The Spread of Extremism in the World: Recognition of Foundations and Backgrounds

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Abstract

Aligned with aggression, extremism displays a unique paradigm of political behavior in the international system which is unique in its kind. The use of this paradigm helps extremists cause change through the spread of horror and affect their audiences to promote their own political motivations. The target population of the extremist groups involves political leaders, mangers, military, economic activists and the public in the crowded centers. The tendency towards extremist attitudes and the use of naked violence has increased in different societies in the recent decade, the phenomenon that prior to this was considered specific to underdeveloped and third world countries is increasing in developed countries and radical groups easily add to their members. So the present article is seeking to answer this question: what are the internal reasons and grounds for the formation of extremism? The answer to this question involves different factors such as long-term social and political conflicts, poverty, unemployment, lack of education, ideological dictations, coercion, experience of political violence by the government or supported groups and group punishment policy that lead to the creation of groups such as Army of God in the US, Kach and Kahane Chai in Israel, and Aleph in Japan. The aim is to recognize these factors so that proper courses of action can be taken to fight against the roots and foundations of extremism and create a world free from violence.

Keywords: Extremism, Violence, Terrorism, Pugnacity, World Free from Violence

1. Introduction

Extremism chooses extreme religious concepts, belief system or certain ideology and dominates an obsessive practice of them on the minds and living methods of the ones affected by it. Since they think only they possess the objective truth, they protect their true identity through harsh rules.

The violent forms of extremism are sometimes linked to terrorism and fundamentalism; in these conditions the extremist groups are not a challenge to a certain geopolitics or threatening only a nation, state, race, ethnic or gender, rather they are dispersed all through the world. The present study deals with violent extremism in its different political, religious, national and international forms. Religious extremism needs a combination of the binary of holiness and atheism. Holiness commands a certain task or considers it unholy and prevents doing something. Atheism is the ignorance of holiness and is unbearable. So, any objection is dressed as atheism so that pure commitment is achieved and the survival of extremism is guaranteed.

The search for different causes of extremism takes us to different intellectual infrastructure and common analyses so that its growth can be explained from the United States to Middle East and Japan (though at different levels). It seems that the intellectual infrastructure of these groups can be found in the idea of change and "rebirth of the world". The extremist groups interpret the world in a way to show their opinions: the presentation of an interpretation of the world and the place of human beings in afterworld life that reduces the fear of death; with such holy social power that can create new political ideas. In this way, the boldness of extremists in facing death, changes their quality of existence.

What makes us fear the future of extremism is its achievement of the ability of creating "collective unconscious structures"[*] , these structures have the capacity to create collective identity and inter-subjective consensus, so through their ability to be creative, can breed generations of fighters; legitimatize belief and behavioral paradigms and make an aggressive experience of a holy thing in the present world; an experience that requires the death or submission of others. "Within this framework the holy matter is experienced as a novel and unique reaction which is full of feelings that is totally different from other matters" (Jafari, 2008, quoted from Rudolf, 1962: 59-60).

From the view of extremist believers, faith in the paradoxical duality is manifested in things such as misbehavior, physical and mental violence, murder, beating, kidnapping, hostage taking, torture, and illegal apprehension of "others", because each of these things becomes beautiful for their holy purpose and show a type of paradoxical simultaneity that is the path to overcome atheism. These things are legitimate because they express a domination that is something other than themselves. As a result, faith of a certain belief becomes manifested through naked violence. A violence that tries to reproduce the first era of religiosity or the transcendental future society in the daily life of the contemporary world with the use of a specific interpretation for example about

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[*] . Quoted from Carl Gustav Jung (1963).

Jihad, slavery, enforcement of Hudood, ... So, the deeds of each of them are legitimated to the extent that the imitation and iteration of that interpretation of religiosity be pure and establish the freedom of human beings based on faith in their transcendence.

