A Comparative Study of Maladaptive Schemas and Meaning of Life among Intellectual Extremists and Non-Extremists in Jordan

*Amani M. Al-Farajat, Hussein S. Al-Sharah **

ABSTRACT

The present study examined the Difference between intellectual extremists and non-extremists in Jordan in Maladaptive Schemas and Meaning of life. The sample of the study consisted of 100 Male (50 intellectual extremists, 50 non-extremists), aged 18 to 60 years. The intellectual extremists were selected from Jordanian Rehabilitation Centers, who were apprehended due to their issues that related with intellectual extremism and terrorism. The non-extremists were selected randomly from Jordanian society; these were obtained low score on intellectual extremism questionnaire. The results indicated the presence of a statistically significant difference in maladaptive schemas between intellectual extremists and non-extremists; it's for the benefit of none intellectual extremists. Also, it showed that the most common maladaptive schemas among intellectual extremists are: Entitlement/ Grandiosity, Self-Sacrifice and Emotional Deprivation. Plus, no significant differences were found between intellectual extremists and non-extremists in meaning of life. In addition, results showed the existence of ability to slope toward the intellectual extremism for four schemas only, which are: (Insufficient of self-discipline, emotional deprivation, undeveloped self-enmeshment and Defectiveness/Shame), whereas the relation between maladaptive schemas variable and the intellectual extremism was positive, and also the ability of meaning of life variable to slope toward extremism did not exist. Conclusion: Maladaptive schema and meaning of life take a significant role in being someone extremist. So these variables should be included in prevention and intervention programs that aim to deal with extremism thinking and to increase the awareness level about how the extremisms groups attract people to join them. Plus, programs that aim to enhance the meaning of life are needed.

Keywords: Intellectual Extremism, Maladaptive Schemas, Meaning of Life.
Declaration of interest: None

Introduction

The human intellect is the most important element in peoples' lives throughout the ages; it's the measure of the progress of nations and civilization. The intellectual security is one of the main priorities of any community, therefore governments try to put a lot of effort to achieve this concept, this is in order to preserve security and social stability, and to avoid the penetration of the extremist intellectual currents, which use the mind as a tool to influence other thoughts to change the reality of the nation's intellectual and to question the constants.

One of the issues that occupy the minds of individuals is their quest to answer the many existential questions, and the most common is meaning of life. That question has become an inevitable issue facing every individual at some stages of life Profile (Kim, 2001).

The meaning of life represents one of the mental health indicators; it is a predictor of mental health of the individual whose compatibility and the value of his life depends on the meaning of that life, and the role he believes good for him to play. The concept of the meaning of life is one of the main concepts presented by Frankel within the framework of his theory of Logo therapy (Al- Dabie, 2006).

In many cases, the person does not respond to his instinctive freaks, but responds more strongly to the senses of values in his world, and the meanings surrounding his life. According to Frankel, many of person's acts and many of the decisions

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* . Department of counseling and Special Education, University of Jordan; Department of counseling and Special Education, University of Jordan.

made by him are in fact a true expression of the search for values and meanings. Frankel has stressed the importance of values and meaning of person's life, he felt that a lot of people respond and act and behave in accordance with this dimension. The evidences for this are many, for example, but not limited to, a person may choose death over life, if he finds in death meaning to his existence (Al-Araji, 2007).

Recent studies in psychology have shown that feelings of loss of meaning, or distorted meanings will adversely affect human life, the mental health and the patterns of personality. Often, the loss of meaning leads to depression, addiction to alcohol and drugs, or to different physical illnesses or to self-harm or suicide (Gallant, 2001: P 23).

Bernard (2005) study of security and civil research center in America confirmed that some of the young Arab, who are heading to join gangs or extremist groups or belonging to hostile groups or embrace extremist ideas, are in general ordinary young people who were not able to satisfy their desires and goals, self-realization, and independence in their mother community. That negative feeling prompted them to belong to extremist groups hostile to the community, who refused to achieve their goals and needs and found the door open for extremism.

Wibtrope (2006) has proposed distinguishing between 3 types of extremists; (1) Those who are extreme by goal but not method. (2) Those who are extreme by goal and method. (3) Those who are extreme by method but not by goal.

