

RELIGIOUS FUNDAMENTALISM AND INTERNATIONAL COMMUNISM - BROTHERS UNDER THE SKIN?

Abstract

What is it that really motivated the young men who committed the suicidal attack on the World Trade Center on September 11?

They were ready to die for the cause of Islamic Fundamentalism as taught by Osama bin Laden, allegedly to bring about a better world, cleansed of "infidels" on a global scale.

Similarly, the young communists who were ready to renounce loyalty to their own countries and to sacrifice for the cause of International Communism were also primarily dedicated to improve the world, as interpreted according to communism.

In both instances, the stated goals were idealistic. In both instances the principal appeal was to young men (and a few women) whose lives were drab, and where the lofty goals seemed worth every sacrifice, for they believed absolutely that this would be for the betterment of mankind.

As psychotherapists we must go beyond the horror of terrorism to understand dynamically the nature and appeal of such grandiose ideals, however misguided they may be according to our own views.

What motivates the Powerful Leader, and how and why are Followers vulnerable to his ideas to the point where they may go to any extreme to try to implement the beliefs and purposes they take on from him?

Are we dealing here with a recurrent identifiable pattern of Leader/Follower related to misguided idealism, and is it possible to recognize warning signs prior to deterioration to terrorist extremism?

RELIGIOUS FUNDAMENTALISM AND INTERNATIONAL COMMUNISM - BROTHERS UNDER THE SKIN?

Text of Keynote for World Council of Psychotherapy - 2002.

Terrorist Attacks

In the United States - and elsewhere - we were shocked and traumatized by the terrorist al Queda attack on the World Trade Center on Sept. 11, and ensuing deaths of innocent people. Since then, weekly - even daily - we hear about other terrorist attacks - be it in Israel or elsewhere in the world; for instance a suicide attack on a French group of engineers in Pakistan on May 8 of this year or, the next day, the slaying of Pim Fortuyn, a Dutch politician by Van der Graaf, an environmentalist.

Whether it is one person who gets killed this way, or thousands, underlying what are now called terrorist murders is the same pattern, as follows:-.

One or more young persons, motivated by an intense belief in the truth and justice of a broad cause and the hope that he/she will thereby advance this cause, deliberately commits murder without regard to whether innocents and even they themselves will be sacrificed in the process. Before committing the murderous act most terrorists do not see themselves as killers, (the way members of the Mafia would, for instance), but as potential martyrs for a just Cause. They themselves and others around them see them as dedicated, lovable and loving idealists.

The Cause - Absolutism as common denominator

The Cause can have any number of names, religious or social. The common denominator, though, is that faith in the Cause is uncompromising, radical and purist. It is represented as having a high and unquestioned purpose which will lead to improvement, fulfillment and ultimate perfection. Therefore it is worthy of absolute sacrifice of the self and others. Ends justify Means, however brutal, for the Cause is believed to be ultimately for the benefit of mankind, or at least for the ones with like-minded beliefs. Dedication to the Cause transcends narrow human concerns, even for individual survival.

For this presentation, my purpose is not to represent one side or another, or even to seek agreement with you about the inherent moral quality of one value system or another. It is simply to present the idea that regardless of their name, there is a common denominator for all purist absolutist Causes, whether they operate under an atheistic banner dedicated to social justice, as was international communism, or a nationalist banner as was Nazism, or a fundamentalist religious banner, Christian, Muslim, or of any other sect or religion.

I capitalize the word Cause to represent one of these absolutist Causes that represent a particular belief that claims to be True and Universal. Causes attract persons who seek meaning for their lives by projecting themselves away from their unsatisfactory daily situation to a fantasized Utopian future and a quasi mythological model of an ancient Paradise to be regained, or a new Paradise to be formed.

What's the attraction?

There follows the question: How and Why is it that certain people may become so involved and dedicated to a Cause, whether social or religious, that they are ready to resort to violence and murder, and righteously justify so doing on alleged ethical grounds that transcend socially accepted morality?

