



Islamic Fundamentalist Group in Afghanistan and Reframing Socio-Cultural Values

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ABSTRACT

The key issue with terrorism is that it pushes the very bounds of society. Even when bound by an ideology that protects morality, its system pushes against what it preaches. Terrorism is a destructive and violent act that has far-reaching consequences not just for its immediate victims, but also for the societies it affects. One of the many ways that the Islamic Fundamentalist group also known as the Taliban influences the Afghan culture is by instilling fear and insecurity, leading people to change the way they live and interact with others. For example, increased security measures and restrictions on personal freedom have become a common response to the threat of terrorism. This includes heightened surveillance, stricter immigration policies, and a greater emphasis on national identity. This has resulted in the restriction of individual rights and the erosion of privacy, leading to a feeling of distrust and division within a society. The Islamic Fundamentalist group often led to the suppression of artistic expression, particularly if it is perceived as politically or culturally sensitive. This censorship has stifled the creativity and originality of artists, and limits the ability of people to explore important cultural and political issues through their work. Terrorism has a profound influence on culture, leading to changes in how people live their lives, how they think about and interact with others, and how they express themselves artistically. While these changes may seem necessary to counteract the threat of terrorism, it is important to consider the long-term consequences and strive to maintain a balance between security and cultural freedom. With the use of analysis from secondary data, this work will look at the effects of the Islamic Fundamentalist group terrorist group on the culture of the Afghan people.

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INTRODUCTION

The Afghan fundamentalist (Islamist) movement, which has been active in Afghan politics since the late 1960s, has been powerfully reinforced by the Soviet invasion and, subsequently, by the mujahidin's sensational victory over the Red Army. This report reviews the foundations of Islamist strength, considers whether Islamists will come to power, reviews the weaknesses of Islamist parties, and considers implications for the United States if an Islamist

regime were to come to power. Graham (2017) concludes that, although the Islamists have established a "permanent" place in Afghan politics, their position is likely to change as a new, post-communist phase begins in Afghanistan. The probability that radical Islamists will exercise exclusive power in Afghanistan is slight, but they will always be a factor in Afghan politics, and their exclusion from governance could be the root of prolonged civil conflict (Graham, 2017).

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Despite a decrease in terrorist-related fatalities from 2018 to 2019, Afghanistan continues to be the most affected nation for the second consecutive year. Afghanistan accounted for 41% of global terrorism-related fatalities, with the Islamic Fundamentalist group accountable for 87% of these deaths. In 2019, terrorism-related fatalities decreased by 22%, falling to 5,725. This is the second-largest number of terrorism-related fatalities recorded in Afghanistan since the US-led invasion in 2001, even though the number of deaths has decreased (Thomas, 2020). In 2019, terrorism was common in Afghanistan, with events and deaths documented in 33 of the country's 34 provinces, except Panjsher. The highest number of terrorism-related killings were recorded in the province of Kunduz, with the Islamic Fundamentalist group responsible for the majority of these deaths. In 2019, there were 500 deaths in the province of Kunduz, a 77 per cent rise from 2018.

While the Islamic Fundamentalist group, known by some authors as the Taliban (Lindsay, 2023) is the most active terrorist organization in Afghanistan, the number of deaths attributable to the group decreased by 18% in 2019 as US-led anti-terrorism operations escalated (Thomas, 2020). Nevertheless, despite the drop-in terrorism-related fatalities, the group continued to conduct large-scale attacks across Afghanistan, and the group's total attacks grew by six percent. In January 2019, the Islamic Fundamentalist group were responsible for one of the bloodiest terrorist attacks of 2019 when a suicide bomber exploded an explosives-laden truck and attackers opened fire on a National Directorate of Security (NDS) base in the Maydan Shahr area (Joscelyn, 2020). The attack caused a minimum of 129 deaths and 54 wounded.

Terrorism is typically complex and disputed, and due to the inherent fury and bloodshed of terrorism, the term has acquired a strong stigma in common usage. It was coined in the 1790s to describe the revolutionary terror utilized against its opponents during the French Revolution (Lindsay, 2023; Ahmet, 2022). The Jacobin party of Maximilien Robespierre

committed mass guillotine killings during the Reign of Terror. Despite the fact that terrorism in this context implies an act of violence by a state against its domestic enemies, since the 20th century the term has been most commonly applied to violence directed, either directly or indirectly, at governments in an effort to influence policy or overthrow a regime.

Afghanistan as a nation has components that make her great and rich, these components can be found in their cultural values. Once people can coexist in acceptance of each ethnic cultural belief, there would be national peace, unity and progress. Sathyavani (2021) asserts that beliefs, attitudes, rituals, behaviours, and tangible objects that define a group or culture are cultural values.

