

Radicalisation: Conceptual and Explanatory Approaches

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ABSTRACT

This paper aims to identify Radicalism in a conceptual approaches and explanatory factors of this phenomenon, which still occupies human thought in societies. It returns to exaggeration, extremism, unilateralism in thinking, opinion, and abolition of the mind, And sometimes the main reason for it is the spread of ignorance and backwardness. It is linked to the religious, cultural, political, social and economic conditions of societies, but has taken on new dimensions in modern societies, especially when this type of extremism has been associated with violence and terrorism ,it has become a very serious and complex problem, and one of the most controversial topics in the modern world, especially after the events of September 11, 2011, and therefore, it is not easy to differentiate terrorism from extremism. Extremism takes a pattern of association, closure, and intolerance of opinion, refusing to accept the other's point of view, wether they are individuals or a group, does not believe in diversity of opinions, ideas and views, he rejects dialogue and coexistence with others and their ideas. It may go beyond the religious and political atonement of others, and the risk of extremism increases when it moves from the stage of wrong thought, belief and theoretical conception, to the embodiment through extremist practices and behaviors, which are expressed in violence, using all means to Achieving goals.

Keywords: Extremism, violence, terrorism, conflict, radicalism.

INTRODUCTION

Radicalisation is one of the most debated concepts of the last decades which covers the process in which the individual, who feels alone in the society, departs from mainstream point of view and even adopts violent activities and beliefs. States attach special importance to coping with radicalization because of the fact that radicalization is not only a prospective process but also a retro-active one. In other words, radicalization is, up to a point, preventable, restrainable and reversible process. The process of radicalization tells us a lot about the reasons why people join terrorist organizations, and provides an insight into deradicalization of those who leave such organizations.

Radicalism, violent extremism and terrorism, sit at

the forefront of today's policy discussions ,There is no universally accepted definition of radicalization in the literature on terrorism studies or in the homeland security arena. in some instances, scholars emphasize "structural factors [that] due to political tensions and cultural cleavages are trigger events causing radicalization, while others emphasize personal factors, such as the shock of a life changing event or the influence of a mentor(Lorenzo:2010.)It is also likely that there will never be an agreed upon definition (Randy:37).

The term Radicalization has been in existence for "over a century in the United States, and has been applied to groups or populations perceived as politically marginal or ideologically threatening."(Jonathan:120).

In recent years, the world has witnessed new waves of violent extremism that have taken the lives of many innocent people. Whether based on religious, ethnic or political grounds, extremist ideologies glorify the supremacy of a particular group, and oppose a more

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tolerant and inclusive society. This poses two distinct but related challenges for contemporary societies: the rise of violent extremism and its spread across national borders and the governance of increasingly diverse and multi-cultural societies.

Research problem:

Intellectual Radicalism and the basis of combating it are interesting and modern topics, which led us to research and study it and know how to eliminate or reduce it, as well as this topic, which is represented by different patterns and methods, including the use of extremist ideas and incitement to violence and abuse of religions, sects, religious symbols and other methods.

Research Questions:

How does Radicalisation negatively affect society?

Is intellectual Radicalism multiple forms and patterns are one image?

What is the basis for fighting extremism and related concepts?

Research Methodology:

The approach that we will be adopted in the study of the theme (the basis of combating intellectual extremism) is the analytical descriptive method.

Defining the Problem of Radicalism

First, there is little discussion and even less consensus on what "radicalism" and "extremism" even mean (Hopkins:102:120).

Given that researchers and governments cannot reach consensus on defining terrorism, perhaps it should not be surprising that such a diversity of views exist in defining even more nuanced concepts related to radicalization. Although the motto of many CVE efforts has shifted away from a "War on Terrorism" to a "Battle of Ideas," the questions of which ideas, among whom, and at what level of extremism continue to be debated or sometimes just ignored (Kenneth.:109:128). Though conventionally, the term "extreme" refers to deviations from the norm, that element alone is not a sufficient basis for defining a security threat. Yet, how we define the threat has

profound implications for how we understand and address it. Again, this is not simply a topic for abstract, post-modern epistemological discourse (not that there is anything wrong with that), but a very practical problem of identifying and describing what many believe to be the most serious contemporary threat to global security (Mitchell: 479:494).