To proceed, may I illustrate with two personal experiences:-

A personal experience with communism

In 1938, when I was a student in France, war had been going on for two years in Spain. Franco and his army had attacked the legitimate government and caused havoc in the population. A few of us got together regularly to raise funds and send condensed milk to Spain for the children.

Two of the most active members of our group, Pierre and Brenda, were card-carrying communists. They frequently exhorted us join the party of international communism and transcend narrow national identity for participation in a movement that would gain justice for the oppressed peoples of the world. A few of us, myself included, who identified with the suffering of innocent people, like those in Spain, were sorely tempted to

thus become involved in a broader cause for progress in the world than the limited one of raising money for starving children.

It was obvious that Pierre and Brenda had gained particular meaning for their lives by belonging to the international communist party, and I envied them for this. But what I heard of the brutality of the Soviet regime worried me. So, much as I felt like supporting the cause of international communism with its professed goals of justice for oppressed workers, since the Soviet Union was its principal sponsor, I just could not quite make up my mind to join the party. I felt guilty and confused with what Brenda sarcastically called my wishy-washy petit bourgeois mentality and unwillingness to recognize the broader goal of bettering humanity's future.

With Brenda's support, Pierre increasingly gained power in our group, to the point where he became our nominal leader. I was attracted to him with his idealism, his fiery eyes, and his belief that he knew the prescription for a perfect world. He was ready to put his life on the line by joining an international Brigade that was forming to go fight in Spain against Franco.

The only one in our group to resist Pierre's leadership was Jacques, who vociferously objected to the communist party's uncritical obedience to dictates from the Soviet Union, although he, also, along with Marcel and George, two others of our group, enlisted in the International Brigade to go fight in Spain.

Not long after their departure we heard that Jacques was killed in Spain. The war there ended shortly thereafter, with Franco's victory. Pierre, Marcel and George returned to Paris. When we all met to welcome them back, we heard that Jacques had not died at the front, as we had thought. While sleeping, he had been knifed to death by a soldier in his unit, a dedicated communist who slept in the bunk next to him. This was because allegedly Jacques was a danger to the cause of international communism by criticizing the human rights abuses of the Soviet Union.

Before we could even react to this terrible news, Pierre proceeded to justify the "elimination" of Jacques in the name of the "greater goal" of international communism. To support the Soviet Union was essential, he said, to bring about the enlightened world of international communism,

regardless of whatever the Soviet Union had to do now while struggling against its enemies. People like Jacques could not be allowed to undermine the cause. They had to be sacrificed for the greater good.

I still remember how stunned I was at Pierre's cold-blooded assessment of Jacques' death, and his defense of further ruthlessness for the "cause". Even worse was that most of the members of the group did not disagree with him. Until that moment I had eagerly awaited his return to Paris, and thought I might join the communist party at that point. But now I felt profound disgust about him, the party, and the entire group with its silent acquiescence to Pierre's argument. I even wondered whether Pierre had had a hand in setting up Jacques' murder.

Sad disillusion

Thus did I learn of the danger when allegedly good goals are invoked to justify inhuman means to reach them. As stated by Aldous Huxley, in his book, *Ends and Means*, when Ends are used to justify harmful Means, Ends, it is these Means that determine Ends in the long run. I pulled away from the entire group, although it was terribly painful, not only to lose Pierre, but also to relinquish the shared closeness I had experienced as a member of the group.

Years later I recalled this pain on reading, in Doris Lessing's "Golden Note- book" her description of how difficult it had been for her, also, to give up the sense of group adherence, comradeship and belief they were furthering a noble goal when she belonged to the communist party, even after she was no longer deluded about communism.

Similarly outstanding writers of various nationalities, like Arthur Koestler, Richard Wright, and Ignazio Silone, have described, in the collection of articles published in 1949 under the title: "The God that Failed" how passionately they adhered to the communist party line because of its alleged goals of social justice, and how terribly lost and shattered they felt when they left. This occurred also with a long list of other intellectuals in various fields, including government, some of whom even became spies on behalf of the Soviet Union because of their idealistic belief in communism.