It should be noted that the process of the formation of the meaning of life depends on the way of thinking adopted by the individual, where the ideas originate in early learning, and continues to form part of his personality, and thus become cognitive structures determining behavior and person's towards situations and environmental stimuli (Alwa'eli, 2012).

Within cognitive development, a schema is a pattern imposed on reality or experience to guide individuals responses, to help them explain it, and to mediate perception. A schema can be adaptive or maladaptive, positive or negative, schemas may develop in childhood or later, from interplay between the child's innate temperament, and the child's ongoing damaging experiences with parents, siblings, or peers (Young, 2003).

Young (1999) named the maladaptive schema on schemas that develop as result of toxic childhood experiences. He refers that it's extremely restrainer, plus he theorized that problem behaviors develop as responses to a schema.

Young (2003) determined four types that develop maladaptive schemas: Toxic frustration of needs, traumatization or victimization, the child experiences too much of a good thing, and selective internalization or identification with significant others.

Maladaptive schemas are self-defeating cognitive and emotional patterns that existed early in our development and repeat through our life. It's virtual schemas that guide the information processing, understand life experiences, and responsible of problems; such as: distortion the thought analysis, wrong exceeded and unreality expectation about self, others, and environment conditions, negative explaining the events and interactions. (Dattilio and Freeman, 2000)

We already discern that ideological extremism doesn't arise in a vacuum; it comes as a result of multiple factors, the most important is individual's way of thinking.

After reviewing the Arab literature and previous studies, the researchers found that the subject of the study has not been discussed in depth. However, the Alwa'li (2012) study aimed to identify the Meaning of Life and Its Relationship to Type (A, B) personality among 400 (M=205, F=195) from the Students of The University of Baghdad. The results showed that Baghdad University students have a high level of meaning of life.

Al-Araji (2007) conducted a study aimed to identify the relationship between the religious orientation of both types (substantial - superficial) and the loss of meaning and patterns of extreme responses among Baghdad University students. The sample consisted of 600 students from Baghdad University. The results showed that there was a statistically significant relationship between the three variables of the research, and that they have high levels of meaning of life, religious orientation, and the patterns of extreme response. Also the results revealed that there was no significant difference between males and females in the level of life meaningless.

Al -Hafiz (2006) conducted a study that aimed to reveal the relationship between the loss of meaning and existential anxiety and the need of transcendence. The sample consisted of 38 students from Alqadesyieh University. The results showed high levels of each of the meaning of life and the need of transcendence among the respondents and moderate

level in existential anxiety. The results also showed a statistically significant relationship between the meaning of life and each of existential anxiety and the need of transcendence. The results did not show a statistically significant relationship between existential anxiety and the need of transcendence among the students.

Al-Mousa (2005) conducted a study aimed to analyze the irrational thinking among Bahrain university students. The sample consisted of 370 from Bahrain University. The study showed the special features of irrational thinking, marked by anxiety and intolerance, avoidance of problems and need for support, and a lack of responsibility for the emotions were common between students.

Attiyah & Abdul Latif (2000) conducted a study aimed to examine the irrational thoughts and their relationship to dogmatism, flexibility, rigidity, and parental rejection. The sample consisted of 511 universities Egyptian students. The results showed a positive statistically significant relationship between irrational thoughts and all of rigidness and dogmatism.

In light of the above, we can see that the researches on extremism remains insufficient, possibly due to the recent focus on the intellectual extremism.

Statement of the Problem:

Intellectual extremism transitioned from being limited to individuals and small groups into a global phenomenon. It became a holistic approach with international followers constricted by destructive thinking. In order, for preventive and therapeutic strategies for intellectual extremism to be successful, the motives and the influences of extreme individuals and groups must be understood. So, this study came to answer the following questions:

1. What are the most common maladaptive schemas among intellectual extremists?

2. What are the contributions of maladaptive schemas and meaning of life in predicting intellectual extremism?

3. Is there statistically significant difference at the significant level (a=0.05) between intellectual extremists and non-extremists in maladaptive schemas?

4. Is there a statistically significant difference at the significant level (a=0.05) between intellectual extremists and non-extremists in meaning of life?

