Wars against Muslims: Exploration of Psychological States Cultivated through Facebook's Visual Content

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Abstract

The present study aims to examine the psychological states cultivated through Facebook's visual content related to wars against Muslims on youth of Multan, Pakistan. Scholarly journals' investigations indicate that visual content of social media generates psychological disorders among the youth. Theoretical support for the present research was taken from the theory of cultivation analysis. A survey was conducted from the youth of Multan through multistage sampling. A total of 443 respondents were selected including both male and female respondents. Four key variables of psychological states were studied through the present research. It was investigated that the visual content related to wars against Muslims on Facebook has great impact on youth of Multan. Results revealed that Facebook's visual content related to wars against Muslims cultivate negative psychological effects on Facebook users.

Keywords: Facebook's visual content, War against Muslims, Psychological effects, Survey, Cultivation analysis

Introduction:

Different studies described that in the age of World Wide Web, people use technology for making contact with each other.[1] Websites like Twitter, WhatsApp and Facebook are becoming a principal platform for social interaction.[2]

Facebook is one of the most important social communication platform used by young adults, and it is very likely that their interactions on Facebook affect certain psychological outcomes, such as the users' self-esteem etc.[3] Numerous evidences have proved correlation[4] between depression and excessive viewing of video clips on social

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[1] Ellison, N. B., Steinfield, C., & Lampe, C. "The benefits of Facebook "friends:" Social capital and college students' use of online social network sites". *Journal of Computer-Mediated Communication, 12*(4), (2007), 1143-1168.

[2] Sheldon, K. M., Abad, N., & Hinsch, C. "A two-process view of Facebook use and relatedness need-satisfaction: Disconnection drives use, and connection rewards it". *Journal of Personality and Social Psychology*, (2011). *100*(4), 766.

[3] Subrahmanyam, K., Reich, S. M., Waechter, N., & Espinoza, G. "Online and offline social networks: Use of social networking sites by emerging adults". *Journal of applied developmental psychology,* (2008). *29*(6), 420-433.

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media[5], text messaging[6], video gaming, chatting[7], e-mailing, listening to music and other media uses. [8]

Facebook leads the whole pack of social networking sites. Users of Facebook are not only in abundance, but also extremely active and engaged. A study conducted by Smith[9] shows that 63% of Facebook users visit the site at least once a day, while 40% access Facebook multiple times throughout a day. A study conducted by DeSilver[10] shows that 300 million users of Facebook were mobile-only users.

Wars against Muslims:

After 9/11 attacks, a particular unease, doubt and hostility towards Muslims emerged in the West. Following these terrorist attacks, Muslims around the world faced considerably high levels of religious and ethnic hatred and intolerance. War against Islam, also called the Crusade against Muslims, was a conspiracy hatched against Muslim world. Due to these wars offensive propaganda campaigns were launched against Muslims around the world through social media, where Muslims were portrayed as terrorists. This was done just to weaken and crush the societal system of Islam and to stop the influence of rapidly prevailing Islam in the Europe.

Wars in Iraq, Syria, Myanmar, Palestine, Afghanistan, and Kashmir provide evidence of Muslims' sufferings. Millions of innocent people have been killed in these wars including a great majority of Muslims. For the present research all wars where innocent Muslims are dying and facing all the dreadful events of wars will be considered as wars against Muslims.

Facebook provides a platform for debate on such issues that are ignored by print and electronic media. One such crying issue which has been miserably ignored by the Pakistani traditional media is the sufferings of Muslims around the world. When Muslims see their brothers dying and watch brutality inflicted upon them, they get psychologically affected by this. The present research will look at that how the Muslim youth feels about the suffering of their brothers. What psychological states they experience while exposed to the misery of other Muslims. Through the present research the researchers will take a closer look at the association between Facebook usage and its effects on psychological health of youth of Multan.

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[5] Amichai-Hamburger, Y., & Hayat, Z. "The impact of the Internet on the social lives of users: A representative sample from 13 countries". *Computers in Human Behavior,* (2011). *27*(1), 585-589.

[6] Becker, T. "Feeling bad on Facebook: Depression disclosures by college students on a social networking site". *Depression and anxiety,* (2011). *28*(6), 447-455.

[7] Chen, S. Y., Tzeng, J. Y. "College female and male heavy Internet users' profiles of practices and their academic grades and psychosocial adjustment". *Cyberpsychology, Behavior, and Social Networking,* (2010). *13*, 257-262.

