

**NEGATIVE INFLUENCE MARKERS OF  
RELIGIOUS FANATICS IN SOCIETY**

<b>Abstract:</b>	<p><i>Religious fanaticism is a ubiquitous phenomenon in society, shaping and generating complex individual and collective behaviors and duplications both in relation to members of the community they belong to and those outside them. An important role in determining such behaviors has the religious precepts adopted by fanatics.</i></p> <p><i>They definitely influence the behavior of the followers as well as the way those with extreme and intolerant religiosity relate, ie the religious fanatics to themselves and to those with whom they interact. For some fanatics, their behavior has a component represented by that of violence committed in the name of their divinity.</i></p> <p><i>What is worse is that they think they are right and the rest of the members of society are not, which is why the latter are guilty before the supreme being for not following the sacred precepts and consequently not adapting their behavior to those precepts.</i></p> <p><i>For these reasons, the article will analyze the common landmarks of all the entities that fanaticize their followers, as well as the uniqueness of the repercussions on the other members of society.</i></p>
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**Introduction**

Contemporary society is dominated by the fear induced by religious fanatics and their actions in the name of divinity. The recurrence of religious fanaticism began in the second half of the twentieth century with the reappearance in the public space of religious teachings that seek to trigger such a phenomenon.

The success is given by the fact that the exteriorization of this extreme religiosity is done, especially, based on strong affections, such as hatred or anger of religious beliefs or totally opposite, through exaggerated joy in the name of the divinity acquired, even to death.

Regardless of the religious entities they belong to, all fanatics keep the same line of manifestation by interpreting religious precepts to justify their actions, which often hide non-religious goals. Religious behavior is the visible or physical expression of the externalization of religiosity, it is the link that binds religion to the actions of its followers, and such behavior is influenced and shaped by the leaders of religious entities.

In this regard, James H. Leuba<sup>1</sup> says that distorted religiosity determines a behavioral pattern transposed into everyday life under the personal belief of religious individuals that they are under the protection and influence of divinity. In the daily relation of the religious man to the societal landmarks appear certain types of manifestations transformed into "attitudes, rites, beliefs, in his subjective expression, consists in impulses, desires, goals, feelings, emotions, and ideas related to religious actions and institutions", a fact which determined the religious life of man to make a difference in the conduct of religious followers<sup>2</sup>.

The repercussions of Islamic religious doctrines that have caused a series of reverberations throughout the societal spectrum in the last quarter of a century are best observed, fundamentally changing the way of thinking and conceptualizing strategies for preventing interfaith violence. That is why, as William A. Wilson said<sup>3</sup>, the goal „must be to discover what it means to be human and religious”<sup>4</sup>.

This is determined by the fact that the violent manifestations of some followers of the official religion are not in accordance with the general precepts of worship and the fundamental book of confession. However, many collateral casualties were suffered as a result of the exacerbation of religious zeal doubled by intolerance of those, they considered enemies. In this regard, Wesley Raymond Wells<sup>5</sup> says that the opinions of religious individuals are subjective, and the

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<sup>1</sup> James Henry Leuba (1868 - 1946) was an American psychologist specializing in religion. It focused on scientific research into the phenomenon of mysticism and religious experiences.

<sup>2</sup> James H. Leuba, *The Definition of Religion: A Propos of Mr. W. K. Wright's Definition*, in "The American Journal of Theology", Vol. 16, No. 4, 1912, p. 642

<sup>3</sup> William Albert Wilson (1914 - 2009) was the first US Ambassador to the Vatican between 1984 and 1986.

<sup>4</sup> William A. Wilson, *The Concept of the West: and Other Hindrances to the Study of Mormon Folklore*, in "Marrow of Human Experience, The: Essays on Folklore" by William A. Wilson, edited by Rudy Jill Terry and Call Diane, Denver, University Press of Colorado, 2006, p. 169

<sup>5</sup> He was a professor of philosophy at Syracuse University, Syracuse, New York, United States of America.

conduct indicated and adopted by such persons is not always correctly understood because this type of behavior, that is, the religious one, is difficult to identify<sup>1</sup>.

