

Violent Extremism Drives and Attraction Factors

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Introduction:

The study of violent extremism is a very difficult process amidst all the changing social and political challenges. Nevertheless, a study like this allows us to understand the social contexts that lead to violence and bloodshed. Extremism can be an ideology, but it can easily be turned into violence.

The search for the motives and causes of violent extremism requires in-depth studies of societies suffering from long-term conflicts. In order to develop remedies and prevention methods, we need to understand this phenomenon, which is linked to all aspects of life, economically, psychologically, politically, socially, intellectually, and educationally.

This research presents a comprehensive view of the motives of violent extremism, not from the point of view of specialists in political studies and phenomena, but rather from the point of view of young men and women, specifically from the city of Fallujah, to see and know the beginning and end of this phenomenon within the city. The research involved more than 30 young men and women, and it was sponsored by Sport Against Violence, and funded by the International Organization for Migration (IOM).

The research is divided into several axes, each of which deals with a characteristic of violent extremism, starting with the conceptual foundation and historical context of the term. It also includes an axon on the seven areas identified by the United Nations to combat extremism, and ends with findings and recommendations.

Research Objectives:

The purpose of the research is to identify the following:

- Defining the term violent extremism and understanding the general contexts with and through which violent extremism arises.
- Diagnosing the direct and indirect motives and causes of violent extremism, the factors that attract young men and women, and the causes leading to violent extremism from different perspectives and in various axes.
- Putting in place mechanisms to prevent violent extremism according to the needs of the community, and through the problems identified by the participants in the region.

Research Methodology:

The research relied on the analysis methodology and extrapolation of the results, through the information collected during three focus group meetings. Each meeting took approximately four hours of dialogue with the preparation of special questions that reveal the sources of violent extremism, its roots and the paths in which it moves. In addition to the data collected throughout a special questionnaire that included a set of questions to find out youth's perceptions of the term violent extremism, youth's perceptions of the causes and push and pull factors, youth's perceptions of the mechanisms of prevention of violent extremism, and finally conclusions and recommendations.

The sample:

In this research, 30 young men and women from different regions of the city of Fallujah, between the ages of 25-35, were targeted. Including 8 people with disabilities. The sample utilized differs in orientation, culture, and educational attainment, with 60% females and 40% males. In addition, the questionnaire targeted community leaders and influencers of young men and women, workers in community organizations, women's organizations, and civil activists.

Unit 1: Conceptual Analysis of Violent Extremism

Axis One: linguistic and terminological definition

Extremism means to go to the extreme, to take a specific side without the other. And extremism in speech is exaggeration, excessiveness, and exceeding the limit of moderation, that is, exaggerating it. (1) Or it is defined as: the definition and deflection of something, the lack of steadfastness in the matter, moving away from mediocrity, going out of the ordinary and exceeding the limit. Or it is severity or excessiveness in something or in a specific situation, and it is the maximum direction, the limit, or the maximum. (2)

The concept of extremism is defined idiomatically as: “a response method that is represented in departing from the intellectual rules, values, standards, and behavioural methods prevailing in society, and expressed in negativity or withdrawal, adopting different values whose defence may reach the point of using violence and clashing with society.” (3)

As for the term violent extremism, it is defined as: “spreading individual and collective hatred that may lead to social violence, or it is the rejection of diversity and non-acceptance of the other, and the use of violence as a means of expression and influence. Or it refers to” the beliefs and actions of people who support or use violence for ideological motives to advance social economic, religious or political goals.” (4)

In the United Nations Action Plan to Prevent Violent Extremism and within the report of the Secretary-General, violent extremism was considered an offense to the purposes and principles of the United Nations. It undermines peace, security, human rights and sustainable development, and no country or region is spared from its effects. (5)

During the focused discussion meetings, we asked the participants after an hour of dialogue, to tell us what violent extremism means in their opinion. Some of the answers were merging between extremism and violent extremism, due to a confusion of concepts, the mechanism of extremism turning into violence, and what forms it uses

on members of society. However, the majority, and this stems from their own experience, considered violent extremism an ideology that leads to violence, insecurity, and the loss of national identity.

Some of the focus groups' answers to the question

What do you know about violent extremism?

- They are fanatical thoughts that are filled with hatred, grudge and discrimination, where the person believes that they are the only ones who are right and that others are deviants.
- These are ideas or actions that lead to sabotage or harm to a specific group and are not accepted by society.
- A group of ideas and beliefs that carry chaotic thoughts that lead to harm to others.
- An intellectual ideology that leads to the occurrence of cases of violence that may be physical or verbal in various fields.
- It is any rejected and abnormal thought or opinion that affects the peaceful coexistence of society and threatens the lives of others in particular.
- Beliefs or actions of supporters of violence, used to achieve their bad goals.
- Adhering to a certain idea and imposing it on others by force, violence or harmful actions.
- It is every behaviour or method that uses violence by word or deed in order to change the will, behaviour, or convictions of a society or a person, and thus leads to a change in society

Axis Two: Concepts Synonymous with Violent Extremism

In order to trace the conceptual foundation of violent extremism, we have to understand the conceptual environment in which this term moves, which influences its preparation and presentation to society in this way, and we can understand the motives and causes of extremism, which turns into violence in most cases. The tree of violent extremism, if we can describe it in this way, includes several concepts and terms that are similar to it, but not identical. Our mention of it comes as a recommendation to research it, scrutinize it, and work on it by specialist



The tree of concept cannot be confined to this category only. Participants mentioned many of them during the focus discussion sessions, which paved the way for

writing several trees, not just one. We can mention what they said, according to their own point of view, in the following table:

Conflict	Dispute	Cruelty	Poverty	Inequality
Insecurity	Fear	Recruitment	Ideology	Discrimination
Detraction	Evil	Arming	Submission	Docility
Unemployment	Class	Hatred	Injustice	Intolerance
Revenge	Coercion	Enmity	Agitation	Weakness

Unit Two: The Context of Violent Extremism in The City- The Societal Narrative

To understand the methodology by which violent extremism operates, we had to know the history of this term and its application in the city of Fallujah before and after the emergence of terrorist armed groups known as al-Qaeda and ISIS, and in order for our results to be objective and encompass all the details of this phenomenon, it was necessary to understand the general context of it and what it left in the societal imagination. And how do Fallujah community members see this phenomenon and its impact on them.

The first narrative: pre-emergence of armed groups

Extremism, according to what the participants in the meetings said, was not violent before the emergence of armed groups. Extremism had two forms. The first form is represented by puritanical societal ideologies, customs and traditions that give their character to the family and clan in Fallujah. This is a social character known to most of the central and southern governorates of Iraq. It is governed by religious, ideological, sectarian and social ideologies specific to each governorate. Although the participants were subjected to these ideologies, this does not mean that they accepted them or adopted them as a reality through which people live. As for the second form, it was represented by political extremism, as the participants called it, and they considered that unilateral political representation or the policy of one rule is not devoid of extremism, which in turn led to economic

extremism and domination of the governorate's economies, and then of distributive and social justice in the governorate. On the other hand, one of the attendees noted that the Fallujah community was suffering from extremism in political treatment from outside the province, by dealing with its members as tenth-class citizens, deprived of rights, abused, and treated according to sectarian political ideologies that increased extremism from outside the Fallujah community to within it and vice versa.