[8] Allen, C. 'People hate you because of the way you dress' Understanding the invisible experiences of veiled British Muslim women victims of Islamophobia. *International review of victimology,* (2015). *21*(3), 287-301.

[9] Rainie, L., Smith, A., & Duggan, M. "Coming and going on Facebook". *Pew Research Center's Internet and American Life Project* (2013).

[10] DeSilver, D. (2014). Facebook is a news source for many, but only incidentally. *Pew Research Center*, February, 4.

Objectives of the Study:
Following are the core objectives to dig out the phenomena at hand:
1. To dig out the contribution of Facebook's visual content related to wars against Muslims in stimulating insecurity among youth of Multan.
2. To find out the contribution of Facebook's visual content related to wars against Muslims in upholding desensitization among youth of Multan.
3. To investigate the contribution of Facebook's visual content related to wars against Muslims in promoting depression among youth of Multan.
4. To analyze the contribution of Facebook's visual content related to wars against Muslims creating extremism in youth of Multan.

Literature review:
Moreno[11] conducted the research on "Feeling bad on Facebook Depression disclosures by college students on social networking sites'' and they found that 90% of college students are having Facebook accounts and their status and comments show their psychological state. Labrague explores the effects of Facebook usage on adolescents.[12] This study reveals that most active Facebook users of college show more signs of depression and it is possible that their depression could be due to the excessive use of Facebook and other social media sites. The research also indicated the depressing content on social media travels from one user to the other thus igniting a chain reaction of depression outburst in the users. According to Allen[13] anti-Muslim content is a big cause of depression among Muslim youngsters. This kind of racism has also been pointed out by other researchers.[14]

In another study, conducted by Duivestein & Bloem entitled "The Dark Side of Social Media," it was stated that the miscommunication through visual and written content of social media is contributing a lot in smashing the mental health of people by making them feel like fools[15]. In connection with their research they also alleged the fake content makers who are spreading the hypes through social media[16] and people who spend their maximum time on Facebook encounter more psychological problems like depression, anxiety, and stress[17]. Wang also observed the effects of social media on college students. The findings

[11] Moreno, M. A., Jelenchick, L. A., Egan, K. G., Cox, E., Young, H., Gannon, K. E., & Becker, T. "Feeling bad on Facebook: depression disclosures by college students on a social networking site". *Depression and anxiety*, (2011) *28*(6), 447-455.

[12] Labrague LJ. "Facebook use and adolescents' emotional state of depression, anxiety, and stress". *Health Sci J 2014;8*(1), 80-89.

[13] Allen, C. 'People hate you because of the way you dress' Understanding the invisible experiences of veiled British Muslim women victims of Islamophobia. *International review of victimology,* (2015). *21*(3), 287-301.

[14] Kulaszewicz, K.E. *Racism and the Media: "A Textual Analysis.* St. Catherine University: University of St. Thomas. Master of Social Work Clinical Research Papers (2015)".

[15] Duivestein, S., & Bloem, J. "The Dark Side of Social Media". *Groningen: Sogeti VINT Institute for New Technology*. (2013).

[16] Sidani, J. E., Shensa, A., Radovic, A., Miller, E., Colditz, J. B., Hoffman, B. L., ... & Primack, B. A. "Association between social media use and depression among US young adults". *Depression and anxiety,* (2016) *33*(4), 323-331.

[17] Zhao, F., Zhang, Z. H., Bi, L., Wu, X. S., Wang, W. J., Li, Y. F., & Sun, Y. H. "The association between life events and internet addiction among Chinese vocational school students: The mediating role of depression (2017)". *Computers in Human Behavior, 70*, 30-38.

of his research indicated that there was a stressful psychological impact on college students due to the use of social media. Moreover, in a survey of 102 students, 57% mentioned that social media has made them less productive and inactive as well as useless[18].