They are handed down from generation to generation and help establish the identity and lifestyle of a community. Attitudes toward family, education, employment, religion, politics, and the arts are examples of cultural values. They also affect how individuals perceive and interact with the world (Sathyavani, 2021; 24).

Cultural values play an important role in promoting social peace and stability in Afghanistan. Barnett (2022), in her work on "Afghanistan under the Islamic Fundamentalist group: Findings on the Current Situation of their Cultural Heritage" asserts that respect for elders, hospitality, communal living, and religious tolerance are some of the cultural values that contribute to peace in Afghanistan.

- a) Respect for elders is highly valued in Afghanistan, as evidenced by the honour and reverence accorded to senior members of the community (Barnett, 2022). Elders are often looked to as mediators in disputes and sources of wisdom and guidance, which helps to maintain social order and stability.
- b) Hospitality is also a significant cultural value in Afghanistan, and visitors are frequently greeted with open arms and generously treated. This promotes a sense of unity and community while also assisting in the resolution of

- conflicts and the building of bridges between different groups (Barnett, 2022).
- c) Another cultural value in Afghanistan is communal living, in which families, friends, and communities live and work together. This encourages cooperation and a sense of belonging, and it aids in conflict resolution through discussion and negotiation (Barnett, 2022).
 - d) Religious tolerance is also an important cultural value in Afghanistan, where people of various faiths coexist and respect each other's beliefs and practices. People can live and work together despite their differences, which promotes peace and stability (Barnett, 2022).

Cultural values are an important part of Afghanistan's rich cultural heritage and play an important role in promoting peace and stability. This paper therefore investigates the effect of terrorism on cultural values of Afghanistan with a focus on the Islamic Fundamentalist group.

STATEMENT OF PROBLEM

Terrorism poses a tremendous danger to cultural values because it causes enormous harm to individuals, properties and communities while also disrupting the social fabric of the country (Nordland, 2019). Terrorist acts frequently result in the death of innocent people, physical injuries, and the destruction of property. This causes a long-term consequence for families, communities, and society as a whole. Also, terrorism instils fear and insecurity, which can erode a community's feeling of safety and stability, resulting in social unrest and anxiety. In furtherance, terrorism also disrupts daily life by causing turmoil and anxiety, compelling people to change their habits, and making it harder for businesses and key services to function. Terrorist acts of Islamic Fundamentalist group have led to the severed ties between diverse cultural, religious, and ethnic groups, undermining national unity and jeopardizing a country's stability (Zengerle & Ali, 2020).

There is numerous research on terrorism and counter-terrorism, terrorism as it affects Afghanistan's growth and development but there is inadequate research on terrorism and its effect on cultural values in Afghanistan. Also, more academic analysis on the effect of Islamic Fundamentalist group activities in Afghanistan on cultural values needs to be done.

METHODOLOGY

This study will primarily explore the combination of a case study and narrative approach of qualitative methodology to aid this investigation. It is pertinent to understand that the aim of the research is to analyze terrorism and its effect on cultural values of Afghanistan. Books, official Global Conflict Tracker and United Nations publications, official government documents, articles, web pages and periodicals are some of the working materials being studies. It is also imperative to state that this study encountered some limitations due to the ambiguity of the variables and time constraint.

This study primarily aims to underscore the ways terrorism in Afghanistan has reframed the socio-cultural milieu. Additionally, it will review and analyze the concept of terrorism in the perspective of historical precedents, with the historical precedents providing support for future efforts to combat terrorism. As stated previously, the theoretical foundations of this research will aid in the establishment of more remedies to terrorist attacks in Afghanistan. In this area, the focus of the study would be on keeping peace, promoting peace building, and preserving cultural values. Significantly, the study will recommend a number of strategies for combating Islamic Fundamentalist group terrorist activities and fostering cultural values.

LITERATURE REVIEW

Terrorism is the use of violence and intimidation to achieve desired goals. This could include attacks on citizens, infrastructure, or government objectives. Terrorist activities are motivated by a variety of ideologies, including religious radicalism, nationalism, and anarchist. Terrorism can have far-reaching and long-lasting

consequences, causing physical and mental suffering to victims, threatening economic and political stability, and weakening the rule of law (Caranti, 2018). US Department of State Bureau of Counterterrorism (2022) views terrorism as the intentional use of violence to instill widespread terror in a populace in order to achieve a specific political purpose. In order to have a clear understanding of terrorism and its effects, it is imperative to have an etymological understanding of terrorism and how it affects cultural values.