The second narrative: post-emergence of armed groups

As for after the emergence of al-Qaeda and ISIS organizations and the cleansing of the province from them, the forms of violent extremism changed into new contexts that were classified by the attendees into the clans and using their forces violently to obtain revenge and define their areas and personal interests in the region, and this of course led to economic extremism manifested in restricting the public and free-hand labour market in the hands of specific parties, amid the continuity of dealing with the Fallujah community with political extremism, and their inability to overcome the negative aspects of the way of governance and restore the rights of the city's people. In addition, the emergence of social extremism in various forms led to major societal problems within the city, including the spread of the phenomenon of electronic extortion and drug abuse in schools and universities, according to what was narrated by one of the participants in the meeting. Likewise, intellectual extremism, which one of the participants described as a reaction to

ideological extremism, as young men tend to resort to renouncing the teachings of religion towards the teachings of excessive liberalism and openness, and sometimes atheism. While another participant considered that the camps are a time bomb that can turn in a single moment into a fire that consumes everything due to the environmental, social, political and economic conditions that the camp residents in Fallujah suffer from, and the ease of converting them into violent extremists as well, and this is a natural result of the societal neglect towards these individuals.

Unit 3: The Seven UN Domains for Countering Violent Extremism

The United Nations has identified seven factors that help in writing national plans and establishing programs and projects targeting violent extremism, which we will explain according to a special questionnaire in which more than 40 young men and women from the city of Fallujah participated, through which they expressed their views and vision in these seven areas, and presented their own points of view.

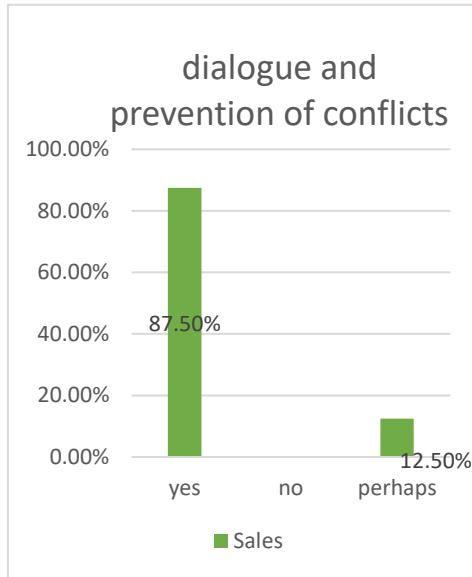
The questionnaire included 14 closed questions about the axes of the United Nations, as well as 7 questions to present their own ideas, and one open question that allows them to share their own experience with violent extremism, if there is a possibility to reveal it.

The first axis: dialogue and conflict prevention

The United Nations developed this axis due to the importance of promoting dialogue and building mutual trust between the conflicting parties. Dialogue allows everyone to listen, reduce tensions, and thus be able to solve problems in a sound manner after diagnosing them within society.

The first question we asked the participants was: Do you think that dialogue between different groups in society reduces violent extremism? The answers were as shown in the following chart:

As 87% of all participants answered with yes, and 13% with perhaps, and no one answered with no, and this confirms the importance of dialogue in resolving conflicts, and the possibility of reducing the phenomenon of violent extremism.

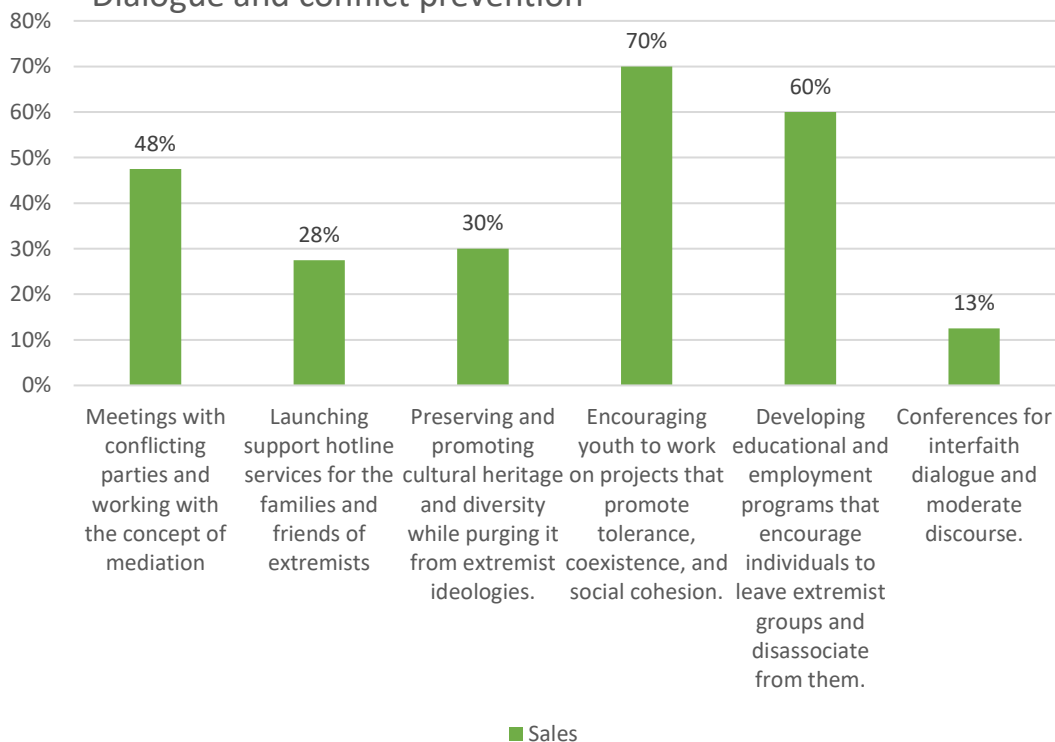


The second question regarding the first axis was: What is the role of government institutions and civil society organizations in activating dialogue and preventing the outbreak of conflicts? As shown in the graph, encouraging young people to work, and developing education and employment programs has obtained the largest percentage of the rest of the available options, given that the role of local institutions and organizations cannot be limited to awareness and guidance only, but also employment and job question here is what are the challenges faced by local organizations to preserve freedom of expression and the ethics of discussion and dialogue between parties or young men and women? Especially since 19% went to meetings and organizations work as mediators

conflicts. But the question here is what are the challenges faced by local organizations to preserve freedom of expression and the ethics of discussion and dialogue between parties or young men and women? Especially since 19% went to meetings and organizations work as mediators facilitating the dialogue process and narrowing gaps.

facilitating the d creation, paving the way for young people for more dialogue and reduce

Dialogue and conflict prevention

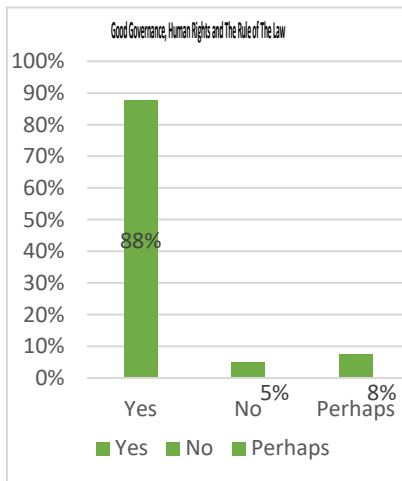


At the end of each axis, we gave the participants the opportunity to suggest an idea, which we may be able to communicate to the stakeholders as a recommendation that must be taken into account.