Sometimes the concepts of radicalism and terrorism become conflated. In this paper, the term radicalization is used to refer to the process of developing extremist ideologies and beliefs.

The term action pathways (or action scripts) will refer to the process of engaging in terrorism or violent extremist actions. Some people with radical ideas and violent justifications-perhaps even most of them-do not engage in terrorism. The best available global polling from organizations like Pew and Gallup suggest that there are tens of millions of Muslims worldwide who are sympathetic to "jihadi aspirations," though most of them do not engage in violence(Scott:10).

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Defining the Problem of Radicalization, we face a similarly complex challenge in operationalizing the concept of "radicalization." As we noted at the outset, the term "radicalization" has many meanings, and while it may not necessarily be the most useful term, it remains popular.

Radicalization Although the term radical is, nowadays, used as if it has a negative meaning, it was used to describe people who are for political and social reform in 18th century(Schmid:3).

Radicalization – “a process by which an individual becomes increasingly extremist in his political, religious, or social ideologies.”

Radical’ is defined in Oxford Dictionary as “advocating or based on thorough or complete political or social change; representing or supporting an extreme or progressive section of a political party” and “characterized by independence of or departure from tradition; innovative or unorthodox”. Moreover, radicalism is “the beliefs or actions of people who advocate thorough or complete political or social reform.”(Oxford Dictionary:2018).A distinction should be made between the terms ‘radicalization’ and ‘violent extremism’. Although there is no universally accepted definition in academia or government (chmid:10). a general understanding of these concepts deriving from theoretical and empirical research is already established.

Schmid in his paper “Radicalization, De-radicalization and Counter-radicalization” offers comprehensive understanding and support to the thesis that radicalization and violent extremism are not the same concepts as well as that not all forms of radicalization lead to use of violence and extremism. He offers a re-conceptualized definition on ‘radicalisation’ and describes it as:

‘An individual or collective (group) process whereby, usually in a situation of political polarization, normal practices of dialogue, compromise and tolerance between political actors and groups with diverging interests are abandoned by one or both sides in a conflict dyad in favour of a growing commitment to engage in confrontational tactics of conflict-waging. These can include either (i) the use of (non-violent) pressure and coercion, (ii) various forms of political violence other than terrorism or (iii) acts of violent extremism in the form of terrorism and war crimes’(chmid:11)

Extremist violence presents a serious threat to democratic values and societies around the world. The last decade has witnessed increased attention on how and why individuals become involved in extremist violence, including examining “push” and “pull” factors. Structural “push” factors create conditions that foster the rise or spread in appeal of violent extremism (VE). “Push” factors are socioeconomic, political, and cultural in nature (USAID policy :12)

Radical: If something is considered extremist or very different from anything that has come before it, we call it radical, but Radicalisation is defined as the action or process of causing someone to adopt radical positions on political or social issues.

McCauley and Moskalenko focus more on its mechanisms and on group dynamics in defining radicalization as: "Increasing extremity of beliefs, feelings, and behaviors in directions that increasingly justify intergroup violence and demand sacrifice in defense of the in group(Clark , Sophia :416).

Violent Extremism – “holding of extreme political or religious views, often advocating illegal, violent, or other forms of extreme behavior.”(Glossary:2019).

The Danish Intelligence Service (PET) focuses on "violent radicalization," defining it as: "A process by which a person to an increasing extent accepts the use of undemocratic or violent means, including terrorism, in an attempt to reach a specific political/ideological objective.(Sarah:30.)

The U.K.'s Home Office, in its CONTEST counterterrorism strategy, refers to radicalization simply as: "The process by which people come to support terrorism and violent extremism and, in some cases, then to join terrorist groups."(U.K. Home Office:2011).

Violent extremism “refers to the beliefs and actions of people who support or use ideologically motivated violence to further social, economic, religiously-based or political objectives.”(Guide_CA_English:2014).