This means of course that everything relates to the interpretation of religious beliefs, saying it would fail the request only if it developed a type of philosophy of religion to study, observe, issue opinions and signal drift behavior without you refer to the value of cultic instruments in terms of metaphysical problematization<sup>2</sup>.

At present, can be seen that both Christian and Islamic teachings have been altered by some doctrinal currents propagated by religious leaders and have acquired an ambiguous value that has become a basis for followers of religious fanaticism. Thus, the suicides who gave their lives and will continue to do so in the name of divinity will do so in the sense and direction established by the leaders of religious entities whose members aim for a place in Heaven through martyrdom. Ionel Datcu<sup>3</sup> says in this regard that the results are being seen today because from a religion that learns obedience and self-control to a religion of thinking minorities to which several people adhere who are fanatical and contrary to religious doctrines, kill innocent people in the name of pseudo-beliefs<sup>4</sup>.

Religious conflicts, as well as terrorist attacks, are based on a series of causes, including in fact a complexity of factors, the most important of which are religious and cultural, because they cause the most atrocious violence, especially in other communities. beliefs. This behavior is appropriated against the background of religious fanaticism that develops within such communities, due to the indoctrination of religious leaders who pursue only their interests and goals without regard to the right to life and people of other faiths. Such is the case of the suicide bomber Salman Abedi from Manchester Arena, a Briton of Libyan origin, who blew himself up on March 23, 2017, killing 22 people and injuring another 120 people<sup>5</sup>.

The same statement issued by the representatives of the Islamic State in Iraq and Syria revealed the religious aspect, the adopted conduct, and the risks and threats to the individual and collective security of the British, including its own, British, or non-British citizens. This statement said that "A Caliphate soldier managed to plant an explosive device at a meeting of the crusaders in Manchester"<sup>6</sup>, thus revealing the fact that a civilian became a soldier of a religious-

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<sup>1</sup> Wesley Raymond Wells, *On Religious Values; A Rejoinder*, in "The Journal of Philosophy, Psychology and Scientific Methods", Vol. 15, No. 18, 1918, p. 488

<sup>2</sup> *Ibidem*, p. 497

<sup>3</sup> Ion Anton Datcu is a writer, memorialist, biographer and commentator, established in 2008 in Canada.

<sup>4</sup> Ionel Datcu, *Religie și toleranță*, Mihai Duțescu, Craiova, 2002, p. 57

<sup>5</sup> Viorica Marin, *Cine este atentatorul sinucigaș de la Manchester Arena: Salman Abedi, un britanic de origine libiană*, in "Adevărul", 23 mai 2017, [http://adevarul.ro/international/europa/atac-terorist-manchester-politia-cunoaste-identitatea-atentatorului-barbat-suspect-fost-arestat-1\\_59241e995ab6550cb85ee65d/index.html](http://adevarul.ro/international/europa/atac-terorist-manchester-politia-cunoaste-identitatea-atentatorului-barbat-suspect-fost-arestat-1_59241e995ab6550cb85ee65d/index.html), (19.02.2022)

<sup>6</sup> *Idem*

military organization, executed the tasks of the leaders of this entity, and, because of his actions, the civilians were targeted as religious enemies deserving to die.

Douglas Yeung<sup>1</sup> and Margret T. Martin considered that "religious beliefs and practices influence imitation and well-being and exclude religious or spiritual research independent of any association with stress or well-being"<sup>2</sup>. Consequently, we will continue to address the type of religious behavior adopted by fanatics according to various external or internal factors on them, and which shapes such behavior that subsequently translates into risks to the security of the other members of society.