The UN General Assembly Resolution 49/60, "Measures to Eliminate International Terrorism," adopted on December 9, 1994, contains a provision defining terrorism as a "Criminal acts intended or calculated to provoke a state of terror in the general public, a group of persons, or particular persons for political purposes are in any circumstance unjustifiable, whatever the considerations of a political, philosophical, ideological, racial, ethnic, religious or other nature" (UN convention, 2022). The failure of the UN Member States to agree on a definition of terrorism has been a key hurdle to the implementation of effective international countermeasures. A consensus on terminology would be required for a single comprehensive convention on terrorism, which is favored by some nations over the existing 12 piecemeal conventions and protocols. Cynics have long stated that a "terrorist" in one state is a "freedom fighter" in another.

The Arab Convention for the Suppression of Terrorism was approved in Cairo, Egypt in 1998 by the Council of Arab Ministers of the Interior and the Council of Arab Ministers of Justice. The convention defined terrorism as "any act or threat of violence, whatever its motives or purposes that occurs in the advancement of an individual or collective criminal agenda and seeks to sow panic among people, causing fear by harming them, or putting their lives, liberty, or security in danger, or seeking to cause damage to the environment or to public or private installations or property, or occupying or seizing them," or seeking to jeopardize national security.

It becomes evident that terrorism and terrorist act destroys human life, property, and reshapes the culture and value of the terrorized state. It brings about unrest and inflicts fear upon the country's citizens and their fundamental human rights are always trampled upon. Raphael (2021) stated that every terrorist act is a direct infliction of pain on defenseless citizens as these terrorists rarely attack armed combatant individuals. Islamic Fundamentalist group is one of the top four most terrorist group in the world and have inflicted pain and reshaped the cultural value of Afghanistan. Despite the immense work done by scholars on terrorism, only very few have linked them to socio-cultural effects or changes which are notable.

THEORETICAL FRAMEWORK

According to Fisher, et al. (2019), sociological theories of terrorism attempt to understand the root causes and social factors that contribute to the emergence and perpetuation of terrorist activities. These theories often emphasize the importance of social context, group dynamics, and systemic inequalities in shaping the motivations and behaviors of individuals and groups involved in terrorism. While there are various sociological perspectives on terrorism, some of the most notable theories include:

1. **Social Learning Theory:** This theory, by Albert Bandura, posits that individuals learn behaviors through social interactions with others. In the context of terrorism, individuals may be influenced by peers or leaders who advocate or engage in violent actions. Exposure to terrorist ideologies and group dynamics can contribute to the adoption of extremist beliefs and behaviors. This theory has the most direct link to this research.
2. **Social Identity Theory:** Developed by Henri Tajfel and John Turner, this theory emphasizes the significance of social identity and group membership in influencing human behavior. In the context of terrorism, individuals may be

motivated to participate in violent acts to protect or promote their perceived in-group, while expressing hostility towards out-groups they see as a threat to their identity.

3. **Political Opportunity Theory:** (By Peter Eisinger, Meyer, Sidney, et al.) This perspective suggests that the availability of political opportunities and institutional vulnerabilities can influence the rise and success of terrorist movements. When there are political openings, such as weak governance or political instability, terrorist groups may exploit these situations to advance their agendas. This theory directly applied to the evolution of the Islamic Fundamentalist groups in the early 1990s.
4. **Vygotsky Sociocultural Theory:** Lev Vygotsky's (1934) work has served as the framework for most cognitive development research and theory over the last several decades, particularly what has come to be known as sociocultural theory. Human development, according to Vygotsky's sociocultural theory, is a socially mediated process in which children acquire cultural values, beliefs, and problem-solving techniques through collaborative conversations with more informed members of society (James, 1996).

Culture-specific tools, private speech, and the Zone of Proximal Development are all notions in Vygotsky's theory. Vygotsky's theories emphasize the basic significance of social interaction in the formation of cognition (Vygotsky, 1978), since he was a firm believer in the importance of community in the process of "creating meaning." According to Bohdana (2021), in his work on Socio-culturalism, he asserts that Socio-cultural theory is largely regarded as a developmental theory. It focuses on behavioural changes throughout time, notably those that occur as individuals' progress from

infancy to childhood, adolescence, and finally adulthood. The idea seeks to explain hidden processes of cognition, language, and higher-order thinking skills development, with implications for education in general, and is particularly regarded in the field of applied linguistics (Saul, 2022). The theory's emphasis on a developing child is the reason for referring to a child or children while discussing theoretical underpinnings.

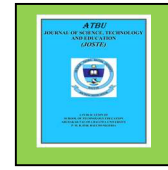
There are three fundamental concepts that define sociocultural theory:

- a) Social interaction plays an important role in learning,
- b) Language is an essential tool in the learning process, and
- c) Learning occurs within the Zone of Proximal Development.

