Psychological And Social Factors And Their Impact On Youth Orientation To Extremism An Empirical Study

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Introduction

Youth constitute the important and fundamental pillar in building society's present and orienting its prospective future, because they represent the vital and broad age group in which youth are the pulse of the present and the wisdom of the future. The concept of extremism, so the spread of ideas among young people and their polarization was faster than previous times in terms of speed of access to information according to their tendencies and orientations, and through social networking sites and what is promoted by different means of communication such as social networking sites and malicious channels. Because of youth poverty, these countries have developed special programs to activate extremism In the targeted areas in order to weaken these states, control them and extend their influence.

Hence the importance of this research, which sheds light on young people who are the wealth of the present and the future, and to shed light on the most important psychological and social aspects that may be the cause of their deviation and orientations by planting destructive **ideas in the targeted communities.**

Concepts of extremism:

The concept of intellectual extremism:

Adopting an idea and intolerance to it by consolidating it politically and doctrinally in a manner that appears benevolent, but inside it is cunning and deceit in robbing the will of others and convincing them of this destructive thought. And these ideas that they embellish have no basis in the Book and the Sunnah and the followers did not act upon it, and this is what is happening in our present time by exploiting the political and economic conditions that afflict our society and from this lies the danger of extremist ideology that is adopted by social media channels and sites that the invaders exploited in these societies that suffer from Social and psychological problems that characterize most of our contemporary societies. It is also defined as: transgression in thought, doctrine, or belief beyond the limits recognized by the group, intolerance to one opinion or wrong conclusion, and exaggeration in behavior resulting from this fanaticism or extremism in thought.[1] (حمزة، 2012).

And the extremist in Islam: Everyone who transgresses or interprets in an unacceptable way verses and hadiths in justifying what he did and the information he received from people who are not specialized in science. So he went out of moderation and the opinion of the group to what is legally anomaly.

Among the manifestations of extremism - intolerance of opinion, obliging Muslims to do what was not imposed on them, non-recognition of the other opinion, stress inappropriately, harshness and roughness, mistrust of people, intolerance, the aggressive, conspiratorial view, idealism - . t destructive in target communities.

Reasons for emotional extremes

There are several things that a person may go through that lead him to emotional extremism, including:
1. Problems in relationships with others.
2. Traumatic events, loss of loved ones or their death. Disasters
3. Physical and mental illnesses. Nutritional deficiency, lack of sleep.
4. Personal trauma, such as a sudden change in his life and disrespect from others.

Manifestations of extremism:

The manifestations of extremism lie in the following aspects:
1. Manifestations of extremism in religious aspects:
Islam views the individual as a creature based on instinct, and he bears good and evil, but he changes due to the influence of this instinct by external influences, some of which may distort that instinct, and which result in deviation

and violence, and in that the Holy Prophet Muhammad (PBUH) said in a Qudsi hadith (There is no one born but And he is born on instinct, but his parents are Jews, Christians, or Muslims. " [2]And God Almighty says in the Hadith Qudsi, (I created My servants pure) that is, on the instinct, but Satan came to them, so he deviated from their religion and forbade them what I permitted them and permitted what I prohibited them (Narrated by Muslim) (abdulalbaqi, 1954.[3]

Among the manifestations of religious extremism are the following:

1. Ideological disorder, not listening to the opinions of others, and accusing everyone who disagrees with his opinion of blasphemy.
2. He does not recognize societal and clan customs and traditions, and accuses them of being ignorant, and thus accuses them of blasphemy.
3. Obliging people to do what God did not obligate them to, and that would be strictness and oblige people to it and leave the side of facilitation, as in the Almighty's saying (God does not burden a soul beyond its capacity) . she has what earned And on it what acquired Our Lord no take us that we forgot or We erred Our Lord no to bear We persistence as I carried him on Whose from we kissed Our Lord no bear us what no energy We do not have it and pardon about us and forgive for us and have mercy on us You Maulana So help us on people The Unbelievers (Surah the cow Verse 286).

