

THE PROFILE AND MODALITY OF RECOGNITION OF RELIGIOUS FANATICS AND THREATS TO THE ADDRESS OF THE SECURITY OF THE POPULATION, DUE TO THEIR NON-IDENTIFICATION

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Abstract: *Religious fanatics have created risks to individual and collective security, amid intrinsic manifestations in the relationship with community members. The behavioral profile of fanatics is a rejection of society in general, of not integrating and reporting to its own system of thinking of all people. The problem arises when people do not realize that they are at risk when they become indolent in accepting a fanatical profile and how they can be recognized. When the landmarks transmitted by fanatics, whether violent or non-violent, become habitual and no longer considered to be peculiar, risks are generated by misappropriating objectives of capital interest to society.*

The more a person can identify a religious fanatic, he can also take the necessary measures to counteract the effects of such individuals. This category includes simple people, but manipulated to reach non-religious goals, but which greatly affect the community they are part of. In order to establish a pattern that can be considered a guideline for the recognition of religious fanatics without being considered exhaustive, I will treat in this material the profile and the way of recognizing religious fanatics as well as the security risks generated by the lack of knowledge of such a pattern.

Keywords: *religious fanaticism, profile, mechanism, threats, peculiarities, non-violent, recognition*

1. INTRODUCTION

Religious fanatics have atypical behaviors, sometimes violent but often non-violent, but with far more complex repercussions because it generates risks to community security by adopting decisions that they do not realize in willingly.

Risks are generated as a result of the fact that those followers either do not attract special attention unless it is too late or have some patterns that go beyond normal social conduct. In this sense, Sigmund Freud states that there are people whose affections change frequently, especially to extremes, either depressive states or overflowing happiness, ie these states are amplified for simple and unreasonable reasons, or in stressful situations they act without energy [1].

That's why recognition of these religious fanatics is important. An element by which a religious fanatic is recognized is also the degree of involvement in religious activities, in the sense that such a person is active in the religious community of which he is part in paralleling interaction with other persons who do not share the same religion, finds it at a low, very often non-existent level.

The fanatic type keeps active rituals and the confession of faith, two important elements in its relationship with divinity, and the attempts to change such manifestations underlying religious fanaticism are unsuccessful, and in this equation the cleric is very important because controls such a phenomenon, constituting a safety valve for strong religious feelings [2].

Fanatics have a behavior specific to their religion or sect, both as an external manifestation of their own personalities developed under religious influences and in their relationship with those with whom they interact, but most importantly, they adopt a confidential code of their own confession concerned. It is not an element of religious fanaticism that the members of a religious community go to the sacred place or the worship place to pray. But it is a landmark when a person leaves, regardless of the consequences, the workplace to appear at the prayer site or in particular to pray to the deity he believes in at the pre-established moments. An example is that of some Islamic religious followers who pray five times a day as required by the precepts, a request that can not be respected by most Muslims, due to daily activities, which is again permitted by doctrine. For example, fanatical followers of the al-Qaeda terrorist organization can be recognized for Islamic culture and tradition, and men have besides clothes and long beards [3].

Any member of a religion, whether it is the one born in that faith, or whether it is the free adherence of the adept to a cult, always subjectively perceives the religious experience, because in itself this expression in some cases means the refusal of one commitment or loyalty to the religion itself, which involves an inner transformation.

The practice of a religion means the fundamental change of the adept to the divinity and, in the name of this divinity, first to avoid harming the other members of its religious collectivity, and to in no way affect the followers of other religions in the name of the Supreme Being believe.

2. PROFILE OF FANATICS PERSONS

The profile of the fanatic is a well-defined one, in the sense that it presents and transmits certain signals and messages, including the fact that they do not stand out, have no vices, and make great efforts to disturb the people they interact with. Due to the fact that religious fanaticism is supported by feelings at the expense of human reasoning, people who have this religious feeling stand by the fact that they are inconsistent with the evolution of the society in which they live, in the sense that all people think of professional advancement and implicitly a remuneration superior to access to a higher education and health system, to the quality of the neighborhood in which it lives, that is to say, how badly it is, but the fanatics do not emphasize these benefits [4].

A person who exacerbates religious zeal becomes intolerant to those of another faith, which is why he deliberately conveys signs of contempt and does not want to interact with them, as well as the fact that he has to dominate, that is to say, others to be afraid and, walks on the other sidewalk of the street, fanatics feeling the need to acquire a sense of power by being circumnavigated and others ceding.