Vygotsky wrote: "Every function in the child's cultural development appears twice: first, on the social level, and later, on the individual level; first between people (inter-psychological) and then inside the child (intra-psychological)" (Vygotsky, 1978, p. 57).

Jeffery (2019) in his work "Impact of Growing in a Terrorist Environment" opines while concurring with this theory that while a child is growing, what he sees around his environment becomes his normal and cultural value. These values and beliefs become his lifestyle and slowly shapes him/her. Social interaction and language play a fundamental role in the Cosmo existence of a child and when he becomes an adult makes his cultural values (Fisher, et al, 2019).

It's important to note that terrorism is a complex and multifaceted phenomenon, and no single theory can fully explain all aspects of it. Often, a combination of factors from different sociological theories may contribute to the emergence and perpetuation of terrorist activities. Additionally, other factors, such as political, psychological, and economic factors, also play crucial roles in understanding terrorism comprehensively.



HISTORY AND EVOLUTION OF THE ISLAMIC FUNDAMENTALIST GROUP TERRORIST GROUP

The Islamic Fundamentalist group, established in Afghanistan in 1992 as a reactionary group composed of Mujahideen fighters who had previously fought against the Soviet invasion of 1979 and Pashtun tribesmen. In 1996, the Islamic Fundamentalist group assumed control of Afghanistan. The organisation declared the country an Islamic emirate and elevated its leader to the position of head of state. The Islamic Fundamentalist group ruled Afghanistan until 2001, when the North Atlantic Treaty Organization (NATO) invaded and deposed the regime, which was suspected of harbouring Al-Qa'ida. Following the toppling of the state, the Islamic Fundamentalist group regrouped across the border in Pakistan and has since launched an insurgency against the Afghan government and the US-led International Security Assistance Force (Nsaibia & Weiss, 2020).

In a different account, Thomas (2012) narrates that after the Soviet withdrawal in 1989, the Afghan regime managed to defy expectations of an early collapse and was able to limp on (with foreign aid) until 1992, when support from the newly created and financially ailing Russian federation was withdrawn. Once the communist regime had disintegrated, the common enemy uniting the various Mujahedeen parties was removed. As such, the period between the Soviet withdrawal and the American invasion was one marked by near constant civil war as the different groupings of Mujahedeen carved out their own fiefdoms. It was into this situation that the Islamic Fundamentalist group emerged. The Islamic Fundamentalist group often associated with the 'Taliban' (Taliban is the Persian and Pashtu plural of the Arabic Talib or religious student) originally emerged out of the sheer disgust felt by especially pious former mujahedeen living in Pakistan, who felt it their duty to punish their erstwhile comrades whom they viewed as morally bankrupt, and simultaneously enforce sharia law. One of the reasons the Islamic Fundamentalist group were able to secure popular support in the early months of their

campaign was that they asked for no reward for their services, and whilst being firm, they were seen as fair. There is myriad evidence to show that the Islamic Fundamentalist group received extensive support from the Pakistani state in their early years; however, this represents a strategic concern to secure 'strategic depth' in relation to India more than it does a religious or cultural undertaking. Pakistan has a long history of allying itself to militant Islamists in order to serve its own aims, but its influence on their ideologies, despite its considerable financial support, has been minimal.

The Islamic Fundamentalist group has steadily reclaimed territory across Afghanistan since 2001. As of January 2019, it was believed that the Islamic Fundamentalist group held around 10% of the territory in Afghanistan (Nordland, 2019). Peace talks between the Islamic Fundamentalist group and the US continued in 2019, with a deal signed in 2020 outlining plans for a phased withdrawal of US and coalition troops, as well as an exchange of prisoners between the Islamic Fundamentalist group and the Afghan government (BBC, 2020). However, peace discussions between the Islamic Fundamentalist group and the Afghan government have been hampered by disagreements about the role of Islamic law and women's rights (Zengerle & Ali, 2020).

In 2019, the Islamic Fundamentalist group were responsible for 4,990 deaths, a reduction of 18% from 2018. In 2019, the total number of Islamic Fundamentalist group terrorist strikes climbed by five percent, reaching 1,025. However, the average number of fatalities per assault decreased to 4.9 in 2019 from 6.3 in 2018. 14 percent of the 1,025 attacks ascribed to the Islamic Fundamentalist group in 2019 did not result in any fatalities, while 13 percent resulted in 10 or more fatalities (Global Terrorism Index, 2020).