Dogma and addiction

In the preface to the collection of memoirs mentioned above, the editor, Richard Crossman, poses the question:- "How could these intellectuals accept the dogmatism of communism?"

He answers his question by comparing that dogma to that of the Catholic Church, which, he claims, was strong because it demands, "uncompromisingly, the sacrifice of the very spiritual freedom claimed by intellectuals, and condemns spiritual pride as a deadly sin.....Once the renunciation has been made, the mindbecomes the servant of a higher and unquestioned purpose.....The communist novice, subjecting his soul to the canon law of communism, experiences something of the release which Catholicism also brings to the intellectual, wearied by the privilege of freedom.....Once the renunciation has been made, the mind..... becomes the servant of a higher and unquestioned purpose. ..This is why it is useless to discuss any other point of view with a communist."

Erich Fromm makes the same point in his book, "Escape from Freedom."

Koestler states: " there is little difference between a revolutionary zealot and a "true believer". Faith is uncompromising, radical, and purist".. However, in the end, he painfully recognized the "fallacy of unshaken convictions" but was still "clinging to the last shred of the torn illusion. ...The addiction to a myth is as tenacious and difficult to cure as any other addiction.....After the Lost Weekend in Utopia, the temptation is strong to have just one last drop, even if watered down and sold under a different label."

A personal experience with Christian Fundamentalism

Now here's another personal experience, many years later, in San Francisco, in 1995. It has to do with a young woman I'll name Joanna, whom I met at a summer resort. Recently divorced, she complained rather obsessively that her life was meaningless now that her husband had left her. I felt a little sorry for her, but found her quite boring and we did not maintain contact after I left the resort.

However, about a year later, she called me to say she happened to be in San Francisco, and came over for a visit. Almost from the moment I saw her again, I was struck by the transformation in her manner and appearance. She had an assured demeanor, with lively movements and a sparkle in her eyes. Soon she told me that indeed now she was happy, her life has meaning. No, not a new boy-friend: - it's that at last she has "found" religion, all thanks to inspiration from the fundamentalist tele-evangelist Pat Robertson and his "Christian Coalition." Now she felt alive - she was involved in a selfless goal: - to "save unborn babies," by actively participating in "Operation Rescue" a militant anti-abortion group that is an offshoot of the so-called Christian Coalition, and agitated in front of abortion clinics.

I caught my breath. Shortly before, I had read in the newspaper that Paul Hill, a fundamentalist minister and a member of this Operation Rescue, had killed a doctor and his escort outside a women's medical clinic in Florida. In court, Hill had justified his action by his reading of the Bible, stating that "sometimes you have to use force to stop people from killing children."

Did Joanna know about the murder? I asked. "Of course," she said. Then, with shining eyes, she proceeded to defend Hill's "courage and dedication" and his "sacrifice for the Cause". "You have to break some eggs to make an omelet," she asserted, oblivious of the fact that she was justifying murder of human beings for the cause of embryonic eggs.

I attempted to argue with her, but it soon became clear that she was zealously immersed in her new-found belief system and that I had no chance to convince her otherwise. She had joined the ranks of "True Believers". To relinquish her belief might mean sinking back into her depressive condition of the past instead of the happy exalted condition she was in now, so for her it was important to hold on to her belief system at all costs to others.

After she left, I experienced a flashback to the scene, 57 years ago when Pierre similarly justified the murder of Jacques. Like him, Joanna had an unmistakable gleam of excitement while justifying ultimate violence on behalf of an assumed "higher cause."

Excitement, Meaning and rigid Convictions

Over the years I have encountered this particular look of excitement elsewhere, also, in people who find meaning for their lives by becoming involved in a cult or a Movement, whether political or religious, which claims absolute certainty about Truth and the high value of their Cause.