The Important of this Study:

The study is extremely important for many reasons; it provides theoretical knowledge about maladaptive schemas and meaning of life of intellectual extremists, these knowledge is crucial to understand the factors behind intellectual extremists. Also, the results of the study may help the government in planning to face the extremism, beside; the results may help the official persons who develop programs in order to help intellectual extremists to change their thoughts.

The current study has been different as it has dealt with sample of anti-society ideas and behaviors, and that was not addressed in the previous studies with the same methodology.

Research Object:

The following research objective was pursued in this study:

-Examine the difference between intellectual extremists and non-extremists, in Jordan, in maladaptive schemas and meaning of life.

Definition of Terms:

- **Maladaptive schema**: broad, pervasive themes, and self-defeating life patterns of perception, emotion, and physical sensation. It defines operationally by the total of scores that the responder gets on maladaptive schema questionnaire. Young (1999) and Dobson (2012: 322-324) defined 18 maladaptive schemas, classified within 5 Schemas, as following:

1. **Domain 1: Disconnected and Rejection**: Expectation that one's needs for empathy, stability, acceptance, security, safety, respect, nurturance, and sharing of feelings will not be met in a predictable manner

- **Emotional Deprivation**: Expectation that others will not adequately meet one's desire for a normal degree of emotional support.

- **Abandonment/Instability**: Perceived instability or unreliability of those available for support and connection.

- **Mistrust/Abuse**: Expectation that others will abuse, cheat, hurt, manipulate, lie humiliate or take advantage.

- **Defectiveness/Shame:** Feeling that one is bad, inferior, unwanted, defective, or invalid in important respects

- **Social Isolation/Alienation**: feeling that one is different from other people, isolated from the rest of the world, and/or not part of any group or community.

2. **Domain 2: Impaired Autonomy and Performance**: Expectations about oneself and the environment that interfere with one's perceived ability to survive, separate, function independently, or perform successfully.

- **Vulnerability to harm or illness**: Exaggerated fear that imminent catastrophe will strike at any time and that one will be unable to prevent it.

- **Enmeshment/Undeveloped Self**: Excessive emotional involvement and closeness with one or more significant others.

- **Failure**: The belief that one has failed, will inevitably fail, or is fundamentally inadequate relative to one's peers, in areas of achievement.

3. **Domain 3: Impaired limits**: Deficiency in internal limits, responsibility to others, or long-term goal orientation.

- **Entitlement/Grandiosity**: The belief that one is superior to other people; entitled to special rights and privileges.

- **Insufficient Self – Control / Self-Discipline**: Pervasive difficulty or refusal to exercise sufficient self-control and frustration tolerance to achieve one's personal goals

4. **Domain 4: Other-Directedness**: An excessive focus on the desires, feelings, and responses of others at the expense of one's own needs; in order to gain love and approval

- **Subjugation**: Excessive surrendering of control to others because one feels coerced- usually to avoid anger, retaliation, or abandonment.

- **Self-Sacrifice**: Excessive focus on voluntarily meeting the needs of others in daily situations, at the expense of one's own gratification.

- **Meaning of life**: It's a human seeks to give his life value and meaning, and occur as a result of satisfying the basic motive of the will of the meaning (Frankel, 1982). It defines operationally by the total of scores that the responder gets on meaning of life questionnaire.

- **Intellectual Extremism**: a personality responsive that express rejection, desperation toward what's going at the community, and trying to impose own views on majority, and rejection social norms and values (Al-Araji, 2007). It defines operationally by the total of scores that the responder gets on extremism questionnaire. For this study, the intellectual extremism is the point that responder gets on these domains:

1. **Political Extremism**: refers to taking militant positions toward topics with political nature, and his endeavors of imposes his political views on others, and his welling of challenging and rebellion against authority according to what he believes in his own political views

2. **Social Extremism**: The position of the individual rejecting traditions and social norms are not consistent with the long relationship the community of values and principles.

3. **Religious Extremism**: Stresses the exaggeration of the individual in religious matters to the extent that exceeds the limit of moderation. And then go out on the tolerant religious teachings.

