computer/video fakery and then broadcast to the public by media outlets as real. In Section 3, the Real Evidence was explained. In Conclusion, Section 8, it was stated that 9/11 and the war on terrorism should be seen in the context of a 'Blueprint for World Conquest'. War is and has always been the most profitable business for the world's richest financiers.

The theme of the war on terrorism in the world order context has also been discussed by Noam Chomsky. In the lecture entitled, "The War on terrorism and the new rules of World Order" (Chomsky, 2004). He cited from American establishment journal, Foreign Affairs, and quoted the view of some senior American leaders in support of his statements. Two aspects of what Chomsky said about war methods are noteworthy. One, the content of what the Bush war on terrorism promotes is not new. All American leaders in the past promoted a similar policy. But the implementation of policy differs. In the words of a high official, who returned from Baghdad after several months of stay, he had "never seen such a combination of arrogance, ignorance, and incompetence". These remarks referred to the civilian leadership in the Pentagon, Who were running the affairs of war on terrorism. Two, the New World Order is now being promoted under new rules. The focus is on control of world energy resources and denying those to American rivals.

Subversion and Consequences

Subversion means the act or the process of subverting. It aims at disrupting the settled conditions in the target area. Karachi has been subjected to foreign subversion by



all powers that aim to destabilize Pakistan. The reason is simple. Karachi holds a pivotal position in the geographic, cultural and socioeconomic setup (Saleem, et al. 2020). Subversion has caused serious damage to all social institutions in Karachi.

Subversion

Bharat has kept a sustained movement in its subversion activities against the Karachi megacity. Hostile activities greatly increased after the USA occupation of Afghanistan in 2002, and the Bharat-USA security pact of 2012. Bharat has now conducted coordinated subversion both from the Eastern and Western borders of Pakistan. It has adversely affected society and the social work practice in Karachi (Hussain, 2003 and 2004).

Bharati Subversion Methods

Bharat follows a flexible subversion strategy. Currently, East Pakistan separation tactics are being adopted. The ultimate goal of lasting hostility against Pakistan, however, remains unchanged. Some of the methods are explained. **Balkanizing Sindh Province:** Bharat has kept a warm strategic linkage with the Sindhi liberal diehards and Karachi language groups. Groups such as Sindhu Desh, Women Action Forum and its allied organizations, and Sindhi World conference promote regional, linguistic, and gender differentiation issues. These groups have secular leanings and are instruments in spreading Bharat consciousness in Sindh.

Besides Balkanizing, violence has continued through arson, dacoit ransoms, car theft, and spreading hatred. Moral disruption is being spread via measures like anti-family spread, pornography, liquor use, and deviation from moral norms. Education and health sectors are special targets of foreign subversion (Khalid, 2011; Khan, 2017).

The consequence for Institutions and Social Order

Subversion impacts all aspects of human life and affects institutions, social work, and social order. Some of these may be explicated.

Justice: Terrorism causes fear and panic in society. The justice process suffers because it becomes hard to find evidence against terrorists. The terrorists thus get scot-free from law courts because there is none to give evidence against them (Saleem, et al. 2020). Karachi is a ready case of such situations. In the absence of social justice in society social disorder becomes the norm. Ibne Khaldun unequivocally stated that justice is a basic condition for the development of a country. Some Western scholars have also supported the role of justice in development and social order (Grare, 2002). Ginsberg explicated the concept of justice in society and advocated the need for a comparative study of all religions. Phillips stated that human rights add to the well-being of society. It involves physical security and security of means of subsistence.



The **State:** The crisis in the efficacy of the state comes from economic, ecological, military, and cultural challenges. In order to avert the crisis, the states need to orient their policies in a way that adverse effects are contained. In addition to these challenges, the factors of defense, finance, and means of welfare also affect the stability of the state. Paul Kennedy (1993) advised enhanced focus on education and due regard for the role of women in society. The current social scenario of Karachi, suggests that state terrorism of hostile countries has seriously damaged social solidarity in Karachi (Saleem, et al. 2020). The consequences of terrorism have not remained confined to the erosion of the state. The effects on family and school are equally serious.

The **Family:** State terrorism has resulted in unemployment and a lack of work opportunities. The routine of life has led to the weakening of the family. Young women are less inclined to marry men with no prospect of employment. To run families, married women are forced to seek jobs. Thus, women have to play a dual role as housewives and wage earners. The absence of women from homes, in pursuit of jobs, has raised new issues. Domestic violence, conflicts within the family, and family breakdown have increased (Chapra, 2000). Some researchers consider secular education as a cause of family breakdown. The liberal press is also seen as a cause of the social disruption. The breakup of the family and the emerging crisis in education seem to go hand in hand.