This intellectual infrastructure enjoys different basics and internal contexts with the production of fear, violence, inattention to humanitarian values and unlimited strive for fame in different societies that will be explained after the determination of the research method part.

2. Research Method

The present study is qualitative which is methodologically within the framework of social interpretivism and constructivism. "This type of research collects its data with reference to the ideas, values and behaviors in the untouched social contexts" (Mohammadpour, 2013: 93). It seems in order to understand extremism, the meaning extremists give to it should be paid attention to, and beside accepting the specific and unique nature of the subjects of study, take their totality as a complex and dynamic system that cannot be reduced to positivist frameworks and so need qualitative methods of research. The findings of the present study have not been acquired through statistical and quantitative mechanisms and it has been done with reference to the ideas of the activists and their intentions.

3. Theoretical Framework

The reasons behind following the extremists, supporting them and extreme violence can be found within Pierre Bourdieu's symbolic political theory. His theory includes the necessary components to reach a political theory that is beneficial for the analysis of extremism. The leaders of extremists are in a field that its foundation is made of disputes and the acquiring of the power distribution structure, makes it possible to use those disputes for the benefit of the identity they claim to have. In this field even some science is produced (Bourdieu, 1975: 49). In this way symbolic products are produced and the intended analyses and interpretations are given to the public. The capital of the extremists leaders are provided through spoiling the historical heritage of religion, tradition, race or nations and are used easily in some new conditions to create a new world. In fact, the changes in the existing capital create a symbolic capital for them and give them legitimacy. At this time habitus come to their help and internalize the external structures through sociability among followers. The communicational power of the leaders is related to the capitals that have been institutionalized before. The carriers of language capital in the battlefield have an unchallenged power (Naghibzadeh and Ostovar, 2012: 288). It is hard to oppose the literature they use and is identical to the demonstration of fear, negligence and humiliation of the beliefs of the silent majority that claim to be their representatives (Green , 2012).

In this theory the concept of symbolic capital is mentioned as a type of social belief (Babaei, 2011: 47). This belief gives legitimacy to the power relations through overtaking resources such as honors, myths and even past fears

(Kaufman, 2006). The theory of symbolic policy claims that this violence are empowered by aggressive ethnic myths and if the leaders become able to give the label of enemy to another group, then concealed variables such as narratives, identities and primary feelings simplify the violent environment among the tribal groups (Green, 2012). Paying attention to these theoretical basics will simplify the understanding of the next discussion.

4. Foundations

At the starting point of its movement, extremism needs three important basic factors. First, using the continuous aggressive relations that have existed from before or the creation of a vengeful relation towards "others" that murder, massacre and bloodshed can be achieved in its context.

Second, using an event or incident that challenges their existing belief/ideological system and can use it to provoke collective affection. In this way, a minimal event is developed rapidly and starts a comprehensive violence. In this violent process there is no difference between women, children, elderly and men (that are treated as potential fighters against them) and also between military, politicians, businessmen, artists, academics, and ordinary people and all of them can be victims of extensive violence. In this environment other political-social groups will find the ability to mobilize and with their provocation of extremism of other groups, bloody and endless cycles of bloodshed are created.

Third, extremist groups are always after drawing the support of sympathizers and sources of loyalty of their people. The solicitation of the support of chiefs provides the grounds for the continuation of violence and reaching their goals in a bloody space. Manifests, orders and warnings containing biased information or the use of elegant words that recall the historical events and personify the myths helps them collect more support. Also, the solicitation of the support of the military forces, security (such as Kozovo) or even international forces is very important for the extremist groups. Sometimes the indifference and inaction of one of these groups is interpreted as their support of one of the extremist groups, because their inaction against the violence and crimes of those groups provides the permits for the continuation of those brutal actions.

