



THE UNIVERSAL FEATURES OF FUNDAMENTALISM AS THE IDEOLOGY OF RELIGIOUS TERRORISM IN THE 21ST CENTURY

<https://doi.org/10.24115/S2446-6220202171951p.637-648>

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ABSTRACT

The objective of this research is a comprehensive systematic analysis of religious fundamentalism used to identify its general and specific features. The main results of this work include the development of a set of universal features of fundamentalism showing its connection with religious terrorism and the creation of a “cinquefoil of universal features” explaining the process of their interaction. The scientific novelty of this research and its results is determined by a holistic approach to religious fundamentalism and the conclusion that regardless of a particular religion it is characterized by universal interconnected features that manifest themselves during achievement of pursued goals.

Keywords: Fundamentalism. World religions. Religious terrorism. Counter-terrorism activity.

AS CARACTERÍSTICAS UNIVERSAIS DO FUNDAMENTALISMO COMO IDEOLOGIA DO TERRORISMO RELIGIOSO NO SÉCULO XXI

LAS CARACTERÍSTICAS UNIVERSALES DEL FUNDAMENTALISMO COMO IDEOLOGÍA DEL TERRORISMO RELIGIOSO EN EL SIGLO XXI

RESUMO

O objetivo desta pesquisa é uma análise sistemática abrangente do fundamentalismo religioso usado para identificar suas características gerais e específicas. Os principais resultados deste trabalho incluem o desenvolvimento de um conjunto de características universais do fundamentalismo mostrando sua conexão com o terrorismo religioso e a criação de um “cinquefoil de características universais” explicando o processo de sua interação. A novidade científica desta pesquisa e de seus resultados é determinada por uma abordagem holística do fundamentalismo religioso e pela conclusão de que, independentemente de uma religião em particular, ela é caracterizada por características universais interconectadas que se manifestam durante a realização dos objetivos perseguidos.

Palavras-chave: Fundamentalismo. Religiões do mundo. Terrorismo religioso. Atividade de contraterrorismo.

RESUMEN

El objetivo de esta investigación es un análisis sistemático integral del fundamentalismo religioso utilizado para identificar sus características generales y específicas. Los principales resultados de este trabajo incluyen el desarrollo de un conjunto de rasgos universales del fundamentalismo que muestran su conexión con el terrorismo religioso y la creación de un “cinquefoil de rasgos universales” que explica el proceso de su interacción. La novedad científica de esta investigación y sus resultados está determinada por un enfoque holístico del fundamentalismo religioso y la conclusión de que, independentemente de una religión en particular, se caracteriza por características universales interconectadas que se manifiestan durante el logro de los objetivos perseguidos.

Palabras-clave: Fundamentalismo. Religiones del mundo. Terrorismo religioso. Actividad antiterrorista.

INTRODUCTION

Fundamentalism is nothing new (ARMSTRONG, 2000). It has a long history and represents the insistence of believers of a certain faith on strict compliance with its theological dogmas and doctrines. As of today, it is fair to say that the essence of fundamentalism is the key to understanding the situations of discrimination and violence as a consequence of manifestations of religious terrorism (PECH & SLADE, 2006; TAYLOR & HORGAN, 2001). This conclusion is also supported by K. Habib, who believes that the fundamentalism deems it necessary to build the world based on three categories: violence, terrorism, and revolution (IDEAS FOR DISCUSSION: THE CONCEPT OF FUNDAMENTALISM AND ISLAMIC FUNDAMENTALISM, 2016).