Wilner and Dubouloz, in a discussion of how

homegrown extremism often follows a process of "transformative learning" suggest that: "Radicalization is a personal process in which individuals adopt extreme political, social, and/or religious ideals and aspirations, and where the attainment of particular goals justifies the use of indiscriminate violence. It is both a mental and emotional process that prepares and motivates an individual to pursue violent behavior.

Stevens and Neuman in their report on "online radicalization," say the following about the definition: "Most of the definitions currently in circulation describe radicalisation as the process (or processes) whereby individuals or groups come to approve of and (ultimately) participate in the use of violence for political aims. Some authors refer to 'violent radicalisation' in order to emphasise the violent outcome and distinguish the process from non-violent forms of 'radical' thinking." (Tim Stevens and Peter Neuman:10).

Countering violent extremism refers to the programs and policies which aim to dissuade individuals or groups from radicalization and recruitment into violent extremism and resorting to ideologically motivated violence to further social, economic, religiously-based or political objectives. Most recently, Crossett and Spitaletta attempted a broadly reaching review of psychological and sociological concepts in radicalization. They define radicalization as:

"The process by which an individual, group, or mass of people undergo a transformation from participating in the political process via legal means to the use or support of violence for political purposes "radicalism" (CHUCK , JASONA:10)

Islamic Extremism: "an ideology that advocates the reorganization of society around fundamentalist Islamic principles opposing tolerance, diversity of thought, and individual liberty(osce:2014).

Three schools of conceptualising radicalisation:

Within the literature on Radicalisation reviewed above we have sketched out three schools of Radicalisation

theory that we elaborate as below:(H A:13)

1. The ideological school, which can either include or dismiss 'religion' as a mode of ideology
2. The social experience school
3. The intersectional school

The first school: Radicalisation as ideology insists that ideology, as part of a broader process of cognitive and ideational development, is the most crucial factor in understanding why individuals may be radicalised. School One then divides into two sub-groups:

Group 1: where religious ideas are held as the inspiration for or equivalent of the ideology in question.

Group 2: where non-religious ideas, such as nationalism or supremacism, are held as the inspiration of the ideology in question

School One, Group 1: Ideology as religious ideas
When we discuss Group 1 in the first school, we can see that there are those who may either seek to hold specific religions responsible for radicalisation (for instance, the infamous Huntington hypothesis with regards to Islam); or seek to hold a particular interpretation or methodology of religion responsible for enabling and sanctioning radicalisation (usually referred to as Salafism or Wahhabism when it comes to Islam, though there are often problems with how these labels are used)

School One, Group 2: Ideology as political ideas
Within the first school, as mentioned above, there are considerations around religion as the 'idea' or 'ideology' that is at work – but there are also considerations around political ideologies that may occupy the field of discussion. In this regard, ideology and ideas become a field in which 'political motivations' are described as an energising factor, rather than specifically or mainly religious ones. These are macrosymbolic, but macrosymbolic in a way that does not use or draw specifically on a religious hermeneutic.

The second school: Radicalisation as social experience

The second school's argument is what we might

summarise as the social experience school. In School Two, socio-economic conditions and other social experiences are the prevailing determinants of radicalisation processes. For the purposes of our argument, those that emphasise socio-economic conditions, in particular the sociocultural structural issues that affect people's social relationality, economic disadvantage and exclusion, are all part of the 'social experience school'.

The third school: Intersectional radicalization which holds that social experience, such as social and political disenfranchisement, exclusion, discrimination, humiliation and rejection are also key drivers for radicalisation to violence but require alignment with ideological frames for their dynamism and force in relation to both ideation and action. This third school Intersectional radicalisation School Three holds that social experience, such as social and political disenfranchisement, exclusion, discrimination, humiliation and rejection are also key drivers for radicalisation to violence but require alignment with ideological frames for their dynamism and force in relation to both ideation and action (Khosrokhavar:2013)

