

Kurzzusammenfassung

Das Scheitern der Gesellschaft, Lösungen für ihre Krisen zu finden, führt zu Krisen im Leben der Adoleszenten in einer Phase wo es für sie besonders wichtig ist, an etwas glauben zu können. Wenn eine Person erlebt, dass sie unter Ambiguität und Widersprüchen leidet und unfähig ist, ein klares Selbstbild zu bilden, kompensiert sie dies durch die Einbeziehung anderer kollektiver Identitäten, gekennzeichnet durch gewaltsame Ideologien, die ihr Sicherheit bieten können. Innerhalb solcher ethnischer, konfessioneller und religiöser Extremgruppen finden die Jugendlichen nicht ihre Identität, sondern Interpretationen ihrer Krise und ein Versprechen für eine bessere Zukunft.

Es wurden Fragebögen zur intoleranten Einstellungen und Identitätskrise einer ausgewählten Gruppe von männlichen und weiblichen irakischen Jugendlichen vorgegeben. Statistische Indikatoren für eine Identitätskrise zeigen, dass die Jugendlichen ihre Identitätskrisen als Ergebnis von zwei wichtigen Faktoren sehen, nämlich den widersprüchliche Rollen und der Annahme einer negativen Identität (Anpassung an eine negative Identität).

Schlüsselwörter

Identitätskrise, religiöse Einstellungen, Radikalismus

1. Introduction

Erikson's developmental perspective shows that identity formation occurs by the processes of commitment and discovery, which emerge during adolescence and lead an individual to adopt decisions concerning aspects of his/her character. From a social perspective, it focuses on individual's feeling of membership within a social group, his/her attitude and awareness associated with that group as it is an important part of individual's self-realization. Self-rating goes on as a result of individual's belonging and the value he/she rates the group he/she belongs to. To relate both perspectives, i.e. individual's self-awareness and the mutual ongoing awareness with the group, individuals feel continuity and sameness. This provides self-stable feeling. Identity is never something automatically acquired by individuals, but it develops permanently, starting from childhood, through a process of contemplation and observation which emerges during adolescence and youth to fulfill and complete the identity. But this isn't

achieved by every individual. Failure to achieve this requirement hinders the progressing of individual's life, and causes inability to maintain personal requirements with the requirements of social world and opportunities it offers.

Identity crisis occurs when there is a struggle for identity; who I am, and the ambiguous role one plays in life. Hence adulthood age becomes extremely difficult, intimacy with others impossible and relations unexpected. Therefore, the root of extreme behavior and fanaticism emerges from the route which is followed by the development of personal identity concept when resembles with self, being confident and self-awareness is equal to other's and equivalent to the meaning they hold of themselves. Society's failure to find solutions to these crises leads to struggles in this period of life for adolescents, as they need something to have faith in. When an individual is suffering from ambiguity, contradiction and inability to form a clear self-concept, he/she rushes to compensate by involving in

other collective identities characterized by violent ideologies, which can offer certainty to them. Within such ethnic, sectarian and religious extreme groups the teenagers do not find their identities, but interpretations to their crises and promises for a better future. Therefore, identity is not only a personal and individual gift, but also a collective concept rooted in individual's homely, ethnic, sectarian and religious belonging.

Many scientists find that identity crisis may make individual more prone to fanaticism. It is a defensive measure against the feeling of identity dispersal or role confusion. Therefore it helps to avoid painful feelings of no-identity and to get rid of inner questions. Fanaticism may provide a suitable and realistic solution. Sometimes, it is a reaction to a critical personal reality. Behind each psychological interpretation comes a social environmental interpretation. We may ask the question: How does a less mature identity offer the roots of fanatic attitudes in general? The answer is: a person who has a deficit or ambiguous identity shows ambiguous answer to the question of who I am. Among the answers are, I am no one, I don't know who I am, I wish I weren't me, and I wish I know who I am. They have no special identity, and consequently, they miss self-guidance, or self-liquidity. They have no special philosophy of life or intrinsic religious or intellectual satisfaction or a specific attitude. Therefore, they become more vulnerable and receptive to situations and ready to pick up others' philosophies and points of views, which could be extremist. This vulnerability could be exploited by extremist religious groups to attract these youth and impose their values and standards on them, as these young people are ready to accept such standards and values, since they had no specific ones. This interprets how the majority of such groups, however of various beliefs and ideologies, are comprised of

youth, teenagers or even children, who are well exploited.