Davila highlighted a sample group of teenage girls and explored that excessive use of Facebook causes a high risk of depression and anxiety among them. The findings proved that users who frequently discuss their problems with friends, through social media, experience higher levels of anxiety as compared to those who do not use social media.[19] Wilcox and Stephen concluded that social online-networks have power to influence the respondents. This leads them to have lesser self-control after browsing a social networking site as compared to when they are not browsing a social networking site.[20]

Machouf proposed through a preventive pilot project addressing multi ethnic tensions in the wake of Iraq War. His article described the immigrant children, suffering from anxiety and sickness, associated with the war of Iraq. Results suggested that clinicians will have to work for these children by arranging or planning the international events to solve their traumatic behavior and to get rid of psychological disorder. Children are having more exposure to traumatic situations and events from their excess exposure to TV during last couple of decades. This exposure of news is becoming a contributing factor of creating psychopathological consequences of traumatic events that children view in a climate of conflict.[21]

The most relevant case was elaborated by Ahmad who studied British Muslim perceptions and opinions on news coverage of September 11 attacks. The researcher gathered the responses from different ethnic backgrounds and different age groups of British Muslims to explain the events of 11 September 2001. This study highlighted media representations of Muslims and Islam and the opinions of British community on the news coverage against Muslims. Results of the study showed that the Media has stereotypical attitude and discrimination towards Muslims. It was visible in the documents prior to 11 September but it has become twofold after this event.[22] Huey and Brown discovered the effects of media including TV, computer, Internet, music, movies, magazines, the Internet, and smart phones, and android phones on teenagers.[23] They defined the positive and negative sides of devices on teenagers who spent a certain amount of time in a

[18] Wang, Q., Chen, W., & Liang, Y. "The Effects of Social Media on College Students. MBA Student Scholarship. Paper 5(2011)". *Johnson & Wales Scholars Archive*, x1-2.
[19] Davila J, Stroud CB, Starr LR. "Romantic and sexual activities, parent-adolescent stress, and depressive symptoms among early adolescent girls". *J Adolesc.* (2009). *32*(4), 909 –924. Tertiary.
[20] Wilcox, K., & Stephen, A. T. "Are close friends the enemy? Online social networks, self-esteem, and self-control". *Journal of Consumer research,* (2012) *40*(1), 90-103.
[21] Rousseau, C., & Machouf, A. "A preventive pilot project addressing multiethnic tensions in the wake of the Iraq war". *American journal of orthopsychiatry,* (2005) *75*(4), 466-474.
[22] Ahmad, F. "British Muslim perceptions and opinions on news coverage of September 11". *Journal of Ethnic and Migration Studies,* (2006). *32*(6), 961-982.
[23] Huey, L. "This is not your mother's terrorism: Social media, online radicalization and the practice of political jamming". *Journal of Terrorism Research,* (2015), *6*(2).

day using these gadgets.[24] The article provided many suggestions for adults working with teenagers on how they can learn to deal the consequences of media.[25] They examined the behaviors, attitudes and psychological state of teenagers due to the effects of social media.[26]

Oboler worked on Islamo-phobia on internet: the growth of online hate targeting Muslims. It was examined that people are facing problems due to the religious issues against Muslims through online hate speech and hate content that are spreading through Facebook.[27]

The literature showed that many studies have been conducted in the past which confirm the involvement of social media in creating psychological problems in youth but no study has ever been conducted to examine the psychological states experienced by Muslim youth when they see other Muslims sufferings on the social media. The present research will focus on this particular aspect and contribute in the existing literature.

Theoretical Framework:

Cultivation theory of mass communication provides a very strong theoretical support to the current study. Fundamentally, this theory is the part of media effects paradigm. George Gerbner and his colleagues developed the theory at the Annenberg School of Communication. Although originally this theory was dealing with effects of TV but in recent years many studies have been conducted where cultivation theory is applied to study effects of social media.[28] Heavy viewers, who are exposed more to violence, become convicted of mean world syndrome[29]. Mean world syndrome depicts that world is worse than its actual condition. The overuse of media creates fearful and homogenous populace.[30]

Present research "Wars against Muslims: Exploration of psychological states cultivated through Facebook's visual content'' empirically grounded with the core idea of cultivation theory. Social media especially Facebook is responsible for shaping, or 'cultivating' viewers' conceptions of social reality. So, by and large our thinking pattern regarding objects, individuals or institutions are highly based on the information sought from media and especially social

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[24] Brown, D., & Sarah, K. "*Sex, Sexuality, Sexting, and Sex Ed. Integrated Research Services",* (2009). *16*, 12-17.

[25] Rosen, L. D., Whaling, K., Rab, S., Carrier, L. M., & Cheever, N. A. "Is Facebook creating "iDisorders"? The link between clinical symptoms of psychiatric disorders and technology use, attitudes and anxiety". *Computers in Human Behavior,* (2013). *29*(3), 1243-1254.