Extremism and Radicalism

The word "radical" is derived from the Latin origin (Radix), which means root, and therefore the word radical in Arabic is the root. The term "radical" has been used in the political field to describe the actions of individuals and universities, particularly the practices of political parties that recognize the need for radical change in the situation, or a comprehensive and holistic change that affects the depth of society (Webster:2013)

Explaining Extremism: A Partial Approach:

Laird Wilcox claims to have identified approximately features of "political extremism," ranging from "assassination of personality" behavior, in the sense of destroying the credibility, reputation, or group, through rumors, to public personal characteristics, such as "The tendency to view opponents and critics as

mainly devils," or "the tendency to replace the argument with intimidation," "and the tendency to impose the dominance of collective thinking," by excluding dissenting and different ideas (John, Laird :6)

Some researchers believe that belonging to extremist groups is largely linked to individual psychological preparations based on aggressiveness and acceptance of violence against others who are different from the perpetrator who become a target of aggression. It demonstrated the vulnerability of the Jews, and thus the predictability of people willing to join extremist anti-Semitic groups. It also recorded the same tendencies and preparations among extremists in Yemeni organizations in Europe and America among those who see Arabs and Jews as legitimate targets for their attacks (Naumana, Alex.:514:519).

It seems that the intercultural disparity in the ability to be aggressive against culturally, racially or religiously different people can explain the behavior of extremism towards some groups. However, these beliefs can be changed, albeit difficult, sometimes through rehabilitation, without ignoring the need for structural changes in the environments and circumstances in which they emerge, giving hope that extremism can be dealt with and eliminated (Ronald:6:7).

Sources of Extremism

The environment in which actors are located is a fundamental basis for shaping attitudes, and preparations. Based on this premise, extremism is the result of the difficult circumstances in which individuals live, including poverty, ignorance, denial of education, health services, employment, etc. These conditions deny basic human needs; the need for security, dignity, identity or belonging, political participation, as well as a sense of marginalization and humiliation, and a persistent sense of widening the gap between what individuals deserve and receive, in particular the prevailing sense of blockage of normally legitimate, ethically acceptable channels To satisfy the needs (Bernd: 319:331).

Explanation of Extremism Factors

a. Extremism is built politically

This idea is embodied in two levels; the first is to employ politicians the difficult circumstances prevailing in order to stimulate extremism among the actors, by providing financial assistance to the families of those involved, or counted martyrs who receive the best penalty in the other life. The second is the legitimacy of the movement's struggle, in order to draw attention to it, strengthen its position and assert its strength. This may happen, for example, by attempting two dominant groups on the ground to maintain the balance of power and resist any change in the situation. It describes the actions of other marginalized groups as "extremism," thereby creating a self-fulfilling prophecy (Clark:350)

B. Extremism is the product of disastrous ideologies

Extremism is often associated with the spread of catastrophic and eschatological ideologies that predict the annihilation of the world, and extremism is an ideal tool for expressing it. Extremist practices and actions usually fall into mythical general values and intellectual systems. Such ideologies focus on the tragic and inevitable end of the forces of evil (other groups) and the triumph of the truth (the group concerned), thus asserting that the demolition of the other is necessary and important. These modes of thought are based on dichotomies such as good and evil, worldly and eschatological worldview, the need for self-purification, the divine leave of appalling violence, and the characterization of martyrdom as a purifying act of self and justice. Young people are often brought up on these faiths in families, peers, local groups, the media, politicians, and educational systems (such as schools of Islamic groups in Pakistan, or closed Christian denominations in America and Europe (Michael:13).

It can also be an indicator of a desperate situation that calls for urgent and certain attention. Or embody a state of deep and strong commitment to a worthwhile

humanitarian issue that calls for intervention to resolve it from this angle, the phenomenon of extremism can push the stronger opponent to negotiate an appropriate way out of the crisis, or encourage the intervention of a third party acting as a mediator in the search for a consensual solution to the conflict. To the extent that such activity is enhanced and expanded in situations of conflict and acute crises, it acquires a normative character that is of interest to broader segments, or an aura of greatness not only to the community (extremists) involved, but also to help it attract other supporters of the cause from its immediate and distant surroundings(Janet:93:111).