Another reason is that they suffer from problems of a society, which never helps them find suitable places and roles for their potentialities to find themselves. They even do not find a suitable education or any opportunities enable them to formulate their philosophy of life or a moderate religious attitude based on rational dialogue, intellectual persuasion and debate. When youth are ready to explode themselves, their problems are nothing but identity problems and immature personality. This interprets their fanatic attitudes. They may practice violence or terrorism against anyone who questions their group. And so, terrorist groups succeeded in making use of society's failures towards its youth for their interest and to serve their attitudes and objectives. Therefore an individual may take an extreme stance against other groups. When a young and identity unsettled man joins specific extremist religious group it will grant them identity and elements they miss. These identity and elements give them a feeling of belongingness and fulfill their need for recognition and respect and offer certain roles for them to work and commit to. Then they feel they are important for the process, and hence the brain wash begins and ideology, thought, certain religious convictions or political attitudes are planted in this way. This stage of brain wash and idea-planting follows the technique of epistemic manipulation which puts man's mind in a state of vagueness and doubt leading them to believe untrue what is true, what is real as unreal and what didn't happen as happened, to an extent that they become robots, unfree and losing free will and ability to find their way. They follow their new instructions leading to the sought change. This technique of manipulation is called experimental neurosis or artificial psy-

chopath (which is based on the principle of conditional and procedural learning). At this stage they lose control on their decisions, become inactive and surrender to these groups and become obedient to them. Ultimately, they begin defend these extremist religious groups as if they defend their identities. Here, the group reflects the self-image. This situation is also attributed to the absence of a role model for youth and lack of religious men who are educated and moderate in their ideas and attitudes.

Identity crises can be interpreted according to Erikson's theory, which is among the theories trying to interpret psychosocial growth in general, and in specific the identity development with the consideration of its two parts namely the Identity crisis and Identity achievement. Through this, Erikson developed his theory, which is based on psycho-sociology during adolescence years. Erikson mentions three variables affecting growth:

- 1- Inner laws of growth: among which are irreversible biological processes.
- 2- Cultural impact that determines the required rate of growth and which bias towards some growth aspects rather than others.
- 3- Individual differences in growth; or the innate response which characterizes each individual and their distinct styles in growth and responses to stimuli.

Any human being may face severe social pressures imposed by several institutions in the society during their lives. These pressures represent a problem demanding to be solved. Each problem is a crisis for each individual who has to solve it and continue her development. Erikson determines stages of psychosocial growth, which are based on stages of psychological build up. Erikson supposes these stages hypothetically rather than empirically. These stages are associated with learning experiences during the

person's life span. Erikson affirms that each of the eight stages is a crises associated with other stages, and solving psychological crisis is a must for transition. He also finds one's over-union with others and strong tendency to submit to them represent a defensive attitude by individuals as they feel personal identity crisis

Erikson's eight stage order is as follows:

- 1- Trust versus Mistrust
- 2- Autonomy versus Shame and Doubt
- 3- Initiative versus Guilt
- 4- Industry versus Inferiority
- 5- Identity Achievement versus Identity Crisis
- 6- Intimacy versus Isolation
- 7- Generativity versus Stagnation
- 8- Ego Integrity versus Despair

Erikson's fifth stage (identity achievement vs identity crisis) relates to the present study as it focuses on adolescents (age of 12-18). It has a vital importance in the individual's psychological and social development. In this stage, a group of social changes occur to the adolescent and his/her role in the society, to fulfill childhood's requirements and challenges. This led Erikson to present more analyses for this stage than the other stages of individual's life. Erikson (1956) defines identity as the total sum of an individual's experiences. Identity includes two distinct constituents related to both Ego identity and self-identity (Cheek, 1989).

Ego identity relates to achieving commitment in some aspects, such as job, ideological values related to politics and religion, individual's philosophy of life, etc. Self-identity, on the other hand, relates to the personal awareness of social roles. Identity has two facets: the first crystallizes around individual's inner world, the second around outer world (reincarnating values within society's culture). Erikson explains that a stable identity is achieved when inner feeling of sameness and continuity is gained and has meaning

for others. In this situation the individual is close to others' awareness, expectations and norms. Therefore, identity as a stable process, does not lie in one's self only, but in one's culture too. Processes of identity formation begin with adolescent and never end with. This stage enables an individual to form and combine childhood experiments in order to build a clear path for the stage of adolescence (Adelson, 1980:160).

Identity confusion or ego-identity takes two basic forms:

Role Confusion

Role confusion associates with adolescent's failure in creating an integration among childhood unions which leads to ongoing stagnation. This gradually turns to a sort of hindering confusion. The whole ego crisis and adopting roles, in which the adolescent suffers a sleazy self-feeling and inability to determine a meaning of his/her existence lead to a failure of determining and adopting meaningful roles and objectives or personal and social values. These traits highly associate with inefficiency feeling, stative fanatic behavior whether ethnic or religious, inability to take decisions, inappropriate social relations and weak commitment to stable objectives and roles.