It is not possible to provide a complete analysis of the starting point of the movement of extremist groups in the creation of a public fight without pointing to the existence of institutionalized riot systems. In some of the cities of India (under the influence of partisan groups of Naxal) or some regions of Afghanistan (under the influence of Taliban, Haghani network), armed extremist groups, the activists of tribes and smuggling groups (weapon, drugs and human) continue their lives in a space full of fear, terror and violence. And they have some groups for public provocation, unrest and riot. Also the use of previous social networks helps the leaders of extremist groups reach their goals. These networks are connected in the ethnics with language/religious obstacles and they prevent the entrance of others through these differentiations.

For a better understanding of this and for more explanation, it is helpful to take a look at events of Srebrenica in Bosnia. After the collapse of Yugoslavia

in 1991, the declaration of independence of Bosnia and Herzegovina after an independence referendum in 1992, and the efforts of Serbs for the creation of great Serbia, the attacks of extremist Serbs against Muslims began. With the support of politicians, paramilitary and Serbian military, gradually the dimensions of this extremism appeared in the form of genocide of Muslims. The Security Council of the United Nations in its resolution 819 in 1993 (based on Chapter 7 of the UN Charter) declared Srebrenica as a safe area and asked for the withdrawal of Serbian army from those regions.

In January of 1995 the Serbian forces decided to ignore these areas without paying attention to the resolution of the Security Council. At that time Dutch UNPROFORs were present in the camp of United Nations in the region. The Serbian army, occupied Srebrenica with the commandment of Mladic. Amidst, the UNPROFORs were able to shelter more than 5000 civilians in the Compound of the UN but with the closure of the doors of the camp, about 8000 civilians were massacred outside of the camp[*]. This massacre was the biggest after the Second World War in the Europe. After that massacre, NATO started air strikes against Serbian bases and finally they were obliged to sign Dayton Peace Accords at the end of 1995. The commanders of this crime were Radovan Karadzic, the former president of the Srpska and Ratko Mladic, the former commander of the Srpska army. This case was presented to the International Criminal Court for the former Yugoslavia and a bill of indictment was issued against Mladic (http://WWW.icty.org/case/mladic/4).

What happened in Bosnia, Kosovo, Rwanda, East Timor and Darfur all show examples of the involvement of official military forces in the extremist fights that were not possible without the existence of a continuous hostile relation, the occurrence of a threatening provoking event and the extensive support of parts of people in the form of paramilitary.

5. Backgrounds

5-1. Belief/Ideological Conflict
Ideological/belief conflict is a common matter in the societies and sometimes it has the capability to create extremism. Conflict over values shows which group

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[*] . The actions of Dutch UNPROFORs in the UN camp resulted in the formation of one of the most famous cases against UNPROFORs. Nuhanovic (one of the regional staff of UN in Bosnia) because of the arrest and murder of three of his family members that were not allowed in the camp, started a lawsuit against the Dutch government. The subject of the lawsuit was the evacuation of the refugees (the orders of the Dutch government) ordered by Dutch government. Taking his lawsuit to the judicial system of Netherland, he claimed that the Dutch government is responsible for disallowance of his family members in the camp by its UNPROFORs. During the trial, different verdicts were issued by the court of first instance (that rejected the petition, because from their point of view the actions of UNPROFORs were assigned to the UN) and the re-hearing in Hague rejected the decision of the first court and issued that the behaviors of UNPROFORs is related to the Dutch government, so the government is responsible for its violating behavior. Because of difference of decisions, the case was taken to the Supreme Court which rejected the decision of Dutch government and declared that the Dutch government had the authority to punish the UNPROFORs in a disciplinary or criminal way. So the Supreme Court confirmed the decision of the re-hearing of Hague and confirmed the responsibility of the Dutch government.

wants to show itself as the true defendant and real representative of certain beliefs or values. As a result new subjects are continuously added to the cycle of conflict that intensifies the bipolarity of the public space. The leadership of fighters with reference to holy texts or a belief/ideological system or through the creation of myths of heroes tries to consolidate a mental hostility and create a new culture and continue it in the process of socialization of people. The propaganda wars of the extremists are active all around the world with the use of these belief systems. Traditionally, extremist groups are divided into three group's rightist, leftist and religious/ethic.