Cruelty in dealing with society, hardening of opinion, and impulsiveness towards unjustified violence, and he is ready to kill his family or friends, and this contradicts God's wisdom in His saying, the Most High: (Call to the way of your Lord with wisdom and goodly admonition . And argue with them Balti she better that Lord he Know with whom stray on his way and he Know Those who are rightly guided (Surah Al-Nahl () What are the manifestations of extremism in social aspects:

Social intellectual extremism, according to Taylor, has a special case of intellectual hardening and doctrinal stagnation, as it directs the attitudes of the individual and the group towards other groups and sects, and the extremist reveals a great submission to the authority of the group to which he belongs, while rejecting other groups (tanmia, 2006). This is a departure from the social and legal norms and values that society lives with in its diversity, and each society has its own customs and traditions with the existing urban difference.

We can say here that the most important manifestations of extremism from the social point of view of the extremist are:
1. Accusing people unjustly and mistrusting them.
2. Extremism is out of place and time, it may be in a Western society or in countries with a civilized nature of diverse spectrums and religious cultures.
3. Takfeer for everyone who disagrees with them, and their blood, money, and honour, without a rightful destination, as they consider themselves the saved group and the rest of the Muslims are in the fire.
4. The use of legal texts and verses specific to the infidels and their application to Muslims.

There are main reasons that societies become more vulnerable to extremism than other societies that are more or less stable, and we mention them:
1. Loss of normativity: It is a product of the imbalance between the two basic components of society. The cultural structure and social structure, as an example of this, we note in a democratic society such as the United States, the removal of the cultural barrier to the upward movement in society, but the class barrier to the upward movement of the poor class remains, so the people of this class often suffer from stress and non-normality because the new culture Unlimited economic success put pressure on them to search for the most effective ways to achieve a material level commensurate with the new culture. In such a society that loses norms, there are several factors that have an adverse effect on the individual, which makes it easy to fall into the trap of extremism advocates, including:

The pressures of the social environment and failure to cope These pressures are influence and money, which is why economic problems often move the street and youth in this direction.

Manifestations of extremism in the psychological aspects:

The psychological factor has a direct impact on people whose inclination to extremism is greater than others. The influence is environmental, familial, or hereditary, as well as the individual's personal capabilities. It is generated by those influences that make him an extremist, which drives him to the following:

1- disability:

This psychological state accompanies the onset of puberty after adolescence, i.e. from the age of 18-25 years, and at this stage it is critical, as the individual does not know his true orientation and does not know how to face the psychological and emotional influences and traumas, and he may enter into many psychological problems, including

أ. Depression:
Depression is represented by a group of emotions and feelings associated with it, which are despair, insomnia or excessive sleep, decreased or increased appetite, lethargy, crying spells, irritability, guilt, which makes the psychological aspects appear to be incapable of progress in life and the psychological well-being of the individual.

ب. General concern:
General anxiety and panic disorder are sometimes excessive anxiety and anxiety.

ت. Intellectual Obsessiveness:
Intellectual obsessiveness is represented by a group of thoughts that cannot be controlled, and the person is forced to work or fulfill these thoughts, otherwise he will be exposed to harm, illness or death.

ث. Post-traumatic stress disorder:
Post-traumatic stress disorder is the psychological impotence associated with the traumatic events and situations that the individual faces , which is represented by difficulty in concentrating, excessive alertness, and difficulty falling asleep or staying asleep.

2- Psychological and social isolation:
It is the feeling that is generated from distortion and denial of some perceptions in the field of experience, and it indicates the level of psychological compatibility and the extent of self-dissonance and harmony with the social experiences of the individual in order to fit with his previous perceptions. [4] (Rogres, 1977)There are two types of isolation, positive and negative, and here we must address negative isolation, because it is what affects people and makes them tend to extremism. There are two types of isolation:

3- Positive isolation:
It is the natural solitude that we humans need from time to time, and what is meant here is to be alone with ourselves for a while in order to reconsider our accounts and arrange our priorities, while reflecting on the course of our days, and thinking deeply before making decisive decisions in our lives.