The Islamic Fundamentalist group are only active in Afghanistan. Deaths and terrorist attacks accounted for 87 and 72% of the nation's total in 2019. Tehrik-i-Islamic Fundamentalist group Pakistan (TTP), the Islamic Fundamentalist group's Pakistani offshoot, was



responsible for 73 deaths and 30 attacks in Pakistan in 2019, demonstrating a Islamic Fundamentalist group-related occurrence. In January 2019, the Islamic Fundamentalist group carried out their bloodiest terrorist strike of the year when a suicide bomber and armed attackers attacked a National Directorate of Security (NDS) base in the Maydan Shahr region of Wardak, Afghanistan. In the attack, at least 129 people were killed and 54 were injured (Global Terrorism Index, 2020).

In 2022, the United States pulled out of Afghanistan, with the hopes that the Afghans can, and should take full control of their nation by themselves. This strategy had an immediate rebound: The Afghan President simply bailed power, effectively giving way to a complete Islamic Fundamentalist group rule. Hameed and Gareth (2022) report that one year after the Islamic Fundamentalist group's ascent to power in Afghanistan, the plight of Afghans is worsening. The economic situation is dire, malnutrition rates are increasing, women's rights are being curtailed, there is continuing migration and internal displacement, and the health care system is crumbling – the already high maternal mortality rates are thought to have increased four-fold.

Since seizing power, the Islamic Fundamentalist group claim they have achieved full territorial control, established security and removed 'islands of illegitimate power'. However, while physical security has improved by some measures – aid agencies report enhanced access to some provinces – a significant rise in attacks by the Islamic State Khorasan Province (IS-KP) targeting Shia and other minorities is one of many reminders that Afghanistan is far from secure. In addition, targeted killings of high-profile Islamic Fundamentalist group supporters and members, some claimed by the IS-KP in suicide attacks mimicking Islamic Fundamentalist

group tactics, underline the vicious nature of the ongoing conflict (Hakeem and Gareth, 2022).

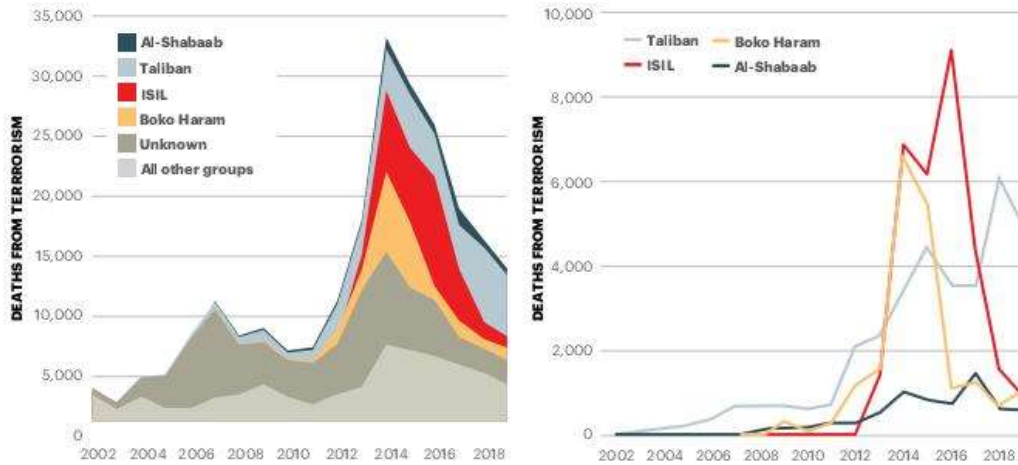
Tactics Employed by Islamic Fundamentalist Group Which Destabilized Afghanistan Security

In 2019, police and military personnel were the Islamic Fundamentalist group's primary targets, accounting for more than half of attacks and deaths. As a way of undermining state stability, the group's insurgency effort has centered on state forces which left the citizens at their mercy and fate. Approximately 1,835 persons perished in 2019 as a result of attacks against police and military targets (Nordland, 2019). As 2019 progressed, the Islamic Fundamentalist group continued to engage in hostilities with pro-government militias, launching 88 strikes that resulted in 486 deaths.

The number of civilian deaths decreased by 31% from 1,140 in 2018 to 783 in 2019. Despite a drop in civilian casualties, the number of assaults against civilians rose by 24% in 2019. The majority of these attacks consisted of bombings, which climbed by 49% from the previous year. Due to a decline in the use of roadside bombs and other homemade explosives, the Islamic Fundamentalist group were responsible for fewer civilian casualties. This decline was reflected in the 2019 civilian attack fatality rate, which fell from 11 per attack in 2018 to 3.1 in 2019 (Global Terrorism Index, 2020). The Islamic Fundamentalist group's campaign continues to feature armed attacks and bombings. The most lethal sort of attack was a bombing, followed by armed assaults, both of which accounted for over 1,000 deaths. While the number of explosions grew by 55% in 2019, the number of armed assaults declined by 31%. The bulk of 2019 assassinations targeted law enforcement and military people, followed by government employees.