[26] Adams, S. K., & Kisler, T. S. "Sleep quality as a mediator between technology-related sleep quality, depression, and anxiety". *Cyberpsychology, Behavior, and Social Networking,* (2013). *16*, 25–30.

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[28] Tsay-Vogel, M; Shanahan, J & Signorielli, N. "Social media cultivating perceptions of privacy: A 5-year analysis of privacy attitudes and self-disclosure behaviors among Facebook users". *New Media and Society,* (2016). *20*(1), 141-161. DOI: https://doi.org/10.1177/1461444816660731.

[29] Williams, D. Virtual Cultivation: Online Worlds, Offline Perceptions. *Journal of Communication,* (2006) *56*, 69-87. DOI: 10.1111/j.1460-2466.2006. 00004.x

[30] Severin, & Tankard. "*Communication Theories: Origins, Methods, and Uses in the Mass Media.* 3rd ed. (USA: Longman Publishing, 1992)".

media including Facebook. Facebook content cultivates the shared conception of reality to the diverse publics. The core idea that provides the theoretical background to this study is that "Facebook users are getting a sense of heightened psychological disorders like feeling of threat and insecurity." There is a possibility that social media like Facebook leads the heavy viewers to the "mean world syndrome" conception. According to Gerbner this may be the primary and most widely shared effect of cultivation theory.

Research Questions of the Study:

This study has been designed to investigate the psychological effects of Facebook's Visual Content on the youth of Multan. With due concern research er has made some core research questions to dig out the phenomena:

1. What is the relationship between viewership of Facebook's visual content related to wars against Muslims and sense of insecurity in the youth of Multan?
2. What is the relationship between viewership of Facebook's visual content related to wars against Muslims and desensitization in the youth of Multan?
3. What is the relationship between viewership of Facebook's visual content related to wars against Muslims and depression in the youth of Multan?
4. What is the relationship between viewership of Facebook's visual content related to wars against Muslims and extremism in the youth of Multan?

Hypotheses of the Study:

The following hypotheses were tested during the course of the present research.

1. It is likely that viewership of Facebook's visual content associated to wars against Muslims is upholding a sense of insecurity among the youth of Multan.
2. It is likely that viewership of Facebook's visual content related to wars against Muslims is creating desensitization in the youth of Multan.
3. It is likely that viewership of Facebook's visual content related to wars against Muslims is promoting depression in the youth of Multan.
4. It is likely that viewership of Facebook's visual content related to wars against Muslims is promoting extremism in the youth of Multan.

Research Design:

Survey technique was used to obtain data from the respondents. A questionnaire comprising of 16 close ended questions was constructed. A five-point Likert scale ranging from 1 (strongly agree) to 5 (strongly disagree) was adopted to quantify the respondents' response.

Population of the study:

The respondents of the study consisted of youth of Multan, Pakistan. It is a general perception that young people use social media regularly. In Pakistan youth is comprised of 60% of the total population. For the present research youth was considered a person who falls in the age bracket of 18 to 35 years. Data was collected only from those respondents who use Facebook on regular basis.

Sampling technique and sampling procedure:

In probability sampling the multistage sampling technique was used to collect data. Multan is divided into six towns. In the first stage two towns were selected through simple random sampling technique and then on the second stage of multistage sampling two communities out of each town were selected and on the third stage households were selected but only those who have members having age ranging 18-35 years old users of Facebook. 443 respondents including males and females were chosen.

Variables:

Following are the five major variables and their respective indicators that were examined in the present study.

Independent/ Dependent Variable:

Exposure to Facebook's Visual content related to War against Muslims is independent variables whereas its psychological impact on youth is dependent variable.

1-Insecurity:

Insecurity is uncertainty or anxiety about oneself and lack of confidence. It is the psychological state of being open to danger or threat or feelings of lack of protection.[31]

Indicators:
- Helplessness
- Fright

2- Desensitization:

Desensitization is defined as the diminished emotional responsiveness to a negative, aversive or positive stimulus after repeated exposure to it. [32]

Indicators:
- Emotional irresponsiveness

3- Depression:

It is a mental state characterized by a pessimistic sense of inadequacy and a despondent lack of activity.[33]

Indicators:
- Sadness
- Excessive worrying

3-Extremism:

It means, literally "the quality or state of being extreme" or "advocacy of extreme measures or views.[34]

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[31] Gormal, K., 2003. Aged in India. *Mumbai. Tiss Publishers. Green BH (1992). Risk fee tors for depression in elderly people: A prospective study. Acta Psychiatr Scand*, *86*(3), 2137.