- Work on developing youth and providing them with knowledge and societal experiences, through awareness sessions that urge tolerance and social cohesion, and explain the importance of education for both sexes, especially in the villages and rural areas.
- Networking between civil institutions and community leaders and developing the relationship between citizens and government institutions.
- Allocation of a committee by the government and civil society organizations, to monitor and diagnose conflicts and work to bridge points of view and resolve differences.
- Intensifying training courses for young men and women with regard to dialogue and discussion ethics.
- Creating community awareness on violent extremism through the means of television, and adopting digital media as one of the rapid means of awareness.

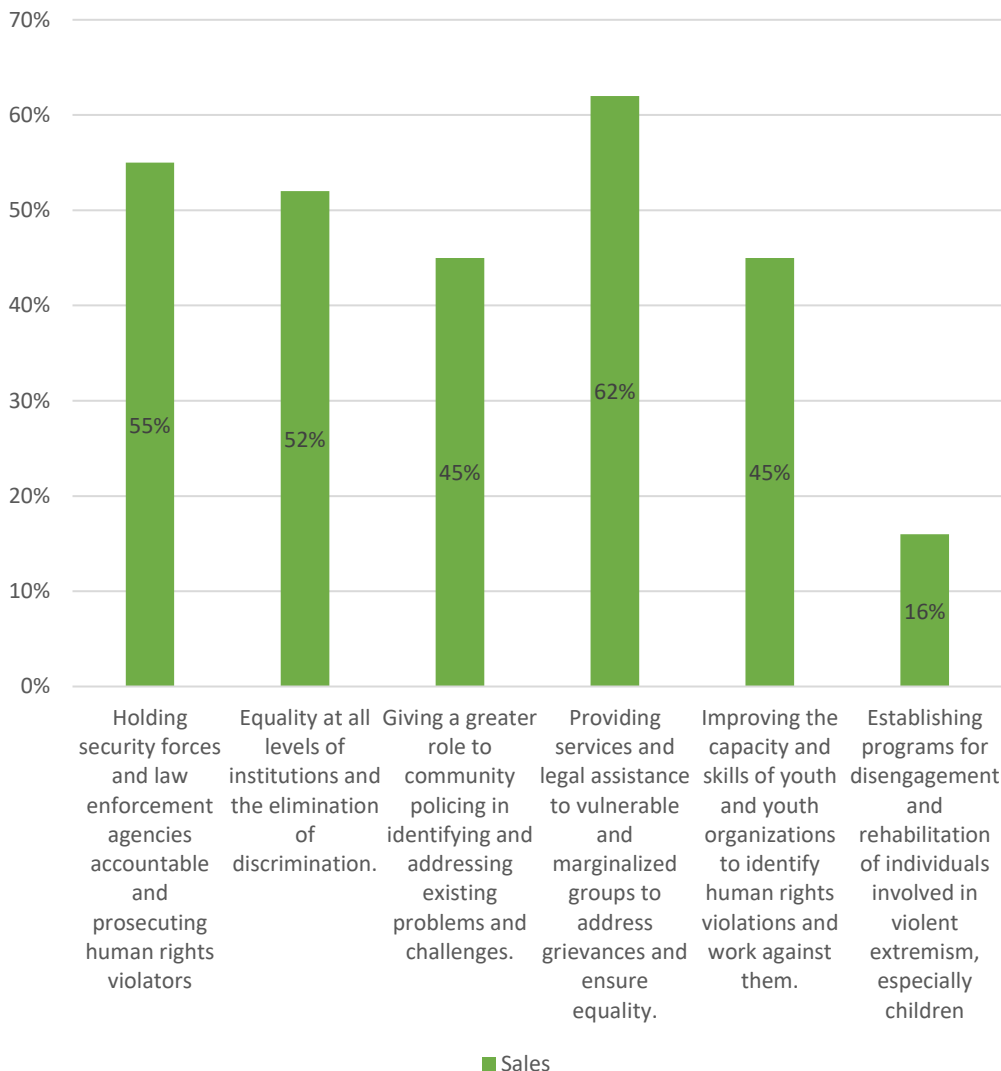
The second axis: Good Governance, Human Rights and The Rule of The Law

By this axis, what is meant is the implementation of the Universal Declaration of Human Rights, the implementation of international treaties, and the implementation of the law for all, to eliminate marginalization and promote equality and partnership, so that governance is rational and fair, achieves justice, and closes the doors to any loopholes that lead to violent extremism. In this axis, we asked, do you think that focusing on human rights, law enforcement, and good governance contributes to the prevention of violent extremism? The yes rate of 87% was the highest, compared to the option of no, 8% or maybe 5%.



In a second question regarding this axis: What is the role of law enforcement and human rights work by the government in preventing violent extremism? The answers came with the highest rate of 23% for the provision of services, and 20% for the accountability of the security forces, which is an absolute necessity for the objectives of the security forces to remain clear, for absolute trust to remain between members of society and law enforcement, and for the continuity of a safe space for all. While the creation of disengagement and rehabilitation programs took the lowest rate of 6%.

Good governance, human rights, and rule of law



These are some of the suggestions of the participants regarding this axis:

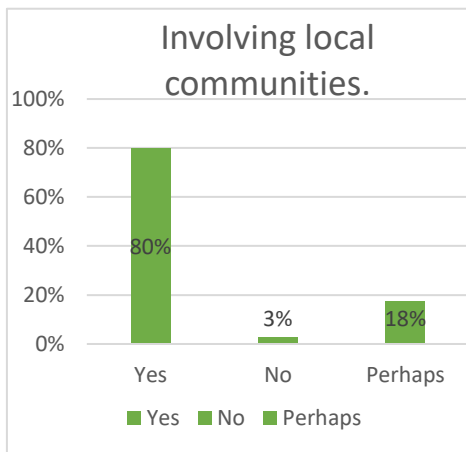
- human rights, apply that law to all, and prioritize combating terrorism.
- Legislating a law against domestic violence and gender-based violence that contributes to preventing or limiting violent extremism.
- The local government in Anbar adopts intensive training programs to rehabilitate those with extremist ideology, apply the law fairly and prevent collective punishment against the families of those involved with extremist organizations.
- Establishing an institution or a centre to attract those interested in the issue of preventing extremism, providing them with intensive courses, engaging them in society as effective activists to spread the foundations of peace, and conducting field workshops in rural areas.
- Educating government institutions to abide by the rules and laws that support the application of human rights.

