

A Constructivist Approach into the Emergence of the Terrorism in the Middle-East

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Summary

The background of the emergence of the terrorism around the world, especially in the Middle East region have been always the focus of the researchers' and the politicians' attention. In this case, some different underpinning factors can be mentioned: from the cultural weakness to the political and economic inequalities among the people, groups and the societies. What seems more necessary to be studied is the theoretical study of the terrorism phenomenon emergence around the world especially in the Middle East region. This region has been prone to the terrorism activities emergence due to the cultural and ethnical diversity. Among the notable instances of this phenomenon in the region are the emergence and the grip of the ISIL (Daesh) and before that the Taliban. This study aims to answer the question whether it is possible to study the terrorism appearance, especially ISIL in the Middle East region with a constructivist approach or not. The constructivist theory because of its attention to the mental aspect and the cultural/ethnical structures along with a materialistic view can analyze the terrorism emergence in the Middle East and formation of ISIL better than the other international relations theories including the realism and the liberalism.

Key words: Terrorism, ISIL, Culture, Middle east region, Constructivist theory

INTRODUCTION

The Middle East region has been always prone to extensive and deep changes. One on these changes is the progress and the development of the aggressive movements and terrorism groups like ISIL. But how it is possible to study these extremist activities in a theoretical model? And more important what theory can analyze this issue in a better way? The authors believe that the constructivist view can analyze the formation and the development of the terroristic groups better than the other theories of the main trend. Constructivist approach includes the logic of the behavior acceptability and the related actor judgement on the proper behavior. Unlike rationalism which acts upon the logics of expense and interests, the constructivism is based on the doctrinal and ideological structures which with interests, norms, and the identities formation creates the properness logic. Therefore, a movement like ISIL

is not an instrumental activity based on the rationalistic logic of expense-interests to be understood, controlled and managed, but the identities and the ideology of the extremist groups determines who they are, what they want and in special situations what activities and behaviors can be proper in their view. Anyway behaviors like suicidal operations are not compatible with any of the rationalistic options. Islamic radicals in the Middle East region (like the ISIL) follow specific kind of political-cultural terms and structures which the result is the denegation of the current power, political, and even religions hierarchies in regional and international levels. Jihad against the pagans, performing the Salafist tradition, establishing the Calafat political-religious structure are only a part of the mental-behavioral thought line of the Islamic extremists.

In the present research, the goal is to study the terrorism and the emergence of the extremist groups like ISIL, through the constructivist theory model. For this purpose, it is necessary to first present a clear definition of terrorism and then explain the constructivist theory and examine the ontology of this theory as the solution to analyze the formation of terrorism in the Middle East region. In constructivism ontology discussion, the aspects of material-concept, altruism and the executor have been

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examined and it has been stated how these cases are able to explain and analyze the emergence of terrorism and the extremist groups in the Middle East region. For this purpose, a descriptive-analytic method has been applied and concerning the subject nature a library and internet technique has been used to gather the data.

CONSTRUCTIVISM AND THE TERRORISM ANALYSIS

Constructivism is a approach that with the removal of the pure materialism from the area of the social studies and with a totalistic and systematic view to the social, political and international phenomena tries to take the originality of the idea and thought as a base in the formation of the social phenomena and to show that nature of the social phenomena is different from that of the mundane things and creatures.

Constructivism as a whole is referred to as a philosophical view that according to which, all the sciences and the human phenomena have been concocted and this concoction is kind of social and subject to inter-intellectual interaction. In philosophical view of the structuralism, science and whatever known as human and social phenomena are not only necessarily the reflection of the determined or divine realities, but also the conditional and related to the human intellects, social experience and traditions and conventions (Salimi, 2010, p.34).