### **Religious behavior in the context of its repercussions on society**

The exacerbation of religious beliefs generates in a very short time in the followers of sects or religious organizations contradictory feelings that later turn into clear ones only in their vision, which makes them become very violent and intolerant of those of other religions and sometimes even with own co-religionists. This is because priorities are not set, as Mary I. O'Connor says<sup>3</sup> it is very important to identify the religious individual who exacerbates the double zeal of intolerance towards those of another faith, to the detriment of the community, "as an agent who decides the beliefs and religious behavior"<sup>4</sup>.

This is because they have the impression that others are not pursuing their own goals, are sacred, and therefore do not deserve to be part of their community. Consequently, most of the time their conduct exceeds the limit of reason and becomes a real threat to the security of the state in which they operate, or often against other targeted states.

In this regard, Robert M. Hayden<sup>5</sup> says that "if we pay special attention to such low manifestations of religious behavior" to groups and followers outside the

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<sup>1</sup> Douglas Yeung is a social psychologist at RAND Corporation as well as a member of Pardee RAND Graduate School. His crunched area is centered on types of communication, behaviors, and mental health, currently analyzing the impact of social recipes on the mental health of the military.

<sup>2</sup> Douglas Yeung, Margret T. Martin, *Spiritual Fitness Definition and Key Constructs*, in *Spiritual Fitness and Resilience: A Review of Relevant Constructs, Measures, and Links to Well-Being*, RAND Corporation, 2013, p. 6

<sup>3</sup> Mary I. O'Connor is a professor at the Institute for Social, Behavioral, and Economic Research at the University of California, Santa Barbara. Her work is centered on field studies in Mexican states: Oaxaca, Sinaloa, Sonora, and Baja California, as well as in California, Oregon, and Washington in the United States of America. She was the recipient of two scholarships for teaching.

<sup>4</sup> Mary I. O'Connor, *Mixtecs, and Modernity in Mixtec Evangelicals: Globalization, Migration, and Religious Change in an Oaxacan Indigenous Group*, Boulder, University Press of Colorado, Colorado, 2016, p. 39

<sup>5</sup> Robert M. Hayden is a professor of law and policy anthropology at Pittsburgh University, his research has focused on the Balkans, but also on other areas like India.

official church we could "see indicators of sharing space at a low level, even and after this division has been dissolved at official levels"<sup>1</sup>.

This is confirmed by Francis Bowes Sayre<sup>2</sup> who said that the influence of religious dogmas determined the mental state of some people, in this case, presented by him, being a defendant<sup>3</sup>, that is, a person accused of violating the rules of social conduct. Religious behavior is modeled by various factors, which in turn are determined by certain causes. These are also those that generate and maintain religious conflicts because they often reduce to religious, cultural, linguistic, social, demographic, economic, or territorial aspects.

Often these are generated and manipulated by the precepts preached by religious leaders that transform administrative issues such as economic, social, demographic, or territorial issues into doctrinal-religious issues to give meaning to actions carried out in the name of their divinity, violent actions known as terrorists<sup>4</sup>.

This conduct is inexplicable for people who are not religiously fanatical but for those under the rule of such a phenomenon is mandatory. In this sense, Simon Coleman<sup>5</sup> says that this diametrically opposed difference between the two mentalities, respectively two types of behavior dominated by religious ideology, can be identified by analyzing and observing "the most obvious centers of religious activity" to identify and highlight "inconsistency in religious behavior and attitudes"<sup>6</sup>.

New members of religious organizations, sects, cults, or religious groups that adopt a theology that generates fanaticism, if they become fully religious, they live with the feeling that they are an important pillar of the organization without which it will not function properly to achieve their own objectives.

Eric Hoffer says in this regard that for demoralized people who do not find their place in society, "faith in a holy cause is largely a substitute for lost confidence" in themselves. In such a state, in which an individual is adrift, he believes that he has the right "to claim excellence for his nation, his religion, his

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<sup>1</sup> Robert M. Hayden, *Intersecting Religioscapes in Post-Ottoman Spaces: Trajectories of Change, Competition, and Sharing of Religious Spaces*, in *Post-Ottoman Coexistence: Sharing Space in the Shadow of Conflict*, edited by Bryant Rebecca, New York; Berghahn Books, Oxford, 2016, p. 80

<sup>2</sup> Francis Bowes Sayre Sr. (1885 - 1972) was a professor at the Harvard Law School, as well as the Philippine High Commissioner for the Government of the United States of America. He was also the son-in-law of US President Woodrow Wilson.