The Adoption of Negative Identity

This represents the other sort of ego identity confusion. It highly associates with feeling of inner dissociation, whose impact does not stand only for inability to determine stable objectives or achieving satisfaction about the social role, but also plays a more negative role in the individual's life in general. In this situation the adolescent is forced to play socially unacceptable roles, such as delinquency, drug use, terrorist acts, violence, murder, etc.

Solving the issue of identity is expected to be done by the person who oughts to encounter the identity crisis. The appropriate buildup of identity is a flexible process represented by openness to changes in society and relations (Adelson, 1980).

Concerning religionism, there are several perspectives and interpretations, among which are the perspectives of moral exclusion, which are represented by the following:

Discrimination and Degrading Other Religions

These are primitive behaviors and they tend to delegitimize the other groups' religions. These behaviors begin with the experiences during childhood. Experiences may be basic and important just like infant's living with adult people. Among consequences of this matter is the concern over others, their rituals, religions and attitudes towards people in general.

There is a style of childrearing and education that concentrates on warmness, intimacy, logic and directing a child to be useful. This parenting and education style contributes to positive social attitude and the ability of sympathy. The education which is characterized with aggressive manner, rejection, autocracy and punishment, such as physical punishment, contributes into planting violence in children.

Such experiences form the important bases for assessing and taking care of people, or devaluating others and/or fearing them. Children and adolescents also learn and are directed to certain issues such as hating superior ones, mistrust people, delegitimization of others' religions, boast of their group and struggling with other groups, such as during sport contests. People normally tend to discriminate based on reasons that are sometimes silly or of no value. It is difficult to hurt people and be fanatic against people when they positively assess, but

it is easy to hurt them when they negatively assess. Examples of such cases are many, such as the Nazi's Holocaust in Germany, Armenian Genocide in Turkey, and Genocide in Cambodia. They are all examples of ideological religionism. Devaluation of the victims becomes an important source of society divisions, fanaticism which seeks hurting others and devaluating the victims of fanaticism in advance before practicing violence against them (Staub, 1990).

Religious Ideologies, Supreme Values and Fanatic Attitudes

Ideologies usually contribute to excluding groups of people out of moral world. Religious ideologies usually serve important psychological functions. They present the concept of the better society or a better world for all human beings. During difficult times which societies face, the concept which prevails is hope for future. National or religious ideologies for instance, aim at promoting the society and raising its power and purity by raising the motto of a better world, which is the motto of the most general ideologies. These ideologies try to direct people who feel incapable, and had lost these attitudes of hope and growth and felt excluded from participating with others in common issues. But these ideologies also try to determine enemies and friends through their behaviors or even existence. This determination leads to achieving objectives designed by these ideologies, such as developing the nation or humanity, and consequently the categories which have different religious ideologies than the individual are classified as excluded and turn to potential victims. These categories become potential scapegoats and are classified as ideological enemies or are excluded from the application of moral values and would be morally or physically hurt (Staub, 1990).

Psychological Analysis and the Feeling of Love and Hate

Researchers of the school of psychological analysis studied sources of love and hate in human development and found that hating and enslaving others are latent in human soul.

The development of these feelings through natural selection has guaranteed for all creatures the ability to react positively to the effects that are useful to them, whereas the negative response brings harm to them. They are attracted to direction, reception, containment and consolidation. They positively react to useful creatures, whereas they turn away from and avoid, dismiss, hate and negatively react to harmful creatures. This innate tendency to react positively towards things that make us feel pleasure and negatively against harmful things and pain is the basis in the ability of human beings to love and hate developmentally.

The feelings of good and evil seem to emerge during childhood and are the roots of hate and self-destruction when they grow up. The concept of bad demonstrates in a diverse group, such as extortion, fanaticism, rejection and injustice for the other. The concepts of good, good self, bad and bad self – and the related effects and feelings seem to be directly associated with good and bad experiences rather than being abstract or symbolic concepts in life (Deutsch, 1990).

Perspectives of Social Identity, Social Classification and Collective Behavior

Following man's history one may find out that religions have formed the primitive structure of societies before the formation of states. In all societies it was believed that the ultimate authority in all situations, determining and decision making comes from heaven. With the emergence of monotheistic religions (Judaism,

Christianity and Islam) and positivistic religions (Indian, Chinese, etc.) these religions dealt with each other in coercive manners and in accordance with the extent of counter and struggle among them. Religions obtain their power from their ability to create their public bases and collective brain in which politic reason overlaps with religion reason and so on. At the same time, one may find the need of the right beliefs and attitudes turn to identity struggle, in which religion is employed in trivial as well as big struggles.