Strict ideologies, extremist practices, and attendant hostile attitudes among groups lead to hardening of opposing identities, increase disharmony and lead to extreme adherence to each party's positions, contributing to the complexity of the situation and the sustainability of hostilities(Stanley:16:27).

Defining Countering Terrorism, Countering Violent Extremism and Prevention of Violent Extremism. There are many different definitions of Countering Violent Extremism and Preventing Violent Extremism. As Davis (2018) indicates, sometimes the terms are used interchangeably, and sometimes CVE is directed more to counter-narratives, identifying and deterring those at risk or even already radicalized, while PVE goes further back to lay foundations for building resilience to extremism across a wide spectrum of people. PVE is sometimes seen as the 'softer' side of counter-terrorism (CT), involving nontraditional security actors such as teachers, social workers, community leaders, youth and women in addition to the traditional CT actors such as policymakers, senior government officials, police officers and intelligence officials(Davies:4).

Zeiger and Ali combine CVE and PVE in their definition of CVE as:

'... Programs and policies for countering and preventing radicalization and recruitment into violent extremism and terrorism as part of an overall

counterterrorism strategy and framework. This definition is inclusive of strategic, non-coercive counterterrorism programs and policies including those involving education and broad-based community engagement; more targeted narrative/ messaging programs and counter-recruitment strategies; disengagement and targeted intervention programs for individuals engaging in radicalization; as well as de-radicalization, disengagement and rehabilitation programs for former violent extremist offenders '(Zeiger, Aly:2)

These authors explain that traditional counterterrorism focuses on the denial of opportunities for terrorist activity by disrupting recognized terrorist groups. PVE, by contrast, aims to get to the root of violent extremism by challenging the 'push' and 'pull factors' that can lead to radicalization and violence.

"push" factors

However, "push" factors emphasizing root causes of VE often work indirectly and in conjunction with other variables.

"Pull" factors work on an individual level and have a direct impact on recruitment and radicalization. They include: social status and respect from peers, a sense of belonging, adventure, and self-esteem, and the prospect of achieving glory and fame(Zeiger, Aly:10).

"Pull" factors also include personal relationships, the appeal of a particular leader, and the draw of social networks. Generally, "pull" factors must exist for "push" factors to have a direct influence. The United States Agency for International Development (USAID) reports five main individual "pull" drivers: (1) reasonable and specific political, economic, and social grievances; (2) ideological; (3) economic gain; (4) personal factors; and (5) coercion.

Such factors include: high levels of social marginalization and fragmentation, poorly governed or ungoverned areas, government repression and human rights violations, cultural threat perceptions, and endemic corruption and elite impunity(Guilain, Lynn:9)

Counter-terrorism strategies usually involve exclusively the institutions of intelligence and interior

affairs of a state. However, dealing with radicalization, identifying and preventing violent extremism involves many other stake holders apart from the state institutions, thus their voices need to be heard when decisions and strategies on Countering Violent Extremism (CVE) are reached.

Conclusion

We conclude here that extremist thought, like any cognitive system, is a social phenomenon affected and influenced by other phenomena, largely linked to the historical, political, religious, social, economic and other conditions to which the entire society is exposed.

The Extremism phenomenon is always linked to blind intolerance, intellectual closure and non-acceptance of the other opinion, which leads to an endless series of counter-violence that ultimately leads to devastating conflicts within society, and that excessive extremism leads to the inability of society to think about creative solutions to its problems and to develop Itself, to become a turbulent and independent society. Therefore, countering this phenomenon (extremism) requires the development of a long-term strategy based on the need to spread the centrist culture of Islam and the real development of education and encourage discussion and dialogue and away from excessive understanding of religious texts and uphold the value of belonging to the homeland, and link between giving to society and giving to the individual.

Accordingly, the issue of intellectual extremism is one of the most vital issues and with a great danger, as it represents a threat to security and public order in society, but few threads in treatment, where it did not arouse the interest of writers and researchers, despite its complexity and patterns and expansionist methods, as Their forms are wide and their effects are common in our daily lives. Sectarian and sectarian wars, the spread of extremist and extremist ideas, as well as incitement to violence.