[32] Bhatia, M., Rodriguez, M.G., Fowler, D.M., Godin, J.E., Drapeau, M. and McCullough, L., 2009. Desensitization of conflicted feelings: using the ATOS to measure early change in a single-case affect phobia therapy treatment. *Archives of Psychiatry & Psychotherapy*, *11*(1).

[33] Blatt, Sidney J., et al. "Impact of perfectionism and need for approval on the brief treatment of depression: The National Institute of Mental Health Treatment of Depression Collaborative Research Program revisited." *Journal of Consulting and Clinical Psychology* 63.1 (1995), 125.

Indicators:
- Militancy
- Feeling of revenge
- Aggressive behavior

H1: It is more likely that Facebook's visual content associated to war against Muslims is upholding insecurity among the youth of Multan.

Data Analysis and Hypothesis Testing:

One-Sample Statistics   **Table 1 (a)**

	N	Mean	Std. Deviation	Std. Error Mean
Q5	443	2.3679	1.25398	.05958
Q9	443	3.1603	1.45336	.06905

Indicators of insecurity, fright, were measured by questioning the respondents about their experience after viewing Facebook's visual content about wars against Muslims. The results disclosed that 51.1% of total respondents were agreed to the statement that they got frightened while watching this type of content, 33.9% were disagreed and 14.9% were undecided. While in response to another indicator of insecurity, which is helplessness. The results conclude that 60.41% of total respondents were agreed with the statement that they feel helplessness after viewing subjected content and 22.26% of respondents were disagreed while 17.31% were undecided.

Table 1 (b)

	Z	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
				Lower	Upper
Q5	39.745	.000	2.36795	2.2509	2.4850
Q9	45.767	.024	3.16027	3.0246	3.2960

In table 1 Q 05 showed that the result is significant because the value of p is less than the level of significance that is 0.05. Similarly, Q 09 showed that

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[34] Coleman, Peter T., and Andrea Bartoli. "Addressing extremism." *White Paper. New York: The International Center for Cooperation and Conflict Resolution, Colombia University. http://www. tc. columbia. edu/i/a/document/9386_WhitePaper_2_Extremism_030809. PDF* (2003).

the result is once again significant because the value of p is less than the level of significance. Hence the hypothesis 1"it is more likely that Facebook visual content associated to war against Muslims is upholding insecurity among the youth of Multan" is proved.

H2: It is more likely that Facebook's visual content related to wars against Muslims is making the youth of Multan desensitized.

For the purpose of measuring desensitization, the respondents were asked about their emotional irresponsiveness while exposure of Facebook's visual content related to wars against Muslims. Table 2(a) shows respondents' answers regarding their experience of viewing visual content regarding wars against Muslims on Facebook in which 48.9% of the respondents were agreed with the statement while 36.2% were disagreed and 14.9% remained undecided. The results verified hypothesis "It is more likely that Facebook's visual content related to war against Muslims is making the youth of Multan desensitized." is approved.

Table 2 (a)

One-Sample Statistics

	N	Mean	Std. Deviation	Std. Error Mean
Q14	443	2.8352	1.39891	.06646

Table 2 (b)

				95% Confidence Interval of the Difference	
	Z	Sig. (2-tailed)	Mean Difference	Lower	Upper
Q14	42.658	.037	2.83521	2.7046	2.9658

In table 2(b) Q 14 shows that our result is significant because the value of p is less than our level of significance that is 0.05.

H3: It is more likely that Facebook's visual content related to war against Muslims is promoting depression in the youth of Multan.

For the purpose of measuring variable of depression the researchers asked questions about sadness and excessive worrying. According to the findings of Q 6 47.5% of the respondents were agreed with the statement, 38.6% were disagreed while 13.9% were undecided. Findings of Q 7 explored that in total 45.2% respondents said yes, 32.8 no and 21.9% respondents said that they feel down after viewing visual content related to war related content on Facebook. Findings of Q 8 explored that totally 48% respondents said yes, 34.3 said no and

17.7% respondents said that they feel worrisome after viewing visual content related to wars against Muslim' related content on Facebook.