The amount and the quality of the regulations and the analytic frameworks creation including the theory, paradigm, or law is one of the outcomes of each research field. There is no agreement about the constructivism status, in a way that it is not possible to mention that as a theory absolutely. It is not clear whether it is ontological constructivism or theory or paradigm or even a method to study the international relationships, a theory or sub-theory or both (Chernoff, 2004 p.80), even Half also believes that the constructivism is more an approach than a theory and is related to processes not to the outcomes (Moshirzadeh, 2011, p.360). it is the disagreement of the scholars and the theoreticians of the constructivism over a comprehensive definition of constructivism that results in mentioning that implicitly as theory (a theory with a description, analytic and even prediction potential), but as it can be compatible with the a bunch of different methods to achieve a relatively comprehensive definition of the role and the status of the constructivism in the international relationships it is necessary to have an overall agreement on the concept of its ontology (Wendet, 2005, p.1). constructivism is an expression that Nicolas Avnf applied in the studies international relationship for the first time.

Among the features of the constructivism unlike critical approaches, is the transition from the abstract and philosophical topics to the concrete and socialistic ones. Although the critical theory in its general sense includes the constructivism but later because the constructivism took an intermediate approach between the rationalists and the echoic, it got criticized by the both sides. However, the constructivism with a scientific approach believes that without regarding the human science foundations and accepting some of its principles it is not possible to present a pragmatic and experimental approach.

In front of the materialistic and conceptual, explanatory and analytical, positivistic or meta-positivistic, rationalistic and echoic spectrums the constructivism believes in establishing a link and creating an intermediate approach. The structuralist believe that their difference with rationalists is merely analytical and avoid any contradictions. Pragmatism is the dominant principle in structuralism. It means that the researcher has to dissolve the issue in the international relationships theoretically not methodologically or philosophically (Gharemanpoor, 2004, p.72).

constructivism according to the language games theories, speech act, deconstruction, identification necessity and sympathetic rationalism, and along emphasis on the reality social structure and mutual consistent understanding, puts the dualities aside and instead of breaking the foundations set its purpose on reconstruction which is a pragmatic process. From this point of view, the international system is more a distribution of the ideas than a distribution of capabilities and in the material-conceptual debate it gives the priority to the ideas and thoughts in which the focus is on the inter-intellectual beliefs that in an extensive level are common among all the people. Also the ontology aspect which is among the important meta propositions of the constructivism includes three important and fundamental propositions: the mental structures are as important as the material ones, the identities proposition which form the interests and reactions, the actors and the structures form each other bilaterally (Hadian, 2003, p.919).

The identity formation is also the base for the constructivism discussion, and the process by which the identities and the interests are formed is called socialization (Wendet, 2005: p.248). In its political and international aspects, identity is the feature of the truthful actors and is influential in their behavior and their definition from the interests. Therefore, achieving this identity is dependent on the executor's self-recognition and the others understanding. So two ideas of the self and the other strengthen the identity in the form of the internal and external structures. The identities are

essentially relational and are the base for the interests. Every person has various identities which connects to his institutional roles. Also it is possible that a government possess multiple identities, but each identity is a n essential definition of the executor and is based on the ideas that the actors recognize about each other and themselves collectively (Wendet, 2006, pp.36-37: B).

Winch believes that human creatures' behavior is naturally meaningful and it is not possible to causally understand how humans give meaning to their behaviors. Giving meaning to the behaviors is related to the compliance with the principles (Iberian Crumby, Turner Hill, 1991, p.327). Giddens defines the principles as extendable techniques or methods which have been applied in creation and reconstruction of the social actions. Dessler defines the principle in its original concept as understanding how to act and continue under specific social conditions (Sotoodeh, 2006, p.51).

Therefore, these are the principles which organize the behaviors, create the qualifications, and shows the opportunities to evaluate the expenses and consequences of an alternative guide, reorganize the actions through the genetic and regulatory codes (Moshirzadeh, 2011, pp.327-328).

THE CONSTRUCTIVISM ONTOLOGY

The purpose of the ontology is the recognition of the pure existence and the absolute essence. Knowledge of the existence as it is the existence. It means the absolute knowledge of the existence, or the recognition of absolute existence and the existence reality (Dadebe, 2007, p.135). Ontology while concerning the how and why of recognition issue focuses on the essence existence reality and studies the realm of the essence and deals with the strengthening nature of the social and political reality namely the most fundamental thoughts in the realm of the essence and the nature of the things.

