

PalArch's Journal of Archaeology of Egypt / Egyptology

FANATIC TRENDS AND SOCIAL IDENTITY: A FIELD STUDY IN MOSUL CITY: SHABAKI PEOPLE AS AN EXAMPLE

Khalid Mahmoud Hamy

PhD, Assistant Professor, Iraq, University of Mosul, College of Arts, Department of
Sociology. Khalid.m.h@uomosul.edu.iq

**Khalid Mahmoud Hamy -- Fanatic Trends And Social Identity: A Field Study In Mosul
City: Shabaki People As An Example - Palarch's Journal Of Archaeology Of
Egypt/Egyptology 17(6). ISSN 1567-214x**

**Keywords: Fanatic Tendencies, Social Identity, Shabak Minority, Social Behavior,
Sociology.**

Abstract

Cultural diversity has become a matter in question of social concerns connected with the growing of social bases diversity in the community, the matter that made us face this diversity in bases and visions positively. Then to devise certain methods for this aim.

In our study, we try to provide a framework for a renewed understanding of the deep-rooted challenges in cultural diversity that motivate sectarian tendencies, And to achieve this end, it is necessary to go beyond What is just a simple recognition of the real meaning of diversity, By specifying some certain factors that depend on through the shaping of social identity. This study reached to a set of results, the most important are: -

1. There are remarkable statistical significant differences among researched people according to the changes (gender, age, marital status, and academic degree), which means that there is a difference in the relationship between extremism, non-extremism, and social identity.
2. The results of the study indicate that there is a significant (positive) direct connection between extremism and social identity (0.84), which is higher than the positive relationship between non-extremism and social identity, which reached to (0.701).
3. We have noticed that the SHABAK minority, as a cultural ingredient, affects the form of the general cultural framework within its stretching geographical border, with a difference in attitudes that is mainly due to the variation in value patterns and its standard in directing the behavior of individuals towards achieving their goals.
4. Through the interviews with the researched people, we found that social identity is like a guide that guides them to their cultural environment, and it depends, to some

extent, on discrimination with the other, and determines its existence as a distinguished group in its belonging, and in its cultural features.

5. We find that the value pattern in the SHABAK minority, has privacy that distinguishes them from others culturally, consequently this privacy contributes to informing of a distinguished social identity to the surrounding social identities within its cultural border scope.

Introduction

Individuals have a wide tendency to prefer their belonging group over other groups. This tendency can be classified in various forms such as ethnocentrism or prejudice between groups, as well as differences between the internal and external groups. These variables, especially ethnic concentration, refer to cultural narrowness. It is embodied by the adherence of the stiff individual to his inner group or the categorical rejection of external groups. Ethnic concentration shares many factors such as stereotyping, conformity (an individual's unconscious imitation of his group's behaviors), discrimination, and intolerance. The image of intolerance in all its forms (national, sectarian, ethnic, and aggressive behavior) is evident in the attitudes that emerged in the processes of mass displacement, killing, and the absence of the language of dialogue towards various issues. the adoption of categorical positions. Whereas, social psychologists differed in their approach to the concept of intolerance, and this difference took several paths to explain this concept, including one that considered intolerance a trend that individuals acquire through the process of socialization with its various and multiple institutions.

Whereas social identity is the product of the individual's perception of being a member of a certain group and his feelings that he expresses as a result of his belonging to that group. This affiliation is not determined by personal relationships or direct social interaction between members of the group. Rather, the main factor in that is the common destiny that binds the members belonging to that group. Thus the social identity varies according to the differential position that distinguishes between individuals, such as religion, race, profession, political affiliations, personal relationships, and other stereotypes.

Accordingly, cultural diversity has become a major social concern associated with the growing diversity of social norms in place within society. It necessitates to positively confront this diversity in rules and visions. To contribute to devising specific methods of responding to this issue, we seek in our study to find a framework For a renewed understanding of the challenges inherent in cultural diversity that motivating intolerant trends. To this end, we must go beyond mere recognition of the reality of diversity, by identifying some of the factors involved in the process of forming a social identity.

The problem of the study lies in the means available for the members of the Iraqi society in general and the Nineveh Governorate in particular to face the fluctuations and crises on the political, economic, and

social levels. It resulted in many issues regarding the level of individuals' thinking and their methods or the cultural framework in which they deal with these problems, especially Ethnic or religious minorities, especially the Shabaki component(*), whose children live in the euphoria of the birth of national identity, in a country swept by different cultural currents and various ideological frameworks that directly affected the social conduct of the individual.