Hence the findings suggest that hypothesis "It is more likely that Facebook's visual content related to war against Muslims is promoting depression in youth of Multan" is approved.

Table 3 (a)

One-Sample Statistics

	N	Mean	Std. Deviation	Std. Error Mean
Q6	443	2.8059	1.38128	.06563
Q7	443	2.8555	1.28228	.06092
Q8	443	2.8578	1.34370	.06384

Table 3 (b)

				95% Confidence Interval of the Difference	
	Df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Q6	442	.010	2.80587	2.6769	2.9348
Q7	442	.000	2.85553	2.7358	2.9753
Q8	442	.043	2.85779	2.7323	2.9833

In table 3 (b) Q 06, Q 07 and Q 08 showed that the results are significant because the value of p for all these questions remained less than the level of significance that is 0.05.

H4: It is more likely that Facebook's visual content related to wars against Muslims is promoting extremism in youth of Multan.

It was derived from the findings that 57.6% respondents when asked that Facebook is contributing in developing in them the feeling of militancy, and revenge, disagreed with the statements and only 20.6% agreed. The results concluded that 55.5% respondents disagreed with the statements, which is greater than the number of agreed respondents.

Hence the hypothesis "It is more likely that Facebook's visual content related to wars against Muslims is promoting extremism in the youth of Multan." is not approved.

Table 4 (a)

One-Sample Statistics

	N	Mean	Std. Deviation	Std. Error Mean
Q11	443	3.5937	1.17175	.05567
Q12	443	3.3115	1.44821	.06881

Table 4 (b)

				95% Interval of the Difference	
	Z	Sig. (2-tailed)	Mean Difference	Lower	Upper
Q11	64.552	.053	3.59368	3.4843	3.7031
Q12	48.128	.068	3.31151	3.1763	3.4467

In table 4 Q 11 shows that our result is not significant because the value of p is more than our level of significance that is 0.05. And similarly, Q 12 shows that our result is not significant because the value of p is more than our level of significance that is 0.05.

Discussion:

The purpose of study was to dig out the psychological states cultivated through Facebook's visual content related to wars against Muslims on youth of Multan. For this purpose, a survey method technique was employed to take the responses from 443 males and females respondents. Scholarly journals' investigations indicate that Facebook's visual content related to wars against Muslims have psychological effects on youth. Through the present research four research questions were posited.

The first research question was to find out that is Facebook's visual content associated to wars against Muslims developing a sense of insecurity among the youth of Multan. The data showed that Facebook's content is a major contributor in causing a sense of insecurity in Muslim youth of Multan. Such incidents of wars against Muslims have been portrayed on Facebook where children and women are shown in quite miserable situations: dying from chemical attacks, crying for help, defloration, brutality, killings and starvation. Watching this content surely can make people feel insecure when they think that the people who are facing this viciousness did nothing to invite this havoc, such time can come on anyone. These are the thoughts which make people feel anxious and uncertain. Islam is a religion of brotherhood. People feel sad for their Muslim brothers and sisters for all the sufferings they are going though. Islam is a religion of peace and tolerance.

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Quran say:

"You may fight in the cause of GOD against those who attack you but do not aggress. GOD does not love the aggressors."[35]

It was observed that because Islam is itself a religion of peace and harmony, and Muslims are not taught to fight and initiate wars that is why when they see war inflicted upon their Muslim brothers and sisters it disturbs them even more. And they start feeling insecure.

The purpose of the second research question was to identify that is Facebook's visual content related to War against Muslims promoting depression in Muslim youth of Multan. Feeling of dismay and depression has been clearly observed in the responses collected through survey questionnaire. It was found that the young people feel that they have lost interest in social activities by viewing the Facebook visual content related to wars against Muslims and they are unable to concentrate on their studies and social activities as the content they are absorbing is extremely painful and kind of an aberration. To measure the depression in young people they were asked questions regarding their feelings after viewing the said content. Majority of the respondents were of the view that they feel sad and worrisome after viewing the sufferings of Muslims on Facebook. It is a general phenomenon that wars create depression. Karam concluded that wars play a major role in creating depression in the people who experience it[36]. It has also been confirmed that online media has the power to create virtual reality[37]. That is why when people experience brutality through online media they feel the pain created through it.