From the ontology view, the constructivism contrasts the idealism with the materialism, mentalism with the realism in order to present a combined approach based on the concept and the mentality regarding their differences. From this point of view, constructivism does not believe in the existence of the existence independent from the human mentality that of the rational theories (like neorealism) (Mottaghi & Kazemi, 2007, p.210). Also concerning the mental and the theoretical foundations it applies an approach that while rejecting the universal tripe principles determines that the mainstream theory-making in the international relationships due to the materialistic view is not able to analyze the most of the international

issues and the relations. To fill in the natural gap of the rationalism while attending to the ideas, opinions, beliefs, methods and the norms and totally speaking the identity, and concerning the concoct of the society in symbolic interaction between the humans and also with rejection of the natural priorities, constructivism believes in the mutual emergence of the human and the universe, reality-mentality, structure-executor.

The major difference between the rationalism and the constructivism is the ontology difference, the difference related to the type of the international order. Constructivism ontologically sees the interaction as a cultural phenomenon and believes that conceptual structures and identities will influence the interests and the behaviors consequently, especially in its standard and traditional approach, the materialistic element yet is present and the government will keep its dominance even with presence of the other actors, but their understanding and presence are dependent on the shared ideas and attitudes.

Hence the roles of the norms, ideas and patterns is important I the definition of the power and the interests. Therefore, from the constructivist point of view, analysis must be started from the values, norms, patterns and totally speaking from the culture. From this point of view, the beginning point of the study in the terrorism and the extremist activities like ISIL, is the identity-cultural aspects. Eventually by means of that a common inter-intellectual view establishes and consequently the common interests and similar identity results among the group.

Material-Meaning

The distinction between the material and the meaning is rooted in the difference of the material and the social realities. While the way to recognize the material reality is the natural observation, the social reality is not recognizable by the mere explanation but by the analysis. The concepts have a guiding value (not determining) in the social life as the players set their behavior according to the meaning the things and the other actors imply for them. These things are not inherited and permanent but are created according to the interaction (Nasri, 2006, p.731). in other words, the concoction happens in the behavior of the players continue and reproduce.

From Lucian Fibber the mental-intellectual structures include beliefs, images, the general mental sketches and ideology which have been developed in a specific society and form the mindset and the spirit of that society. So these structures mean a mental instrument collection (Bayrou, 2001, p.222). from the constructivism view the normative and mental structures are as effective as the material ones in international policy as the mental structures affect the

countries' identity and eventually affect and determine their interests and behaviors (Hadian & Golmohammadi, 2004, p.273). in fact, the power is the ability to affect the people's mentality and spirit, and this the people's mentality that defines the power and these are the understandings and the images that create the reality.

In materialistic view, the complete knowledge of the life is achieved by recognizing the nature and organizing the material powers while in the mentalism view the comprehensive knowledge of the society is achieved by recognizing the nature and the structure of the social cognition not by the distribution of the capabilities. The concepts dimension of the social structure can be considered as recognition distribution which is a more extensive phenomenon than the interest distribution (rationalism) and includes the mental elements of interests, beliefs and the general expectations. The recognition distribution includes both the beliefs and an extensive part of the expectations (Wendet, 2006, p.205: A).

From the constructivism view, the thoughts and norms (beliefs) must be considered more seriously in international relationships than what the traditional theories based on material interests respect (Copan Riis, 2006, p.456). Attending to the common recognition reality is the way out of the materialistic view and it must be considered that, according to the Wendet, the superstructure of the concepts dimension is based on the materialistic infrastructure. The material condition is the departure point for the constructivist theory and the result is a social system which has only one structure of material and concepts elements (Wendet, 2005 pp.276-277). From the structuralism's view it is not possible to confine the social life to the material aspects, but these are the human interaction and the social concepts that form the material conditions and frameworks. Therefore, it is not possible to merely reduce the reasons for the terrorism and ISIL emergence to the issues like economic poverty, the mental issues of the terrorists, or their illiteracy and third world residency.