Four deadliest terrorist groups in 2019

The Taliban were the deadliest terrorist group for the second consecutive year.



Source: START GTD, IEP calculations

Source: Global Terrorism Index (2020)

This number has almost doubled between 2020 and 2022, largely due to an increased state control after America's exit from Afghan's political landscape.

THE ISLAMIC FUNDAMENTALIST GROUP ACTIVITIES AND REFRAMING OF AFGHANISTAN CULTURAL VALUES

In order to understand how the Islamic Fundamentalist group terrorist group have reshaped the cultural values of Afghanistan, it becomes imperative to examine the previous cultural values and beliefs of her citizens so as to appreciate it and undertake a comparative analysis of the changes Islamic Fundamentalist group has brought upon the nation (Middendrop & Bergema, 2019).

Afghanistan had a rich and diversified cultural heritage prior to Islamic Fundamentalist group administration, shaped by its history as a crossroads of trade and cultural interchange between Central Asia, South Asia, and the Middle East. Before the Islamic Fundamentalist group, some of the most important parts of Afghan cultural values includes:

i. Music and Poetry:

With a strong legacy of classical and folk music, as well as current forms of popular music, music and poetry were highly regarded forms of cultural expression and had high value to the people of Afghanistan.

ii. Art and Architecture:

Afghanistan was recognised for its strong cultural traditions, such as calligraphy, ceramics, weaving, and miniature painting, as well as its historic architecture, such as the famed Blue Mosque in Mazar-e-Sharif.

iii. Cultural Festivals:

Afghanistan has a rich cultural value and legacy that includes Nowruz (the Persian New Year), Eid al-Fitr (the end of Ramadan), and the Afghan New Year (celebrated in March).

iv. Women's Right:

Despite traditional cultural restraints, women in Afghanistan had more freedom and rights than women in many other countries in the region, including the right to work and own property. This was well cherished and highly valued by her citizens.

v. Quality Education:

Afghanistan had a rich educational legacy, with a well-established network of schools

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- and institutions, including the renowned University of Kabul. There was high respect for education and people were allowed to gain education.
- vi. **Religious Diversity:**
The Sunni and Shia Muslims, Hindus, Sikhs, and Buddhists coexisted quite peacefully in Afghanistan.
- vii. **Regional and Tribal Traditions:**
Afghanistan was divided into several diverse regions and tribes, each with their own distinct cultural traditions, dialects, and customs.

These cultural values, customs and traditions were significantly disrupted by the Islamic Fundamentalist group, who imposed a strict interpretation of Islam, repressed cultural expression, and restricted access to education. The Islamic Fundamentalist group implemented a rigid interpretation of Islamic law and restricted many parts of Afghan culture, including music, art, and women's rights, while ruling Afghanistan from 1996 to 2001 (Barnett, 2022). In addition to destroying historical and cultural treasures such as the Buddhas of Bamiyan, the organisation imposed severe clothing regulations and punishments for perceived immoral behaviour. During their reign, the Islamic Fundamentalist group attempted to reshape Afghan cultural values by propagating their interpretation of conservative Islam and restricting cultural expression that did not conform to their ideology (Barnett, 2022). Their influence on Afghan cultural values is still felt today, as the country struggles to balance traditional and modern cultural influences.

These Islamic Fundamentalist group activities have reshaped Afghanistan culture through the following ways;

1) **Imposition of Strict Islamic Law:**

The Islamic Fundamentalist group enforced on the Afghan people their rigid interpretation of Islamic law, regulating all aspects of life, including dress codes and punishments for perceived immoral behaviour.

2) **Suppression of Cultural Expression:**

Music, art, and cultural events were restricted, and many artists and musicians were compelled to flee the country.

3) **Destruction of Cultural Landmarks:**

The Islamic Fundamentalist group destroyed significant cultural sites, including the historic Buddhas of Bamiyan, which had been a vital cultural and religious centre for centuries.

4) **Restriction of Women's Right:**

Women were denied basic rights such as the right to employment, education, and freedom of movement, and were forced to wear the burka and conform to severe clothing regulations.

5) **Promotion of Conservative Islam:**

The Islamic Fundamentalist group promoted their version of conservative Islam, attempting to change Afghan cultural norms and beliefs in accordance with their philosophy.

6) **Limitation or Denial of Access to Education:**

The Islamic Fundamentalist group closed schools and universities, denying vast segments of the population, notably women, access to education.

7) **Propagation of Extremist Ideology:**

The Islamic Fundamentalist group attempted to disseminate their extremist ideology through indoctrinating young Afghan males in religious schools, or madrassas.