The third axis: The Involvement of Local Communities

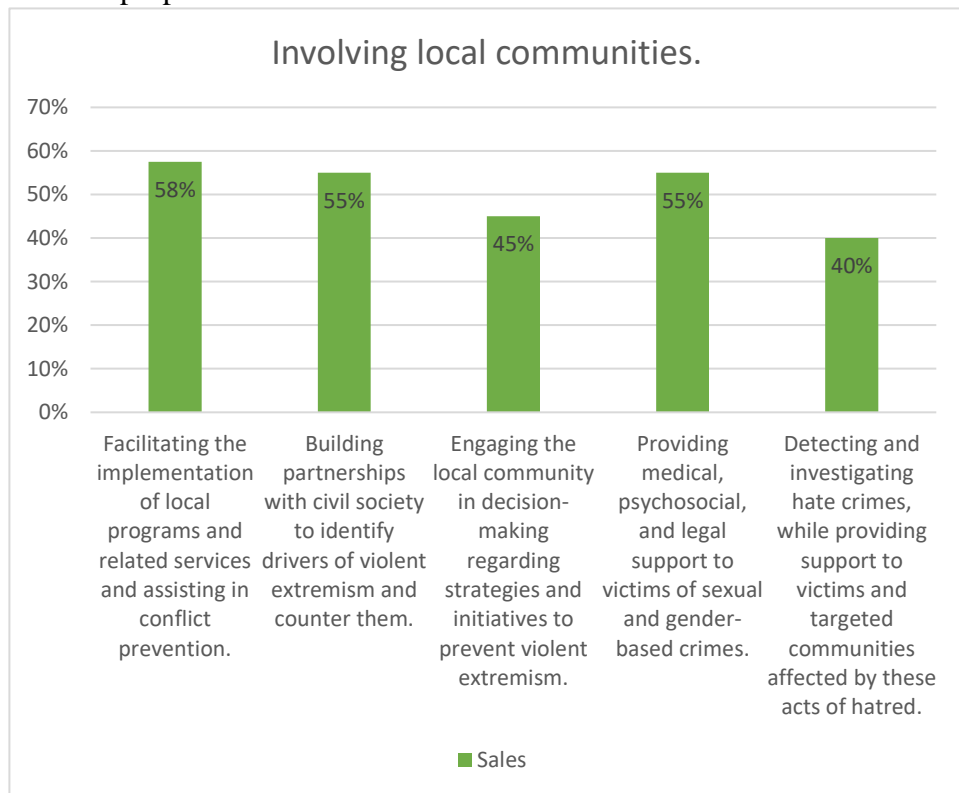
This axis means the possibility of involving community leaders, activists, and workers in civil society organizations who are able to contribute to achieving peace and preventing extremism in their own ways and to cancel their isolation and encourage them to be part of the solution stemming from their ability to know the needs of their cities. Therefore, it was necessary to know the required potential for the participation of local leaders, the most important of which is youth. The first question in this axis

was: Do you think that the involvement of local communities and community leaders contributes to combating violent extremism?

And 80% said yes, 18% maybe, and only 2% no.



The second question related to this axis is: How does the involvement of local communities contribute to the prevention of violent extremism? That is, how can this field contribute to the prevention of extremism and reduce the severity of conflicts and violence in the city, such as involving tribal and religious leaders and civil activists. The results came with the highest rate of 36% in detecting and investigating hate crimes, and the lowest rate of 13% for the participation of the local community in decision-making with the rest of the options being equal in the same proportions.

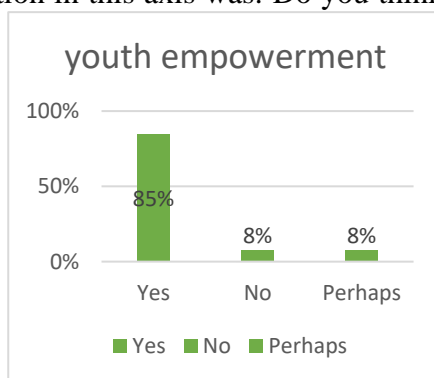


Some of the suggestions proposed by the participants in regards to this axis:

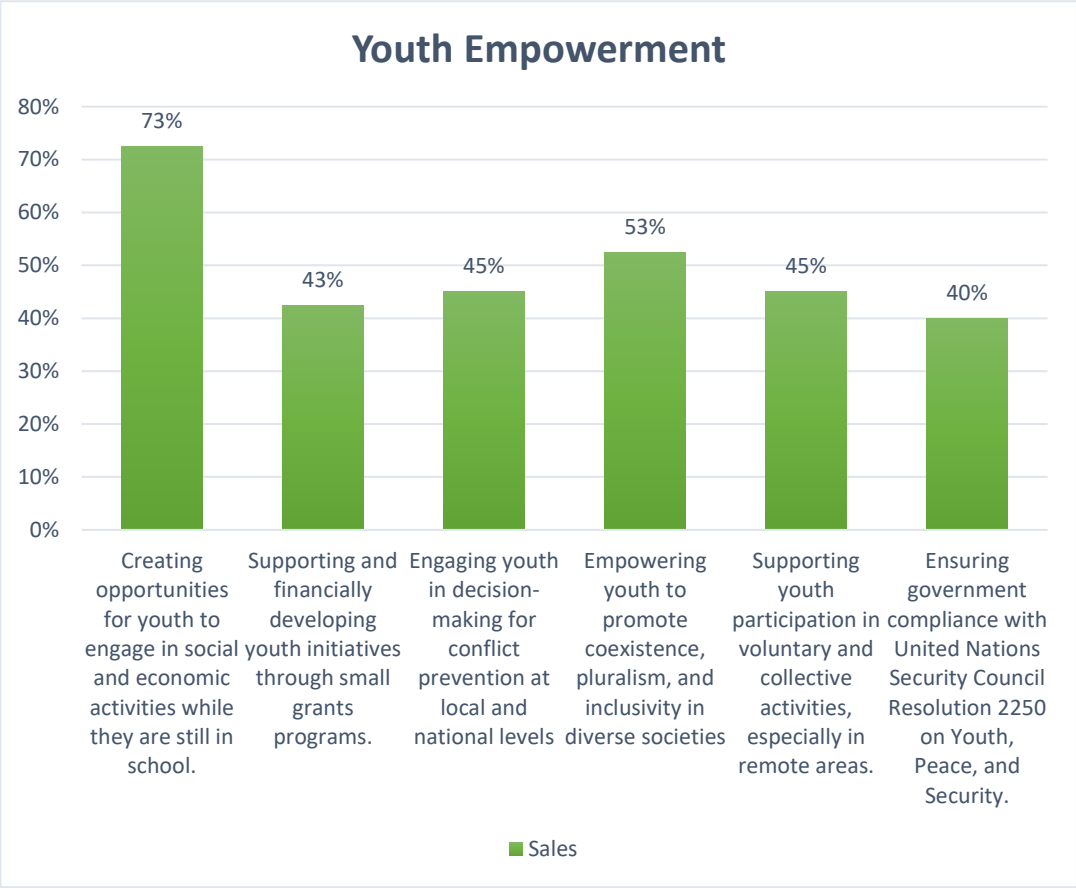
- the community police in resolving cases.
- It is imperative to involve the local community and community leaders in local decision-making with the local administration.
- Supporting victims and communities targeted by hate crimes by the local community.

The fourth axis: Youth Empowerment

Empowering youth and focusing on youth energies is one of the most important goals that the United Nations has learned about, because it is aware of the seriousness of the economic and cultural factor on the psychological and social health of young men and women, and how economics and social education play a role in ending the repercussions of poverty and the negative results resulting from it. The first question in this axis was: Do you think that empowering youth and their societal participation contributes to the prevention of violent extremism? The highest percentage was 85% yes, while 7% took no, and perhaps 8%.



Then, in the second question, we presented several suggestions regarding this field, and the mechanism by which youth empowerment can work in combating extremism, violence and conflicts: How does youth empowerment contribute to combating violent extremism? The highest percentage was for creating opportunities for young people, at 24%, while the rest of the options came in close proportions



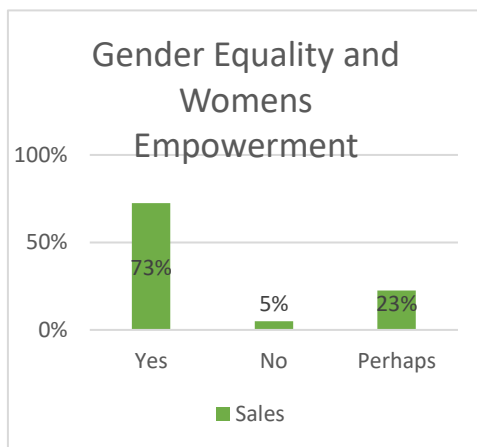
Some of the suggestions proposed by the participants in regards to this axis:

- Undertaking projects of economic importance to attract young people, improve their economic level, and protect them from extremism.
- For boys and girls to have activities outside the scope of the school, for example youth from the city contribute in giving educational advice in rural schools.
- Involving young men and women in decision-making.
- Create opportunities for rural youth.
- Supporting the voluntary participation of youth and people in isolated areas.