Concepts system and the explanation of the actors' behaviors

According to the structuralistic studies the concepts system is one of the most fundamental motives of the actors. The beliefs and images determine the analysis form of the players from the surrounding environment. This situation creates behaviors which are formed in the context of the mentalities and the different understandings. The actors' beliefs about the outside world enforce them to direct their behaviors to a specific course. Therefore, it is said that if it is possible to change the security players' beliefs and thoughts to ward a phenomenon or a condition, their

behavior will also change toward those issues (Jamali, 2011, p.150).

Therefore, the actors' mental and intellectual frameworks which have been formed and strengthened along the time are considered a kind of political and social experience which the security players judge the others boundaries of the accordingly. The concepts system forms the interests and the identity of the player according to the mental structures in three ways of identity, interests and the behavior of the players:

1. The thoughts and belief determine the political beliefs and dictates the executor what is and what is not possible.
2. The intellectual structures create a concepts framework in which the inter-intellectual interactions take place.
3. The thoughts and beliefs determine and guide the actors' behavioral framework (Balami, 2007, p.48).

Therefore, the extremist in the Middle East while it has been formed under the influence of some relations and interventions of the anti-identity origins is a concepts structure and social concoction which has been gradually strengthened and influenced by the identity, norm, cultural and historical motives. The enter-intellectual cognition of the extremist groups and their ideological analysis of the religion and the race as a value has been resulted in the thought that they see the interests in achieving the power and removing any obstacles in the way with atrocity feeling devotion to the likeminded people and believing in radical religious norms (Jamali, 2011, p.167). Hence, the extremists' and the other identities' radical confrontation has more supreme motives than poverty, mental disorder, innate features, ignorance and illiteracy or the other similar ones.

Principles-norms and explanation of the actors' behavior

In the constructivism studies the institutionalized norms have a key role in determining the players' interests and identities. These norms guide the action of the actors. The norms are in fact the same common mental expectations and are based on the values organizing the players' behaviors. From this view the execution of the players is done according the principles and the norms which are themselves based on the mental and historical-cultural experience background. In such an atmosphere, the assumption that the actors' behavior is legal and predictable is meaningful in the context of the principles, beliefs and the social norms.

It is necessary to know that the culture and values as the context for norms and identities formation are very influential in behavior formation. The process of the social learning and nature of the norms and cultural

values functions show that the players try to adapt their behavior based on the specific conditions of their mental and cultural contexts. Accordingly, a regulated behavior is formed because the executor tries to what he thinks is right (Jamali, 2011, p.151). Of course understanding the executor's cultural backgrounds requires to know that the culture not only forms the behaviors through the identity development but also it can form and guide the nature of the behavior directly. Therefore, the existing mentalities, principles, Legends and beliefs in each society create a kind of cultural background that weakens or strengthens emergence or absence of the atrocity (Fokoohi, 1999, p.79). A glance at the Afghanistan and Iraq shows that the atrocity culture has been a part of them. In ethnical atmosphere the security and survival of the tribes and their people depended on the rivalry with other tribes over the natural resources and often depends to the population volume, the bravery and their fighting power. So the people of the tribes have been used to gun accordingly. In such an atmosphere the atrocity has a cultural and social roots and can analyzed accordingly. In such condition the wicked groups develop fast. The power philosophy in the tribal-ethnical political culture and the values and norms which are dominant in the tribal societies, seems to be the consequence of the atrocity culture and the cultural atrocity which can be defined as a reaction to the rejection of the identity, security and as the symbolic meaning of the group's life. This atrocity intensifies when the tradition and the identity of a group is provoked by an external element (Eftekhari, 1999, p.128).