The importance of this study is represented in the centrality of the topic of fanatic trends as a fertile ground which contributes to the emergence of the various judgments of social groups. It is represented by the images of the social relations existing between individuals belonging to these groups, and the cognitive frameworks for expectations that individuals or members of each group towards the members of groups. The other expectations whether are positive embodying images of friendship or negative ones embodied in the images of enmity by members of a particular group towards members of other groups.

The dimensions of intolerance in all its sectarian, and ethnic forms were evident through the manifestations of social violence and aggressive behavior that appeared in the processes of mass displacement, killing, armed conflicts, and the absence of a language of dialogue towards various issues. It became important to uncover this phenomenon and determine its level and intensity among the people of Nineveh governorate on the one hand, and the extent of the impact of these manifestations on the Shabak individuals. Likewise, the study also tries to investigate the intolerant trends towards their social group as well as towards other groups. Based on the aforementioned, we can demarcate the following objectives:

1. Measuring intolerance among the Shabak minority in Nineveh Governorate.
2. Identifying the significance of the differences between the study units according to specific research variables.
3. Determining the mechanisms of building the social identity of the members of this minority.
4. Describing the relationship between intolerance and the building of social identity among the study subjects.

Some previous studies on the subject

1. Hogg, M. A.; Abrams, D. (1990). Abrams, D.; Hogg, M. A (eds.). "Social motivation, self-esteem, and social identity". *Social Identity Theory. Constructive and Critical Advances*. London: Harvester Wheatsheaf: 44–70.

(*) Shabak people: They are an ethnic group with social culture, and they are united by common goals. They are classified as a minority within the components of Iraqi society, and they are defined in terms of the geographical framework in the Nineveh Governorate. They seek to establish themselves nationally by relying on the ethnic dimension.

2. Duckitt, John (1992). "5". The social psychology of prejudice. London: Praeger Publishers.
3. Tajfel, H. (1984). Tajfel, H. (ed.). Intergroup relations, social myths and social justice in social psychology. The Social Dimension. 2. Cambridge: University Press. pp. 695–715. doi:10.1017/CBO9780511759154.016. ISBN 9780511759154.
4. Stangor, C.; Jost, J. T. (1997). Spears, R.; Oakes, P. J.; Ellemers, N; et al. (eds.). "Commentary: Individual, group and system levels of analysis and their relevance for stereotyping and intergroup relations". The Social Psychology of Stereotyping and Group Life. Oxford: Blackwell: 336–358.
5. Haslam, A. S. (2001). Psychology in Organizations. London, SAGE Publications.

Study methodology and procedures

This study relies on the descriptive approach (i.e social survey with the samples). The study community was determined by a sample of individuals in the Nineveh Plain in the city of Mosul. For many reasons of which that the aforementioned region is multicultural and has many social and religious orientations. The events that took place in the city after the year 2003 AD and the political and social fluctuations that were accompanied by the nature of the interaction between individuals and their relationships. Besides, the spread of the Shabak component and their stronghold in the Nineveh Plain in particular. All these factors encouraged the researcher to define the study community. On this basis, the current study aims to identify the trends of the study units and their relationship to building social identity. The current study relies on the intentional sample (the group of statistically rich cases, such as University students because their social interaction is more with other cultural components) ⁽¹⁾. It is compatible with the objectives of this study and the nature of the community under study, the researcher distributed the study form to individuals randomly after the researcher identified the groups that will participate in this study⁽²⁾.

It is determined by a sample consisting of (300) respondents from different classes in the villages and towns of the Nineveh Plain in the northeast of the city of Mosul, the center of Nineveh Governorate. The study lasted from 1/9/2019 to 1/10/2020. This study relies on three main tools: observation, interview, and questionnaire form (scale). To achieve this purpose, we extracted the validity and stability of the tool, so that the number of the scale items in its final form was fifty items; the scale items were accepted by (90%). All the eight subjects on the validity of alternatives to the pentagonal scale (completely agree, agree, I do not know, I do not agree, I do not completely agree). According to the Likert method, relying on Kaizu standard ⁽³⁾. If its value is greater than (0.05), this indicates the quality of inspection accuracy; it measures the partial correlation between the items. Most of the items were statistically significant (significant), because the values -p are less than the significance level (0.05), while some items were not significant. Also, we used the Bartlett test to measure the strength of these correlations and the significance of the

correlation matrix compared with the unit matrix, as shown in Table (4). The study hypotheses were formulated using the null hypothesis method to test them statistically as follows:

The first hypothesis: There are no statistically significant differences between the respondents' views of intolerant trends and their relationship to building social identity according to the variables (gender, age, marital status, academic achievement).

The second hypothesis: There is no significant correlation between fanaticism and social identity building.

The third hypothesis: There is no significant correlation between non-fanaticism tendencies and the construction of social identity.