8) **Suppression of Citizen's Freedom of Speech:**

The Islamic Fundamentalist group severely restricted freedom of expression and the press, crushing any dissent or opposition to their rule.

9) **Disintegration of Traditional Cultural Practices:**

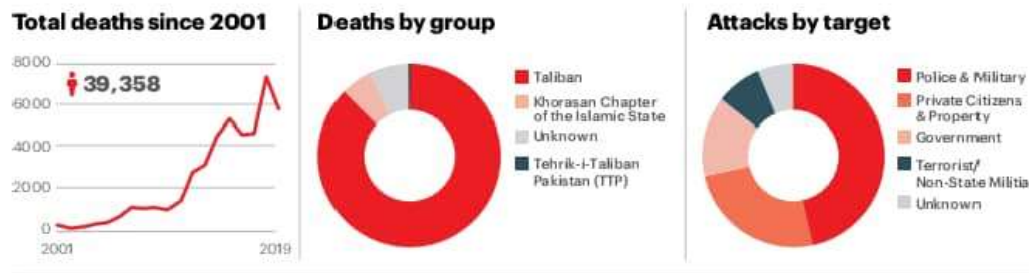
The Islamic Fundamentalist group prohibited and suppressed indigenous Afghan cultural practices such as tribal and regional traditions in order to build a unified, Pan-Islamic cultural identity.

10) **Impact on the Mental Health of their Citizens:**

The Islamic Fundamentalist group's oppressive regime, along with the ongoing conflict in the country, had a profound

impact on the mental health of the Afghan population, causing widespread trauma and psychological distress.

10 COUNTRIES MOST IMPACTED BY TERRORISM



Source: Global Terrorist Index (2020)

THE NEXUS BETWEEN THE ISLAMIC FUNDAMENTALIST GROUP TERRORIST GROUP AND THE ISLAMIC CULTURE

The Islamic Fundamentalist group's interaction with Islamic culture is multifaceted and varied. We can learn, for example, that religion can be utilized as a tool for political or ideological manipulation. The Islamic Fundamentalist group has exploited a narrow interpretation of Islam to justify and win support for its acts, although many Islamic scholars and leaders condemn their actions as violating the genuine values of Islam. This emphasizes the significance of religious literacy and comprehending the intricacies of religious ideas and how they are used in various circumstances. Furthermore, it is critical to distinguish between a political group and a religious group and to avoid conflating the actions of a political group with the beliefs of a religious community.

Some of the things learnt from the interaction between Islamic Fundamentalist group terrorist group and the Islamic culture includes;

1. The dangers of using religion for political purposes.
2. The complexity of religious beliefs and their interpretation affect cultural values.
3. The distinction between a religious community and a political group.
4. The importance of religious literacy and understanding religious beliefs in context of cultural values.
5. The potential for extremist groups to manipulate religious teachings to further their goals and how it drastically destroys cultural values of a nation.
6. The need to challenge extremist ideologies and promote alternative, more moderate interpretations of religion.
7. The importance of religious tolerance and respect for different beliefs as to enable coexistence of different religion.
8. The role of power, politics, and socio-economic factors in shaping religious movements and how they can reshape a nation's existence.

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9. The effects of religious extremism on local communities of Afghanistan and the wider world.
10. The need for a nuanced understanding of religion and its relationship with violence and conflict.

FINDINGS

The terrorist actions of the Islamic Fundamentalist group have had tremendous effects on the Afghan culture and religion. First, the sense of freedom is both elusive and greatly desired. It is elusive because with its total control of the state, freedom as a desired ideal has become a luxury the people believe may be hard to attain; it is desired because the human person innately hopes for freedom of expression. Its suppression can only be temporary. Secondly, the action of the Islamic Fundamentalist group has made globalization of the Western culture all the more desirable.

A ban on the use of jean wears, women's education and aspiration to political offices, etc., only makes the concept of freedom all the more desirable. This is the reason there is increased migration to more liberalist nations. The main effect of this terrorism is counter-intuitive: in the sense that it achieves it's very opposite – an increased desire to break from the fundamentalist approach to Islam. For some, it is even a complete abandonment of the religion, since it is perceived to be too restrictive. This is typified by the mild push-backs by the vulnerable citizens, especially the women against these oppressive Islamic Fundamentalist group rules. One can see similar climes in the fatal Iranian protests.