Ideology and behavior of the actors

Who the individuals interact with the surrounding environment is dependent on their understanding and analysis of the environment and its events, in a way that the people create a kind of cognition plan and a mental framework in their mind from the surrounding social-political environment and these assumptions determine their identity and behavior instead of the concrete and external reality (Bourn, 2007, P.14). The radical ideology of the extremism includes the principles and topics like the religious perception sort, attitudes towards the human and the world, especially the historical development of the government, relations and the social institutions and civilization development. So a part of extremist activities is based on the mental analysis of the world instead of the concrete realities, in a way that their understanding of the environment happens and filters through their mental beliefs and expectations which are reflection of their past experience and memories (Jamali, 2011, p.161). So it can be said that dogmatic ideological attachments of the extremists are considered the most stable and efficient identity-behavior source. The internal beliefs in an intellectual ideological system are acquired intuitively and rigidly and puts an end to all the doubts. (Bachelor, 1991,

p.7). An ideologically devoted individual has a deeper and stronger faith and doubt lesser and yet is more enthusiastic. Hence if such a person is exposed to the extremist and radical beliefs like those ideas of ISIL will be able to perform every kind of terroristic actions without any fear of self-destruction.

Jihadi ideology with applying the ideal images accelerate the radicalism. The extremists' beliefs based on the unfairness of the current political-social relations and cruelty of the actions of the West causes they think of themselves as victims and oppressed (Bourn, 2007, p.27). Those attacks are often meant to the people whom are considered to be responsible for the injustice and the cruelty.

Self-other (altruism)

The definition of friend, enemy and the kind of behavior in front of each one is originated from the inter-intellectual expectations of the players and their understanding from themselves and the others. A part of the identity which is communicational is formed in such an atmosphere. Also those concepts which actions are organized accordingly are created through this interaction.

The scholars of the political science and the international relations like the others, because of the analytical weakness of approaches, choose the identity topic for explaining and predicting their analysis and according to their focus on the separate political units, have taken the identity variable as their research field. The first meaning of the identity indicates the absolute similarity and the second one indicates the distinction (Jenkins, 1988, pp.13-15).

Identity is a private aspect which accompanies the "self" and does not exist in the "other", and it is the boundary between us and the others. It is also an inseparable collections of mundane and spiritual relations and the bilateral effects of the both mundane and spiritual culture are not deniable. Besides it is the social definition of the executor and is rooted in the beliefs that the actors have toward each other socially. Identity recognition is related to the who and what issues of a nation, and it is the process of distinguishing self from the others, and this self-awareness forms one's reactions toward the different issues (Koolae, 2007, p.52), and determines the self with respect to the others' recognition base with creating link and a kind of identical isolation.

From the identity boundaries' view, the other extremists include non-Muslims, Shias, Sufism and the other moderate sects. This extensive range are introduced as conflicting and rival identities of the extremism. The various obstacles in the way of the extremism's mental ideological identity's transformation into a dominant political identity and

forming the power structure accordingly, and forces them to use the violence against the other identities. The extremism, identifying this extensive front as common enemy of all the radicals, defines a relatively similar and correlative interests for itself which yet have been the significant reason behind the strengthening of the organized takfiri networks and extending their operations around the world. This redefinition of the boundaries between the extremists and the others has been resulted in recreation of their aggressive identities. These boundaries instead of being filled with interaction and exchanges, dominating by the hatred, takfir, threatening and massacring of the rival identities has been changed into bloody boundaries (Jamali, 2011, p.150). The radical and violent behaviors of the terroristic groups like ISIL in the Middle East develop in such a context. So, the actions of the terroristic groups are expression of their thoughts, opinions, expectations and views which are formed inside a conceptual and mental-intellectual network. Identity as a mental image is a connection that a person creates between his mental modes and social realities, or between his mind's mental network and social connections networks.

The concept of the identity includes features and properties that make its definition controversial. First is the multi-layer state of the identity. Essentially the identity is a multilayer and multilevel phenomenon and is based on the diversity like the personal, collective, national and transnational identities. The second is its dynamism. Because identity always includes both the static and dynamic elements there is a paradox in the nature of the identity and it should be attended that which conceptual network, in the supremacy and domination condition, transmits its concepts into the other conceptual network and afflicts that by the basic conflicts. But with collapse and weakness of one identity, if the substitution and integrity does not occur, consequently there will be an identity crisis. Third is the identity enforcement and debilitation. Fourth is the conflict of the identities which happen in the level and layers of a parent identity (Kamali Ardakani, 2007, pp.318-320; Tajic, 2000, p.15).