Our concern currently is to realize what are the offenses that religions face within societies from which liberal and secular visions emerged. Great ideologies, including religions, in their nature hold emotional impression when they try to urge bases or people's minds, and they consequently try to make use of individual's psychological attitudes, whether in state of concern, fear or depression, turning into religious or sectarian fanatics.

For the offenses against religions by the Western modern culture, there is doubt that past shocking events constitute the basis for some of the attitudes. Unconsciousness reflects painful memories with bad subjects, for instance, the Japanese suicidal soldiers, who showed west the ultimate panic in Pearl Harbour, or the Chinese wrestlers who committed suicide in revenge to the dignity of their country China. These acts can be classified within the Islamic concept called "Jihad", through which Islamic countries tried to fend off the Crusades. So Islam turned into phobia, and it was then classified as ultimate danger. Today the Media contributes to this Islam-phobia.

We currently witness a wave of struggles and hate among groups, nations and religions; to an extent that using violence against others is per-

mitted. The rates of such struggles vary in accordance with reasons behind their emergence; therefore, there are many economic, political, social, historical and psychological reasons. The search for all these reasons, no doubt, adds an important dimension to the analysis of the struggle and the offenses, however, this study will discuss only the psychological and social reasons, which relate to Psycho-sociology, in general, and the psychology of groups, particularly. After the wave of struggles and historical hate, empirical studies and theories began looking for these reasons and ask several questions, such as: why do members of religious, national and sectarian groups hate members of other religions, nationalities or sects? Why do they degrade the others and describe them with worst characteristics? Why do they offend those through discrimination, bias, fanaticism and violence? The answers were within traditional Social psychology based firstly on the assumption that collective and social behavior dated back to primitive irrational origins such as the results of instincts and emotions (Zayed, 2006).

The principles of behaviorism which prevailed for many years, interpret the collective behavior with lexical items come as individual responses to effects or social attitudes. Then they collectively generate a collective response (Turner & Reynolds, 2004).

With the development of the epistemological school, the social cognitive approach began with the emergence of the concept of interactive processes. The psychological characteristics of individuals change cognitively when they are with other individuals who are of the same attitudes. When an individual is in a group, he/she may demonstrate behaviors that he/she does not do when alone. This justifies why an individual sues offenses or deviations when in a collective attitude with others (Zayed, 2006).

The most prominent study that interprets this phenomenon is Tajfel & Turner's social identity theory. The theory explores and offers interpretation of relations among groups (religious, national, or political parties), or any other ideological group. Tajfel presented a cognitive Psycho-social theory to interpret these behaviors. He referred that individuals have motive and need for positive discrimination of the religious groups they belong to in comparison with other religions to achieve a positive religious identity.

In this way Tajfel transformed the emphasis on the individual person and her/his attitude and behavior on which behaviorists confirmed and the attitude of pathology of individual terminology and differences in characters, into the focus on attitudes among groups and typical ideas formed by individual members of religious and social groups. By this he interpreted how the ego obtains its meaning from the religious context in which the individual is.

Individuals' classification of themselves as belonging to a specific religion or nation is enough to make contrast, contest and aggression with other nationalities. This classification as a cognitive process bears both positive as well as negative consequences. Among the positive ones is that it helps to understand the environment in which we live, as it represents standard social guides for individual's behavior, self-reference and it gives signification for their behaviors within the context they live in.

Tajfel defined the concept of social identity as a part of self-concept derived from individuals' knowledge, belongingness and membership in a religious or national group beside acquiring meanings of value and sentiment it bears. So belonging to a group makes the individual to perceive the members of its group as positive, whereas others as negative. These feelings ex-

tend to the religious or national groups they belong to. In other words, "we" representing our religious group is positive and the other religions and groups are wrong and negative, since this tendency is a part of self-image. Consequently when the an individual compares him/her self and group with others, feels superiority and distinction. Tajfel describes these phenomena with the underlying psychological processes; firstly, the union of the person with (religious) group. A stronger union with a group provides the individual member with more contrast and fanatic behavior against others.

Secondly, in social comparison (for example with other religions) individuals always seek making comparisons and choosing levels of comparison which reflect the positive deeds of their own group, which Tajfel calls psychological distinction. This tendency in human beings is called by other researchers collective self-esteem (Tajfel&Turner, 2004).

A question could be raised: Why is this tendency of classification found for individuals? Scientists refer that classification help get abbreviated information as we cannot interact with all other individuals from different religions and nationalities. Therefore we resort to this cognitive process basically to acquire simplified information about others.