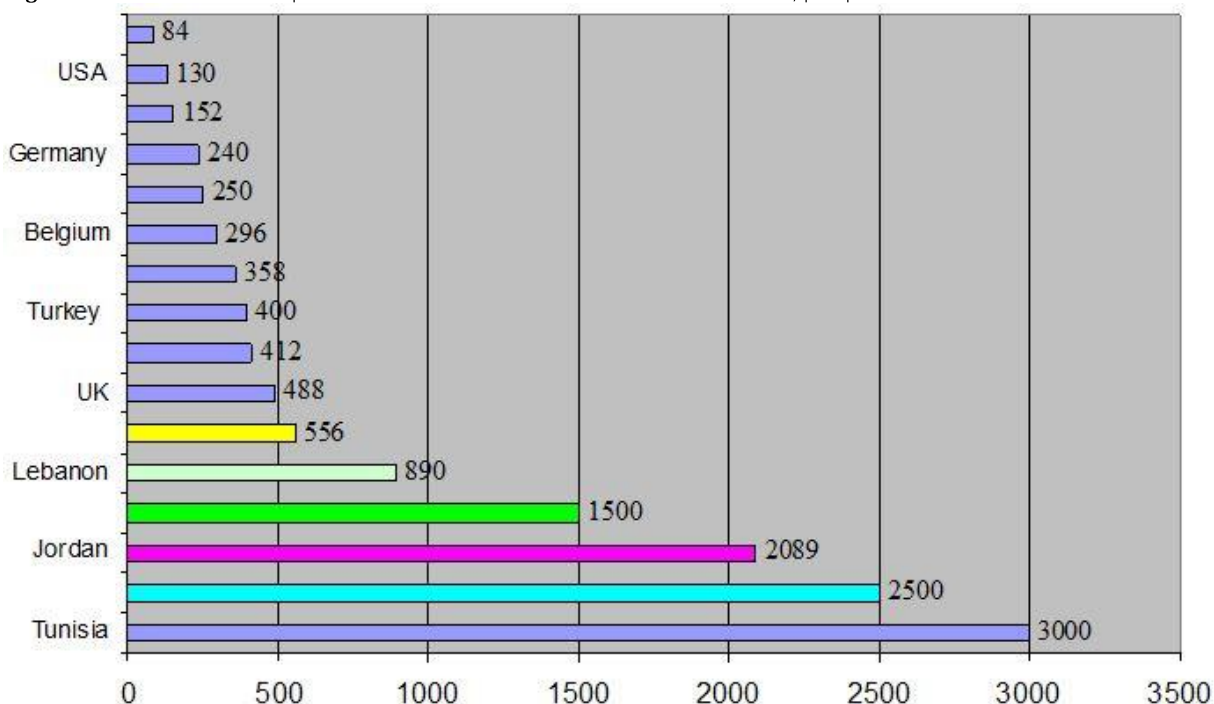
It should be noted that manifestations of fundamentalism can be found virtually in any religion and any geographical location on the Earth. We agree with T. Presler (2016) who thinks that it can be Islam, as in the San Bernardino, Paris, and Orlando mass murders and the ISIS atrocities. It may be Christianity, as in the Colorado Springs murder and the lynchings of African Americans in the southern US. It may be Judaism, as in the West Bank settler murders. It can be Hinduism, as in the Gujarat riots in 2002. It can be Sikhism, as in the insurgency in Indian Punjab in the 1980s. It can even be Buddhism, as religious minorities in Myanmar and Sri Lanka have experienced (PRESLER, 2016). In Russia manifestations of religious fundamentalism can be found in the actions of so-called “tsar-worshippers”, followers of a pseudoreligious teaching that supports the idea of a special sacred role belonging to Tsar Nicholas II. As it was noted by A. Soldatov (2019), “the fight of the ‘Orthodox community’ against the film ‘Matilda’ by A. Uchitel even before it was released allowed the radical movement of ‘tsar-worshippers’ to remind the society of their existence” (SOLDATOV, 2017).

In the case of fundamentalists, who are not used to thinking critically, rational arguments do not influence the systems of sacred beliefs ingrained in their consciousness (ALTEMEYER & HUNSBERGER, 1992; HOOD, HILL & WILLIAMSON, 2005; et al.). Such people are typically characterized as lacking the differentiation in respect of the object of faith as well as claiming to patronize all other areas of human thought and activity. At the same time, the research by K. Armstrong (2000), which has added certain discourse to the essence of religious fundamentalism, shows that this movement represents a reaction of fear to the modern secular world. Driven by increasingly radical ideas and modern methods, fundamentalists are trying to control the levers of secular power and reverse the seemingly unstoppable process of secularization.

So, in the end, they turn their fears of annihilation into active fantasies about destruction (ARMSTRONG, 2000). The reasoning suggested by P. Berger (1999) is similar, “Modernity, for fully understandable reasons, undermines all the old certainties; uncertainty is a condition that many people find very hard to bear; therefore, any movement (not only a religious one) that promises to provide or to renew certainty has a ready market” (BERGER, 1999). The propaganda of religious terrorism promises to eliminate this uncertainty in easily understandable terms, so new adherents from all over the world eagerly join religious terrorist groups. The existing statistical data (FATF: 2015) show that the number of foreign terrorist fighters of different ethnic origin within ISIS is estimated at 15,000 people from 80 countries (Fig. 1).

As far as the religious fundamentalism of the 21st century is concerned, we think that Professor J. Freise (2017) has characterized it accurately. According to this author, religious fundamentalism is seen today as a phenomenon of modernity and at the same time as a religiously motivated resistance to modernity. In an unmanageable globalized world with a wide variety of worldviews and religions competing in the same place, the need for simple, clear orientations that provide stability is growing (FREISE, 2017). However, H. Ajami (2014) (SUPER DECONSTRUCTION OF FUNDAMENTALISM AND TERRORISM, 2014) notes that religious fundamentalism reduces information to information inherent in the mind of God, who is simply impossible to access. By doing so, fundamentalism engages in ideological terrorism. The main element of all its variations is the idea of God’s rule on Earth, and the way to its implementation grants salvation to “strong” believers. It is noteworthy that in many sacred texts violence and even war are described as the tools to be used on this way.

Figure 1. The number of representatives of different countries within ISIS, people



Source: FATF (2015)

Even a quick look at fundamentalism in different religions shows that there are quite a lot of distinctive differences between its varieties (Islamic, Christian, Buddhist, etc.). They include Supreme Intelligence, which is different in each religion, different opinions shared by adherents of these religions about insane and normal behavior, and a multi-faceted approach to living a moral life and its goals. At the same, it is hard to identify universal features typical of fundamentalism in all religions. These features are formed based on the purpose of religion, its traditions and values in the society, and the fact that all religions should encourage satisfaction of certain physiological, social, and psychological needs. It must be noted that this approach has also been tested in the works by A. Escobar (2008), P. Pemberthy (2011), and S. Randall (2010), who believe that different varieties of fundamentalism have a few common characteristics regardless of religion: defending the opinion that the content of sacred texts represents a direct form of revelation, which means that they cannot contain mistakes and their interpretation must be literal. Besides, fundamentalists harbor mistrust of human intelligence and deny the scientific approach to religion as a sphere of social activity (ESCOBAR, 2008; PEMBERTHY, 2011; RANDALL, 2010).