A)   Rightist groups

Here are some of these rightist groups:

Ku Klux Klan (KKK): extremists supporting the ideology of the excellence of the white skin race, fight against Jewish, racist, conflict with the Catholic religion, native-oriented, advocate of racial hatred and the purification of the American society (O'Donnell, 2006, . 210).

Aryan nations, Church of Christian Aryan Nations, Church of Jesus Christ Christian, Aryan Liberation Front, Aryan Brotherhood, The Covenant, the Sword, and the Arm of the Lord: they are believers of racism theology. In connection with other extremist groups, these groups have committed murder and violence for many times. In a report presented to the judicial committee of the US Senate in 2012, with the title of crimes related to hatred and threat of internal extremism, the actions of these groups have been mentioned against Muslims (Johnson, 2012).

The Front National in France[*] (FN), Arizona Patriots, The American Nazi Party, (National Socialist Party, United Racist Front) and United Self-Defense Forces of Colombia (AUC) all use the rightist ideology. Most of these groups are present in the US and Europe. These groups usually target the immigrants and refugees.

B)   Leftist Groups

Leftist extremist groups use Marxism, Leninism, and Maoism ideologies. The ideological justification of these groups weakened after the collapse of Soviet Union. Communist Combatant Cells (CCC), Red Army Faction, Red Brigades, Action Direct of France are among these groups.

Some of these groups are still powerful: Revolutionary Armed Forces of Colombia (FARC), Unified Communist Party of Nepal (Maoist) (UCPN(M)), The Communist New People's Army, Tupac Amaru Revolutionary Movement, Shining Path, Partisan Groups of Nakzal in connection with Communist Party of India (Maoists), Revolutionary Organization 17 November, Revolutionary Cells in Greece (Revolutionary Nuclei), The Revolutionary People's Liberation Party in Turkey.

C)   Religious/ethical groups

Extremist religious/ethical groups with their political motivations include a vast range of Jews, Christians, Muslims, Indians, Buddha, and Sikhism, Al

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* . For the study of different types of extremist rightist in Europe see: Mammone; Godin; Jenkins, 2012.

Qaida, Babbar Khalsa International (BKI) in Punjab of India, Aum Shinrikyo that was changed into Aleph and Hikari no Wa in Japan from 2007, Army of God (AOG) in the US, Kach and Kahane Chai in Israel are groups that are active internationally.

5-2. Racial Conflict

Extremism in the context of racism has a long history. Racial groups usually show the blood relations among people that are usually combined with common racial, language, national, religious along with common land, traditions and myths and create a collective identity. These identities are sticky and are considered primordial in most of the cases. Some of the racial conflicts have been transferred based on continuous reproduction of ancient revenge from generation to generation and are considered uncontrollable. Beside the ones that believe in the primordiality of these conflicts, some refer to the instrumental use of them that satisfies the greed for power of some of their leaders. Also, there is a view that pays attention to the role of real events in the creation of racial symbols, heroes and myths.

For example most of the Serbs honestly believe their identities have been forged in the wars of 1389 with Turks and so they believe that their fight against Muslims is the result of ancient hatred. In fact this attitude towards history was the result of political issues in the end of 19th century and the educational policy of Serbia (Snider, 2000). Before that most of the Serbs did not consider themselves Serbs at all. Like this, the Serbian politicians such as Slobodan Milosevic in 1990s used the racial identity of Serbia as an instrument for their greed for power but these identities were politically fruitful only for the reason that they were created and grew in the society from a long time ago. No ancient identity will be like this (Williams, 2013: 318).

Racial conflicts become violent when they are used by the extremists for more political power in a certain territory. In this way, the use of religious or economic factors in these conflicts is a function of geographical-political impositions. Judaism and supporting Jews for the establishment of a country in Palestine based on the race of Jews, has flamed the differences between Jews, Muslims and Christians living together in different centuries in the Holy Lands.