4- Passive isolation:
Which means staying away from people, not mixing with them, and avoiding being present in social gatherings and events. Many studies have been conducted on social isolation, the most prominent of which are:

5- Health reasons: Healthy isolation may be the result of a mental or physical health condition, such as obsessive-compulsive disorder, which may appear in the form of an obsession with hygiene in shaking hands and communicating, so its owners prefer not to deal with people out of concern for their health and safety from bacteria and diseases, and depression, which is one of the most prominent symptoms of isolation from people and introversion. There is also a disease of social phobia, in which the sufferer decides to isolate, because of fear and anxiety of the judgments of others.

6- Educational reasons:
The method of upbringing greatly affects the children's personality and lifestyle, as the method of upbringing often creates a great influence on the children's personality and lifestyle, as it often leads to divorce, separation from a partner, or bankruptcy.

1- Vanity and arrogance:
The arrogant person sees himself that he is always right, and others are wrong, and makes this obsession his principle in dealing, so he avoids sharing opinions with others or discussing a subject, and it may reach him to the point that mixing with them becomes an unpleasant thing for him.

2- Social media:
Today, many people tend to isolate themselves from others, and prefer to spend their time browsing social media, communicating with virtual people they do not know, instead of real communication with the relatives and friends who surround them (Bany,2021).[5]

components of extremism
By extrapolating the conditions of intellectual deviants, reflecting on their behaviors, and examining the studies that were prepared to analyze their personalities, it becomes clear that the causes of intellectual deviation are attributed to several things, which we summarize as follows:

3- Ignorance

(Ignorance of religion and Islamic jurisprudence, and ignorance of the implications of the texts and the purposes of the Sharia, are among the factors that lead to the emergence of deviations, as the ignorant environment or lack of knowledge is a fertile place for the growth and spread of deviations, and it falls from those who are ignorant of religion in the right way.

4- Preferring passion over legal evidence and following conjecture:

So following desires, giving preference to the mind over transmission, and rejecting the established legal texts are among the causes of intellectual deviation, and among the factors of misguidance. Wah, without guidance from God, God does not guide the wrongdoing people. Likewise, following desires and abandoning the established and correct sources of Sharia are among the reasons for the emergence and spread of innovations (and the one who contemplates the condition of the people of desires and innovations finds that one of the greatest reasons for their insistence on their innovations is: desires and what their souls tend towards. This is from one side, and from another side, we find that their approach is based [6]to follow the assumption) (al aqel, 2002).[7]

The research problem shows extremism when a sect or class monopolizes for itself the right to preach, guide, teach, and interpret the phenomena of the universe, whether social or natural, and the existence of this class depends on two social factors:

1. Its ability to organize its ranks as a group, which gives strength and influence to patterns of closed thought, which it often derives from a particular doctrine, and then interprets existence and knowledge with it.
2. This thought often arises from the conflict that is based on a unilateral thought and is characterized by the inability to accept or tolerate any beliefs that differ from the beliefs of the person or the group. This type of unilateral thinking considers that the ideas that work to achieve are:
1. Eternally true
2. Valid for every time and place
3. It is not subject to discussion or search for evidence to confirm or deny it
4. The only source to know the various issues of the universe.

. Research questions

The study attempts to answer the following questions:
1. social and psychological problems that extremists suffer from?
2. Do extremist problems differ according to the social environment ?
3. Do extremist problems differ according to their psychological environment?
4. What are the most important areas affecting extremist thinking?

research aims:
1. Detecting the level of influence of psychological and social factors leading to extremism among young people Research limits: The research is determined by the research sample and the community to which they belong
2. It is determined by the tool and its validity and reliability
3- The current research is determined by a sample of young people whose ages range from (18 years to 45 years) in several governorates of Iraq for the year 2022-2023 .