Emil Cioran said that the fanatic raises the voice in the name of the divinity, does not conceive that the people he interacts with has another system of moral-spiritual values than he wants to make known, and his emotional downloads resulting from faith want impose on others with whom they come into contact [5].

The description of fanatics has some features that can be seen in such people, but with all these, no clear conclusions can be drawn about their personality. However, based on these, one can develop a profile of religious followers who have a higher or lower level of inclination towards fanaticism. The features of a religious fanatic are sometimes obvious, but they are not once, this being influenced by the level of understanding of the religious doctrine of one's own confession, without influencing the degree of fanaticism, in the sense that this phenomenon can be reduced to the basic idea that has to do a certain thing, but the understanding of the religious doctrine is infinite, because the religious zeal goes beyond the limits of normal human behavior.

In this respect, Michael L. Klassen affirms that religious cults and religious sects, including religious entities that are organized independently, as well as their followers, are subjectively looking at religious leaders, exacerbating their qualities, looking at them as "certain people of God" [6]. Instead, they manipulate the provisions of the holy books of their own confession to justify their actions, because they are always regarded as infallible by adopting erroneous conduct with regard to the signs of divinity as well as the frequent use of the products of the technological revolution to trigger , radicalizing and monitoring the activity of fanaticism of followers [6].

As a result, the profile of a fanatical person is the following: Because of the extremely high degree of indoctrination, such persons can no longer regard religious leaders as they are in reality, with positive and negative parts, exalting only their qualities, criticizing them never and will not accept to criticize others; religious leaders interpret the teachings contained in their own holy books in a subjective way, considering them to be transmitted by God, Allah etc., and must be adhered to ad literate, although they must also be interpreted in their spirit, and by their actions may be severely affected those who are identified as their opponents, thus revealing the pattern of fanatical people by not accepting other religious views; also people who guide their lives on the basis of religious precepts, along with some divine signs that have been shown to them or their leaders, and who are waiting for other divine interventions, reveal the fanaticism of some people; the sustained reporting of the followers to the benefits of society only when they support their doctrines, otherwise they are considered to be detrimental to their religiosity, for example, social networks are considered to be satanic, but when used to achieve their own goal they are accepted because he considers that there can be an exception, and deity will accept it, thus revealing the hypocrisy of their conduct.

Amos Oz says that a religious fanatic can also be recognized because he does not have the sense of humor, the result of observing this in the state of Israel where he was born, grew up and lived in 1939.

It is important to note that this conclusion is objectively obtained from an area that has been and is the theater of terrorist operations on the one hand and counterterrorism on the other.

3. THE MODALITY OF RECOGNITION OF A FANATICS

A fanatical person manifests himself in a certain pattern, that is, as he behaves, both in private and in public, both individually and in the crowd, both alone and in interacting with others. This pattern refers not only to behavior but also to the manner of reporting such a person to his / her life or to others, or the exteriorization of religiosity and the appropriation of the doctrine of the confession in which it belongs.

3.1 - Fanatics can be recognized as belonging to and strictly adhering to particular eschatological doctrines, that is, the precepts of what happens after this life, that is, the obtaining of the later life.

This is more important than the debts of this life, such as ensuring a decent living for the family, especially for its children or for society, where it grew up, educated and provided a space for it to grow personally and professionally. Eliseo Vivas said that some fanatics are adventists of Adventist cult because they believe that the advent or second coming of Jesus Christ to earth will be preceded by a catastrophe, and after that all prophecies will be fulfilled, events that will have place only because of the divine will [8].

Such fanatical individuals refuse to obey social mechanisms that draw rights and obligations for each individual, one of which is that other members of society, regardless of their religion, must be respected. This is not respected by religious fanatics, considering that people who do not share the same faith with them are sinners, which is why they are not at the same higher socio-religious level, an attitude from which their religious intolerance resides.

3.2 - Another way of recognizing religious fanatics is that of ideas about the community in which they live together and their imposition in the sense that for such persons, that society can not and does not exist without the religious precepts, or it functions at functional parameters only because of religion represented by them. Or it is totally false, because human communities existed, exist, and will exist without a particular religion, even though it was present in all kinds of human organizations, regardless of the degree of religiosity that manifests at its level. This reveals that it is only in the minds of fanatics that society as a whole must be molded according to their religious precepts, which they do not hide, but on the contrary they consider it their duty to extort them and claim that the audience and respect it.