The fifth axis: Gender Equality and Women's Empowerment

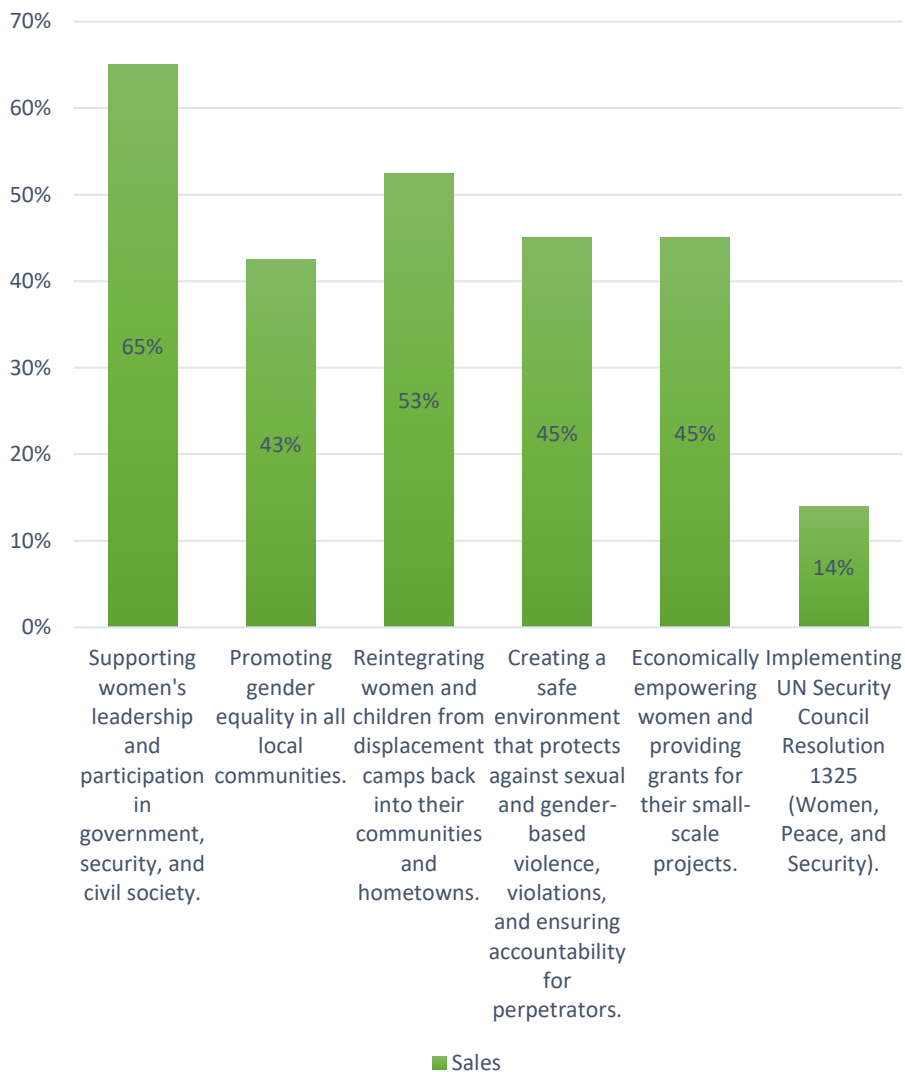
Empowering women and achieving equality is a societal goal that international and local institutions work on for a more effective, successful and equal society with other societies that achieve this goal. And because the Fallujah community is a tribal society, it was necessary to work on this axis seriously and emphasize its utmost importance, for a city free of violent extremism, in addition to the importance of integrating women in building peace in accordance with international resolutions.

The first question in this axis was: Do you think that women's empowerment and gender equality contribute to combating violent extremism? The percentage of 72% was yes, which is the highest, as shown in the graph.



As for the second question, it was about the mechanisms that must be adopted to get rid of violent extremism by empowering women and achieving equality: How does the empowerment of women and gender equality contribute to combating violent extremism? The largest percentage was 25%, which tends towards supporting women's leadership and participation, followed by 20% reintegrating women and camp children into society. The implementation of Resolution 1325 took the lowest rate, only 5%.

Gender Equality and Women's Empowerment



Some of the suggestions proposed by the participants in regards to this axis:

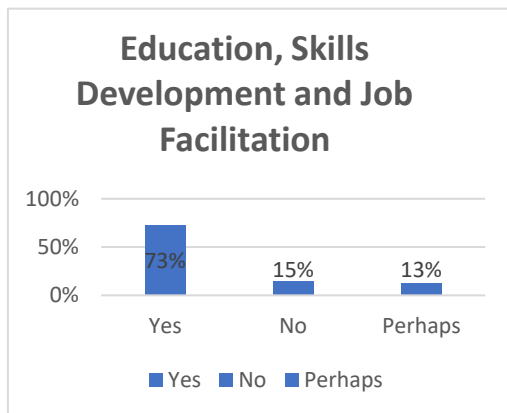
- Trainings for women to empower them economically and politically, and provide grants for small projects.
- Creating a safe environment that protects against sexual and gender-based violence, and punishes those who violate women's freedom.
- Adoption of the Law against Domestic Violence and Gender-Based Violence.
- Encouraging women's access to education, especially in remote areas or rural areas, and raising awareness about equal rights between the sexes, including their right to inheritance.
- Reducing the culture of discrimination between men and women, giving them freedom in society and its institutions, and giving them free rein in all areas of work without restriction.
- Conducting seminars in which the stories of women from the city's community encourage them to work and face the circumstances to encourage girls.
- Trainings for women to empower them economically and politically, and provide grants for small projects.

- Adopting a comprehensive national plan aimed at implementing UN Security Council Resolution No. 1325, to enhance the role of women in this field and activate their role in reducing rates of extremism, reducing the risks that women and children may face as a result of conflicts and wars, and reintegrating the families of extremists into society again.
- Supporting the nomination of women to assume political leadership positions.