Search parameters:
The research can be generalized in the light of two determinants:
1. Research sample : After the researcher was unable to reach the extremists, the families of the extremists and their relatives in the Iraqi governorates (Baghdad, Anbar, Salah al-Din, Mosul) were chosen.
2. The tool (questionnaire), the extent of its validity and reliability, and the extent of its compatibility with the research related to the research, which was prepared by the researcher.
3. 2022-2023

Definition of terms
Linguistic definition of extremism:

Extremism linguistically: extremism derives language from "al-tarf" meaning "the way" or "the end of everything", and extremism "came to the extreme" meaning "exceeding the limit of moderation and not mediating". Al-Had, which is from "Ghala" meaning "increased, raised, and exceeded the limit."

Exaggeration in price, exaggeration in matter, and exaggeration in religion are said to be exaggeration and transgression of the limit in something of that.

Extremism is defined linguistically as: the extreme of everything is finite, and the plural is like the plural, and the sect of it is also a party.. and the extreme of a thing has become a limb, and the extreme of a thing has become a limb, and the

extreme of a thing has become a limb, and the extreme of a thing has become a limb, and the extreme of a thing has become a limb: the two limbs are white and the rest of it is black, and the extreme horse: the color of its head differs and its tail is the same as its color, and it is said: the camel has gone and gone if She grazed the edges of the pasture [8]. (ت٢٧٩هـ، 1983م) In this regard, we must distinguish between extremism and extremism, since extremism is the legal term that came with the texts. And it is intended by it to go beyond the limit and the right in the Sharia, the Almighty said: "Say, O People of the Book, do not exalt anything other than the truth in your religion [9], (ت٣٩٣هـ، 1956م)and in the hadith of the Prophet on the authority of Ibn Abbas, that the Prophet, may God's prayers and peace be upon him, said: Beware of exaggeration in religion, for those before you were destroyed by exaggeration in religion[10] (ت١٢٠٥هـ، ١٩٩٤م). And extremism has other names mentioned in the legal texts, such as obedience and extremism, including the words of the Messenger (PBUH): (Those who obedience are doomed). Al-Nawawi said: That is, those who are in-depth, strict in matters, and transgress the limits in their words and actions And it appears that extremism is the most expression of extremism, just as it is more frequently mentioned in legal [11]texts (بيروت). The word extremism is mentioned in the Holy Qur'an in describing extremism in the words of the Most High : before they continued a lot and strayed from the right path), and extremism is met with harshness and leniency, and extremism in religion occurs in all its aspects; Nodal, intellectual, worship and behavioral [12]. ((ت٢٦١هـ))

Terminological definition of extremism:
It means extremism, going beyond the acceptable limit, and fanaticism for a belief, idea, or doctrine that is specific to a religion, group, or party, so it is described as religious, kinetic, and political extremism, and extremism, extremism, excess, and negligence alike are organized in the path of extremism. In all of this, it tends to the extreme, and away from the seriousness and moderation 6 that is a feature of this religion, and one of its basic and firm principles, and a feature of this nation.(al shabel)[13]

It also has several definitions from a religious point of view, some of which we refer to as follows:
It is deviating from the usual doctrinal, accompanied by extremism in religion with isolation from the group and its expiation and the permissibility of confronting social symbols by force. It is the transgression in thought, doctrine, or belief of the limits recognized by the group, intolerance to one opinion or wrong conclusion, and exaggeration in the behavior resulting from this fanaticism or extremism in thought (hamza, 2012) [14].

And the extremist in Islam: Everyone who transgresses the limits of the Shari'ah, its rulings, etiquette and guidance, and deviates from moderation and the opinion of the group to what is considered anomalous in Shari'a and custom (emergency, 2005)[15].

Previous studies:
1. The phenomenon of intellectual extremism: the motives.. and the treatment. Lamia Yassin Saghir 2021
This study aimed to detect and study the extraneous variables and the new dimensions that began to take their different extents and to widen the cultural gap between peoples, with the increase in the risk of extremism when it moves from the stage of thought, belief and theoretical perception to the stage of behavioral practice in extremism, which expresses itself in physical forms of acts of killing. And bombings and liquidations and the use of various means of physical violence to achieve some goals. Behavioral and material extremism is usually the result and reflection of saturation with previous extremism in thought, convictions, and belief. The history of the phenomenon of extremism is present within every society, party, and group in fanaticism of opinion and convictions, the abolition of the other, and dealing with it with extremism and intellectual or behavioral unity . man, and will continue to exist as long as human life; Because it relates to the natures of human beings and their tendencies and their psyches.