The process of daily living involves perpetual dissonance between the need for certainty, and the repeated experience of the unpredictability of life. It is the hope for satisfactory answers to depend on that attracts many people to religious movements or other Causes that offer the conviction that they Know the way to control the irrational circumstances around them.

The yearning for meaning is akin to seeking absolute Truth. It motivates people to find outlets for self-expression, for curiosity and discovery. Others seek to abate their sense of uncertainty by involvement with a Movement whose leaders claim knowledge of absolute Answers, usually justified with reference to statements by a higher authority or a legendary past, as interpreted by one or more of the leaders of one or another Movement claiming to be based on Celtic mythology, or Marx's "Capital" or the Bible or the Koran.

The difference among Causes and Movements lies, not in whether they are social, political or religious, or with the quality of feelings of exaltation, dedication and transcendence they may engender, but in the rigidity of the belief system and goals set, and in the extent to which leaders and members get so carried away by the abstract Cause that they becomes oblivious to the possibility of being deluded.

For while involvement in idealistic pursuits can feel wonderful for a time, such involvement can overwhelm balanced judgement and lead to much harm when not tempered by the recognition of human frailty and the knowledge that even the most inspired dedicated movement or system of belief may require sober examination.

Otherwise, paradoxically, idealistic yearnings that profess love for others may engender fanatic convictions about Higher Knowledge and Truth and lead to terrible harm with their deluded interpretations of evolutionary forces, or of God's will, whether Christian or Muslim, .

As Nietzsche puts it in *Twilight of the Idols*:- (, end section 54):

“I pose the problem whether convictions are not more dangerous enemies of truth than lies.....Is there any contrast between a lie and a conviction?.....A lie is wishing not to see something that one does see; wishing not to see something as one sees it.....the most common lie is that with which one lies to one-self.”

Motivating Forces

Beyond the interpretation given by Crossman and Erich Fromm that I referred to above, it is worth examining in depth other reasons why certain people may feel propelled to become so radically involved with what they believe to be an idealistic cause.

It has to do with a particularly human motivating drive within us, which I call the Expressive Motivator.

Those of you who attended my Keynote speech here at the first World Council meetings, or are otherwise familiar with my work may remember that I have adapted some of Freud's theoretical ideas, and that I conceptualize three major unconscious Forces or Drives or Motivators that operate our Life Energy.

I call them **Survival, Expressive and Quiescence** .

Each Motivator has a different function, and, therefore, different attributes that affect our thoughts, feelings and behaviors at various times. Our Motivators take turns in influencing us under the impact of internal and external stimuli. Two Motivators may combine for a while, or sometimes two Motivators may generate inner conflict if they radically pull in opposite directions.

The function of the Survival Motivator is evident; it is what leads us to all activities that ensure our survival and the ability to relate to others. Similarly the function of Quiescence is to lead us to sleep and relaxation, to maintain our connection with nature, and thus, by extension, to spirituality.

At first glance the function of Expressive seems quite mysterious. It

is peculiar to the human species, and has not yet been fully studied by psychologists and social scientists. Yet without this Motivator and the discoveries and inventions it fosters, the human species would have long since been devoured to extinction by physically more powerful animals.

As the name implies, Expressive refers to an urge for self-expression, exploration, creativity, idealism, and persistence in the pursuit of an invention or discovery. When under the influence of this Motivator, an individual experiences excitement, sexuality, selflessness, even exaltation, with a willingness to sacrifice time, energy, money, even his or her very life for idealistic pursuits beyond the prosaic ones fostered by the Survival Motivator.

But Motivators are a-moral. They can promote results that may be judged as "good" in one instance, or "bad" in another, according to one's value system. Thus although we owe the progress of civilization to the Expressive drive, it has also promoted the discovery of gunpowder and how to split atoms and make nuclear bombs, and the willingness of people, under certain circumstances, to sacrifice others and the self for a Cause.