Sixth Axis: Education, Skills Development and Job Facilitation

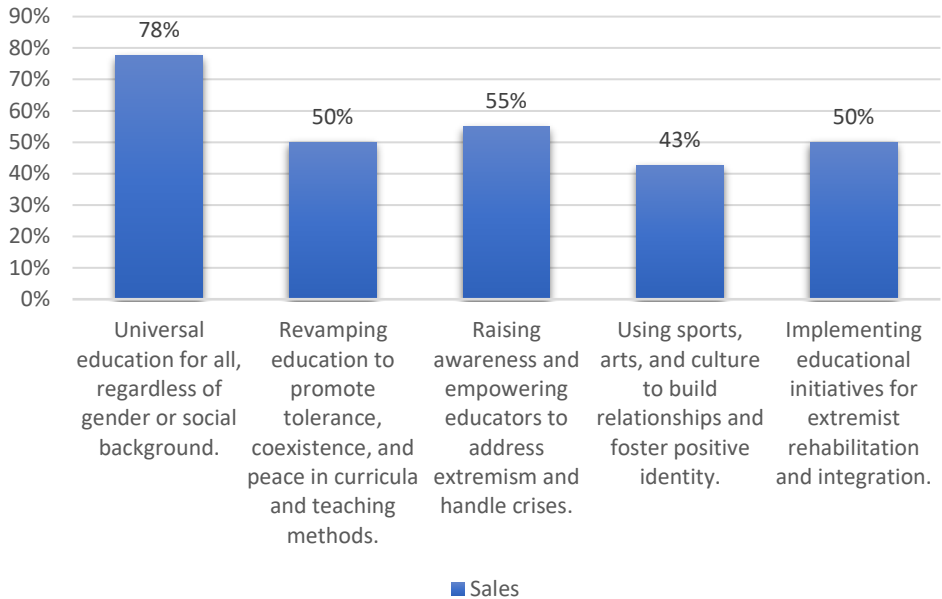
This axis includes students from the elementary to university levels, regarding the capabilities that must be provided to them in order to be intellectually prepared to confront violent extremism. It is not enough to have money and institutions, but rather awareness participates in a large proportion in individual self-protection first, and second in protecting society from extremism and violence.

The first question in this area was: Do you think that focusing on education affects countering violent extremism?



In the second question related to this axis, we focused on the possibilities available to activate education and community leaders in the long term: How can education contribute to combating violent extremism? The largest percentage, 28%, went to providing education for both sexes, and at 20%, to raising the awareness of teachers and school staff about violent extremism.

Education, Skills Development and Job Facilitation



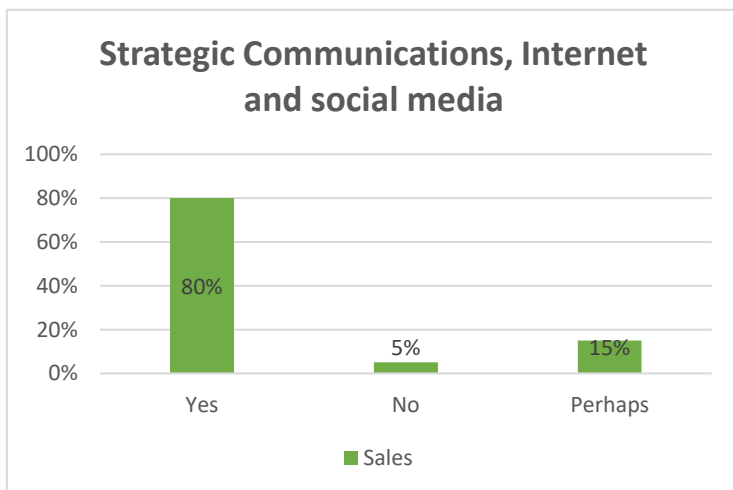
Some of the suggestions proposed by the participants in regards to this axis:

- Agreeing with the Ministry of Education to activate the role of the psychological counsellor, to take care of the students' files and placing correct information in it, and to support the recreational and scientific aspects in schools.
- Encouraging education in rural areas and raising the level of cultural awareness.

- Using sports, artistic, cultural and social activities to build relationships to promote positive identity and reduce extremism rates in the society.
- Spreading the culture of education and providing study requirements to dropouts.
- Providing educational and entertaining exhibitions or plays that serve as a message to prevent extremism.
- Implement educational initiatives to prevent extremism, reform curricula and teaching methods and enhance them with tolerance and peaceful coexistence.
- Encourage postgraduate studies to adopt topics of prevention of violent extremism, encourage platform or study centres in universities to study data collection and research, and expand cooperation between educational institutions and civil society

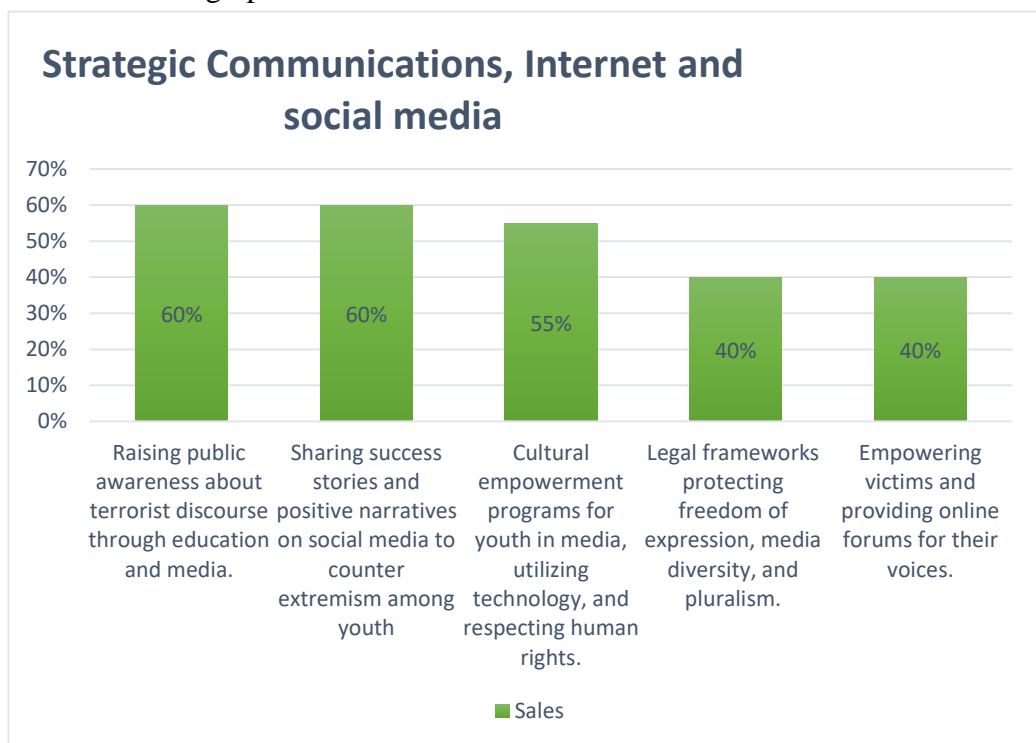
The seventh axis: Strategic Communications, Internet and social media

The United Nations focused on the importance of the virtual world in preventing violent extremism, especially after its adoption by armed and extremist groups to promote their extremist ideology, and it was adopted as one of the mechanisms to attract groups to them, so it was necessary to set special standards for the safety of publishing in the world of social media and monitoring propaganda, not as a restriction of freedoms, but protection Young men and women users are drawn into these groups. Therefore, the first question was: Do you think that the media and social networking sites affect countering violent extremism? 80% said yes, which is the highest, and 5% said no.



As for the second question in this axis, we focused on the best ways to deal with the world of the Internet and communications, and what is the best proposal by the participants to reduce violent extremism through the media and social media: How can the media and social networking sites contribute to combating violent extremism?

The highest percentage was equal to 23% among raising awareness regarding terrorist discourse, presenting success stories and positive discourses, and at 22% for cultural empowerment programs for youth, as shown in the graph.



Some of the suggestions proposed by the participants in regards to this axis:

- Create hashtags on social media, and add posters and brochures to combat violent extremism.
- Transforming the suffering of victims into success stories and providing them with forums via the internet, to talk about them, how they got rid of the repercussions of violent extremism, and to spread positive alternative discourses to extremism.
- Building a neutral media based on social foundations as we are caught in confusing web between the media and the social networking sites.
- Adopt moderate discourse and accept diversity and social difference.
- Enhancing the role of journalists and activists in resisting violent extremism.
- Support bloggers and digital media, and strengthen their role in preventing violent extremism.