Third research question of the study was about development of feeling of desensitization due to exposure to Facebook's visual content related to wars against Muslims. Results of the study revealed that repeated exposure to the Facebook's visual content related to wars against Muslims made the effect of the content upon their lives. The results indicated that Facebook's visual content related to wars against Muslims is making the youth of Multan desensitized. Desensitization could be defined as a feeling of numbness or no emotional feeling after exposure to repeated acts of violence. According to Bushman & Anderson media violence makes people desensitized and numb and they don't feel sufferings of other people so they don't have the urge to help those who are facing violence[38]. The results of the present study regarding feeling of desensitization due to excessive exposure to violence shown on Facebook's visual content related to wars against Muslims very much seconds the notion of Bushman & Anderson.

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[35]*Al-Qur'ān, Al-Baqarah*:190

[36] *Karam, E., Howard, D., Karam, A. et al. "Major depression and external stressors: the Lebanon Wars". European Archives of Psychiatry and Clinical Neurosciences, (1998) 245(5), 225-230. https://doi.org/10.1007/s004060050042*

[37] *Pena, N. d. l, et al. "Immersive Journalism: Immersive Virtual Reality for the First-Person Experience of News". Presence: Teleoperators and Virtual Environments, (2010) 19(4), 291-301.*

[38] Bushman, B. J. & Anderson, C. A. "Comfortably Numb: Desensitizing Effects of Violent Media on Helping Others". *Psychological science, 20*(3), (2009) 273-277. https://doi.org/10.1111/j.1467-9280.2009.02287.x

Fourth research question was about Facebook's visual content related to wars against Muslims contribution in promoting extremism in the youth of Multan. The data collected through survey clearly shows against this notion. It was observed that this content is not promoting extremism in the Muslim youth of Multan. The result of the present study showed that the content against Muslims is not promoting extremism in youth because the areas where wars against Muslims are taking place are not near Multan. Young people of Multan are not having direct exposure to the war areas. According to Polanski, viewing distant suffering affects viewers differently. This could serve as a very big reason of the present findings.[39] Another reason could be that Pakistan has remained an ally of America during war on terrorism. Young Pakistanis have experienced and observed the havocs of extremism. That's why they are not inclined towards extremism.

Conclusion

George Gerbner assumed that media has strong cultivation effects[40]. Cultivation theory of media effects states that media cultivates or creates a picture of the world for us that may be or may not be correct but people believe it because of the repeated exposure to this picture[41]. When Muslim youth view images of war inflicted upon their Muslim brothers around the world they start virtually experiencing the same pain as misery as their brothers and sisters are experiencing. Media and now the social media have become very influential for people. That is why though they are not having firsthand experience of war but having been viewing it on Facebook they are experiencing the same feelings and emotions as war stricken people experience because as assumed by Gerbner media is cultivating in them these psychological states. The current research concludes that when the young people watch videos on Facebook having images of violence, humiliation, starvation or helplessness inflicted upon Muslims, they feel very uncomfortable and worried. They feel depressed and insecure by watching miseries of Muslims due to wars imposed on them around the world. They feel so because Islam teaches the message of brotherhood. Definitely living within limited resources, the respondents cannot help their brothers who are facing hard times. The 20 to 30 years is considered a very vulnerable age which also becomes a contributing factor making them more sensitive towards the helplessness of war-stricken Muslims. But it was a very unique finding that though the Muslim youth feels insecure, depressed and sometimes desensitized after having repeated exposure to sufferings of war-stricken Muslims on Facebook yet they are not becoming extremists, they have no thoughts of revenge rather they want an end to all the suffering

[39] Boltanski, L. "*Distant Suffering: Morality, Media and Politics* Cambridge University Press, New York, NY". (1999)

[40] Davis, Dennis, and Stanley J. Baran. "*Mass Communication Theory: Foundations, Ferment, and Future.*" CENGAGE Learning, (2011).

[41] Baran, Stanley J., and Dennis K. Davis. "Mass communication theory: foundations, ferment, and future. 3rd." *Australia: Tomson* (2003).

and miseries happening in the world. As Islam is a religion of peace so Muslim youth of Multan is although sad and worried about what is happening to their brothers around the world but they do not want to inflict the same pain on anyone. It was concluded through the present research that wars against Muslims when viewed by Muslim youth through Facebook or any other social media content develop some negative psychological states in them. Insecurity, desensitization, depression and extremism are some of the psychological states that people experience due to wars against Muslims. This research could also be done on international level so that we could know about the psychological states which people around the world experience due to wars, so that UNO could make more sound peace policies.