Paradoxically, it often happens that fundamentalists from different religions come from the same parental nest (for example, Judaism, Christianity, and Islam). In this connection, this research aims to identify and classify the universal features of religious fundamentalism. The hypothesis is the statement that fundamentalism, regardless of religious affiliation, serves as the basis of modern religious terrorism and is characterized by a few universal features.

METHODS

The methodological foundation of this research is represented by retrospective analysis of works by K. Armstrong (2000), R. Pech and B. Slade (2006), M. Taylor and J. Horgan (2001), A. Soldatov (2017), B. Altemeyer and B. Hunsberger (1992), R. Hood, P. Hill, and P. Williamson (2005), and other scientists who identify the sources of fundamentalism and its typical features within individual religions in their research. We also relied on the generalized results of the research conducted in the framework of the implementation of the Russian Foundation for Basic Research scientific project no. 18-29-16175 "Blockchain technology to counter the risks of cyber terrorism and cyber extremism: criminological and legal research". The source base was compiled using the following principles: the historical principle, which allowed us to trace the evolution of factors contributing to religious fundamentalism; the difference principle, which enabled us to carry out a comparative analysis of Christian, Jewish, Islamic, Hindu, and Buddhist fundamentalism and identify their general and specific features; the principle of synthesis, which allowed us to develop our approach to the problem. Special attention was drawn to the works by A. Escobar (2008), P. Pemberthy (2011), and S. Randall (2010) since the results of their research

to a certain degree correlate with the hypothesis of this research. For analysis and synthesis of the gnoseological potential of the results of sociological research, the studies conducted by the Financial Action Task Force on Money Laundering (2015) were selected. Synthesis of the research results enabled us to substantiate the idea that modern religious fundamentalism is characterized by both specific features peculiar to each religion and general (universal) features.

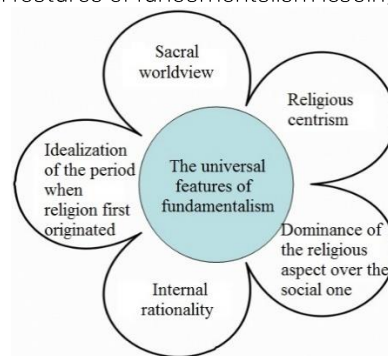
Applying the comparative approach and identifying the universal features of religious fundamentalism, we turned to the works of such authors as K. Armstrong (2000), S. Bruce (2008), T. Brekke (2012), A. Harriet (2004), A. Escobar (2008), M. Brandt and van Tongeren (2017), J. Ginges, I. Hansen, and A. Norenzayan (2009), S. Atran and J. Ginges (2012), and others. We also studied the holy books of world religions (the Old Testament, the New Testament, the Quran, the Torah, the Talmud, and others), since it is their postulates and their understanding of a religious terrorist at the level of a sacred worldview that make up one of the characteristics of fundamentalism.

The systemic comprehensive approach was chosen as the main research method. The reason for this choice is that the systemic approach is aimed at the synthesis of scientific knowledge acquired as a result of research within the framework of one academic discipline (we were in the first place interested in the problems of political science), while the comprehensive approach implements the idea of synthesized reflection of reality based on the mobilization of cognitive devices peculiar to different disciplines (we used the devices used within such disciplines as political and social studies and psychology). The integration of these approaches allowed us to identify and substantiate the universal features of fundamentalism as the ideology of religious terrorism in the 21st century. In the course of development of the “cinquefoil of universal features of religious fundamentalism”, we used the integral approach, which calls for understanding that the identified universal features influence the mind of a religious adherent within a single complex process, since it cannot develop and be educated in part.

RESULTS

It has been reported in previous studies that adherents of different religions choose religious fundamentalism as their ideology to save their existing system of beliefs from the turbulent waves of modernization and secularization. However, while parrying threats to their religious traditions, they get so confused within their individual or collective beliefs that they are unable to break free of the state of despair without engaging in acts of violence and aggression. Relying on the results of the conducted research, we concluded that the ideologies and practical actions taken by religious fundamentalists of all world religions are based on the “**cinquefoil of universal features**” (Fig. 2).

Figure 2. The “cinquefoil” of universal features of fundamentalism leading adherents to religious terrorism



Source: Search data.