Unit Four: Push and pull factors for violent extremism

Violent extremism cannot emerge and appear out of nowhere without a clear reason and a motive that brings it into the open in the way that we experienced in Iraq, and the amount of terrorism that we experienced. These motives are according to the point of view of the participants in the focus groups, which were classified into several contexts that facilitate the process of understanding them and working to reduce their intensity. As for the pull factors, they are the forces or factors available to attract individuals to violent extremism, or they are all that motivates the individual to adopt violent extremism.

First: the factors or motives of violent extremism

Political motive:

This motive almost works on all levels that surround the individual, and has a direct impact on the safety of society, which can start from the lack of political awareness and the lack of a clear political culture among young people. Ignorance of political work and the mechanisms of politicians made them owe allegiance to a particular party without the other taking into account their own interests and their individual benefit, therefore, political and partisan enmities that began to form

increased division and extremism and cancelled freedom of opinion, respect for the other, coexistence, and community cohesion.

There is also an important political motive represented in the way the central government has dealt with the Fallujah community for many years, inflecting them with political isolation and increased oppression, abuse, a sense of injustice against them and political exclusion, as the Fallujah community has lost confidence in the central and local government. All this created a suitable environment for the spread of extremism and the adoption of the idea of violent extremism as a response to the restoration of social status by force. Political loopholes allow extremist groups to exploit them towards violence and terrorism, when the individuals become politically isolated and do not have the loyalty to their homeland that make them realise their supreme value, and turn into an easy victim of violent extremism.

The weakness of the law represents the biggest problem in civil societies that are trying to live according to the foundations of democracy. The absence of the law means the absence of a deterrent to error and warns of the collapse of societies in corruption and injustice. Participants identified the lack of a real legal application to protect individuals and restore rights, and therefore the ease of politicizing the law for the most powerful group in the city, and defrauding the law to serve the private interest.

Economic motive:

The economic reasons are diverse factors and have a significant impact on the emergence and presence of violent extremism in the city. As the participants spoke about the feeling of deprivation of the most basic material rights represents the biggest obstacle for young men and women in the city, which makes achieving personal goals almost impossible amid marginalization and nepotism.

The spread of unemployment in society has undermined their ability to live in dignity and to feel safe and financially stable. Also, inequality in obtaining opportunities and jobs between supporters of parties and independent young men and women. The influence of some parties at the expense of others contributed greatly to the adoption of personal and utilitarian relationships, and thus the lack of equal opportunities or their fair distribution among the Fallujah community.

Poverty represents a major economic factor in the emergence of violent extremism, in young men and women's feelings of deprivation, exclusion and disrespect on the one hand, and in the social class difference that began to arise in the city due to the acquisition of a specific group of the city's economic resources, which allowed violent organizations to employ a lot of money for their organizers, These organizations played on the weaknesses of Fallujah society and were able to exploit them to their advantage.

Psychological motivation:

One of the important motives that lead violent extremism to spread within societies is the psychological causes and the extent to which a person possesses good mental health. It is no secret to any researcher the psychological motive, which is considered the most dangerous type of motives, and which must be studied and researched deeply. Psychological problems are formed since childhood during Man's upbringing, through which he may be subjected to oppression and domestic violence, leading him not to comprehend the realities of matters, or to keep his mind firm in matters of life.

Violent extremism can drive many young men and women who suffer from hidden psychological problems, which come as a result of a reaction to wrong educational practices, including bullying, comparison with other children, discrimination within the same family or school, marginalization and neglect, which creates a person who feels injustice and lacks self-confidence, so they become obsessed with searching for the power they lack among their peers and family, which violent extremism provide with ease and submissiveness.

Participants diagnosed the existence of the problem of societal ignorance in the concepts of mental health, and the inferior view of any person wishing to visit a doctor or receive psychological support, to the exacerbation of psychological problems and their gradual transformation into violence against oneself or society. The participants mentioned the importance of taking care of the mental

health of the camp residents and qualifying them to integrate with themselves and with society, and to contain them and understand their psychological needs similar to their material and societal needs.

Social motive:

We cannot identify one specific social motive as a cause of violent extremism, as the participants diagnosed many social dimensions that formed weaknesses that contribute to the emergence and spread of extremism and could turn it into violence, depending on the availability of an incubating environment. One of these dimensions is the spread of the phenomenon of drugs in schools and among young people, which began to increase cases of abuse and promotion of it, allowing many young men and women to slip into the net of extremism and violence, taking advantage of their need for money and their weak capacity. Also, the misuse of social media sites, and the ease of electronic hacking and blackmailing, which paves the way for the promotion of extremist ideology, and thus programming young people with little awareness of violence and extremist ideologies. Everything related to strict customs and traditions that are not compatible with the timeliness of the current reality and the speed of changing societies and the influence of one on the other, and thus restricting freedoms and gender discrimination within society, which creates a gap between the two sexes whose impact reaches the building of the individual's

personality, his psychological needs, and the nature of his societal existence.

Other societal reasons include the spatial distance from the city centre, the isolation of some villages, especially the areas that form the borders of large cities, and the lack of access to services, especially education. This leaves the young men and women of these areas vulnerable to rapid negative influence and the possibility of their integration with extremist groups.

Participants in more than one place mentioned the importance of resolving the problem of the camps for the displaced and addressing this matter in terms security, tribe and economic, especially the children and wives of the so-called ISIS organization, as they are a group that has suffered injustice and must be contained and socially reintegrated, otherwise extremism and new terrorism will re-emerge.

Ideological motive:

This motive is difficult to define because it is related to the ideas circulating within society, which are growing amidst various factors that influence social media, news, and what is broadcasted by religious and political organizations and groups, or what the society possesses of intellectual heritage that is adopted or denied by individuals. One of the motives that the participants spoke about is the open space that allows access to various ideas

in general, without any censorship or sifting process for ideas, and thus the ease of acquiring them, especially extremist ideas, during which young men and women are easily programmed for violence.

Also, the speed of circulation and the transmission of information through social media, and the extremist groups' use of it in an accurate and direct manner, and gaining many young people using the methods of dialogue, and presenting the gains to attract the masses to them.

Participants focused on moderation in religion, which guarantees peace, amid the absence of a correct understanding and religious vision that unites everyone under its allegiance, which affected youth awareness and misunderstanding of the religious text, and allowed interpretations to rule their awareness and justify violence.

Extremism has taken a new turn among individuals, and this is what was discussed by the participants, and their identification of the idea of extreme liberalism, that is, the adoption of liberal thought by young men and women against religion, which heralds a new extremism that could take a violent form in the future, amidst the vast amount of information and knowledge available, which merges with the personal experience of young men and women, they react violently to everything that is going on around them.

Tribal motive:

The tribe motive is also one of the motives that increase violent extremism through the spread of clan power and its tight control over society's resources, and restricting all privileges to one tribe over another, which makes the rest of the tribes feel isolated and thus deprived of their fair entitlement to the city's resources.

This tribe discrimination creates a lot of enmity, a sense of exclusion, and marginalization, which allows extremist groups to exploit the situation in their favour and push them to violence among themselves, or allows the adoption of extremist ideas that expand to reach the stage of violence, as a natural result of the imbalance between the tribes as a whole and the lack of social and political inclusion of everyone.