The fourth hypothesis: There is no significant correlation between fanaticism and non-fanaticism tendencies and the construction of social identity.

To achieve the objectives of the study, the researcher relied on a set of advanced statistical methods including The ready-made statistical program S.P.S. Cronbach alpha test, and the scale items validity and stability factor coefficient. The K.S test (Kolmogorov-Simonov), and the (X^2)test for normal distribution. The estimate of the Spearman correlation coefficient, Regression analysis, and coefficient of determination were also utilized. Similarly, (z) test of the correlation coefficients, the modified (z) test for differences between correlation coefficients, Wilcoxon Signed Rank Nonparametric Test (WSR) were also used.

The theoretical guidelines for the study(Social Conflict Theory)

This theory focuses on knowing the process by which fanatic trends arise in a particular group, and understanding the forms of interaction between groups. The attention in this cultural-social trend is focused on groups as a whole having a distinct entity and not on individuals. This theory emphasizes on the role of cultural environment factors and their importance. It is known as the theory of conforming to group standards because the factors that drive individuals to form fanatic trends are functionally related to the process by which the individual becomes a member of a particular group⁽⁴⁾. The change of individual trends is limited, but this attempt needs to change the cultural balance of the group to change the trends of the individual. So the individual commitment to standards requires dealing with the trends of the group to change the trends of the individual ⁽⁵⁾.

The theory of real conflict between groups is based on the assumption that the conflict takes place between two groups as a result of external factors. Each group threatens the other and generates feelings of aggression between them, thus the occurrence of mutual negative evaluation⁽⁶⁾.

Therefore, in different social situations that are characterized by a kind of ambiguity, it is easy to find evidence that supports our perceptions through the characteristics of the hypothesized group. So when we need to explain the behavior of members of a particular group, we return behavioral thinking to the characteristics of this social group, especially as we exaggerate the differences between topics related to the differentiation of groups reducing those differences within the category to which we belong⁽⁷⁾.

The main dimension of cognitive theories is embodied in the assumption that the social identity of individuals derives from their membership in the group⁽⁸⁾. It considers the driving process that explains the internal awareness of the group they belong to towards other groups. This process is affected by cultural values and social perceptions as well as the membership of the social group and social comparison between groups. As individuals search for differentials between the group to which they belong and other external groups. The mental process by which these perceptions are transferred from groups to the individuals is called social representation⁽⁹⁾.

Research Results

Description of the study data and its analysis

The new belief imposes on its adherer certain social trends that express the value of this belief. It affects the process of formulating life goals. Values refer partially refers to the belief. Its social representation in personal behavior manifesting the value consciously or subconsciously as a criterion for directing social preferences. On this basis, trends derive their sustainability from the attitudes associated with them, as well as the justification of moral judgment on one's self and others⁽¹⁰⁾.

First: The statistical description of the subjects' personality characteristics

The personal characteristics of the subjects' can be represented according to (gender, age, marital status, educational attainment, profession, monthly income) as in the following table: Table (1) shows the demographic data of the subjects.

Gender			
Female		Male	
Percentage	No.	Percentage	No.
43.3%	130	56.7%	170
Age			

50-59		40-49		30-39		20-29			
Percent age	No.	percentage	No.	percenta ge	No.	percenta ge	No.		
6.34%	19	6.0%	18	29.33%	88	58.33%	175		
Social status									
Divorced		widow		single		Married			
percentage	No.	percentag e	No.	percentag e	No.	percentage	No.		
0	0	0	0	42.3%	127	57.7%	173		
Academic degree									
Higher education		University		Secondary school		Primary school		Read and write	
percentag e	No.	percentag e	No.	Percentag e	No .	Percentag e	No .	percentag e	N o.
%14.7	44	71.0%	213	11.3%	34	3.0%	9	0	0
Profession									
Government employee					Freelancer				
Percentage		No.			Percentage		No.		
45.7%		137			54.3%		163		
Family monthly income									
two million and more ID		One million and a half ID			One million ID		500 ID		
percentage	No.	percentage	No.		percenta ge	No.	percentage	No.	
0	0	9.0%	27		67.3%	202	23.7%	71	

It is difficult to determine the pattern of the different relationships between values. Value patterns are basic criteria for belief related to personality standards. They are relatively constant that constitute the required motivation for individuals to achieve their life goals so that Individuals refer to it when adopting intolerant attitudes towards various situations in society (11): Table (2) shows the statistical description of the intolerant trend data.