2. Religious extremism in the Arab and Islamic worlds: causes, manifestations and coping mechanisms: Jamal Sanad Al-Suwaidi 2019 Director General of the Emirates Center for Strategic Studies and Research.
The aim of this study is that religious extremism has become one of the main causes that distort the image of Arabs and Muslims, offend Islam as a religion, and cause tensions and tensions between Arab and Islamic peoples and other peoples of the world, as well as stir up division within Arab and Islamic societies. What drains her effort, and diverts her focus from working for development and progress. In this research, several paragraphs were presented, namely:
First: Religious extremism... meaning and manifestations.
Second: The methods of extremist groups in recruiting their members.
Third: The causes of religious extremism.
Fourth: The relationship between religious extremism and terrorism.
Fifth: Islam's position on religious extremism.
Sixth: Tolerance is the way to confront religious extremism.
Seventh: Reforming religious discourse...necessity and fields.

3. Extremism, its causes, and its negative consequences for society, Prof. Dr. Khattab Ali Revolution and Prof. Dr. Daham Farhan Abdel Wahed, Department of History, College of Education for Human Sciences, Tikrit University, Salah al-Din, Iraq:

The study aimed to search, scrutinize, and uncover the roots of extremism, terrorism, and violence in historical and religious sources and references. It is one of the thorny, complex, and important issues today, because it has become a serious issue of great importance in life. of Muslims.

Extremism and the violence and terrorism that accompany it can be attributed to several internal and external factors. The internal factors related to the lives of Muslims can be attributed to the exaggeration in the interpretation of the texts contained in the Qur'an and Sunnah, and the lack of understanding of them.

The research sample
The sample of the study was selected by the simple random method by sending the questionnaire through (Directorate of Combating Intellectual Terrorism, which was opened in all Iraqi governorates affiliated to the Popular Mobilization Authority) and distributed to the relatives of extremists and their families. The total sample was (400) and waste in it was 10 Therefore, the expected sample became 10% of the population. Table No. (2) shows the distribution of sample members among the governorates, Table No. (2) *

Search tool:
To achieve the aim of the research, the researcher developed a questionnaire to reveal the views of extremists in life to form with his study the dynamics of studies related to the subject, and the opinions of specialists and educators were taken, and thus the paragraphs of the questionnaire were built.

These paragraphs were presented to a group of (10) arbitrators in the College of Islamic Sciences affiliated to the University of Fallujah and the College of Human Education (Psychology Department) at the University of Anbar and the College of Arts, Department of Sociology at the University of Anbar, to clarify the extent to which the paragraphs relate to its field. The paragraphs are divided into four domains, which are (disability, psychological and non-normative isolation in society, and societal isolation), the extent of their linguistic integrity, and the belonging of these paragraphs to the field to which they belong.
• disability
• Psychological isolation
• Non-normative
• community isolation

It is worth noting that the researcher highlighted two areas of psychological and social isolation, because the title of the research focuses on psychological and social factors, which is (psychological and social factors and their impact on young people's tendency to extremism).
After completing the formulation of the questionnaire and its classification in its four areas, its questions consisting of forty-eight questions were set.