In children Expressive manifests as the wish to talk, sing, dance, play, as well as incessant curiosity. Thus sometimes Expressive combines with Survival to encourage learning, but sometimes these two Motivators conflict, for Expressive stimulates someone to take excessive risks, or to devote a higher proportion life-energy to creative or dangerous or obsessive pursuits rather than to practical survival or socially approved behavior.

So during childhood manifestations of Expressive are often severely restrained by caretakers and most people learn to give priority to Survival, regardless of expressive longings. But this comes at a cost - it reduces a person's feeling at one with Life, or experiencing the special meaning of Life, and the yearning to throw out Survival issues and plunge into an Expressive pursuit.

In a 1888 letter to his brother, the painter Van Gogh described such a conflict within himself:-

"I am always between two currents of thought - first the material.....to make a living; and second the study of color. I always seek to make a discovery here, to express the feelings of two lovers by marriage of two

complementary colors - to express hope by some star, the eagerness of a soul by a secret sunset glow....”

Under stimulation from Expressive, some persons with special talents, be they artistic or scientific, may struggle on their own, like Van Gogh, to dedicate themselves to giving birth to works of art or scientific discoveries, regardless of obstacles, often at the cost of great pain and struggles within themselves, precisely because of the conflict with Survival.

Others, perhaps less gifted, or less clear and focused on how they can gain meaning for their lives, may seize on an idealistic cause in order to experience the excitement that can be felt when using the expressive Motivator.

Idealistic Quests

In this process they seek to grasp at Truth - except that the search for ultimate Truth is an evanescent goal and, more than often, such a quest leads, instead, to false illusions and, ultimately, to sad disillusion.

The prototype of such a person is presented by Cervantes in the guise of Don Quixote who starts out on what he believes is a noble quest by deciding that “it was right and requisite, as well for his own honor as for the service of his country, that he should make a knight-errant of himself, roaming the world over in full armor and on horseback in quest of adventures, and putting in practice all that he had read of as being the usual practices of knights-errant; righting every kind of wrong, and exposing himself to peril and danger.”

(Miguel de Cervantes, “Don Quixote”; - Chapter I.)

Granted, the story of Don Quixote is a satire. In the 16th century, when Cervantes wrote the book, he parodied the then current fashion to romanticize 12th century chivalry and the alleged heroic deeds of Knights-Errant with their idealistic quest for the Holy Grail and the longing for dedicated adventure.

Don Quixote seems ridiculous as he tilts at windmills under the delusion that he is conducting a noble battle for the cause of honor. However there may be elements of autobiography beneath Cervantes' sarcastic tale.

In 1570, at the age of 20, Cervantes enlisted as a soldier to fight the Turks on behalf of the alliance between Spain, Venice and the Pope. In 1571 he was on a galley, lying below ill with fever when he heard the enemy was sighted. Thereupon, in spite of remonstrances by his comrades, he insisted on taking his post, saying that he preferred death in the service of God and the King to health. As a result he was severely wounded and his left hand permanently disabled. Nevertheless he re-enlisted in 1575 which led to a series of harrowing adventures, including capture by pirates, thwarted attempts at escape, being held in chains, delivered to the Turks, torture, and, finally, imprisonment in Algiers for five years before being released.

Even though he may have started it in prison, the story of Don Quixote was finally written and published long after, when Cervantes was 55, and the second part even about 10 years later. (Ref. Irwin Edman; "About Cervantes" -Heritage Press, N.Y.)

I have to wonder whether the tender portrayal of the crazy self-deluding knight-errant who wants to "prove himself noble, generous and magnificent, and above all a good Christian,and at each step....attempts impossibilities as his main duties", as described in Chapt.XVIIIV, does not correspond to Cervantes' own retrospective image of the idealistic young man he used to be, who had sacrificed for a high-minded Cause (in his case, loyalty to the King and Pope) which the more mature Cervantes, with hindsight, must have later recognized as ridiculous on discovering the corruption and the exploitation of those he served at such sacrifice.