Regarding the reporting of religious followers to social norms, religious fanatics are morally unreasonable without respecting the right of others to religious freedom, and the nominees are respected only if they do not contradict the precepts of their own religious belief [9]. This statement is also reinforced by Maxwell Taylor who says that two processes related to the human psyche, namely prejudice and authoritarianism, have a series of cognitive processes in common with fanaticism, namely: the inflexibility of religious belief, the refusal to compromise in confessional divergences, the lack of consideration of the alternatives, accepting only the things painted in black and white, the look of society through a refractory mentality to complex things. [10] Leonidas Donskis also states that "a fanatical belief in a set of values and ideas is supported by a positive refusal to admit the existence of other sets of values and ideas" [11].

Some of the landmarks that can be used to identify religious fanatics are the appropriation and development of feelings of intolerance towards those who do not assimilate their own visions, whether they are other confessions or have the same religious cult. Carl Goldberg says in this sense that the leaders of true religions do not spread into intolerant doctrines, especially to hate and persecute those who oppose them, as the leaders of fanatical cults and sects do, on the contrary, share ideas of helping others, even if they are not of the same confession, for the development of a harmonious society [12].

3.3 - Fanatics can also be acknowledged by their permanent reference to the symbolism of their religious cult or other religious symbols, in the case of newly established groups that they adopt. With the exacerbation of religious zeal and the development of intolerance towards opponents of another faith, symbolic exacerbation is also exacerbated and the religious symbols are automatically overstated, which they portray without taking into account the fact that their actions could offend the rest of the members of society who do not share this type of religiosity.

Thus, some Muslim religious people who dress according to the Qur'anic precepts in secularized communities are not representative, but they did not think that the action would generate reactions from the rest of the population. Religious fanaticism indicates the necessity of completing sinful life and obtaining intrinsic non-marriages [13]. On the other hand, all fanatics become aggressive and intolerant of those who do not accept these symbols, being extremely offended that others do not obey their own religious values.

3.4 - Religious rituals and ceremonies are another element after which fanatics can be recognized because they follow ad-literam and do not adopt the principle of respecting only the spirit of religious norms. These elements of exteriorization of religious feelings are very important not only as a form of manifestation, but also because in those moments, the followers participating in such events begin to exponentially increase their enthusiasm and implicitly the fanaticism, which has often degenerated into violent conflicts with both those who interacted with them and the authorities that tried to settle the situation.

3.5 - Cruelty is a defining element for a fanatic. There has not been, there is no, and there will be no religious fanatics demonstrating mercy. Such persons believe that they are the bearers of the supreme truth, which is why they become arrogant and behave according to their beliefs, which makes them erroneous in most of their actions, and contrary to their own religious precepts that formally have their cults.

Eliseo Vivas affirmed that the fanatic is recognized after a certain signal, namely the cruelty, the behavior generated by the arrogance that takes possession of such a religious follower, and what is most dangerous to the rest of the members of society is that he also boasts the fact that it is not merciful, justifying this by the moral foundations of one's own confession. [8]

3.6 Fanatic adherents can also be recognized by the religious philosophy they have adopted about their own doctrinal confession and ideology, in the sense that their faith is the only true and outside of it there is no other reality to transpose the divine-human relationship, and which they confess without any social, cultural or religious restrictions to the people they interact with. From this religious conception lies also the influence on their degree of fanaticism in the sense that it generates the increase of religious zeal and implicitly the intolerance towards those of other faith.

In this sense, Danny Scoccia says that a religious fanatic is the person who claims that his own confession is the only true one, and only those who accept it can be saved, although by the latter statement the religious fanatic becomes or is already intolerant of confessionals, because it excludes others from having the same natural rights as they were born [9]. A fanatical religious adept always wants to impose his own religion, not because he believes in it, but because he thinks he is the real one, the mob of his inner force that maintains fanaticism.

This is complemented by the psycho-sociological need existing in some individuals who need the spirit to be satisfied with feelings of belonging to a confession and loyalty to a divinity. In addition, it must be stated that all people must realize that there are individuals who have the naked soul, that is, they do not connect to any landmark of modern society, for which such people feel a strong attraction to a religious belief, which is based a definite dogma appropriated by followers as the divine supreme truth to which unbelievers must be subjected as a mandatory and defining condition, otherwise they should be condemned and killed. [12]

3.7 - Fanatic adherents have an absolute fidelity to their confession, preached and learned teachings, but also to their leaders, not allowing human reason to penetrate adopted decisions, beliefs, consciousness and the actions to be followed.