<sup>3</sup> Francis Bowes Sayre, *Mens Rea*, in "Harvard Law Review", Vol. 45, 1932, pp. 983-984

<sup>4</sup> Cristina Cornilă, *De la religie la terorism - Fundamentalismul islamic și sectele creștine versus mediul actual de securitate*, Anamarol, București, 2008, p. 123

<sup>5</sup> Simon Coleman is a British anthropologist who served as Chancellor Jackman, Chaired Professor in the Department of Religious Studies at the University of Toronto.

<sup>6</sup> Simon Coleman, *Pilgrimage as Trope for an Anthropology of Christianity*, in "Current Anthropology", Vol. 55, No. S10, 2014, p. 290

race or his holy cause"<sup>1</sup>. The phenomenon determines followers' feelings of full submission to the divinity, and life begins to be comfortable from a psycho-socio-religious point of view, but this is not possible only through personal efforts.

For example, some fanatical Muslim followers have committed crimes committed in the name of Allah for many years on the European continent because of their inner feelings. Transformations of followers are possible, according to Angel Rabasa<sup>2</sup>, because they are encouraged by religious leaders or preachers to adopt such anti-social behavior. There is no "moderate" opposition to them as "they seem to be intimidated by Islamists, who are making progress in moving society towards their supposed goal of an Islamic state"<sup>3</sup>. This type of behavior can be hijacked by religious leaders and can be directed to achieve occult goals. New members of religious sects and cults join such religious organizations for various reasons, but most have a religious background. Such people make such a decision because of their social maladaptation, although their social and financial status places them at least in the middle of the society in which they live, which excludes them from the poor.

Religious terrorists, according to Fang Jinying<sup>4</sup>, believe that they are "responsible only to God" and the only standard to which they refer is divinity. Their desire to "serve God" is diverted from a balanced direction "by the needs of the self that arise from despair and helplessness." The problems they create are because "they can be quite devoted to the desire to serve God, but quite violent in their behavior toward others"<sup>5</sup>. This type of behavior is generated by the fact that religious terrorists amalgamate true and false ideas, whether religious or not, "of love and hate and purity of devotion combined with an extreme desecration of what purity really is". The most prone to religious fanaticism and to becoming religious terrorists are "individuals who are quite spiritually focused". Such a mixture of ideas is found in most of those "who advance the cause of terrorism in the name of God"<sup>6</sup>.

From this analysis of the type of behavior that terrorists have, most of them are under the influence of religious doctrines and therefore become religious fanatics for whom divinity represents absolutely everything, the rest of society

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<sup>1</sup> Eric Hoffer, *Adeptii fanatici - reflecții asupra naturii mișcărilor de masă*, Polirom, Iași, 2013, p. 26

<sup>2</sup> Angel Rabasa is Senior Political Scientist at RAND Corporation from January 1999 to date. It specializes in counterterrorism, counter-radicalization, political violence, extremism, and the phenomenon of insurgency. He has fieldwork in Turkey and the Balkans as well as East Africa, among others.

<sup>3</sup> Angel Rabasa, *The Ethno-Religious Landscape of East Africa*, in *Radical Islam in East Africa*, RAND Corporation, Santa Monica, CA; Arlington, VA; Pittsburgh, PA 2009, p. 38

<sup>4</sup> Dr. Fang Jinying is a professor and Deputy Director of the Center for Religious and Ethnic Studies at the Chinese Institute for Contemporary International Relations (CICIR).

<sup>5</sup> Fang Jinying, *Terrorism, Religion and World Peace*, in "Policy Perspectives", Vol. 3, No. 2, 2006, p. 13

<sup>6</sup> *Idem*

becoming dispensable elements, even close to them or members of their own community.