First, it includes a *sacral worldview* bearing the stamp of deep despair and cynicism, which sometimes turn into anger corroding one’s consciousness and even cruelty. Fundamentalists deny the possibility of modernization of religion, refuse to see its internal essential values, do not want to understand the factors leading to changes in religious ideology, and challenge any arguments or beliefs if they do not follow from the holy books. All they long for is to return to the basics that contain the initial set of doctrinal values and beliefs helping to identify one’s religious teaching as a fundamental truth that confronts evil forces. Religious fundamentalism (whether it is Islamic, Christian, Jewish, etc.) should be considered as something that has originated in the modern time and opposing it through the modern sacral thinking patterns. In this context, fundamentalists are those who absolutize their point of view, advocate for exclusive access to religious truth, and do not show respect for those who think differently or believe in other deities, i.e. “unbelievers”. Sacral worldview is also based on the premise that their religion is beyond any form of criticism, which means that it must be imposed on all representatives of

the Earth's civilization both by peaceful means and with force. For instance, on 10 January 2015 N. Garipov, the Chairman of the Kazan Islamic Cultural Center "Iman", Said that after the tragedy in Paris, when terrorists attacked the office of Charlie Hebdo, representatives of "so-called liberal atheistic intelligentsia" in Russia were actively whipping up tension in the sphere of interethnic and interconfessional relations (MOSCOW BUREAU FOR HUMAN RIGHTS: N.D.).

The *second* component is the *idealization of the period when religion first originated*, combined with a conscious belief that "the modern world has been shaken". For example, Sikh terrorists are trying to take revenge on India, Muslim terrorism aims to restore a bygone era, and fundamentalists among the Doukhobors ("Spirit Wrestlers"), in addition to the idealization of the world devoid of any technology, considered any adaptation of their fellow believers to the modern times as a distraction requiring a return to the tradition. Fundamentalists do not care about earthly evidence, except for those sanctioned by their religious system. As they see it, the absolute measure of truth, which serves as the aim of their life, is contained only in the holy books. Logic is not their method. There is no room for logic reasoning or scientific evidence in their system of religious beliefs if they work against them; only the doctrinal content of faith governs their life and activity. Fundamentalists tend to make logical mistakes, project desired results, exaggerate the significance of the information that at least to the slightest degree coincides with their prejudices, and belittle or ignore the information that contradicts their subjectivism. Their interethnic communication is characterized by epithets, metaphors, simple and understandable slogans, labeling their enemies, public statements and judgments virtually lacking evidence. Fundamentalists tend to "lump everything together" crossing the boundaries of moderate skepticism and treat representatives of other religions, even if their religions can be traced to the same forefather (Judaism, Christianity, or Islam), with overt hostility.

The *third* component is the *dominance of the religious aspect over the social one*. Fundamentalism shapes the personalities of religious adherents, thus governing their behavior to a large degree. They treat the Supreme Intelligence (God) with awe, help the whole mankind to reach the goal they declared, and are ready to assume the role of "protectors of God" from abuse. Blind confidence in the correctness of their religious vision is their main lifestyle. Their enemies are those who stick to any other religious or secular views because they are "foreign", immoral, wrong, dishonest, unethical, cruel, etc. Their system of religious values encompasses all spheres of being, and the main criterion for understanding the meaning of life is its identity with the interpretation of the holy texts.

The *fourth* component is the *internal rationality*. Blind confidence and proximity to the fundamentalist viewpoint accompanied by faith in their foreordination change the nature of their consciousness drastically, so they are deeply convinced that they will get the eternal award. Therefore, martyrdom ceases to be all-encompassing self-sacrifice as they focus on life after death. They view their actions as attempts to save the endangered form of existence by the restoration of an allegedly untarnished religious tradition and its dogmatic preservation.

In the *fifth* place, it is *religious centrism*, which manifests itself in the constant desire to identify oneself from the perspective of who their enemies are, who they hate, and who hates them. Fundamentalists formulate their arguments as intimidation of "unbelievers": "You do not agree with us — so you are a devil's servant and you must burn in hell!" A fundamentalist group is characterized by high group unity and mutual help. For example, a conflict between Muslims and Christians in the Indonesian cities of Ambon and Poso encouraged several Muslims from other regions of the country to take part in the fight against Christian groups (PUTRA & SUKABDI, 2013). The same consequences can be observed in the conflict between Jews and Muslims in the Middle East. Within a fundamentalist group, the opinion is usually propagated that their religion is under the threat of annihilation as a result of secularization and reengineering of the modern world, and the members of such groups protect themselves by opposing these processes. Consequently, they often develop an emotional and psychological connection with those who oppose them in the religious and ideological field and tend to copy the actions of their opponents unconsciously.

DISCUSSION

Previous studies show that the genesis of fundamentalism goes back to the 17th century (ARMSTRONG, 2000; BRUCE, 2008; BREKKE, 2012; et al.). Its elements can be found in John Wesley's Methodism (late 17th century) and the movement of the Moravian Brethren from the moment of their exodus to Saxony (1722). Analysis of the history of the term "*fundamentalist*" coined by the editor of a Baptist newspaper "The Watchman Examiner" Curtis Lee Laws (SAGADEEV, 1993) shows that initially this category was used to characterize adherents of Protestant sects in the USA (BRUCE, 2008), who at the beginning of the 20th century (1920–1925) opposed the

innovative trends of that time (BREKKE, 2012).