The **School:** The pace of state terrorism has seriously affected the ability of social institutions to develop in unison. Nation-state has now to play an active role in counter-terrorism. It also has to focus on social development needs. The importance of the socializing role of family and school has now increased. The curriculum, right up to the university level, needs to be revised. Citizenship education has to be promoted to strengthen social solidarity. The citizens of Karachi have to adjust to changing conditions and meet the challenges of proxy war unleashed by hostile elements. The school has a pivotal role in the process (Ali, 1990; Khan, et al. 2016; Siddiqui, 2016).

Social order: The prevalence of peace is the basic element in ensuring social order in society. The lasting hostile attitude of Bharat against Pakistan suggests that the march towards ensuring social order has to continue at any cost. The process of reconstruction of social order has to be based on: One, strong individual-society relationship. Two, acceptance of the role of religion in law all social affairs.

Social Work Rejuvenation

The reform process of social work has to start by giving it a new ideological direction. This would need a focus on social work perspectives; self-reliance in all social activities; and social war activation. Western social work is guided by secular ideals.



Social Work Perspectives

The impact of market values has transformed the social work landscape. Social work ought to be judged like any other human action by its cost and effects balance sheet. Social work can justify its continued existence if it made dependent people independent, and made lame people walk on their own feet.

The future of social work and, more generally, of the welfare state, does not depend on classifications, or procedures, nor on reducing the variety and complexity of human needs and problems. It depends, instead, on the ethical standards of the society we all inhabit. It is those ethical standards which, must more than the rationality and diligence of social workers, are today in crisis and under threat (Payne, 2005).

Social work's future will very much depend on how it responds to the new forces in society. These forces offer challenges to new paradigms for practice. However, the process of meeting challenges has to be systematic and progressive (Aldgate, 1991).

New social movements have raised crucial issues for social work that could transform its approach and deconstruct the traditional division between individualist and community orientations. There is recognition: One, that citizenship is gendered. Two, that the personal is political. Three, there is a need for anti-discriminatory practice. The emergence of a global civil society is visible. It reorders the relationship between equality and difference. Social work must adapt to these powerful social and cultural changes that represent a deepening of democracy. Feminists have been at the forefront of these developments (Allan, et al. 2003).

Self-Reliance

Self-reliance extends to four basic functions. One is to establish close contact with social changes in society. First-hand knowledge of casework incidents is obtained for prompt action. Two, to motivate individuals, community, and social institutions to lend a helping hand in social work practice. Three, to focus on research work, and to keep abreast with global changes in social work thought. Four, the self-reliance scheme envisions a broad holistic practice in social work and the role of man in social work curricula.

Holistic Social Work Practice

In Muslim majority society, there is an increased emphasis on welfare rights. Social work methodology closely involves family, neighbors, law, and social welfare groups in social work. The holistic approach to solving social problems became popular in 1960. After the fall of Berlin Wall in 1989 and the dissolution of the Soviet Union, there is a tide of the resurgence of religions. The material and spiritual needs of man are recognized in all religions. The wholeness is now a reality (Chapra, 2000).



Man in Social Work Curricula

Allah has created man in the best of molds (*Taqwa*). Man has been given the purest and best nature. It falls on man to preserve the pattern on which he has been created. Some scholars, both in the East and West, have written on the exalted position of man in the universe. Syed Qutb considered the situation of modern Muslims, similar to that of Muslims when they encountered the ignorance (*Jahiliyah*) of the seventh century. The problem revolves around the question, of how to fight ignorance and establish a just order in society (Siddiqui, 1996). Qutb cited many views of Carrel on the concept of man. Alexis Carrel in his "Man the Unknown" contends that West has not paid adequate attention to the study of man. West is far more advanced in the spheres of technology and hard sciences than in the field of psychology. The spiritual and mental activities, whims, and desires of man are ignored.

Social work curricula can be enriched if the focus is shifted to the man and due regard is paid to his dignity. In the context of attention to the man and his problems in social work literature, attention may be given to the social development of the children and to the care of the elderly. The social development of children is a two-sided phenomenon. It concerns his growth as a child and becoming a member of society. The process of socialization integrates the individual into the social community. Economic inequality and poverty have not been eliminated so far even in developed countries. In the social work curricula sick, disabled, and elderly, therefore, need greater focus. In the age of a capitalistic economy, the economic exploitation of the weak is a routine affair (Chapra, 1992).