In the theoretical analysis of the identity, some can be mentioned: among them are essentialism, postmodernism, and social constructivism (Moini Alamdari, 2004, p.44; Nocheh Fallah, 2007, p.23; Gheisari, 2004, p.90).

Essentialism view is a view that approaches the identity substantively -innately and naturally and attaches it a constant essence (essence originality). This view emphasizes the stability and invariability of the identities. Therefore, it is after finding the natural and essential roots for the identity. Also includes aspects like attention to the ancestry and antecedents and naturally tries to explain the concept

of the identity in a historical or biological or even natural framework and believes that the identity is fabricated of discourses and the social realities are born to and formed through the discourses and they have no existence outside them. According to this conclusion, identities are rooted in the discourses, and as it these discourses are dynamic they do not have closure, are not reality-based, its consequence is also variable and transitive and if the discourse mood changes, the identity will change too. Therefore, the issue of the identity in the terrorists is the result of a kind of othering in front of the other that gets meaningful with forming the principles, values and the rules. Hence, the image of salvation from the identity crisis and emphasis on the reconversion and entangling that with the unfriendly description of the others are a part of extremism's historical background which have been had an important role in the emergence of ISIL and Taliban.

The constructivism is an intermediate approach between the essentialism and the postmodernism. This view considers the identity more as a fundamental "structure or foundation" and emphasizes that identity has a mental not natural aspect meaning that it is the product of human's mind. This theory is a combined approach which takes not an essential aspect but a discourse aspect. According to this conception of the identity, they are formed in the process of social communications, interactions and connections not supposed previously. Wendt believes that the identities are formed based on the interactions. But his critics say that without possessing an identity, interaction is not possible, and instead of being formed by the interaction it has been present partially previously. (Smith Vibilis, 2009, p.554). naturally in such a conception the identity takes a more dynamic concept and elements related to it ethically or conceptually previously will be replaced by the elements like boundaries and othering. from this view, the identity is a kind of social structure related to the person's self-recognition in connection to the other (Moini Alamdari, 2004, p.44).

The identities are naturally relational matters and must be considered as a collection of concepts. Identity is a concrete-abstract and personal-social concept, and possesses two features: one is that it is not a mere concrete or abstract matter but it is a scale between the mind and society and the other is that it gets meaningful within the intellectual and political systems of the society (Firahi, 1386, p.185). So the identities are social phenomena which the cognition matters intertwine in a part of their formation (Montazer-al-Ghaem, 2000, p.265).

The most important elements of the identity violence are internal tribal-ethnic struggles, religious claims, sectary alarmism and ideological hegemony. The religious beliefs

form the ideological-intellectual aspects of the identity which are the static aspects of the a devoted and fanatic person. The system of the religious beliefs works as the conceptual base of the devoted person and makes the life predictable for him and gives him a double faith and reliance. The person feels comfortable and secure due to these conditions. The violence occurs when the person feels the conceptual base of his identity is in danger or at least he thinks so (Eftekhari, 1999, pp.123-124). In these conditions the aggressive or the protective reactions are formed to avoid the elimination. Accordingly, the radical groups in different regions see the growth of the other identities as a danger to their conceptual base of their identity and the issue enforces them to perform the radical and terroristic actions.

Structure-Agent

Giving the equal opportunity to each element of the agent and structure and conceptualizing that based on the two criteria of the “independence” and “dynamic” is one of the constructivism solutions to take apart from the structure or executor priority. The constructivism cannot imagine the structure separate from the actors’ practices. Drizac and his colleagues say: “the operator structures and the lonely government actors both have an ontological position”. They state this conception in a more formal way that subject, system, component and total strengthen each other bilaterally not to place parallel to each other as independent and dependent variables (Oxford, 2007, p.177).