The comparative approach to the interpretation of fundamentalism used within this research allows us to conclude that this word, which now sounds like an insult with a negative terroristic connotation, used to be a proud self-description of conservative Protestants in the USA, who were against the liberal and demanding spirit of the time and called for the return to the fundamental principles of Christian faith. For them, such principles included the following: verbal (word-for-word) inspiration of the Scripture together with the affirmation that the Bible is infallible, including a literal understanding of virgin birth, physical resurrection, and creation of the world in six days. According to A. Harriet (2004), only at the beginning of the 1970s the term “fundamentalist” started to be used to denote the groups that often engaged in political or aggressive conduct. A. Escobar (2008) notes that research into this phenomenon reached its peak after the 1970s, and from then onwards multiple disciplines of social studies focused on this subject matter and suggested various approaches. The connection between religious fundamentalism, on the one hand, and prejudices and needs for confidence, on the other hand, is described in works by M. Brandt and van Tongeren (2017); between religious fundamentalism and commitment to alliance — in works by J. Ginges, I. Hansen, and A. Norenzayan (2009); between religious fundamentalism and sacred values — in works by S. Atran and J. Ginges (2012).

Fundamentalism first started to be widely discussed as an ideology of religious terrorism after the events of 1978, when The Cinema Rex, located in Abadan, Iran, was set ablaze by religious fanatics, when an American film forbidden by Shia clergy for Islamic followers was shown there. After the Islamic revolution in Iran (1979) the term “Shiite Islamic fundamentalism” made the headlines of newspapers. This term appeared because analysts thought that the Sunni were incapable of such deeds. However, after the attacks that took place on 11 September 2001, the phenomenon of *istishhad*, characteristic of the whole Islamic religion, both Sunni and Shia, manifested itself with all clarity (RELIGIOZNYI I POLITICHESKII FUNDAMENTALIZM V SOVREMENNOM MIRE, 2003). Therefore, today, it is used exclusively to denote the Islamic groups that are building a new caliphate.

Results of this research to a certain degree correlate with F. Halliday’s opinion, who describes fundamentalism as a series of movements in different countries, which are characterized by a few common features and contain two elements, which can be either connected or not: the return to a literal understanding of sacred texts and application of these doctrines to social and political life. Halliday describes fundamentalists as people “indignant at the aggressiveness of their enemies”, which makes them react in the same way. It is also important to remember that fundamentalists can be not only Islamic, and their enemies do not always belong to the same religion (HALLIDAY, n.d). For instance, the research conducted by Lee Ellis (2017) in Malaysian and American colleges showed that 40% of Malaysian students considered themselves to be radical fundamentalists, while in the USA the share of such students amounted to 14%. It should be noted that the largest number of students who said that they belonged to this category were Muslims, followed by Malaysian Hindus and Christians (ELLIS, 2017). Let us look at the basic features peculiar to fundamentalists practicing such religions as Christianity, Judaism, Islam, Buddhism, and Hinduism.

CRISTIAN FUNDAMENTALISM

As has been noted above, fundamentalism originated as one of the branches of Christianity. For Christian fundamentalists, “the biblical truth is both objective and absolute” and “the meaning expressed in each biblical text is single, certain, and unalterable”. From the moment when religion originated, they had to fight for their place in the sun using force. As noted by J. Ginges and other scientists (2009), commitment to the main goal often suggests a willingness to make a personal sacrifice to serve one’s ideology, even if includes harming members of outer groups. From the very beginning of its development in the Roman Empire, Christianity insisted that it was the only true religion. Christians were convinced of the truthfulness of the Holy Scriptures and opposed any attempts to challenge their truthfulness vigorously. No wonder that, although the purpose of religion is spreading peace and kindness in the society, a lot of opposite things can be found in the Christian Holy Scriptures:

Leviticus, 20: 13: “If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them”.

Exodus 32: 26, 27: “So Moses stood at the entrance to the camp and said, ‘Whoever is for the Lord, come to me.’ And all the Levites gathered around him. He told them, “This is what the Lord, the God of Israel, says: ‘Each of you men is to fasten his sword to his side, go back and forth through the camp from gate to gate, and slay his brother, his friend, and his neighbor”.

The Gospel According to St. Matthew 10: 34–39 contains the following word by Jesus Christ, “Do not think that I came to bring peace on earth. I did not come to bring peace but a sword...” These and many other similar postulates in the Old Testament paved the way for aggression towards those who did not believe the “true” things, as Christians saw them. At the same time, as noted by J. van Prooijen and A. Krouwel (2017), a relatively radical worldview includes dogmatic intolerance defined as a tendency to reject ideological beliefs different from one’s own and consider them as inferior. It appears that starting from the end of the 18th century, some German scientists started to view the Holy Scriptures not as a single revelation but as a series of inspiring texts that describe the events that happened at certain times in certain places and had different meanings. This trend in the Christian tradition continued in the 19th century, when the opinion that a “modern” interpretation of the Bible was necessary, which meant that its content should not be understood literally, came to the fore. For example, the world was not created in seven days, and the flood that overtook Noah’s world was rather a metaphor than a historical fact.