From the study which is centered on analysis of terrorism and its effect on cultural value with a case study of the Islamic Fundamentalist group in Afghanistan, it can be deduced that the Islamic Fundamentalist group's actions have had a catastrophic effect on Afghanistan's cultural heritage and values. The Islamic Fundamentalist group regime, which ruled Afghanistan from 1996 to 2001, imposed a strict interpretation of Islam and destroyed many historical and cultural sites, including the

Buddhas of Bamiyan, two monumental statues of standing Buddhas carved into the cliff of Bamiyan Valley in central Afghanistan in the sixth century. Furthermore, the Islamic Fundamentalist group outlawed music, movies, and other kinds of artistic expression, as well as imposed stringent clothing codes and segregation of women, all of which contradicted the country's cultural legacy.

Afghanistan has made headway in reconstructing its cultural legacy after the Islamic Fundamentalist group's collapse in 2001, but the ongoing conflict and threat of terrorism have hindered these efforts and left numerous cultural monuments and items at jeopardy. The Islamic Fundamentalist group and other armed groups have also attacked Afghan cultural and intellectual leaders, wreaking further havoc on the country's cultural legacy and ideals.

An outline of some of these findings include the following;

a. **Destruction of Historical Sites:**

The Islamic Fundamentalist group dictatorship destroyed many historical and cultural landmarks, including the Buddhas of Bamiyan, which were two gigantic statues of standing Buddhas carved into the rock of Bamiyan Valley in central Afghanistan in the sixth century.

b. **Ban of Artistic Expression:**

Music, movies, and other forms of artistic expression were prohibited by the Islamic Fundamentalist group because they were incompatible with the country's cultural legacy.

c. **Imposition of Severe Islam:**

The Islamic Fundamentalist group imposed a strict interpretation of Islam that contradicted Afghanistan's cultural heritage.

d. **Women's Segregation:**

The Islamic Fundamentalist group imposed severe dress standards and women's segregation, which contradicted the country's traditional history.

e. **Threat to Cultural Values and Legacy:**

The protracted conflict and the ongoing threat of terrorism have hampered efforts to reconstruct Afghanistan's historic heritage,



putting countless cultural places and artefacts in jeopardy.

f. Targeting of Cultural and Intellectual Leaders:

The Islamic Fundamentalist group and other violent groups have targeted Afghan cultural and intellectual leaders, causing severe damage to the country's cultural legacy and ideals.

In conclusion, the Islamic Fundamentalist group's actions have had a detrimental impact on the cultural values and heritage of Afghanistan, and the ongoing conflict continues to pose a threat to the country's cultural legacy and constantly reshape their cultural values.

RECOMMENDATION OF STRATEGIES TO COMBAT THE ISLAMIC FUNDAMENTALIST GROUP IN AFGHANISTAN

There is no single solution to the Islamic Fundamentalist group's presence in Afghanistan, although the following alternatives recommendations have been proposed for implementation through this study:

1. **Military Action:** The use of military force to weaken and impede the Islamic Fundamentalist group's operations.
2. **Diplomacy:** Engaging in diplomatic talks with the Islamic Fundamentalist group in order to achieve a political end to the war.
3. **Counter-Terrorism Operations:** Targeted operations against Islamic Fundamentalist group commanders and operatives in order to demolish the group's structure and ability to carry out attacks.
4. **Increasing the Capacity of the Afghan Government and Security Forces:** Increasing the capacity of the Afghan government and security forces to successfully battle the Islamic Fundamentalist group and keep the country stable.
5. **Supporting Economic Development and Governance Initiatives:** Addressing the underlying socioeconomic and governance difficulties that fuel Islamic Fundamentalist

group support and contribute to the creation of stable and prosperous conditions.

6. **Addressing Regional Dynamics:** Addressing regional issues that contribute to the violence in Afghanistan, such as backing for the Islamic Fundamentalist group from neighbouring nations.
7. **Reducing civilian deaths** is minimizing civilian harm and shielding civilians during military operations, which can help lessen Islamic Fundamentalist group support.
8. **Advocating for human rights**, eliminating prejudice and inequality, and promoting social justice can all assist to fight extreme ideology and lessen support for the Islamic Fundamentalist group.
9. It is vital to emphasize that a **holistic approach** that incorporates many techniques is likely to be the most effective in dealing with the Islamic Fundamentalist group threat in Afghanistan.

CONCLUSION

Ultimately, the Islamic Fundamentalist group's actions and the country's protracted conflict have had a significant effect on the country's cultural heritage and values. The destruction of historical landmarks, the restriction on artistic expression, the enforcement of strict Islam, the segregation of women, and the targeting of cultural and intellectual leaders have all contributed to Afghanistan's cultural values decline. The continued threat of terrorism and conflict continues to pose a risk to the country's cultural values and make it difficult for Afghanistan to rebuild its cultural heritage and values. The case of the Islamic Fundamentalist group in Afghanistan analyzes the devastating effect that terrorism can have on a country's cultural values and serves as a reminder of the importance of protecting cultural values and heritage for future generations.

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