### **The behavioral marks of religious fanatics**

Religious fanatics manifest themselves according to the factors that act on them. That is, depending on the education they received, the environment in which they were born and raised, the workplace, the relationship circle, the place of prayer, and the clergy who guide their religious life. Also, behavioral landmarks do not always represent reality, they are not projected in real life, some being perceived from the outside as deviant or on the contrary only religious, but the situation is completely different. For example, Islam, in some geographical areas and in some local cultures as in India, "includes beliefs that are conditioned by religious behavior that may or may not be in accordance with scriptural texts"<sup>1</sup>.

In many cases, the people who are part of the so-called lower strata of society determine the evolution of the community and the nation they belong to, through their behavior, i.e., the external form of the religiosity of the followers.

The motivation is very simple, namely that such people show disinterest in what is happening or will happen to them, having an indolent attitude towards their own life permanently disintegrated but also the fateful personal projection on the present. He thus develops revengeful feelings towards the rest of society, on which he takes revenge at a certain moment according to his inclinations towards disorder and civic disobedience<sup>2</sup>.

The clear difference between religious and secular conduct, says James H. Leuba, can be highlighted by the elements of "different character" and religious beliefs are a fundamental pillar in the formation of an attitude. Religion has always been "part of the human experience in which man feels in connection with the powers of psychic nature, usually personal powers, and uses them"<sup>3</sup>.

The adoption of norms of social-religious conduct must be the prerogative of all members of society. Adherents of religious precepts to whom certain vindictive and violent feelings may appear should not be instigated, nor should exacerbation of religious zeal be allowed because they will pose risks to citizens because of terrorist attacks, extremist religious attacks, or religious conflicts by groups. or lonely actors.

Regarding the emergence of dissident elements or groups in official cults, says William A. Wilson, that only by revealing unofficial doctrinal elements or "so-called folk religions" in their manifestations can we say that we understand the "religious behavior" of fanatical followers<sup>4</sup>.

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<sup>1</sup> Rollie Lal, *Islam in India*, in *The Muslim World After 9/11*, edited by Rabasa Angel M., RAND Corporation, 2004, p. 301

<sup>2</sup> Eric Hoffer, *Op. cit.*, p. 37

<sup>3</sup> James H. Leuba, *Op. cit.*, pp. 643 – 644

<sup>4</sup> William A. Wilson, *Op. cit.*, p. 175

There are members of some religious communities in which the predisposition to violence is latent and the trigger occurs as a result of contradictory doctrinal discussions that often turn into real warlike differences. Following such discussions, the situation escalates and causes many victims, often being collateral victims, against the background of religious intolerance and religious zeal of the followers, because of the religious fanaticism they show.

In this regard, Thomas Robbins<sup>1</sup> states that some researchers studying human behavior reject theories that "any form of social action, especially religious behavior and beliefs" can be defined and delimited "in purely mechanical and reactive terms as mental dysfunction or products of external compulsions without a serious distortion"<sup>2</sup>.

An edifying example of behavior influenced by religious fanaticism is the one generated by the statements of Pope Benedict XVI on September 12, 2006, which turned into a religious dispute with the Muslim community. The trigger that produced such behavior was a lecture "Faith, reason and university - memories and reflections" given by the sovereign pontiff at the University of Regensburg, Germany, the role of the lecture being to highlight and condemn religious conflicts<sup>3</sup>.

To demonstrate the role of religious violence, Pope Benedict XVI quoted the learned Byzantine emperor Manuel Palaeologus II<sup>4</sup>, in a lecture, who told a Persian in a dialogue between the two that the Prophet Muhammad had spread Islam through "evil and inhuman" military campaigns<sup>5</sup>.