One of the examples of the ideology of Christian fundamentalism is the so-called “Doctrinal Deliverance of Five Fundamentals of the Christian faith” passed by the Presbyterian Church in the USA. The 1910 General Assembly ruled that all ministry candidates were to confirm their commitment to the Westminster Confession and the Five Fundamentals: the inspiration of the Bible by the Holy Spirit and the inerrancy of the Scriptures, the virgin birth, substitutionary atonement, and the bodily resurrection of Christ as well as the historical reality of Christ’s miracles. The correlation of the main features of Christian fundamentalism with religious terrorism in the 20th century can be traced in Ireland, where the Irish Republican Army (IRA), an Irish Catholic terrorist organization, used terrorist attacks and other acts of violence during their fight for separation of Northern Ireland from the United Kingdom. A political context underlay these events, but it was deeply intertwined with the Catholic doctrine. The Ku Klux Klan sect in the USA based its terrorist activities on a combination of racist and eugenic ideology with Puritan Protestantism, using such Christian cult objects as robes, hoods, and crosses.

The strongest manifestation of Christian fundamentalism in the 21st century is the Protestant movement, where it is imposed within the denomination of Pentecostalism. The adherents of this denomination aim to restore the religious foundations of Christianity with the help of emotional religiousness. Conversion to Pentecostalism is a personal experience of God, which finishes off with “baptism with the Holy Spirit” and acquiring gifts of prophecy, healing, and glossolalia (“speaking in tongues”). Pentecostal churches promise solutions to all existential problems and material well-being as a sign of divine protection when a person fully devotes themselves to church work. At the same time, research has shown that despite the propagated inalterability of religious ideology, the Christian fundamentalist movement tends to be modernized over time. For illustrative purposes, let us consider the genesis of Christian fundamentalism in the USA: at the beginning of the 20th century Christian fundamentalists protested against Darwin’s theory of evolution and supported the ban on sales of alcohol; in the middle of the 20th century the followers of this movement shifted away from radical relations with adherents of other Christian denominations; in the 1970s Evangelists who stuck to the fundamentalist direction became the driving force of the American life (their number amounted to approximately 40–50 million people, while the number of other Protestants and Catholics declined); at the end of the 1970s they aimed to take part in the political life of society and joined conservative Evangelists and other advocates of the idea of supporting political candidates (in the first place from the Republican party, which shared their views on building the society); today, the American fundamentalist thought is closely connected with reactionary political ideology, which was at its height during Ronald Reagan’s and George H.W. Bush’s presidency.

Therefore, our research has added to the scientific opinion that Christian fundamentalism is a set of beliefs based on the divine origin of the Bible and its resulting inerrancy, as well as its total authority in all questions of faith and life in general. The followers of this movement insist that the Scriptures represent a “revelation” rather than an “account of revelation” and believe in the experience of “new birth”, which happens when faith is placed in Christ as the Savior and our Lord. The secular world may perceive this view as radical, but it is very important for Christian fundamentalist faith.

JEWISH FUNDAMENTALISM

Jewish fundamentalism is very widespread in Israel, where its followers do everything possible to create an orthodox Jewish culture in the region and ensure strict observation of the dogma and Jewish religious law in all spheres of life of Israeli society. Therefore, in literary sources, Judaism is often associated with the Jewish nation, and these two words are used as synonyms. As a rule, the term “Jewish fundamentalism” is used in the Arabic and Western political discourse to denote a form of religious terrorism. If one does not bring into question biblical

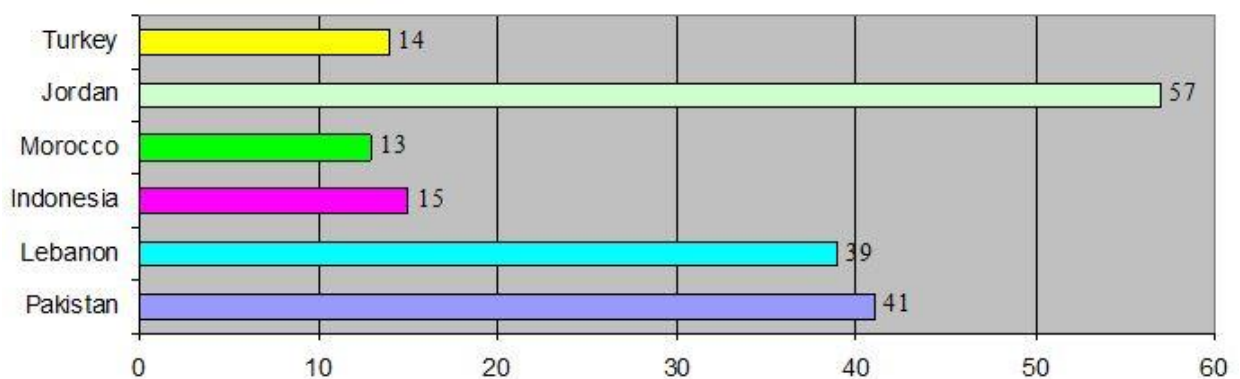
stories, Judaism originated in the course of pointless violent fights with legitimate indigenous inhabitants of Canaan. Meanwhile, a great number of biblical postulates call for violence and aggression in the name of religion. For instance, Deuteronomy 7:1 tells Israelis to occupy their future land and destroy its initial inhabitants because they are unbelievers. According to Deuteronomy 13:6–9, if one's relatives or friends try to make one worship other gods, one must kill them without mercy. However, Dr. Amer Abd Zayd al-Vaeli notes that the worlds created by sacred texts, including the Torah and Talmud, remain imaginary worlds, which contain lots of masks and metaphors (AL-WALI, n.d.).