The discourse of such people is one-sided one, usually containing some basic or guiding ideas, accompanied by an intransigence to opposing opinions, even though they have strong arguments in combating certain manifestations of the execution of religious zeal and intolerance by those of other faith.

Laurie Calhoun affirms that fanatics believe that they have revealed the full knowledge of the surrounding world, and implicitly the relationship with divinity, which is why their violent actions are justified, and because of their failure to cover other people to their own religious beliefs by methods peaceful use of violent actions to achieve their goals by dehumanizing the victims by such followers who like the new found sentiment, namely to "play the role of God." [14]

Generally, a fanatic has as a fundamental mark that guides his reason, actions or claims, an authority or only a sacred book. The inner energy that moves and maintains fanaticism is a strong desire to impose upon others their own doctrines and religious visions, showing a predisposition to its exclusion from the community or community towards its group, the existence or development of a sense of illogical hatred towards different categories social development of people, the development of a strong loyalty to some ideas or leaders that are not of major importance for their beliefs [8].

Thus, religious people develop certain religious purposes because they have the mental characteristics of a perfectly obedient militant. They strongly believe in the goals set by leaders because of the degree of religious indoctrination and anyone can actively participate in their fulfillment, but only the fanatics are part of the core of the secret activities, the rest being part of the members that ensure the logistics and support of the normal functioning of the organization.

4. THREATS TO THE NATIONAL SECURITY ADDRESS

Religious fanaticism is manifest in those who are prepared to receive an extreme doctrine, because for the great majority of members of religious communities this type of theology is not of interest and is often very much disavowed, as is the case in all major religions, whether it is Christianity, Islam, Buddhism, Shintoism or Mosaicism. Modern benefits are used to model the profile of religious fanatics.

People who show high religiosity and overlap with certain personal or professional discontents, depending on society as a whole, give birth to a category of people who are easily misled by representatives of religious sects or cults because that is what they are looking for personal troubles in a profound way, or those who no longer have an anchor of emotional stability and balance in a family environment, or on the basis of religious indoctrination, have a high degree of frustration and have developed strong antisocial feelings against its co-nationals and fellow citizens [13].

Such persons are sought after by the representatives of the religious entities who want to turn them into loyal followers of their causes and who in turn directly support the achievement of the objectives set by the organization, including by the supreme sacrifice, and in the last years have benefited in this respect and the support of modern technology in the area of information technology, ie social networks such as Facebook, Instagram, LinkedIn, Hi5, Google+, Twitter, Youtube, etc.

These virtual environments are prone to recruiting new members to support the actions of religious sects and cults because under any circumstances they attack the lives and physical integrity of a broad category of people not involved in religious activities but with social and political objectives, seriously affecting national security of each state [13].

The profile and mode of action of religious fanatics is heavily influenced by virtual space, but also vice versa, that is, religious fanatics manipulate scaled networks to disseminate doctrine and fanciful precepts and which are mastered by many people.

CONCLUSIONS

The most loyal members of religious entities are those who reach a certain inner peace of mind after adhering to cult, considering themselves as spiritual reborn themselves, and as a result of it they feel that they live again, sparking new feelings that, they make them believe that they can do any deeds in the name of the divinity, because they are both accepted and forgiven, even crimes.

That is why religious fanatics transmit signals through their behavior on the one hand, and on the other hand, the rest of the members of society have an obligation for them and their loved ones to pay attention to these signals and to take protective measures. It is important either because we are talking about terrorists, whether they are people who refuse authority because their religious fanaticism is being manipulated, and they want allied troops in our country, and religious leaders are at the head of protesters.

When they are preached by a religious doctrine that exacerbates their religious zeal, they are inoculated with the idea that it is only then that they are happy and the process of inner transformation has begun, and the previously accepted social conduct rules seem to be out of the question.

Everyone who felt that they had been marginalized by society and humiliated by it, they found relief in religious movements that did not preach religious tolerance, but on the contrary, refusal, and hence the way of recognizing religious fanatics and preventing security risks.

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*The Profile and Modality of Recognition of Religious Fanatics and Threats to the Address
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