Agreement degree	Standard Deviation	Arithmetic Medium	(5)		(4)		(3)		(2)		(1)		Q
			Per %	No.	Per %	No.	Per %	No.	Per %	No.	Per %	No.	
58.54	1.452	2.927	21.7	65	21	63	1.3	4	40.3	121	15.7	47	Q1
84.26	1.131	4.213	56.0	168	27	81	2.3	7	11.7	35	3.0	9	Q2
84.34	0.901	4.217	42.7	128	44.3	133	8.0	24	2.0	6	3.0	9	Q3
57.46	1.420	2.873	21.0	63	14.7	44	12.3	37	34.7	104	17.3	52	Q4
91.76	0.646	4.588	67.3	202	24.0	72	8.7	26	0	0	0	0	Q5
85.74	0.829	4.287	51.3	154	27.3	82	20	60	1.3	4	0	0	Q6
90.06	0.657	4.503	56.3	169	40.7	122	0	0	3.0	9	0	0	Q7
90.46	0.686	4.523	61.3	184	31.7	95	5.0	15	2.0	6	0	0	Q8
93.34	0.551	4.667	69.3	208	29.3	88	0	0	1.3	4	0	0	Q9
87.34	0.683	4.367	47.0	141	44.0	132	7.7	23	1.3	4	0	0	Q10
60.86	1.230	3.043	18	54	13.3	40	34	102	24.3	73	10.3	31	Q11
56.00	1.452	2.800	18.7	56	18	54	11	33	29.3	88	23	69	Q12
84.80	0.859	4.240	43.3	130	45.7	137	2.7	8	8.3	25	0	0	Q13

70.86	0.904	3.543	14. 3	4 3	38. 3	115	36	108	10	30	1.3	4	Q14
66.54	0.892	3.327	11. 3	3 4	27. 3	82	44	132	17.3	52	0	0	Q15
73.46	0.932	3.673	22	6 6	33. 7	101	34	102	10.3	31	0	0	Q16
59.80	0.989	2.990	5.7	1 7	28. 7	86	27.3	82	35.7	107	2.7	8	Q17
81.54	1.081	4.077	45	1 3 5	33. 7	101	6.7	20	13.3	40	1.3	4	Q18
74.26	1.229	3.713	32	9 6	32. 7	98	17.7	53	10	30	7.7	23	Q19
53.54	1.371	2.677	16	4 8	9.3	28	26.3	79	23	69	25.3	76	Q20
68.66	1.202	3.433	28. 7	8 6	15. 7	47	27.3	82	27	81	1.3	4	Q21
83.94	0.775	4.197	37	1 1 1	50. 3	151	8	24	4.7	14	0	0	Q22
60.26	1.251	3.013	13. 7	4 1	28. 3	85	13	39	35.7	107	9.3	28	Q23
93.60	0.642	4.680	75. 3	2 2 6	19. 7	59	2.7	8	2.3	7	0	0	Q24
75.48	0.990	3.774	36.5%	109	29.1	87.3	14.8%	44.5	14.5%	43.6	5.05%	15.2	Aver.

If the values are organized into interconnected groups, the most important values occupy the top of these groups which are implicitly expressed. The values have two basic systems, the first representing values: the purpose values and the represents the means values. They are arranged independently of each other, although the basic goals are achieved through the means values. The purpose values embody the same basic goals because these two systems are linked to each other functionally and cognitively. At the same time affect, i.e the purpose values, on specific attitudes, determine the nature of the social trends of individuals. Thus the value system represents a system that provides the cognitive content of fanatic trends⁽¹²⁾: Table (3) shows the statistical description of the data of non-fanaticism trends.

Agreement Degree No	Standard Deviation Per %	Arithmetic Medium No.	(5)		(4)		(3)		(2)		(1)		Q
			Per	No.	Per %	No.	Per %	No.	Per %	No.	Per %	No.	
87.40	0.869	4.370	50	150	45.7	137	0	0	0	0	4.3	13	Q2
90.46	0.871	4.523	70	210	20	60	2.3	7	7.7	23	0	0	Q8
82.94	1.129	4.147	54	162	21.3	64	13.3	40	8	24	3.3	10	Q10
71.66	1.411	3.583	33.7	101	30	90	11.7	35	10.3	31	14.3	43	Q14
90.20	0.667	4.510	59.3	178	33.7	101	5.7	17	1.3	4	0	0	Q19
81.40	1.059	4.070	45	135	31.7	95	8.7	26	14.7	44	0	0	Q26
84.80	0.738	4.240	37.7	113	53	159	5	15	4.3	13	0	0	Q28
84.74	0.965	4.237	49.7	149	32.7	98	12.3	37	2.3	7	3	9	Q29
90.14	0.501	4.507	50.7	152	49.3	148	0	0	0	0	0	0	Q31
88.06	0.669	4.403	48.7	146	45	135	4.3	13	2	6	0	0	Q32
89.26	0.544	4.463	48.7	146	49	147	2.3	7	0	0	0	0	Q33
96.94	0.429	4.847	87.3	262	10	30	2.7	8	0	0	0	0	Q34
92.74	0.482	4.637	63.7	191	36.3	109	0	0	0	0	0	0	Q36
88.46	0.615	4.423	49	147	44.3	133	6.7	20	0	0	0	0	Q37
90.74	0.629	4.537	59	177	37.7	113	1.3	4	2	6	0	0	Q38
50.20	1.189	2.510	8.3	25	8.3	25	34	10	24.	74	24.	74	Q39