The ideology and code of conduct of the knightly class of medieval Europe, their chivalry and quest for the Holy Grail was a dominant theme in many mediaeval legends. Their quest was described as the ultimate for which noble knights could dedicate their lives, and inspired romantic tales and beautiful poetry. Their goal was praised as admirable: - to find the Holy Grail which was believed to be the chalice used by Christ at the Last Supper, and to retrieve it from infidel hands. But these romantic aspirations led to the bloody Crusades, the first of which was launched as a military expedition under the aegis of the papacy to recover Palestine from Muslim occupation. In 1212 there was even a "Children's Crusade" in which some 50,000 children set out from France and Germany to capture Jerusalem, with the support of Pope Innocent III. Most died in the process or were sold into slavery.

From our vantage point we know of the incredible waste and devastation caused by the allegedly idealistic Crusades of the Middle Ages. While some of the noblemen who started out may have believed in their Cause, actually the majority of peasants who were enlisted did so under duress or else with the delusion that they were loyally serving their Lord. But in the process they became more involved in looting and senselessly killing than anything else, as their Survival Motivator joined in with the motto "kill or be killed." Remember: as mentioned before, Motivators are a-moral. Just as the Expressive Motivator can promote both wonderful creativity, but also cruelty, The Survival Motivator can promote love and loyalty as well as hatred.

Different psychological categories for Defenders of Causes

A distinction can be made among three general types of Defenders of Causes where violence may be the outcome:--

1. Loners

The first category consists of those who determine their own Cause and engage on it on their own, with no more than a few helpers. Though a parody, Don Quichote appropriately represents this kind of deluded lone individual.

Similarly, just recently, in the United States, a young man, named....., tried to publicize his principles for social justice by driving from one state to the other planting pipe bombs in various peoples' mailboxes. He was caught through the very fact that he distributed some of his written material with his pipe bombs. Fortunately this was before he did significant harm.

However Timothy McVeigh caused many innocent deaths, including those of children, by bombing a large building in Oklahoma a couple of years ago. He, also, was a "Loner", living in a cabin in the woods but preoccupied with social injustice in our society. He decided to draw attention to his Manifesto for social reform by bombing a public building. Even after he was caught he was so dedicated to his convictions that he negotiated with the Press to publish his material and preferred to be tried and executed rather than agree to an insanity defense that would have spared his life.

2. Leaders

The second category consists of those who become Leaders of a Cause by presenting themselves as specially connected to a Higher Authority or Ideal such as ancient writings, or Marxist dogma, or God himself. They claim authority on this basis and are absolutely convinced of their cause, as they interpret it. With their charisma, they attract Followers to their idealistic, righteous and, ultimately violent Movement.

David Koresh and his allegedly patriotic Movement is a relatively recent example in the United States. Osama Bin Laden is an even more recent global example of a Fundamentalist religious Leader who claims special knowledge of the dictates of God..

A historic example is that of Girolamo Savonarola, the Italian religious reformer of the 5th century. He began a campaign against the political and religious corruption of the papacy and the Medicis, gained a large following, and became the virtual ruler of Florence until he was excommunicated and burned for heresy by rivals.

3. Followers

The third category consists of actual and potential Followers of Leaders described in category 2.

Sad examples are those members of reverend Jim Jones's colony in Guyana who, in 1978, killed their own children and suicided with poisoned Kool-Aid given on his instructions.

Or there were the followers of Luc Jouret in Switzerland who suicided in 1994. One of them left behind a letter explaining her action as a quest for "a new dimension of truth and absolution."

John Walker Lindh, the young American who was captured last year in Afghanistan is also an example in this category. He epitomizes the unhappy, confused, young middle class man who felt dissatisfied with his uninspired consumer-oriented well to-do status in Marin, a wealthy suburb of San Francisco, and who converted to a fundamentalist Muslim branch for religious support and inspiration, but ended up being assigned to go fight in Afghanistan on behalf of Al Queda, as a Cause for justice.

Character Types of Followers and Leaders

Jean-Jacques Rousseau, the 18th century social philosopher, claimed that everybody emerges out of childhood either with a "slave" or a "tyrant" mentality, as a result of experiences with caretakers in the course of growing up.