The important point is the difference of some of the new extremist groups with their predecessors. Prior to this, these groups were mainly a regional minority. Christians in Myanmar with the military branch of Karen National Union, Muslims in The Jammu Kashmir with Liberation Front (JKLF), Moro Muslims in Philippines with The Moro Islamic Liberation Front (MILF), Chechen Muslims in Russian Federation with Islamic Caucasus Emirate, Muslims in China's Sin Kiang with East Turkestan Islamic Movement (ETIM) have introduced a type of autonomy or claim for independence, but some of these groups are now active in the international level. Confrontation and war among extremist groups is one of the most important progressive threats that through the creation of international dimensions will result in transnational wars in the national levels. The establishment of the Christian group Red God's Defenders in Mindanao Mountains of Philippines and their declaration of war

against another radical group of Moro with the name of Bangsamoro Islamic Freedom Fighters (BIFF) and burning its flag shows such threats (Newsinfo 19, January 2016).

The role of economic factors in racial conflicts becomes important in case of its combination with other factors. And the use of economic motivations as the context of racial conflicts is not always successful. The new Peoples' Army in Philippines with their Communist views have tried to use the difference between the poor and the rich in the south of Philippines, but Muslims and Christians did not show much interest in it (McKenna 1998).

5-3. The Weakness of political, legal, economic and social structures

Discrimination and injustice, the lack of recognition of freedom of thought and disrespect to the freedom of expression, lack of availability of competent courts and just trials, unjust group punishments, the lack of freedom of gatherings, poverty, unemployment and nonexistence of respectful jobs, inflation, lack of educational services, health and social security beside racial/tribal structures of some states provides conditions that make it easily acceptable any kind of promises for the betterment of political, economic, social conditions or stability of new political system with some minimum services. Most of the powerful extremist groups belong to the poor geographical regions of the world that provide a proper context for the ambitions of economically and politically powerful people. Chronic conflict between government and people or between racial/tribal groups gathers active forces in the contexts of relative deprivation that make ideological inductions believable and brain washing easy.

5-4. Conflict among governments

It seems fight against extremism has led to governmental extremism. Extremists, like terrorists are divided into bad and good and states in order to reach their political/ideological goals and their national interests through using good extremists, start representative wars on behalf of them. The collision of extremism and irresponsibility in the form of supporting some of the extremist groups results in the disasters such as the emergence of ISIS in Iraq and Syria, Libya and Yemen. Irresponsible behavior against militant groups against the occupation of the Soviet Union in Afghanistan prepared the grounds for the emergence of Al Qaida.[*]

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[*] . Saudi Arabia provided the intellectual and financial support of a part of the Afghan fighters, while the training and provision of equipments was with the US and its allies. The head of the Saudi Arabia Intelligence service during the occupation of Afghanistan by the Soviet Union forces expressed: "we are not capable of taking part in military operations. The only thing we can do is to sign the checks" (Coll, 2004). Saudi Arabia based on Quincy Agreement had the duty of covering the costs of secret US operations in Communist lands such as Angola and Nicaragua. This treaty was signed on the deck of USS Quincy in 14, February 1945 by Sultan Abdulaziz ibn saud and president Franklin Roosevelt and was renewed by George W Bush. The mentioned treaty guaranteed the protection of Saudi kingship against all foreign threats in consideration of the provision of US energy (Ward, 2015).

6. The methods of Extremists

6-1. Intimidation

The methods of extremists for a long time have been the same methods that were traditionally used for intimidation. Different types of physical elimination and physical torment have been witnessed in these groups. The use of systematic, intentional, coercive and violent elimination by these groups in an extensive scale easily leads to the ethnic cleansing and genocide. From 1992 to 1996 the conflict among Serbs, Croats and Muslims in Bosnia and Herzegovina resulted in the ethnic cleansing of Muslims. The massacre of the members of other social groups, inflicting drastic physical or mental damage to them, imposing a life condition on them that could lead to their demise, preventing childbirth among them and coercive transfer of children are among the methods that have been used in Bosnia and Herzegovina and Kosovo.