								2	7		7		
92.94	0.550	4.647	68.3	205	28	84	3.7	11	0	0	0	0	Q41
89.66	0.752	4.483	58	174	36.3	109	3.7	11	0	0	2	6	Q42
85.20	0.817	4.260	45.3	136	39.7	119	10.7	32	4.3	13	0	0	Q43
98.20	0.287	4.910	91	273	9	27	0	0	0	0	0	0	Q45
96.26	0.390	4.813	81.3	244	18.7	56	0	0	0	0	0	0	Q47
86.60	0.768	4.330	47.0	141	43.3	130	5.3	16	4.3	13	0	0	Q48
89.46	0.630	4.473	52.7	158	44	132	1.3	4	2	6	0	0	Q49
86.89	0.737	4.345	54.7	164	33.3%	100	5.87%	17.6	3.82%	11.5	2.2%	6.7	Av

The different institutions of society play a fundamental role depending on the cultural variables. They include the mechanism by which values are created because basically, these values take their content from the prevailing culture in society. The subcultures feed the value system through effective elements that have an impact on setting priorities according to the hierarchy of the scale of the objective ⁽¹³⁾.

Second: The internal stability test of the questionnaire (consistency): Table (4) illustrates the Cronbach alpha test to measure the stability of the questionnaire

Paragraph No.	validity parameter	Cronbach's Alpha coefficient	Paragraph
24	0,8011	0,647	fanaticism
23	0,8135	0.663	Non-fanaticism
47	0,8372	0,701	Questionnaire as whole

Identity is closely related to cultural differences or pluralism. This follows the social awareness of individuals and its dimensions, with what is variable or fixed in the elements of identity. So the social identity is a guide for individuals that refers to a specific cultural environment that depends to

some extent on distinction establishing its existence as a group distinct in itself, in its affiliation, and its cultural characteristics. It generates a sense of belonging to a specific nation that reaches to the identification of a cultural imprint of a group distinguished from others by cultural features within the boundaries of society ⁽¹⁴⁾.

Third: Test the distribution of data: Table (5): shows the normal distribution test for the scale variable media.

Chi-Squared			K.S.			study
Constant value	P-value	Statistics	constant value	P-value	Statistics	Variable
15.507	0.0053	21.815	0.0784	0.0189	0.0876	fanaticism
15.507	0.0000	43.867	0.0784	0.0006	0.1160	Non-fanaticism

Fourth: Testing the research hypotheses: Three types of hypotheses will be tested as follows:

A- Assumptions of importance and agreement:

The null hypothesis: There is no significance and agreement with expressions of fanaticism, non-fanaticism, and social identity.

Alternative hypothesis: There is significance and agreement with expressions of fanaticism, non-fanaticism, and social identity.

The presence of the importance of (agreement by the subjects with the hypothesis of the research) will be tested here with expressions of fanaticism (24 phrases) and non-fanaticism (23 phrases) and social identity (47 phrases). They are answered by (300) subjects according to the Likert five-point scale. It depends on the extent of their agreement with the research hypothesis, and specifically, the medium test is equal to (3) for the respondents' answers (because Likert's pentagonal median is equal to (3) against the average is greater than the number (3) using the Wilcoxon Signed-Rank test (WSR) because the data are not normally distributed depending on the results of the test table (5) and the results are summarized in table (6):

P-value	Calculated t	Standard Miscalculation	The difference	The medium	Variables
0.000	14.988	1503.25	0.830	3.830	Fanaticism
0.000	15.030	1502.04	1.350	4.350	Non-fanaticism

0.000	15.017	1503.34	1.060	4.060	Social identity
-------	--------	---------	-------	-------	-----------------

If culture for individuals is standards that define their behavior that determine the purpose of their existence. Thus the function of culture for individuals is in its ability to answer questions of identity (how, why, the purpose of existence). Similarly, it determines the group's activity (language, religious beliefs, social assumptions, rules of behavior, ethics, norms, authority, and so on). according to which their civilizational activity is determined based on their cultural maturity, meaning that identity can be included within the boundaries of the group's cultural fabric, so the expression of identity is through culture, and culture itself is an interface For identity⁽¹⁵⁾.