According to A. Volobuyev (2019), there are a few Jewish ultra-Orthodox movements that form and propagate Jewish ethno-religious fundamentalism: Gush Emunim — an organization that built Jewish settlements up to 1977 fighting with the defeatist attitude of Israeli elites; the Jewish Defense League (USA) calling for the protection of the right of minorities, in particular against militant actions of black population; Haredim movement demanding consistent observation of all numerous prescriptions of Judaism. At the same time, Karim El Hani notes that one of the most important problems of Jewish fundamentalism is that most of its adherents felt the attraction of Zionism, even when it contradicted their religious fundamentalism. The existence of a Jewish state, no matter how contradictory their spiritual faith, is ultimately a temptation that attracts the Jewish spirit deeply (FUNDAMENTALISM IN JUDAISM: BETWEEN THE CURSE OF EXILE AND THE GUYANESE LAND, 2019). It should be noted though that we do not fully agree with E. Heiman, who believes that the divine commandments of the Jewish people have priority over the universal human values (JEWISH FUNDAMENTALISM, n.d.; HEYMAN, 2012). Probably, this is the reason why Dr. R. Fayez thinks that the phenomenon of extremism within Judaism is the most dangerous manifestation of fundamentalism ever. Distorted Torah teachings formulated by Jewish rabbis in their interests are based on subjectivity and the absolute Ego, aggression, and contempt for everyone else (JEWISH FUNDAMENTALISM, n.d.). This research has provided evidence that Jewish fundamentalism is a reservoir of violence, blood, and hatred. It is growing larger based on religious identity, which exists beyond the framework of law and under the auspices of the state. It started small but now it enjoys great support of different social groups and is based on two postulates: first, the creation of a Jewish state represents the implementation of an ancient Jewish biblical dream, and non-Jews cannot be trusted at all; second, the Great Land of Israel is Jewish land, and the Jewish state must depend only on itself.

ISLAMIC FUNDAMENTALISM

This religion is infused with fundamentalist views. The first four caliphs ruled in an atmosphere of severe violence among Muslims, which led to the split of the single faith into Sunni and Shia Islam. At the very beginning of Islam, three out of four Prophet Muhammad's successors were killed. The 9th surah ("Redemption", verse 29) contains the Prophet's call for overt struggle: "Fight those who do not believe in Allah or the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture – [fight] until they give the jizyah willingly while they are humbled" (Quran 9:29). The research conducted by N. Kressel (2007) has shown that "41% of the population Pakistan supported deadly acts of violence in defense of Islam. 39% of such supporters were identified in Lebanon, 15% — in Indonesia, 13% — in Morocco, and 57% — in Jordan. Even in secular Turkey, 14% of respondents think that terrorist attacks are executed for the sake of Islam" (Fig. 3).

Figure 3. The share of the population supporting acts of deadly violence in defense of Islam, %



Source: Kressel (2007)

However, despite the results mentioned above, we think that it is unfair to label the whole Islamic religion as fundamentalist. The same opinion is shared by the Head of the Public Relations Department of the Federation of Jewish Communities of Russia B. Gorin (Judaism and Islam are worst enemies— author's note), "Islam is widely considered to be some kind of a militant religion, which calls for killing unbelievers. It is not true, since in this respect the Quran is hardly different from the Torah, the Gospel sermons, and other Middle Eastern monotheistic religions" (INTERFAKS RELIGIYA, n.d).

Islamic fundamentalists believe in a literal interpretation of the Holy Quran and hadiths and are trying to implement Sharia into each aspect of social life. Over recent years, Islamic fundamentalism has grown stronger and is presently used as the basis for legal systems in many Islamic countries. The problem here is that Islam is very diverse, and Islamic terrorism is a form of refusal to accept its diversity and a way of returning to the 7th century by the followers of Islam. We agree with M. Omar (2015), who believes that the whole Islamic world can be divided into three groups: Islamic fundamentalists; Muslims who are loyal to the teachings of Prophet Muhammad but are not inclined to practice violence; Muslim reformers who promote separation of religion from politics and other reforms.

Modern Islamic fundamentalism appeared in response to the modernization and globalization of mankind. "The Ottoman Caliphate collapsed after World War I (1924), and soon a movement for its restoration started. For instance, Syed Abul Ala Maududi (India) and the Islamic community Jamaat al-Islamiya he founded originated from this movement." (RELIGIOZNYI I POLITICHESKII FUNDAMENTALIZM V SOVREMENNOM MIRE, 2003). At the turn of the 21st century, the aggressive policy of the West and numerous conflicts it initiated in the Middle East, Central and Southeast Asia together with the fear of cultural penetration and dominance of European values in indigenous Muslim territories led to an acceleration of the fundamentalist movement in the Islamic environment.

Thus, this research has enlarged the evidence that Islamic fundamentalists believe that the only genuine religion seems to be on the periphery of the modern world. That is why the Muslim conscience feels offended by this situation, which seems confusing to Islam adherents. It should be noted that from the social perspective, a fundamentalist in the 21st century is not an illiterate religious adherent who has been ideologically and psychologically influenced. Most of them are intellectuals, businesspeople, and scientists, who, having felt bitterness and frustration, move to the next stage of radical activity and become conscious activists and later — terrorists (ZELENKOV, BRUSHKOVA, DENIKIN, & DENIKINA, 2020a, 2020b).