Here, extremism as a social phenomenon, is a kind of anxiety experienced by the extremist either for

psychological problems or intellectual vacuum or for a pessimistic view or blind obedience to wailing or Imam, in an attempt to think of them as a solution to restore Islam to its former place in the Islamic society, through violence. Which is considered one of the means of extremism throughout history and that comes with the same ideas, the same means and goals, for the destruction of societies and their cohesion and the disruption of the social fabric, Religious extremism also restricts society from thinking about understanding and solving its problems, and its inability to develop itself and become a turbulent and non-autonomous society.

Therefore, it requires us to develop national culture and promote social awareness through the true development of education, encouraging discussion and dialogue, and avoiding over-understanding of religious texts.

Violence and conflict have been associated with

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- human existence, which is expected to happen in societies and is not uncommon. Extremism and its consequences of intolerance and violence did not come arbitrarily and did not arise haphazardly, but has its causes and repercussions in any society and knowledge of the importance and the necessity to intervene, and confront this phenomenon with appropriate and effective treatment, This requires study, information and diagnosis in order to know precisely the reasons and motives that led to this misguided thought and beyond the values and the tolerant culture of the heavenly religions, These include the promotion of a culture of tolerance and respect for other opinions, and respect for cultural, religious, ethnic and sectarian diversity, and Consolidate the values of citizenship and national identity in the minds of individuals and work to direct loyalty And national affiliation.
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التطرف: مقارنة مفاهيمية وعوامل تفسيرية

بشير تركي كرشان*

الملخص

تهدف هذه الورقة إلى تعريف التطرف من خلال مقاربات مفاهيمية وعوامل تفسيرية لهذه الظاهرة التي لا تزال تحتل الفكر الإنساني والوجودي في المجتمعات، ويعزوا ذلك إلى المبالغة والتطرف والأحادية المنغلقة في التفكير، والرأي، وإلغاء أعمال العقل، ويُعدُّ السبب انتشار الجهل والتخلف، الذي ينطلق من تلك القيم والمفاهيم الخاطئة، إضافة إلى السلوكيات التي تتناقض معها، وهذا مرتبط بالظروف الدينية، والثقافية، والسياسية، والاجتماعية، والاقتصادية التي تمرّ بها المجتمعات؛ ولكنه اتخذ أبعاداً جديدة في المجتمعات الحديثة، ولاسيما عندما يرتبط هذا النوع من التطرف بالعنف والإرهاب، إذ أصبح مشكلة خطيرة ومعقدة للغاية، ومن أكثر الموضوعات إثارة للجدل في العالم الحديث، ولاسيما بعد أحداث الحادي عشر من سبتمبر 2011، وتحديد العلاقة بين الإرهاب والتطرف ليس بالأمر السهل، وذلك بسبب الاستخدام المشترك للمرادفات ذات المعنى المتشابه، ويأخذ التطرف نمطاً من الانغلاق الفكري والتعصب، وعدم التسامح مع الرأي وقبول الآخر، ومحاولة إقصائه، سواء كان هذا التطرف نابغاً من الفرد أو الجماعة، بحيث تكون نظرتهم سلبية تجاه المجتمع، إذ لا يؤمن بتعدد الأفكار ووجهات النظر، ورفض الحوار والتعايش معه وأفكاره، ولا يبذلون استعدادهم لتغيير وجهات نظرهم، وقد تتجاوز الأمور أحياناً إلى حد التكفير الديني والسياسي للآخرين، ويزيد من خطر التطرف عندما ينتقل من مرحلة الفكر والإيمان الخاطيء تجاه المفهوم، إلى التجسيد العملي من خلال استخدام أشكال الممارسات والسلوكيات المتطرفة، والتي يتم التعبير عنها عادة بطريقة مادية من خلال استخدام جميع وسائل العنف لتحقيق الأهداف، مما يُشكل تهديداً خطيراً على أمن واستقرار المجتمع.

الكلمات الدالة: التطرف، العنف، الإرهاب، الصراع، التسامح.

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