Methods such as bombing, murder, hostage taking and torture are previously experienced methods and so, the use of them is considered conservative, but skillful use of new methods shows that extremists have accelerated their learning for their survival. The use of chemical gas in public places, the use of advanced fuses for handmade explosive weapons or murder with the use of sword/dagger or burning in cages shows that these groups have realized the effect of change of methods is more efficient.

6-2. The use of social media

The promotion of goals and attitudes are among the most important measures of extremist groups and the use of new media has been able to help the propaganda of these groups. Establishing connections between public, groups and individuals, providing information, exchange of information and ideas are among the important functions of new media. Before this the use of radio and TV stations and new channels of satellite TVs was in the agenda of these groups but because of governmental and intergovernmental control and limitations the availability of these technologies has been limited.

The use of virtual networks[*] has allowed the extremists to propagate real time actions and reactions in the public space easily and swiftly. This is the fear of Paul Virilio in his book 'Information Bomb' (2006) that was called technophobia at that time.

For the promotion of their thoughts and reaching their goals, extremist groups use the social media for the promotion and influence over the global audiences. In these media, there is freedom of expression and there is not enough supervision on them. Any type of content has the possibility to be accepted and circulated. Also the availability of these media has increased, and content production and sharing are easily achieved. In this way the attraction of

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* . Social media is a comprehensive and complex communicational system that the social network is placed on it as a place for the distribution and exchange of information. In fact the social media and social network are not the same concepts; they are two, social media is a system and social network is a place (Shekarkhah, 2013).

forces (new followers or mercenaries), information and budget provision are easily done.

The speed of circulation in the new media is so high that distance becomes insignificant and calls are easily made without time delays. This is like a weapon that has militarized most of the extremist groups (Virilio, 2006). The progressive multiplication has added to the charm of these media and usually no one has the responsibility of the produced content or its recirculation.

The action level in these media is local, national, regional and global and have provided the power of organizing, attraction of peers and mobilization of forces, coordination in the missions and coalitions, disguise and hiding ability. The diversity of products for the attraction of different tastes and satisfying the needs of the audiences, and being customer oriented through satisfaction of different desires such as experiencing of raging excitements and new phenomenon, adventure, even economic benefits in these media is possible through the use of photos, videos, animation and etc. So, millions of social network users only enter these environments with the goal of temporization, amusement, satisfaction of their desires including the feeling of adventure, starting a relation, excitement, facing new phenomenon and sexual issues and even dealing including connecting with weapon trading networks and selling unimportant goods.

7. Fighting against extremism

Fighting against extremism has endangered the equilibrium between freedom and security and governments use the same extremist methods to fight against extremism that guarantee the production of next generations of extremists. For example, the result of the "USA PATRIOT Act" in the United States of America after the 9/11 events and the comprehension of foreign citizens for an unknown time and without explanation of the charges with the suspicion of participation in terrorist operations or relations with terrorist organizations, was the establishment of Guantanamo prison that has been the education center for the present leaders of ISIS.

In France, from 1988 after attempts alleged to the fighters of Action Direct the government started a process that questioned the judicial justice: long temporary apprehensions, increase of police's authorizations and formation of the specific criminal court. The approval of the temporary law in 15 November 2001 for confronting Islamic threat that became permanent from 18 March 2003 paved the way for the facilitation of the search of houses, controlling the areas of airports and ports and accessing the data of communicational companies. The approval of following acts in 9 March 2004 and 23 January 2006 allows the mass installment of traffic cameras for citizens and accessing the private information of people in official organizations. After the attempts of 13 November 2013, the approval of the lawmaking parliament extended the special conditions for three months that gave allowance for the oppressive or punishment actions by the official authorities: prevention of traffic, investigation at any time, Internet control, restricting the public space,

forbiddance of march, confinement in the house, promotion of electronic control, dissolution of associations ... .