B- correlation hypotheses:

The relationship between fanaticism and non-fanaticism with social identity will be studied. On this basis the following hypothesis will be tested:

The null hypothesis: There is no relationship between fanaticism and non-fanaticism with social identity.

Alternative hypothesis: There is a relationship between fanaticism and non-fanaticism with social identity.

The relationship between fanaticism and non-fanaticism with social identity was calculated using a non-parameterized correlation coefficient (because the data does not have a normal distribution), specifically the Spearman correlation coefficient. It is tested under the significance level (0.05), and the results are summarized in the following table: Table (7) illustrates the calculation and testing of the correlation coefficient between fanaticism and non-fanaticism with social identity.

non-fanaticism	fanaticism	Variables
0.701**	0.840**	Social identity
0.000	0.000	P-value

The identity of this ethnic minority has a cultural reference based on a common framework that unites them through the peculiarity of the social norms that make up that identity. The clarity of its distinction from the norms of other groups, as well as the common language between them, which represents the cultural link with the specificity of their identity. It is the tool of their connection and the means of preserving their cultural existence. Additionally, the prominent feature of that identity is the element of the religious beliefs that unite the members of this minority in general, their sectarian branches, or its mysticism. The most prominent feature of the identity for the Shabak minority is the geography by which the natural borders are defined for any racial or ethnic nationality. The most important

elements of this component are the defined geographical borders, whether culturally or naturally, with the rest of the cultures in society⁽¹⁶⁾.

C- Hypotheses of the variance of correlation coefficients: To find out whether there is a difference or not in the correlation coefficients between fanaticism and non-fanaticism with social identity depending on some personal characteristics, the following two hypotheses were tested:

The first hypothesis:

The null hypothesis: There is no discrepancy in the relationship between fanaticism and social identity due to some personal characteristics.

Alternative hypothesis: There is a variation in the relationship between fanaticism and social identity depending on some personal characteristics.

The variation of the correlation coefficient of fanaticism and social identity will be tested here according to some personal characteristics (gender, age, marital status, academic achievement) using the modified (Z-) test based on the correlation coefficient of each category, which is summarized in the following table: Table (8) illustrates the test of the difference in the relationship between fanaticism and social identity according to personal characteristics

P-value	Z value	P-value	Spearman correlation	No.	Category	fanaticism
0.003	2.728	0.000	0.838**	170	Male	Gender
		0.000	0.713**	130	Female	
0.000	7.556	0.000	0.872**	175	20-29	age
		0.000	0.719**	88	30-39	
		0.000	0.775**	37	49 –above	
0.000	-4.179	0.000	0.825**	173	Married	Social status
		0.000	0.931**	127	Single	
0.000	7.547	0.000	0.934**	43	Primary and Secondary	Academic degree
		0.000	0.836**	213	University	
		0.000	0.788**	44	Higher education	

The individual tries continuously to search for positive determinants that support building his identity to distinguish himself from other individuals or other groups. The nature of this structure is embodied in social behavior by understanding the mechanism of the shared co-ordination of the values that the individual carries, and its reflection on the social ties among the members of the group. In addition to the cognitive representations that must be present during the dynamic interaction between the individual's psychological processes and the surrounding social environment, especially that the individual has several aspects that he can use according to the nature of his need in the social circle to which he belongs. When an individual is exposed to a diminution or a specific threat due to the pressures of the surrounding environment, we find him resorting to specific strategies to enhance and protect his identity. The individual movement represented by the individual leaving his group or the social creativity represented in preferring his inner group or the social competition represented in enhancing his position within society is all considered strategies for managing social identity and positively supporting it ⁽¹⁷⁾. Hence, the first goal of the study objectives was achieved.

The second hypothesis:

The null hypothesis: There is no discrepancy in the relationship between non-fanaticism and social identity due to some personal characteristics.

Alternative hypothesis: There is a variation in the relationship between non-fanaticism and social identity depending on some personal characteristics.

The variance of the correlation coefficient of non-fanaticism and social identity will be tested here according to some personal characteristics (gender, age, marital status, academic achievement) using the modified Z-test based on the correlation coefficient of each category, which is summarized in the following table: Table (9) illustrates the test of the variability of the relationship between non-fanaticism and social identity according to personal characteristics.