I use a less dramatic designation for these two extreme character types, and refer to Follower types as "Undersure" - those who take on other people's opinions and leadership - and Leader types as "Oversure" - those who claim to know better than others and want others to follow their dictates. Obviously there are many ways to subdivide these extreme categories, but for our purposes we need not subdivide at this time.

Both types have a way of finding each other, for obvious reasons. It turns out that there are many more "Undersure" persons than the power-driven "Oversure" ones, because in general our educational system tends to overpower children and they are more likely to learn to obey than to insist on dominating.

I referred above, in relation to those who adhered to communism, that there is an attraction to relinquishing the responsibility of decision making, and certainly that is one reason why a charismatic "Oversure" leader, like Bin Laden will easily enlist a large number of followers, quite apart from the merits of his Cause.

Dostoyevsky used a fictional Oversure "Grand Inquisitor" to critically describe an Undersure mentality, as follows:-

"So long as man remains free, he strives for nothing so incessantly and so painfully as to find someone to worship.....Man is tormented by no greater desire than to find someone quickly to whom he can hand over that gift of freedom with which he is born.....Man prefers....even death to freedom of choice in the knowledge of good and evil."

Dostoyevsky also described how such people get themselves bound into a system, stating:

"These pitiful creatures are concerned, not only to find what one or the other can worship, but also to find something that all would believe in and worship - what is essential is that all may be together in it. This

craving for community of worship is the chief misery of every man individually and of all humanity from the beginning of time. For the sake of common worship they've slain each other."

The sad thing is that once such a system is established, it feeds on itself and diminishes even the physical ability of members to move out and evaluate themselves and their community from the outside. Boundaries become more and more rigidly set and impermeable. Outside intervention is feared even by those who suffer under the system.

For instance the enslaved members of Jim Jones's colony in Guyana that I referred to before, suicided following an outside visit from a US congressman who offered to bring in reforms. Such irrational-seeming fears operated because it is the tight system that defined the reality they got to live with, and chaos seemed the only alternative to the regimented situation they were in.

THIS PAPER IS STILL INCOMPLETE. WHAT FOLLOWS ARE MEMOS
RE MATERIAL TO BE INTEGRATED OR ADDED.

Groups and leaders

Re Synanon:- Max Lerner identified the seed of tragedy as lying in the "surrender of individual choice both to the leader's decision and to the group's pressure"

Berne: "the external environment is seen by the group members not as it might appear to an outside observer, but as the moral apparatus (the leader) tells them to see it....Therefore, whether a groupswings over to combat state is usually decided not by the actual condition of the environment but by how the leadership chooses to interpret the environment to the membership"

Psychology of Leader/Tyrant type - from Jim Jones to Bin Laden,

Episcripting of followers

Rabbi Davis:" I keep thinking what happens when the power of love is twisted into the love of power."

Move to power as substitute for love (Stalin/Molotov's wife example)

back to Survival Love/Hate transformation when under threat..,

Didn't do much re Al Queida muslim fundamentalism by focusing on christian fundamentalism operating in a different physical environment

Fundamentalist religion is a Passion (expressive)
Attraction (- see Lure of Fundamentalism)

Excerpt from Sullivan:Religious war

Quote B.L.

"A war of fundamentalism against faiths of all kinds that are at peace with freedom and modernity

they hope, satisfactory Answers about the Truth do exist somewhere, and perhaps the Task of Life, its meaning, lies in finding the Source, the Holy grail that contains the Absolute?

Finding the Source, to still both the anxiety of Survival motivator .and the curiosity and idealism of Expressive drive and later the calm of Quiescence.

Wiesel:" To the fanatic, everything is black or white, curse or blessing, friend or foe - nothing in between. He is immune to doubt and hesitation - He perceives tolerance as weaknessto stem fanaticism we must first fight indifference to evil/ We fight indifference through education - diminish it through compassion."