Social Work Activation

Family, law, religion, school, and state are five basic elements that help in the promotion of social work and social order. In the process of social change, the individual role of these elements is affected. To overcome routine weaknesses of these elements, the process of activation of the joint response of elements is adopted. Some cases may be reported. Usmani (2008) stated that the problem of family violence can be solved and male-female relationships can become balanced if religion is allowed to play an effective role in family and society.

There are three basic ways in which the state and families interact in a society. One, the state regulates family arrangements, primarily through family laws. Two, the state supports the family, primarily through social welfare programs. Three, the state attempts to control the families, through family policies and strives to dictate certain patterns of the structure of family life. Some study shows that a religion-family joint response is most effective to solve current problems of the family.



The activation of social work practice requires joint efforts of the state and all segments of Karachi society.

The Role of the State

The state has to play a pivotal role in improving the affairs of social work. However, the role of government may have to be more carefully defined, particularly because existing corrupt and illegitimate governments that are not accountable to the people may misuse their powers and resources if they are asked to play the kind of role that Muslim thinkers have indicated for them. In the process of restructuring, an effort has to be made to give practical expression to the goals and values of Islam. But whatever the role of the state, it should not be played arbitrarily. The role should be within the constraints of the *Shariah*. And exercised through the democratic channels of consultation (*Shura*). It is visualized that without a well-planned approach of the state, there will rather be just a mix of illogical policies prepared by way of compromises with the conflicting demands of social classes (Amini, 2011).

Moral Discipline

All operators engaged in the activation process of social work need quality moral discipline. It comprises self-discipline, a sense of justice, honesty, fairness, chivalry, moderation, public spirit, respect for human dignity, and firm ethical norms. These are the main things that people must possess before they go to the market and compete with each other. These are the indispensable supports that preserve both market and competition from degeneration. Moral discipline needs a flow of moral dimensions based on Islamic teachings. Islam has great potential for creating the desired qualities in people. It enables them to identify their social interest with their personal interest (Chapra, 2000).

Reform of Human Beings

The activation process of social work has to start with the reform of human beings. Murad Hofmann (1996) urged the Muslim world to become fundamentalist in the original sense of the word – to go back to the real foundations of our Islamic creed. And to analyze the factors which were instrumental in the Madina, Abbasid, and Andalus experiments.

Activate Social Institutions

The creation of a resilient society demands material prosperity accompanied by spiritual advance, human brotherhood, family and social harmony, socio-economic justice, and the well-being of all. The state has to mobilize all social institutions in the task of activation (Hussain, 2003).

The strengthening of the family and increasing its role in the care of children, the sick, the disabled, and the aged contributes to social work practice in a unique way. The boosting of social solidarity is to be done in a way that all members are linked together



by bonds of brotherhood and everyone is willing to sacrifice at least some of his or her self-interest for the well-being of others. All Islamic values and institutions are directed toward the creation of such families and societies (Khan, et al. 2016).

In Karachi, the state has access to all social institutions such as masjids, educational institutions, media, and social reform organizations. Proper utilization of these institutions in support of social work can bring visible change in conditions. The government needs to get masjid *Imams*, teachers, and social workers involved in the process of social work rejuvenation. It will involve sound planning and the resolve of the government to succeed (Nasir, 2017).

Zakat: Islam has incorporated *zakat* in its structure of beliefs to serve as an instrument of social help in society. The payment of *zakat* by the rich is not a favor to the poor. The rich are not real owners of their wealth; they are only trustees. The poor should also not treat the receipt of *zakat* as a personal disgrace because what they are receiving is only their right ordained by God in the wealth of the rich. *Zakat* can thus play a significant role in social work practice.

Philanthropy: Government may also encourage private philanthropists to construct and run, as many as possible educational institutions, hospitals, housing schemes for the poor, orphanages, and other social service projects. The institution of Awqaf (charitable trusts) played an important role over a greater part of Muslim history. Its rich potential has, however, remained untapped in the recent past due to a number of reasons (Siddiqui, 1996).

Conclusion:

The impact of terrorism on social work in Karachi has deteriorated the life of the common man and it remained a big challenge to improve the standard of living. The Government at all levels has to give a conducive environment for the prosperity of the public and social work to play its role effectively and address the issues of the challenge of terrorism to have a secure environment in Karachi.



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