HINDU FUNDAMENTALISM

Being an ancient national religion, Hinduism does not recognize the supreme power of any sacred text, prophet, or God. "Hinduism represents a set of groups of beliefs based on many sacred texts, including the Vedas, the Bhagavad Gita, and the Brahmanas. Therefore, there are several movements of fundamentalists within this religion" (ZELENKOV, 2019). The main purpose of Hindu fundamentalism adopted by right-wing nationalists is fighting against Islam (DONNELLY, 2013). One of the right-wing nationalist movements is Rashtriya Swayamsevak Sangh (RSS, "National Volunteer Organization"), which was founded in 1925 as the militant avant-garde of the Hindu Mahasabha party created in 1919. Its leader Veer Savarkar initiated giving Hinduism a nationalistic and racial shade. According to his ideology, the common feature shared by all genuine Indians is their blood. An Indian who has converted to a different faith is not a normal person, who must be "cut" from the body of the nation if they do not return to the Hindu faith.

Today, this movement is known for multiple acts of violence against Christians and Muslims in India. It propagates the ideology that is characterized by the following slogan: "nation, culture, religion". Representatives of this movement accuse missionaries and Christians of destroying the Indian culture and creating economic and social inequality between indigenous groups of people, as well as proselytism disguised as community service. One of the examples of terrorist activity conducted by RSS is the murder of the Australian Protestant missionary Graham Staines and his two children, which took place in 1999 in the state of Orissa. RSS finds fertile ground, especially among the high castes and young people. The areas of its greatest influence are the North and West of India (SRS: 2005).

Therefore, the main feature shared by representatives of Hindu fundamentalism is putting adherents of all other religions spread within the territory of India (Christianity, Islam, Sikhism, Buddhism, Jainism, etc.) under the banner of Hinduism without their consent and denying secularism.

BUDDHIST FUNDAMENTALISM

Buddhism has no theoretical explanation of fundamentalism since this religion is based on peace and non-violence propaganda; thus, any kind of coercion is not practiced by its followers. Nevertheless, different forms of Buddhism have been used as implements of war and violence at various times. Buddhist sects debated with each other and fought for their doctrines, pride, and national independence using violence and radical methods. For example, scientists sometimes classify representatives of Buddhist sects in Japan as fundamentalists because they reject all other forms of Buddhism. The war for national independence in Sri Lanka in the 2nd century BC was conducted under the slogan “Not for the kingdom but for Buddhism”. Among the examples of modern Buddhist fundamentalism, there are religious organizations that pursue the goal of reaching the Muslim minority in their countries. For instance, in Myanmar, it is the religious organization Ma Ba Tha made up of ultranationalist Buddhist monks. Therefore, the essential feature of Buddhist fundamentalism is the fight against representatives of other religions — in the first place, Muslims, and also against representatives of other branches within Buddhism.

CONCLUSION

Looking at the obtained results, it should be noted that in each religion fundamentalism refers to convincing a certain person or a group of people of the absolute authority of a sacred text, teaching of a certain religious leader, prophet, and/or God. It is based on unshakeable faith in the authority of fixed principles usually enshrined in sacred texts, introduces categorical rules of personal and social life, and demands a departure from traditional hierarchies and conscious choice of one's worldview. Religious fundamentalism is an attempt to replace cultural identity, which serves as the nucleus of the social community, with religious identity. Religious terrorism originates in the fold of fundamentalism and represents an aggressive confessional political movement based on subjective interpretation of religious doctrines, usage of radical methods of achieving set goals, intolerance towards representatives of other confessions, or severe confrontation within one confession.

Yet fundamental terrorism is always the same regardless of its religious origin. The essence of religious fundamental terrorism lies in fanaticism and irrationality, which bring adherents of a certain religion into a religious terrorist organization. Christian fundamentalism thrives in local communities, religious communication facilities, on the Internet, and in campaigns carried out by social movements. Islamic fundamentalism keeps up with the times and actively uses the whole range of new information technologies, especially specialized Internet websites, social media, and conservative institutions of Islamic education. Hindu fundamentalism is closely connected with political resource mobilization in India and diaspora communities in support of Hindu nationalism. Buddhist fundamentalism gains momentum in the regions where its adherents' live side by side with Islamic minorities. Jewish fundamentalism is the most widespread in the areas of compact settlement of representatives of this confession (Israel and the USA).

Earlier theories have proved that religious fundamentalism has deep sourced and various reasons for it in modern times. These frameworks include several dogmatic statements, which represent an integrating and very powerful factor in the movement of human conscience. At the same time, our results suggest that the origins of fundamentalism in any religion are characterized by universal features. In our opinion, these features include sacred worldview, idealization of the period when religion first originated, the dominance of the religious aspect over the social one, internal rationality, and religious centrism. Thereby we declare that the suggested hypothesis has the right to exist and we believe that this research makes a certain contribution to the sphere of counter-terrorism activity by indicating important variables while predicting the possibility of the emergence of fundamentalism in society regardless of the prevailing confession. However, additional research is necessary to study the specific variables peculiar to fundamentalism in each religion.

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Received in:
2020-03-10

Approved in:
2020-04-27