Among negative consequences is that it offers to individuals stereotypical thoughts and moulds contributing to distortions in social perception and awareness about other groups. These stereotypical ideas are sometimes called "People's fake awareness reservoir". They are images and beliefs we keep holding about individuals and groups. They are features and characteristics, negative or positive, distinguishing other groups (religions, nationalities, etc.).

Referring to this tendency, Aristotle said that ideas crystallize in mind; he called it laws of association. The classification of “we” and “they” leads us to preference of our group rather than others who differ from us in their belongs. This leads individuals to fall in the so-called Insight Impression, which is an additional tendency referring to realize that the others are indifferent and all alike, such as “all pious Muslims are terrorists” for the West, or “A non-Muslim is unbeliever” for Muslims. This vision depends upon simplified stereotyped ideas about these groups. This tendency is natural for human beings by affirming the role of sameness and difference; I am the same as my religious, national, and tribal group and different from other individuals, religions, nationalities, tribes, etc. These ideas, when presented by Tajfel, caused a turn from the study of the content of stereotyped images and ideas to the study of the reasons behind man's classification and categorial thinking and holding negative stereotyped ideas about others. Tajfel explains this tendency as a shared tendency as a general inevitable feature of human beings. It is but an innate manifestation of collective thought, of course. The most impact among attitudes and classifications on people's life are their religious ones which take an emotional stamp in collective behavior, which in turn fits into the classification of Religionism (Kassin, et al, 2011).

The collective logic refers that individuals' behavior is affected and inspired by others; they rush towards demagogical behaviors that hurt others. Here, collective unconsciousness directs these behaviors. In this regard Le Bone argues that “man may be civilized but, when gathering, they become barbarian”. Individual is subject to the impact of the group's pressure and approbation. Here, personal responsibility submits to others' responsibility. This is called anonymity and non-appropriation, which are features that

deepen in the behaviors of individuals of common needs and objectives. These behaviors become for them justified and legitimate behaviors (Le Bon, 1997).

Among the most affected categories by this case are adolescents and children, particularly the adolescents who suffer psychological or social crises and seek to prove themselves, in case they have no appropriate and clear path in life.

Therefore, the study aims at:

- Finding out the differences in the identity crisis in accordance with gender (male, female) and academic specialization (scientific - human)
- Finding out the differences in attitudes of religionism in accordance with gender (male, female) and academic specialization (scientific - human)
- The correlation between identity crisis & attitudes of religionism

According to the aforementioned, the theoretical definitions adopted in the present study can be summed as:

- 1- Identity crisis: According to Erikson's theory it is the failure to achieve ego identity during adolescence. It is the lack of subjective sense of personal continuity and sameness, paired with the lack of any shared sameness and continuity with others combined with the perception of differences between self-image and how one is perceived by others.
- 2- Attitudes of religionism: are negative attitudes and exclusion of others who are from different religions. It is a part of the social individual's identity, together with the adoption of meanings of value and morals of the group one belongs to.

2. Methodology

The study has been applied on a sample of teenagers who represent the secondary school students in the city of Baghdad, consisting of 219 people, the number of male was 114 by 52%, with an average age of 17.56 reached 105 while the number of females reached the percentage of 47.94% with an average age of 17.42.

2.1 Measurements

The researchers build a questionnaire to measure the intolerant attitudes, derived from the scale of (Al-Obeidi, 2005) as researchers pick twenty four items with three response alternatives (always, sometimes, rarely), where the score 3 is given for the "always" alternative and 2 for the alternative "Sometimes" and the score 1 for the alternative "rarely". The high degree constitutes a high trend in religious intolerance. The extract content sincerity of the questionnaire indicators based on the theory of the moral-exclusion for others, as well as the extraction of virtual honesty indicators were extracted then the questionnaire was presented to a sample of experts and specialists. Meanwhile stability indicators have been extracted using test-retest method, where stability coefficient reached 0.79 which is a reliability coefficient that can be relied on. The researchers adopted a measure of identity crisis (Mahmoud, 2011) with 30 items and three alternatives for responses: "agree" given the score 3, and "agree to some extent" (score 2) and finally "not agree" given the score 1. Higher scores in the scale indicated the presence of high identity crisis. Virtual honesty indicators of scale has been extracted through presenting them to the committee of experts while stability indicators were extracted in a way of retest. Its value amounted to 0.83 as a stability index that can be relied on.

Both the intolerant attitudes questionnaire and scale identity crisis have been applied to a sample amounting 219 teenagers distributed on two variables according to demographers of two sex (male-female) and the focus of their schools' courses (natural sciences/scientific and human sciences/literary study).