Also, the weakness of the law and its application and politicization by the tribe or political authority makes the process of obtaining rights a personal matter, at which time each individual or each tribe acts in its own way to recover rights, biased towards the group to which they belong, and primarily using violence.

Second: Attraction factors for violent extremism

The factors of attraction or individual incentives, as researchers call them, are the factors that contribute to attracting young men and women to extremist organizations, claiming that the problems they suffer from are solved immediately through organizations, which guarantees a luxury of living, or achieving stability of a certain kind, and it can also be considered a process filling a shortage of that individuals feel within their communities, so they begin to think that it's possible to achieve their goals by providing all the means and capabilities for that. During the process of searching for attractions, one must take into consideration the organization's difference and specificity from one region to another, and an understanding of the form of violent extremism in the city of Fallujah, in order to understand the social needs of this community and not others, and then the nature of the factors that extremist organizations used to attract groups or individuals to them. It must also be taken into account that extremist organizations do not attract groups using their declared goals. Rather, there are many factors that affect the individual, regardless of his gender, and lead to attracting him, each with his own needs and not the needs of the extremist groups themselves.

Participants in the meetings mentioned several attractions, which varied between:

- Financial facilities from extremist organizations to the individuals who join them.
- The organization's possession of power which these individuals lacked within their family or community.
- Providing luxury by facilitating the possession of cars, marriage, weapons, and moving between cities and countries
- Recovering rights from those who usurped them by force and without any legal deterrence, i.e., the ease of obtaining rights that were previously robbed.
- Provide protection to individuals who feel their political position is weak or who are targeted by the state.
- Using the tendency of revenge as a strong attraction factor for individuals who want to take revenge with violence, and providing all means for that.
- The feeling of belonging to the organizations that support them, after losing their belonging to the homeland, which was a very strong factor helped terrorists include many people within their organizations.
- Religious power, that is, the religious perceptions in which the text and religious heritage were used, with special interpretations that support the radical mind that is directed towards violence.

Unit Five: Prevention of Violent Extremism

After a clear understanding of the concept of violent extremism and the push and pull factors presented by the participants in the meetings, and an understanding of the path of extremism within the city of Fallujah, we had to explain ways to prevent violent extremism, and provide some proposals for the axes to be worked on by the state, government institutions and civil society organizations to draw up public policies to serve the people, and contribute significantly and effectively to the prevention or reduction of extremism that leads to violence. This does not mean that all the proposals presented are quick and successful solutions, but through this research we try to provide an opportunity for stakeholders, and highlight the most important issues that must be considered and worked on as quickly as possible, in the service of the public interest.

Participants in the dialogue sessions mentioned several methods of prevention, including:

- Providing job opportunities and small grants to support young men and women economically and enable them to enter the labour market.
- Containing youth and activating youth and sports forums inside Fallujah, and investing their energy and human resources.
- Spreading intellectual and political awareness through social media and media platforms

- Focusing on activities for social integration between the different groups, especially the residents of the villages and the areas surrounding Fallujah, to eliminate societal isolation and unilateralism.
- Encouraging the study of heritage and spreading a culture of moderation, in a way that encourages respect for diversity and difference.
- Respecting the law and applying it fairly to all members of society without discrimination, restoring rights, and lifting the grievances of many of the people of the city of Fallujah.
- Giving great interest in education and educational curricula for children and adolescents, with the provision of a social guide in each school to follow up all male and female students, and encourage the family to follow up by them in a continuous and effective manner.

Conclusion

The process of understanding violent extremism with its dimensions and causes is a difficult task to achieve, because many factors are almost hidden in the mechanism of action of extremist organizations, the personal motives of the extremist, and the way society and its individuals move towards violent extremism, and all of this makes any research an attempt to understand this phenomenon and the possibility to provide assistance to all workers in this field.

During this research, we tried to understand the narrative of the community in Fallujah and the general context of extremism before and after the emergence of violent extremist groups, and its impact on individuals from very special points of view, as samples from within the city's society and as eyewitnesses to what happened during recent history.

It must be taken into account that societies do not move towards violent extremism in a sudden way, but rather it happens gradually and implicitly, and this is what the research tried to reveal by identifying a group of motives that the participants agreed upon, as the direct causes of violent extremism in their opinion, which varied between political motives, economic, ideological, tribal, social, and psychological, each with its own nature and gaps that allowed the emergence of extremist groups and paved the way for groups to belong to them.

The motives reveal a lot to us about what violent extremism is, so it was necessary to understand the pull factors as well, by which the individual is personally and directly affected as a trap that many have fallen into. And identifying ways to prevent it, which can limit violent extremism and be the beginning of building peace, if they are adopted and worked on.

On the other hand, it was necessary to study the United Nations strategy of working on seven axes to combat violent extremism, which should be adopted within national and international projects and plans to reduce motives and protect societies and their security. This study was carried out through research using a special questionnaire, the results of which were analysed and presented in the form of graphs, showing the opinion of male and female participants in the best way to combat violent extremism.

Recommendation

In order to prevent violent extremism in effective ways that return peace and security to the community in the city of Fallujah, we offer the recommendations below:

- Integrate the Fallujah community into all national activities and plans to combat violent extremism, and form real partnerships that serve its members.
- Educating society with the stereotypical image that has been attached to Fallujah for years, and replacing it with a national image whose motto is moderation, civility, and coexistence.
- Providing job opportunities for young men and women in the city of Fallujah and integrating them into the labour market, to save them from poverty as it is one of the motives for violent extremism.
- Focusing on education for children and adolescents by adding the subject of peace building, coexistence and patriotism in the curricula.
- Encouraging youth energies by building their skills and capabilities, adopting their sports and artistic talents, and allowing them to develop and express them in order to build peace.
- Focusing on ideological concepts and purifying them of any extremist interpretations that lead to violence, and

replacing them with moderate ideologies that encourage tolerance, coexistence, and social cohesion.

- Increasing awareness workshops in universities, schools, and youth cultural centres on self-development, soft skills, the art of communication, social and emotional intelligence, and empowering individuals psychologically and socially to prevent violent extremism.
- Activating the role of the social guide in schools for boys and girls to solve problems and educate the family and the student.
- Focusing on the role of women in combating violent extremism, by including them in resolving conflicts, spreading coexistence and tolerance, and forming volunteer teams to educate the community.
- Implementation of the second national plan for the Resolution 1325, supporting women and girls with full transparency, justice, and guaranteeing human rights.
- Exacting the law on everyone without exception, punishing everyone who violates the law, and drawing fair borders for all.
- Taking into consideration the seven areas of the United Nations to combat violent extremism, and including them in the national plans for the Fallujah community by the central and local government.
- Providing psychological support to all individuals who need it by opening specialized departments in hospitals

and health centres in villages and cities far from the centre, and raising awareness of the importance of mental health for all.

- Formation of special committees by the local government to monitor the working methods of nepotism and favouritism and try to eliminate or reduce them within official institutions and courts.
- Listening and implementing the demands of young men and women through youth education centres or through special meetings with representatives of the community, to contain youth energies and eliminate their marginalization and waste of their energies in a place that is not meet the benefits of the Fallujah community.
- Focusing on young men and women in areas far from the centre, containing them and ending social isolation, integrating and empowering them in all fields, to protect them and the Fallujah community from being drawn towards extremism or violent extremism.
- Paying attention to the camp community in Fallujah and reenforce efforts to rescue them promptly, and create an appropriate environment for their return and containment, and reintegrate them into society without prejudice or discrimination.

Resources

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