4. **Ideological Extremism**: exaggerating the degree of extremism and militancy in adherence to ideology or a set of ideas may be ideological, religious or political, economic or literary or artistic. The individual feels that he possesses absolute truth incontrovertible to live in isolation from the culture and the structure of society. And separate from the social fabric in which they live and belonged to him. And suffer from alienation from self and group together.

Methodology:

The Sample:

Consisted of 100 Male (50 intellectual extremists, 50 non-extremists), aged 18 to 60 years. The intellectual extremists were selected from Jordanian Rehabilitation Centers, who were apprehended due to their issues that related with

intellectual extremism and terrorism. The non-extremists were selected randomly from Jordanian society; these were obtained low score on intellectual extremism questionnaire.

Instrumentation:

The instruments which used for data collection were structured self-report measures developed by the researchers after reviewing the literature that related to maladaptive schemas, meaning of life and intellectual extremism

1. **Maladaptive schemas**: The questionnaire consists of 60 items covering four Domains: (1) Disconnection/Rejection, (2) Impaired Autonomy and/or Performance, (3) Impaired Limits, (4) Other-Directedness. Items were positively & negatively phrased using 5-point Likert scale as follows: Always, Pretty much, Sometimes, Rarely, Never. The responders were required to tick in the box corresponding to their options. The content validity of the measure was evaluated by expert's panel comprised of 10 university faculty members, upon their views and suggestions some items were deleted and others modified. The measure was field tested by (20) extremists and non-extremists outside the sample, internal consistency by using Chronbach's alpha (a=0.78), and split half reliability was (0.80).

2. **Meaning of Life**: Items were positively & negatively phrased using 5-point Likert scale as follows: Always, Pretty much, Sometimes, Rarely, Never. The responders were required to tick in the box corresponding to their options. The content validity of the measure was evaluated by expert's panel comprised of 10 university faculty members, upon their views and suggestions some items were deleted and others modified. The measure was field tested by (20) extremists and non-extremists outside the sample, internal consistency by using Chronbach's alpha (a=0.88).

3. **Intellectual Extremism**: The questionnaire is a 34-item covering four Domains: (1) Political Extremism, (2) Social Extremism, (3) Religious Extremism, (4) Ideological Extremism. Items were positively & negatively phrased using 5-point Likert scale as follows: Always, Pretty much, Sometimes, Rarely, Never. The responders were required to tick in the box corresponding to their options. The content validity of the measure was evaluated by expert's panel comprised of 10 university faculty members, upon their views and suggestions some items were deleted and others modified. The measure was field tested by (20) extremists and non-extremists outside the sample, internal consistency by using Chronbach's alpha (a=0.81), and split half reliability was (0.80).

Statistical Analysis:

To answer the questions of the study averages and standard deviations were account, in addition to (t-test) and multiple regressions.

Ethical Approval:

The study was approved by The Jordanian Army Forced (Public Security Directorate: peaceful community unit).

Results:

The results of the study will be discussed upon the questions.

Question (1): What are the most common maladaptive schemas among intellectual extremists? To answer this question means & standard deviation were found for all schemas that included at schemas questionnaire, as shown in table (1)

Table (1): Means & standard deviations of schemas for extremists and non-extremists

Schemas	Extremists		Non-extremists	
	Mean	Std. deviation	Mean	Std. deviation
Emotional Deprivation	3.00	.49150	3.22	.41530
Abandonment/Instability	2.29	.99567	2.52	.91941
Mistrust/Abuse	2.83	.64103	3.09	.60097
Defectiveness/Shame	2.37	.43639	2.53	.58056
Social Isolation/Alienation	2.60	.68804	2.90	.55586
Vulnerability to Harm or Illness	2.87	1.08864	3.13	.94194
Enmeshment/Undeveloped Self	2.94	.67643	3.00	.61077

Schemas	Extremists		Non-extremists	
	Mean	Std. deviation	Mean	Std. deviation
Failure	2.66	.53086	2.73	.55345
Entitlement/Grandiosity	3.20	.47287	3.32	.54325
Insufficient Self-Control/Self-Discipline	2.74	.87020	3.21	.71582
Subjugation	2.22	.79963	2.56	.61238
Self-Sacrifice	3.09	.69294	3.19	.65089

Table (1) shows that the most common maladaptive schema among extremists are Entitlement / Grandiosity with (mean=3.20, SD=.47), Self-Sacrifice with (mean=3.09, SD=.69), and Emotional Deprivation with (mean=3.00, SD=.49). Also, it shows that there are no differences between means of extremists and non-extremists categories in all domains.