Based on the output of the statistical data for statistical program portfolio (spss), statistical properties of the scale identity crisis were extracted as shown in table 1.

N Valid	219
Missing	0
Mean	60.2466
Std. Error of Mean	.68508
Median	59.0000
Mode	1.01382E1
Std. Deviation	102.783
Variance	.388
Skewness	.164
Std. Error of Skewness	-.407-
Kurtosis	.327
Std. Error of Kurtosis	47.00
Range	37.00
Minimum	
Maximum	84.00
Sum	1.32E4

Table 1 shows the statistical properties of the scale identity crisis among adolescents

According to the indicators in the table above the arithmetic mean value of the sample for identity crisis was (60.24) with a standard deviation of (10.13) as was median value (59) and the value of the Loom mode (55). The number of teens whose scores for degree increased on mean + one standard deviation ($\chi + sd$) was 40 teenagers of both sexes. They constituted a 18:26 ratio of the research sample, a percentage that indicates the existence of a clear identity crisis among adolescents. The graph (Histogram) illustrates the pervasive nature of the sample (Figure 1).

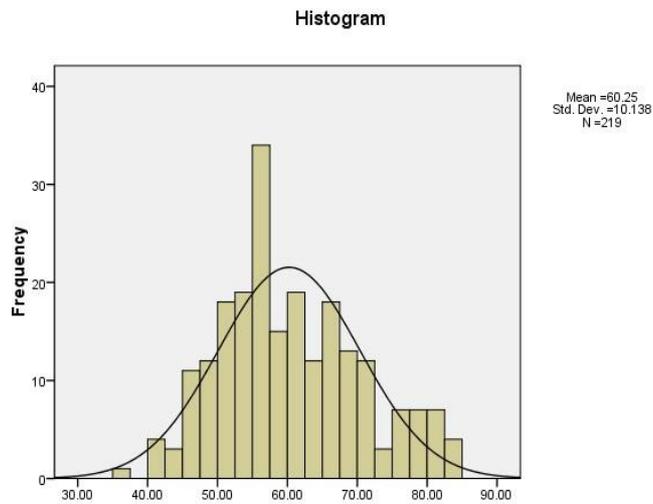


Figure 1 shows the graph of the variable identity crisis among adolescents.

The arithmetic mean of the intolerant trend questionnaire reached (53.05) with a standard deviation of (9.14). Meanwhile median values were (54.00) and vein (54.00). And as the number of teens who increased their scores on the arithmetic average degree + one standard deviation ($\chi + sd$) was 42 teenagers of both sexes.

They formed 19.178 proportion of the research sample, a proportion of the research sample which indicates the existence of clear fanatical trends among adolescents. Table 2 illustrates this:

N Valid	219
Missing	0
Mean	53.0594
Std. Error of Mean	.61770
Median	54.0000
Mode	54.00a
Std. Deviation	9.14115
Variance	83.561
Skewness	-.208-
Std. Error of Skewness	.164
Kurtosis	-.096-
Std. Error of Kurtosis	.327
Range	42.00
Minimum	29.00
Maximum	71.00
Sum	1.16E4

Table 2 shows the statistical properties of the questionnaire intolerant attitudes among teenagers

a: Multiple modes exist. The smallest value is shown.

The graph (Histogram) illustrates the pervasive nature of the sample:

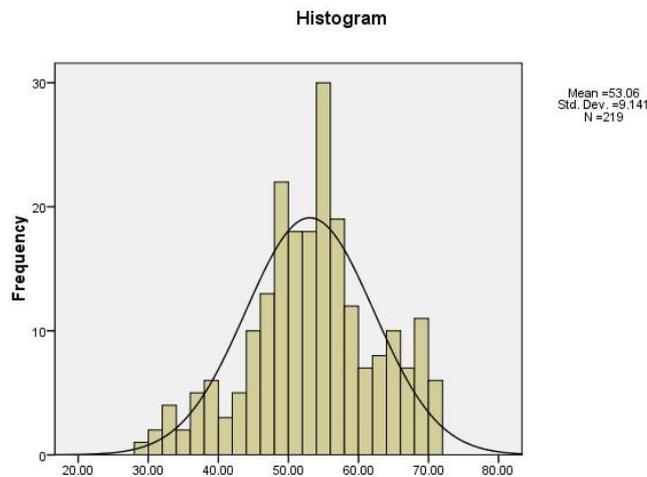


Figure 2 shows the graph of the variable intolerant trend questionnaire among adolescents

The convergence of the middle values and median and mode for both variables give an important indication that the sample distribution is close to normal distribution form and therefore there is a possibility of circulating it and it is reliable.