P-value	Z value	P-value	Spearman correlation	No.	Category	fanaticism
0.001	3.026	0.000	0.747**	170	Male	Gender
		0.000	0.544**	130	Female	
0.109	1.233	0.000	0.656**	175	20-29	age
		0.000	0.628**	88	30-39	
		0.000	0.863**	37	49 –above	
0.000	3.448	0.000	0.708**	173	Married	Social status

		0.000	0.443**	127	Single	
0.000	3.422	0.000	0.805**	43	Primary and Secondary	Academic degree
		0.000	0.690**	213	University	
		0.349	0.145	44	Higher education	

The defining conditions for human existence are the need for a sense of social identity, which stems from his quest to find specific answers to the meaning of his existence, especially the lack of social identity that may generate social problems with psychological roots ⁽¹⁸⁾. It may reach the stage of feeling psychological and social alienation from society. This absence of a goal and the inability to plan for the future, which is reflected in social relations with individuals or other groups due to the failure to define a specific social identity ⁽¹⁹⁾. Hence, the first goal of the study objectives was achieved.

Conclusion

1. There are statistically significant differences between the respondents' answers according to the variables (gender, age, marital status, academic achievement). It is found that the male gender category has a positive correlation between fanaticism and social identity amounted to (0.838) which is significant. The age (20-29) category has a positive correlation between fanaticism and social identity amounted to (0.872). it is also significant. The social status of the (married) category has a positive correlation between fanaticism and social identity amounted to (0.825) which is significant. (primary and secondary) the category has a positive correlation between fanaticism and social identity amounted to (0.934). It means that there is a difference in the relationship between intolerance and social identity according to an academic degree. It gives preference to the (primary and secondary) category, then (university) over the (higher education) one.

2. There are statistically significant differences between the respondents' answers according to the variables (gender, age, marital status, academic degree) between non-fanaticism and social identity. The male category is amounted to (0.747). It is a significant average. As for age (20-29), it has a positive correlation between non-fanaticism and social identity (0.656), which is significant. The social status of a (married) group has a positive correlation between non-fanaticism and social identity with (0,708) which is significant. As for the academic degree of the (primary and secondary) category has a positive correlation between non-fanaticism and social identity is (0,805), which means that there is a difference in the relationship

between non-fanaticism and social identity according to an academic degree.

3. The results of the study indicate a positive correlation between fanaticism and social identity amounted to (0.84), which is higher than the positive relationship between non-fanaticism and social identity, which amounted to (0.701). This refers to a positive correlation between fanaticism and non-fanaticism with social identity. Based on the opinions of the research sample which were tested and circulated to the study community as a whole.

4. It is noticed that the various community institutions play a fundamental role by relying on cultural variables including the mechanism by which values are created. Values particularly take their content from the prevailing culture in society and subcultures. They contribute to feeding the value system through effective elements that influence defining priorities according to the hierarchy of goals. Shabak minority, as a cultural component, influences the formation of the general cultural framework within the geographical boundaries of its extension with the different cultural levels of the ethnic components that form the comprehensive culture, the difference in trends becomes clear, which is mainly due to the difference in value patterns. Its criteria in directing the behavior of individuals towards achieving their life goals.

5. Through interviewing the respondents, we found that social identity serves as a guide for them and refers to their cultural environment. It depends to some extent on differentiation with the other, defining its existence as a group distinct in itself, its affiliation, its cultural characteristics. It generates a sense of belonging to a specific people through individuals' pride in this affiliation. The identification of the cultural imprint of a group that is distinguished from others by cultural features within the boundaries of society. This allows the emergence of non-fanatic trends towards their social identity.

6. culturally speaking, it is found that the value pattern of the Shabak minority has a specificity that distinguishes it from others. Thus this peculiarity contributes to the formation of a social identity distinct from the surrounding social identities within the boundaries of its cultural circle. So it falls within a framework that stimulates its children to feel national unity. Its strength stems from the common denominators among the members of this minority relying on common historical principles, coexisting with the same civilization challenges, and looking forward to a single future. These variables help in adopting a fanatic trend that represented in their social behavior expressing their psychological and social tendencies towards different life situations.

7. It is noticed that the identity of this ethnic minority has a cultural reference based on a common framework that unites them through the specificity of the social norms that make up that identity. The clarity of their distinction from the norms of other groups as well as the common language between them. This represents the cultural link with the specificity

of their identity. It is a tool of their connection and the means of preserving their cultural presence. It is the prominent feature of that identity as well as the element of religious beliefs that bind the members of this minority together.

Generally speaking, this identity represents in its sectarian branches like mysticism. The most prominent feature of identity for the Shabak minority remains the geography through which the natural borders are defined for any racial or ethnic nationality. The most important elements of this component are the defined geographical boundaries, both culturally or naturally, with other cultures in a society.

8. It seems that the ethnic identity of the Shabak component represents the other side of their social identity. It is positively related to the feeling of happiness they have, and their historical path indicates that its dispersion is linked to the low level of their respect for their social identity. It is accompanied by feelings of discomfort, while the achievement and fulfillment of ethnic identity give them a concept of positive self and the decrease in the level of social alienation.