In the case of the structure-executor, Wendt’s opinion is combinational. To explain this position, he emphasizes three distinctions: the distinction between two levels of component and total, the distinction between the causal and genetic effect, and the distinction of two things which include the behavior and properties (Wendt, 2005, p.209). He describes the main chore of the structuring research program this way that the followers of the constructivism unlike individualists accept the reality and explanatory importance of the non-reductive and potentially unobservable social structures which create the operators and disagree with functionalism and emphasizes the intentional and motivational aspects of the human. They believe that the social structure is not separable from the space and language structures and emphasizes the structure-operator relation in following each other in a composite dialectic framework which has individualistic and structuralistic properties (Wendt, 2006, p.290: A). The structuralists usually deal with the major-level structures and treat the natural effect of the structure on the identities and interests in their framework. However, the major structures need the minor constructivist foundations and those must be a part of systematic theorization. The structuralisms, in spite the individualists, pay attention to

the analysis of causal effects of the structure on the identity and the interests (Wendt, 2005, pp.210,219).

In the process of the structure-operator, the topic of the priority is not important but it tries to avoid the constructivist determinism and voluntarism. It is in a bilateral concoction that both strengthen each other mutually. It means that the human interactions are effective in formation of the contexts and it is done in a structure’s framework or under the influence of a context. The relation between these two must be considered as two independent variables not dependent ones. To conceptualize the relation between these two, two concepts of constructivism and duality of the structure are applied which the concept of constructivism presents the idea of mutual dependency and internal relation (March Wastoker, 2009, p.315).

The structuralistic theories unlike the operator-based theories gives the originality to the government in explaining the social interaction and behavior of the foreign policy of the government which in this case the social concoction is considered as the concrete reality. Among the constructivist theories is the neorealism of Waltz which Wendt consider that as reductive. From Waltz’s view the neorealism with drawing a totalistic image of the international political system which according to that the level of the structure and the level of its units are both separate from and independent to simultaneously, consider the international policy independence unquestionable and therefore makes it possible to make theory about it (Waltz, 2007, p.17).

Besides the structure, among the other aspects of the ontology in the international relations theories is the topic of the executor or actors. The major rationalistic theories rely on the centrality of the government which views like these are dominant more in the approaches originated from the realism. The government is the dominant form of agency or subjectivity in the contemporary world policy. From Waltz’s view the governments are really operators and through the national interests, demands, responsibilities, rationality, strengthen itself and each other as operators (Wendt, 2005, pp.13-15).

CONCLUSION

If study the issue of the extremism and the terrorism in the Middle East Region according to the mainstream theories, we will encounter a defect in the analysis. The realists believe that the emergence of a movement like ISIL has been due to the weakness on the central governments in Syria and Iraq. But in response to the question that why it is not happening in the other countries which have

weak governments too, the realism does not possess the proper explanatory potential. It is not possible to relate the emergence of ISIL merely to the weakness of the governments of Iraq or the other countries of the region, rather the mentalities and the non-material images must be considered. Hence the synthetic and intermediate theories should be applied in the analysis of this phenomenon. Among those theories which have the capacity to explain the terrorism happening and ISIL emergence in the Middle East Region is the structuralism. This theory with a combination of the images of rationalism and echoism can explain this phenomenon better. Constructivism while considering the weakness of the central government as a context for the emergence of ISIL does not neglect the identical-cultural topics and tries to deliver its analysis concerning both approaches.

ISIL believes that jihadi identity must be recognized as a normative value and the order and the structure of the society is formed accordingly. The nature of this process is climatic inherently. A major part of the network power and networking of the extremists originates from this context. Believing in a common fate and future, radical ideology, worldwide radical political Islam, common and similar understanding from the current conditions, dependency to the international popular networks and the financial and material independence are among the most important identity element of ISIL extremists.

According to the constructivism which in the analysis of the actors emphasizes the elements like identity, culture, images, common cognition and interaction, in an extremism like ISIL, first, the social structure must be considered as the more stable forming factor. These social structures put the players in a special condition and define the nature of their relations whether participatorily or pugnaciously. Therefore, the identity crisis, the radical groups' efforts to change the identity of their own governments through the influence of the related norms and beliefs to strengthen or develop the new identity, are the main reasons behind the emergence and development of ISIL and also the terrorism in the Middle East Region.

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