3. Search results

According to the research hypotheses, analysis of variance was tested using duo 2×2 (Two way ANOVA) to identify differences in identity crisis among adolescents according to the variables of sex and area of study shown in table 3

According to the Tables the following are concluded:

1. There is no statistically significant differences in identity crisis among adolescents with different focus in their study courses (scientific - Human) at the 0.05 level and the degree of freedom (1 - 215) as the value of $F = 0.021$, which is smaller than the value of F Indexed amounting to 3.89.
2. There is a statistically significant effect of the identity crisis among adolescents according to

sex (male -female) at the 0.05 level and the degree of freedom (1 - 215) as the value of $F = 47.354$, which is larger than the value of F tabular 3.89 . adult males, as revealed by the test value Scheffe test comparison between their medial terms of (5.52), which is greater than the value of Scheffe test tabular at 0.05 level

3. There is no impact with statistically significant differences in identity crisis among teenagers of the interaction of the two variables of a course of study (scientific - Human) sex (male -female) at the 0.05 level and the degree of freedom (1 - 215) as the value of $F = 0.15$, which is smaller than the value of F Indexed amounting to 3.89. The volume effecting, according to the standard ETA partial Eta Square η^2 as the value of the effect size 0.978

For the second goal on identifying the differences in the intolerant attitudes among teenagers has been tested using analysis of variance duo 2×2 (Tow way ANOVA) to identify the differences in fanaticism trends according to the variables of sex and area of study. The results are presented in table 4.

Source	Type II Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Model	798953.085 ^a	4	199738.271	2.341E3	.000	.978
specialization	1.807	1	1.80	.021	.884	.000
Sex	4040.924	1	4040.924	47.354	.000	.180
specia * sex	18.318	1	18.318	.215	.644	.001
Error	18346.915	215	85.334			
Total	817300.000	219				

Table 3 analysis of variance (Tow Way ANOVA) to identify differences in identity crisis among adolescents according to the variables of academic specialization (scientific - human) and gender (female –male)
 a R Squared = .980(Adjusted R Squared = .980)

Source	Type II Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Model	622253.680 ^a		155563.420	2.673E3	.000	.980
Specialization	16.231	1	16.231	.279	.598	.001
Sex	5433.765	1	5433.765	93.369	.000	.303
specia * sex	228.771	1	228.771	3.931	.049	.018
Error	12512.320	215	58.197			
Total	634766.000	219				

Table 4 analysis of variance (Tow Way ANOVA) to identify differences in the intolerant attitudes among adolescents according to the variables of academic specialization (scientific - human) and gender (female –male).
 a.R Squared = .980 (Adjusted R Squared = .980)

The following can be derived from the tables:

1. There is no statistically significant effect of the intolerant attitudes among adolescents according to a course of study (scientific - Human) at the 0.05 level and the degree of freedom (1 - 215) as the value of F = 0.279 which is smaller than the value of F Indexed amounting to 3.89.
2. There is a statistically significant effect of the intolerant attitudes among adolescents according to sex (male -female) at the 0.05 level and the degree of freedom (1- 215) as the value of F = 93.369 which is larger than the value of F tabular 3.89 .for the side of adult males, as revealed by the test value Scheffe test comparison between their middle terms of (9.42), which is

greater than the value of Scheffe test tabular at 0.05 level

3. There is a statistically significant effect of the intolerant attitudes among teenagers of the interaction of the two variables of a course of study (scientific - Human) sex (male -female) at the 0.05 level and the degree of freedom (1 - 215) as the value of F =3.931 which is the value of F bigger than the table value F= 3.89. The volume effect, according to the standard ETA partial η^2 as the value of the effect size 0.980.

The third goal was a known relationship between the variables of identity and trends fanaticism crisis where Pearson's correlation coefficient for the detection of the relationship was

used because the value of the correlation coefficient 0.706, which is a correlation coefficient that can be relied on, especially if considering the impact of their coefficient reaching Account (1.9937) according to standard Cohen Measuring the effect size according to standard Cohen 0.68. In this regard (Cohen, 1988) refers that effect size represents the capacity or strength of the relationship between the variables in the community and that the size of the impact measuring the differences between the averages using standard deviation as a unit to measure the differences between those averages.

Asharama, McLean, McClain (1995) have pointed out that the impact is interested in the study of the relationship between the independent variable or independent variables on the one hand or dependent variable on the other hand and the possibility to interpret the size of change in the dependent variable through the independent variable. In other words, the value of the resulting impact can explain the degree to which we can predict the variable under the influence of the independent variable.