Statistical treatment:
To answer the research questions, the researcher calculated the arithmetic mean and standard deviations for the degrees of each problem and each domain of the questionnaire.
The most important results
First: Results related to the first question (What are the most important social and psychological problems that extremists suffer from?):
In order to answer this question, the arithmetic mean and standard deviation of the total score were calculated for each problem separately, and they were arranged in descending order from the highest degree to the lowest degree of the arithmetic mean score.

the problem	Arithmetic mean	Standard deviation
Many people prefer the private interest over the public interest	4.37	0.64
Most people do not realize the extent of the dangers that surround them	4.12	0.58
Many people make big gains without making any effort	4.12	0.736
I get anxious when I can't do my daily chores	4.08	0.836
Most relationships in society are based on interests	4.07	1,201
I have many ideas and I can't make them come true	3.85	0.902
Experience is not important because it is the means that prevail in society	3.78	1,096
Sometimes I feel sad and I don't know why	3.67	0.959

Being away from society keeps me safe from their problems	3.67	1,004
I rely on fate to achieve my goals	3.65	1,015
I talk to people about what they want to hear	3.5	1,056
It's hard to know other people's feelings towards me	3.47	0.964
It is difficult for me to express my suffering	3.42	0.967
I feel sluggish when I wake up	3.41	1,003
I get scared when I think about the future	3.32	1,038
I find it difficult to say no when required	3.32	1,012

Results related to the second question

In order to answer this question, the arithmetic mean of the problems related to the social domain was calculated in descending order. Table No. (4) shows the arithmetic mean and standard deviation for each problem.

It turns out that the most important first five problems are:

1. Most relationships in society are based on interests
2. It's hard to know how others feel about me
3. My relationships in society are very limited, confined to my friends and neighbors
4. I don't want to share other people's feelings
5. I see that society does not deserve to sacrifice any effort for it

Third: Results related to the third question (Do extremist problems differ according to their psychological environment?)

In order to answer this question, the arithmetic mean was calculated for the problems related to the psychological domain and arranged in descending order. Table No. (5) shows the order of the problems in descending order, as it shows the arithmetic mean and standard deviation of the problems related to the psychological domain. We note from the table that the most important problems that took the highest percentage are:

1. Sometimes I feel sad and I don't know why
2. Being away from society keeps me safe from their problems
3. I can hardly express my suffering
4. I feel fear when I think about the future

Fourth: Results related to the question: What are the most important problems affecting extremist thinking ?

We find that non- normality in society has ranked first in terms of areas in which extremists suffer.

Domains	Arithmetic mean	standard deviation
Social isolation	3,463	1,195
Disability	3,211	0.962
non-normative society	3.72	0.961
Psychological isolation	3.08	0.925

Recommendations

The researcher makes some recommendations for state institutions, officials in the governorate administration, and researchers, as follows:

1. Recommendations to the community:

- Realistic consideration of the problems that surround him, and work to solve them under the umbrella of the law and in a civilized manner, in a way that promotes and transcends societies.
- Do not get carried away with the paid-for social media and the fabricated news it presents in order to destroy peoples and societies.
- To get out of the isolation from which he suffers, through the successful experience of living in peace with the rest of the society

2. For officials and governorate administration:

- Working on monitoring state institutions, preventing the spread of corruption, and holding negligent persons accountable.
- Establishing rehabilitation centers for extremists and their families, and having specialized psychologists and sociologists manage these centers.
- Diversifying the sources of job opportunities in the community in order to reduce the class difference occurring in the societies.
- Supporting humanitarian institutions aimed at reducing extremism.
- Field work with radical solutions to social problems

Targeting   youth gatherings and disseminating positive ideas through specialists (social reformers)

- Carrying out training courses for minors of both sexes in order to educate them to face all the circumstances that surround them, especially intrusive negative thoughts, and to immunize them from them.

- Reducing the percentage of illiteracy in society through the establishment of institutes to reduce illiteracy for all age groups and the management of these institutes by specialists .
- Paying attention to social media platforms to communicate constructive ideas and clarify the extraneous ones to society and show their dangers .

proposals

In light of the results reached by the researcher, and in order to achieve what the researcher aspires for a better future life, the researcher puts forward his proposal, which is:

Conducting studies dealing with a solution to the problems of extremism in all its forms.

- Conducting studies on how people with social and psychological isolation can adapt and develop appropriate solutions for them.
- Conducting a study similar to this study and using a larger sample than the sample used in this study and includes several other governorates, in order to make a comparison between the two results.

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