Question (2): What are the contributions of maladaptive schemas and meaning of life in predicting intellectual extremism? To answer this question the multiple regression was used as shown in Table (2)

Table (2): Results of contribution of maladaptive schemas and meaning of life in predicting intellectual extremism

Model	R	R Square	Adjusted R Square	Unstandardized Coefficients		T	Sig
				B	Std. Error		
Insufficient Self-Control/Self Discipline	0.64	0.41	0.41	3.076	.448	6.872	.000
Emotional Deprivation	0.69	0.48	0.07	2.419	.471	5.141	.000
				2.370	.758	3.126	.003
Enmeshment/Undeveloped Self	0.72	0.51	0.03	2.100	.482	4.360	.000
				1.846	.777	2.376	.020
				1.363	.632	2.158	.035
Defectiveness /Shame	0.74	0.54	0.03	1.749	.500	3.499	.001
				1.539	.773	1.991	.051
				1.321	.617	2.141	.036
				1.908	.924	2.064	.043

Table (2) shows the existence of ability to slope toward the intellectual extremism for four schemas only, which are: (Insufficient of self-discipline, emotional deprivation, undeveloped self-enmeshment and Defectiveness/ Shame) where all bind together explain 45% of interpreted contrast, where the most dimensions predictability of intellectual extremism are a scheme of insufficient of self-discipline where it interpreted about 41% of the contrast, then the emotional deprivation schema which interpreted about 7% of the contrast, then the undeveloped self-enmeshment where it interpreted 3.2% of the contrast and finally the Defectiveness/Shame schema where it interpreted 3% of the contrast, whereas the relation between maladaptive schemas variable and the intellectual extremism was positive, and also the ability of meaning of life variable to slope toward extremism did not exist.

Question (3): Is there a statistically significant difference between intellectual extremists and non-extremists in maladaptive schemas? To answer this question the independent samples t-test was used. Table (5) shows the results.

Table (5): Results of comparison between intellectual extremists and non-extremists in maladaptive schemas

Schemas	Type	Mean	Std. deviation	T Value	Validity
Emotional Deprivation	Non-extremists	3.2240	.05873	-1.231	.020
	Extremists	3.0080	.06951	-2.374	
Abandonment/Instability	Non-extremists	2.5280	.13002	-1.558	0.22
	Extremists	2.2920	.14081	-2.060	
Mistrust/Abuse	Non-extremists	3.0920	.08499	-1.277	0.04
	Extremists	2.8360	.09066	-2.334	
Defectiveness/Shames	Non-extremists	2.5360	.08210	-.590	0.12
	Extremists	2.3760	.06171	-.497	
Social Isolation/Alienation	Non-extremists	2.9000	.07861	-2.937	0.02
	Extremists	2.6080	.09730	-1.178	
Vulnerability to Harm or Illness	Non-extremists	3.1360	.13321	-2.387	0.20
	Extremists	2.8760	.15396	-2.937	
Enmeshment/Undeveloped Self	Non-extremists	3.0040	.08638	-.756	0.62
	Extremists	2.9400	.09566		
Failure	Non-extremists	2.7320	.07827	-1.231	0.55
	Extremists	2.6680	.07507	-2.374	
Entitlement/Grandiosity	Non-extremists	3.3280	.07683	-1.558	0.24
	Extremists	3.2080	.06687	-2.060	
Insufficient Self-Control/ Self-Discipline	Non-extremists	3.2160	.10123	-1.277	0.00
	Extremists	2.7480	.12306	-2.334	
Subjugation	Non-extremists	2.5640	.08660	-.590	0.19
	Extremists	2.2240	.11309	-.497	
Self-Sacrifice	Non-extremists	3.1960	.09205	-2.937	0.45
	Extremists	3.0939	.09899	-1.178	
Total	Non-extremists	2.95	0.38	-2.937	.020
	Extremists	2.73	0.51		

Table (5) shows that there were statistically significant differences between intellectual extremists and non-extremists in all domains of maladaptive schemas, and in domains of (Emotional Deprivation, Mistrust/Abuse, Social Isolation/Alienation and Insufficient Self-Control/Self-Discipline), that is, none intellectual extremists were higher in all domains and mean of maladaptive schemas than extremists.