	Intolerance	Crisis
Intolerance Pearson Correlation	1	.706**
Sig. (2-tailed)		.000
N	219	219
Crisis Pearson Correlation	.706**	1
Sig. (2-tailed)	.000	
N	219	219

Table 5 Pearson correlation between the two variables of identity and intolerant attitudes among adolescents crisis coefficient.

**Correlation is significant at the 0.01 level (2-tailed)

4. Discussion of Results

Statistical indicators of adolescents' identity crisis in in the table (1) has shown that there is a 18.26 whom registered the highest degree of ($\chi + sd$), which is a high percentage worthy of study and meditation. Table (3) shows that there are significant differences in crisis identity in accordance with the variable sex and in adolescents' self-reports, according to the value of the Scheffe test. An average degree of identity crisis among adolescents reached 64.368 with a standard deviation of 9.70, while the arithmetic average of the teens was 55.77 with standard deviation of 8.62. This indicates that male teenagers are reporting higher identity crisis compared to girl teens, which can be explained as these teens failed to develop a clear identity for "I am" identity. There is a growing difficulty in

identifying stable features because of the ambiguity of the roles they play and the contradiction of achieving them. According to Erikson the psychological development of individuals is affected by the social context in which an individual arises. The identity crisis happens when an individual fails to develop suitable identity for "I" (Ego Identity) as a consequence of failure in the psychological growth.

The adolescents' identity crisis is the product of two important factors which are clear and evident in socializing system. These factors are reported by the adolescents as the following:

4.1 Contradictory of roles

Ways of social rising in the community don't provide clear roles to achieve a balanced

growth, and a child has to adopt a set of values, norms and behavioral codes that may contradict with the internal sense and inner feelings. The first male child, for example, is required to adopt the role of a Father in the absence of his father and he has to do the responsibilities associated with this role. These roles and others would increase the state of anxiety, lack of self-sufficiency and a sense of psychological weakness in the child which it has cast a shadow over the future of his personality.

4.2. Adopting a negative identity (Adaptation of Negative Identity)

Lack of self-efficacy leads to a sense of internal disintegration due to the presence of self-identities of non-uniform and contradictory and incoherent in the behavioral and ethical obligations. Therefore, the teenager develops a sense of self negativeness which is the product of crisis discovery. As a result of all this, the teenager develops a sense of defence unconsciously represented in the desire to indulge in other identities in an attempt to alleviate the pain caused by the dispersion of the self.

The results (table 4) show that there are significant differences in the fanaticism trends among male and female adolescents with male adolescents showing higher scores in fanaticism.

That can be explained as they are developing general trend subconsciously or unconsciously preferential toward their group to which they belong and develop the exclusionary trend towards other groups. According to the theory of moral exclusion, they exercise the opposite trends of tolerant behaviour and actions towards members of their own groups and discrimination and aggression to others.

The Data of table (4) has revealed that there is a referral interaction at 0.05 level for the variables of sex and specialization in fanaticism

trends. According to the levels circles computational variables interacting, the interaction indicates that males with specialized academic and scientific represented the highest average of fanaticism trends with an average reached (58.57), followed by the male with humanitarian specialization of average (57.15) and females with humanitarian specialization of average reached (49.26) and finally the females with an average of scientific specialization (46.42) and the chart shows that.

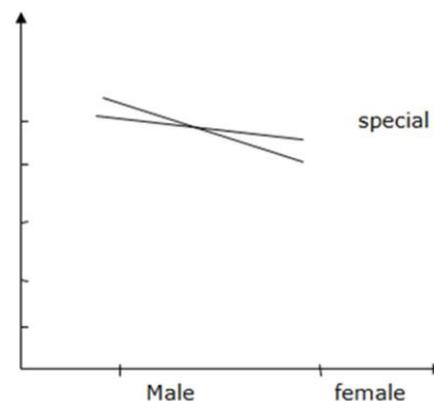


Figure 4 illustrates the spread of the values of intolerant attitudes among teenagers, according to specialization school scheme (scientific – Human).

This indicates that teenagers in general have developed a fanaticism tendency towards other groups.

The results of the study have shown that there is a positive and significant relationship between crisis identity and intolerant attitudes among adolescents. This can be explained in the psychological debilitation caused by the failure to set clear parameters for the relevant scattering self-images and the confusion of psychological and social role in an adolescent.

The fanaticism trend of individuals with high identity crisis provides two important prototypes: first relates to the protection and security provided for the self in crises and the second

provides them with an opportunity to express how much frustration and how much repressed feelings is expressed. These represent a fertile ground for the adolescents to rate “others” according to draconian style and generalize it to all others.

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