Recommendations

1. The Iraqi society in general and the multicultural Nineveh Governorate in particular need to re-read its social history. Likewise, it needs to stand on the most prominent historical milestones that have constituted social turning points in the history of its people (its cultural components). That is to raise the traditional stereotypes that coincided with periods of political hegemony for some components on the other. Thus the historical importance and the role of the cultural elements of minorities in building the main culture, whether at the level of Iraq or the level of the city of Mosul, and the Nineveh Plain in particular.

2. The educational institutions in society must take the initiative to support the culture of accepting the other as it is, and not as they desire because each cultural component has a specificity that distinguishes it from other components. The center of the main cultural strength is in its diversity and not in its symmetry.

3. The multiculturalism in Nineveh Governorate and its plain is a logical result that expresses its geopolitical nature through historical periods for centuries. It is not wise for some of its sons to influence political factors (internal or external) by trying to impose the will on the rest of the components and achieve preference through social control.

4. All cultural components in Nineveh Governorate must not consider the other as a competitor or opponent in society, but rather we are supposed to view each other as partners in the homeland. This contributes to reducing the entrenchment behind the sub-identities (ethnic and religious). It achieves an image of social integration instead of social conflict between the members of these cultural components.

5. fanatic trends are a product of the cultural environment and their social implications on the psychology of the individual. Therefore, although fanaticism towards social identity guarantees a kind of protection. Its persistence generates an inevitable clash with other sub-identities. Similarly, it constitutes political tension with social roots which pushes society into a state of internal conflict. This requires the preservation of the internal structure of society by eradicating the sources of fanatic trends through social alternatives embodied in constitutional forms that achieve the concept of citizenship and social justice as a higher societal value.

References:

1. John W. Creswell, *Designing and Conducting, Mixed Methods Research*, SAGE publications, University of Nebraska-Lincoln, USA, 2011, P48-53.
2. Uma Sekaran, *Research Methods For Business: A skill-building approach* (4th ed), John Wiley & Sons Inc. , New York, USA, 2003, p 294.
3. Kaiser – Meyer – Olkin.
4. Brubaker, R.; Cooper, F. (2000), "Beyond 'Identity'" (PDF), *Theory and Society*, USA. P. 1–47.
5. Brubaker, R. (2002), *Ethnicity without Groups*, Cambridge: Harvard University Press, USA ,P.38.
6. Scheepers, Daan; Derks, Belle (2016), "Revisiting social identity theory from a neuroscience perspective", *Current Opinion in Psychology*, USA, 11. P. 74–78.
7. Woodward, K.(2004), *Questioning Identity: Gender, Class, Ethnicity*, UK, London, P.71.
8. Modood, T. & Werbner P. (Eds.) (1997), *The Politics of Multiculturalism in the New Europe: Racism, Identity, and Community*, Zed Books, London, P.64.
9. Weinreich, P, and Sanderson, W. (Eds.) (2003), "Analyzing Identity: Cross-Cultural, Societal and Clinical Contexts", Routledge, London, P.238.
10. Alma K.(2006). *Globalization and Human Rights*, Chelsea House Publishers, US. P 6.
11. Romano D. (2006). *the kued's nationalist Movement: opportunity Mobilization and Identity* 1st first edition, Cambridge, U.K. P.46.
12. Anthony D.(2001). *Smith, Nationalism*, First Edition, Polity Press, Cornwall, Cambridge Bodmin, UK ,P.68.
13. Anderson B.(2006). *Imagined Communities*, Third Edition, Verso, printed by Quebecor World, Fairfield, London, P.9.
14. James P. (1996). *Nation Formation(Towards a Theory of Abstract Community)* 1st edition, SAGE Publications, Great Britannica ,University Press, Cambridge, P.14.
15. Hallowell J. (2008). *Main Currents in Modern Political Thought* 1st Edition, New York: Holt Rinehart and Winston, USA. P 62.
16. Hobsbawm E.J. (2006). *Nations and Nationalism since 1780 (Programmer, Myth, Reality)* ,Second Edition, Cambridge University Press, UK. P.47.
17. Golubori Z.(2006). *Models of Identity in Post-Communist Societies*, Yugoslav Philosophical Studies, I . P.152.
18. Paul J. (2015). "Despite the Terrors of Typologies: The Importance of Understanding Categories of Difference and Identity". *Interventions: International Journal of Postcolonial Studies*, USA, 17 (2). P. 174–195.

19. Leary, M. R.; Tangney, J. P. (2003). Handbook of self and identity, Guilford Press, New York, USA, P.38.