Question (4): Is there a statistically significant difference at the significant level (a=0.05) between intellectual extremists and non-extremists in meaning of life? To answer this question the independent samples t-test was used. Table (6) showed the results.

Table (6): Results of comparison between intellectual extremists and non-extremists in meaning of life

	Mean	Std. Deviation	T-test	Significance Level
Non-extremists	52.34	5.328	1.57	0.11
Extremists	50.54	6.082		

Table (6) shows that there were not statistically significant differences between intellectual extremists and non-extremists in meaning of life.

Discussion

The results of the current study showed that the most common maladaptive schemas among extremists are Entitlement/ Grandiosity, Self-Sacrifice, and Emotional Deprivation. Number one is Entitlement/ Grandiosity, which refers to the claim that the person is superior to other people, and fantasizes about personal successes and believes he/she deserve special treatment. When he/she feel humiliated, they often lash out aggressively or even violently. This result is consistent with (Arkin et al, 2010: 413) who refer that extremists engage in relatively asocial and overly assertive actions, their attributes resemble collective narcissism, characterized by grandiosity, self-importance, envy, arrogance, haughtiness, entitlement, exploitativeness, excessive admiration, lacks empathy, fantasies of unlimited success and feeling of uniquely special high status. So, extremist or terrorist do not pay attention at all to social system, or even what happens with others of pains, killing, and destructions. It may refer to the different of social nurturing, such as absence of parental supervision among sons behaviors, or did not punish them on their problem behaviors. Also, due to the extremist's perceived Emotional Deprivation of those available to them for support and connection, they did not receive enough of care and love. Therefore, they do not feel support and connection towards others. In return, extremists tend to attempt to seek revenge on their society.

The findings indicate that there is ability to maladaptive schema variables in slopping toward the intellectual extremism which are: (Insufficient of self-discipline, emotional deprivation, undeveloped self-enmeshment and Defectiveness/Shame). For an individual with poor self-discipline, it is easier to affect and convince him as he is characterized with poor of self-control upon his attitudes therefore it is easier to move and exploit him to what others desire. As for the emotional deprivation, he seeks for group that provides him with care and attention where it is recognized that extremist groups provide their members with these needs to accomplish their objectives. For undeveloped self-enmeshment, by an individual who searches for surrounding group that makes him feels affiliation instead of social relationships that never be alongside with him; the extremist groups are enmeshed according to their few number in comparison with other social groups and also due to sharing the same thoughts and beliefs. In addition, the ability of defectiveness/shame schema refers to the Feeling of being bad, inferior, unwanted, defective, or invalid in important respects. This could be explained by (Bernard, 2005) study of security and civil research center in America, which confirmed that some of the young Arab, who are heading to join gangs or extremist groups or belonging to hostile groups or embrace extremist ideas, are in general ordinary young people who were not able to satisfy their desires and goals, self-realization, and independence in their mother community. That negative feeling prompted them to belong to extremist groups hostile to the community, who refused to achieve their goals and needs and found the door open for extremism.

Results showed that maladaptive schemas and meaning of life contributes in predicting intellectual extremists. This could be explained what Frankel has said, he stressed the importance of values and meaning of person's life, he felt that a lot of people respond and act and behave in accordance with this dimension. The evidences for this are many, for example, but not limited to, a person may choose death over life, if he finds in death meaning to his existence (al-Araji, 2007). Although, maladaptive schemas are self-defeating cognitive and emotional patterns that begin existed early in our development and repeat through our life. It's virtual schemas that guide the information processing, understand life experiences, and responsible of problems; such as: distortion the thought analysis, wrong exceeded and unreality expectation about self, others, and environment conditions, negative explaining the events and interactions (Dattilio and Freeman, 2000).