After the attempt in the Jew's museum in Brussels, the November 13, 2014 a law was approved to oppose "Lone Wolves". The killings in 7th and 9th of January 2015 in Paris resulted in the approval of a law about intelligence and security. Also, inserting an article in the constitutional law about the crisis or emergency condition has been suggested that provide the possibility for taking away the citizenship of multinational people born in France. In this way, the fight against extremism resulted in the ignorance of law's hegemony and presented the victory to them. These types of actions contrary to the mentioned goals, compels people to extremism and conditional reaction at the time of horror and with the destruction of the unity of the society results in new tensions that won't make the world a safer place (Bodwin, 2016).

In January 2015, less than five months of the participation of France in the attacks to Iraq, two invaders to "Charlie Hebdo", not tolerating attack to the Islamic values under the title of excessive freedom, showed religious extremism. In 13 November 2015, less than three months after the expansion of attacks in Syria, the ISIS did the massacre in east of Paris with 130 deaths and more than 400 injuries. In fact, the collision of extremism from each side of this asymmetric war has escalated it. Based on the report of the International Pardon Organization with the title of "Banished and dispossessed: Forced displacement and deliberate destruction in northern Iraq" in 20 January 2016, the Kurd Forces in a preplanned method started the revenge for "the assumed support" of Arabs of the ISIS and destroyed the living place of Arabs and started their coercive deportation from those regions. Based on that report that have been rejected by the authorities of the Kurdistan region, Kurd Peshmerga, Yazidi paramilitary and armed Kurd forces of Syria and Turkey have had shares in this event with different degrees and have been accused of war crimes (Amnesty International, 2016). This might be a reaction to the forced migration of Kurds at the time of Saddam Hussein who gave these regions to Arabs. The answer of injustice with injustice will result in extremism.

8. Conclusion and Guidelines

Extremism have started an unequal war in the world, the equilibrium of horror in an "asymmetric war" have placed airplanes, drones and missiles against suicide bombing, extensive shooting, attempts, explosives and Kalashnikov.

It seems that fighting against extremism in the political, cultural and economic framework can be successful. Hundreds of thousands of deaths, millions of fugitives, the tortures in the Abu Ghraib and Guantanamo Prisons, the collateral damage of the drone attacks, have provided the propaganda feed of the extremist parties. The counter measures against extremists without paying attention to the economic, social, cultural, and political backgrounds and unilateral support of some of the groups against other groups will escalate the tensions and usually will result in more aggression and armed conflicts. Ignoring the principles, rules, norms and the processes of the hegemony of the law cannot stop the growth of extremism.

Countering the violent extremism is a long-term challenge and calls for the cooperation of states, social groups and individuals. Most of the people do not accept extremism and it is necessary to provide them with the necessary information to counter extremists.

In this context the following guidelines can be beneficial in the global framework (Living safe together, 2016):

- Recognition and exchange of information: realization of aggressive extremism ideology in its first stages and facilitation of progressive information.
- Motivation making, enrolling and limitation: understanding the processes and methods of enrollment of people and their motivation and limiting the effect of aggressive extremism ideology.
- Referral and support, prevention and reeducation: creating proper mechanisms for the referral of people to supportive systems and choosing unaggressive methods for their expression of ideas and participation in the society.
- Education: creating resistance in the society against aggressive extremists through equipping them with the necessary skills and resources for understanding and opposing extremist processes and reduction of their marginalization.
- Establishing communication: creation of key messages that result in the awareness and empowerment of societies to encounter extremist ideologies that support unaggressive opinions. Encouraging the circulation of information in opposition to extremism and establishing proper communicational channels to get the messages to the audiences.

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