Results showed that there's statistically significant difference between intellectual extremists and non-extremists in maladaptive schemas, and for the benefit of none intellectual extremists. This could be explained that many research found that extremists are not disordered they have mental health, even Wintrobe (2006) described them rational persons. Because how do they affect others to join them, how do they organize their plans and actions, how do they influence people by media, by forcing it to show their steps.

Also, the study found that there's no statistically significant difference between intellectual extremists and non-extremists at the meaning of life. This result could be explained by the type of meaning for each of extremists and non-

extremists. Non-extremists may have rational ones, but extremists may have the purpose of establishing Islamic city instead of government one, plus they may aim to attend extremists or terrorist groups in order to practice the power or to live the adventure. Frankel has stressed the importance of values and meaning in human life, he felt that a lot of people respond and act and behave in accordance with this dimension. The evidences for this are many, for example, but not limited to, a person may choose death over life, if he finds in death meaning to his existence (al-Araji, 2007).Recent studies in psychology have shown that distorted meanings will adversely affect human life, the mental health and the patterns of personality. Often, leads to depression, addiction to alcohol and drugs, or to different physical illnesses or to self-harm or suicide (Gallant, 2001: P 23).

Conclusion:

Based on the results of the study, the researchers suggested a number of practical and theoretical recommendations:

1. Governments should design a counseling program based on changing the maladaptive schemas of intellectual extremists.

2. Applying suggested counseling program in prisons to change intellectual extremist's thoughts and ideas about life and societies.

3. Teaching children, teen and youth the logical thinking in dealing with life problems, in order to prevent them from being victims of extremist groups.

4. Emphasize the importance of having a dialogue between the fathers, care givers and the children.

Conduct further research on the same topic.

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المخططات المعرفية اللاتكيفية ومعنى الحياة لدى المتطرفين فكريا وغير المتطرفين في الأردن: (دراسة مقارنة)

أماني محمد الفرجات، حسين سالم الشرعة *

ملخص

هدفت الدراسة إلى تقصي الفرق بين المتطرفين فكرياً وغير المتطرفين في الأردن فيما يتعلق بالمخططات المعرفية اللاتكيفية ومعنى الحياة. تكونت عينة الدراسة من 100 ذكراً (50 متطرفاً فكرياً، و 50 غير متطرفاً)، أعمارهم ما بين 18 إلى 60 سنة، تم اختيار المتطرفين فكرياً من مراكز إعادة التأهيل الأردنية، من المحكومين بقضايا تتعلق بالتطرف الفكري والإرهاب، أما غير المتطرفين، فتم اختيارهم عشوائياً من المجتمع الأردني، أولئك الحاصلين على علامات متدنية على مقياس التطرف الفكري. أشارت النتائج إلى وجود فروق دالة إحصائياً بين المتطرفين فكرياً وغير المتطرفين على مقياس المخططات المعرفية اللاتكيفية، وكانت لصالح غير المتطرفين فكرياً، أيضاً أشارت النتائج إلى أن أكثر أنواع المخططات انتشاراً لدى المتطرفين فكرياً هي بالترتيب التالي: التكبر/الاستحقاق، والتضحية بالذات، الحرمان العاطفي. كما وأشارت النتائج إلى قدرة أربعة مخططات معرفية لاتكيفية في التنبؤ بالميل للتطرف الفكري، وهي: ضعف الضبط الذاتي، والحرمان العاطفي، والذات غير المطورة، والنقص/العيب، لكن لم توجد قدرة لمعنى الحياة في التنبؤ بالميل للتطرف الفكري. وأشارت النتائج إلى عدم وجود فروق دالة إحصائياً بين المتطرفين فكرياً وغير المتطرفين على مقياس معنى الحياة. الاستنتاج: إن المخططات المعرفية اللاتكيفية المبكرة ومعنى الحياة لهما دور بارز في التطرف الفكري، لذا وجب أخذهما بعين الاعتبار في البرامج الوقائية والعلاجية الهادفة لمكافحة التطرف والإرهاب.

الكلمات الدالة: المخططات المعرفية اللاتكيفية، معنى الحياة، التطرف الفكري.