It is obvious the conduct adopted by religious people, according to the way they reacted immediately to a trigger, in the present situation to the statements of a high Christian clergyman. But Christians react just as easily to a click. An example of this is the case of right-wing extremists in the United States who were

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<sup>1</sup> Thomas Robbins (1943 - 2015) author and researcher specialized in religion sociology. It is known for studies about mass religious suicides such as those about Russian Old Believers and Jonestown, or at present such cultic phenomena that surround Catholicism or Mormonism.

<sup>2</sup> Thomas Robbins, *Church, State and Cult*, in "Sociological Analysis", Vol. 42, No. 3, 1981, pp. 210 – 211 analyzing the studies conducted by: Robert Bellah, *Beyond Belief*, Harper and Row, New York, 1970; Barbara Hargrove, *Evil Eyes and Religious Choices' Society*, 1980, p. 17; Roy Wallis, *The Elementary Forms of Religious Life*, in "Annual Review of the Social Sciences of Religion", Vol. 3, 1979, pp. 191-212

<sup>3</sup> *Bilanț controversat - cincii ani de Pontificat pentru Benedict al XVI-lea*, in "Deutsche Welle", 19.04.2010, <https://www.dw.com/ro/bilanț-controversat-cincii-ani-de-pontificat-pentru-benedict-al-xvi-lea/a-5482098>, (19.02.2022)

<sup>4</sup> Byzantine emperors from 1391 to 1425.

<sup>5</sup> *BENEDICT XVI, Faith, Reason, and the University - Memories and Reflections, Lecture of The Holy Father in Aula Magna of the University of Regensburg on Tuesday, 12 September 2006 at Meeting with the representatives of science*, [http://www.vatican.va/content/benedict-vi/en/speeches/2006/september/documents/hf\\_ben-xvi\\_spe\\_20060912\\_university-regensburg.html](http://www.vatican.va/content/benedict-vi/en/speeches/2006/september/documents/hf_ben-xvi_spe_20060912_university-regensburg.html), (19.05.2022)



"delighted by the anti-Muslim inappropriate attitudes and behaviors of a small American minority," says researcher Todd C. Helmus<sup>1</sup>. More precisely, the right-wing extremists intended to organize at a parish church in Gainesville, Florida, the "Burn a Koran Day", a ceremony that also took place following the requests of the American authorities. Only his "simple planning and publicity" of the event under the auspices of the clergy "stimulated violent threats on extremist websites"<sup>2</sup>.

As a prophecy, as early as 1915, Alexander A. Goldenweiser<sup>3</sup> predicted the return to religion and religiosity of people as a reaction to modern, secularized, and globalized society, including by modeling human religious behavior, stating that parallel to the behavior of individuals in relation to the surrounding materiality, against the background of the dissatisfaction of material well-being, the man takes refuge in spirituality<sup>4</sup>.

Conflicting religious behavior is generally fueled by sects, cults, or extremist religious organizations that resort to provocative methods and actual violent actions in the name of divinity. In this sense, religious fanaticism is transmitted and permanently maintained by the followers. Some experts believe that "in any case, the current state of research on the physiological and neurological mechanisms underlying aggression and violence supports the existence of alternative ways of biological and violent behavior"<sup>5</sup>.

Religious fanaticism blocks any logical thinking of a follower of the phenomenon, thus shaping his behavior, making him no longer fit into the existing social logic at the level of the community he belongs to and considering enemies including his co-religionists, but otherwise rite, although I believe in the same divinity.

Often the modeling of religious behavior is done without negative intentions, but only by developing mechanisms to determine such conduct

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<sup>1</sup> Todd C. Helmus is a senior behavioral scientist at RAND Corporation, specializing in terrorism, strategic communications, and social media. He has conducted numerous studies to develop a strategy against the recruitment of followers by terrorist organizations. In 2008, he was a Councilor of the Multi-national Forces in Iraq.

<sup>2</sup> Todd C. Helmus, *Our Own Behavior Can Be Our Weakest Link - Our Strongest Weapon*, in *The Long Shadow of 9/11: America's Response to Terrorism*, edited by Jenkins Brian Michael, RAND Corporation, Pittsburgh, 2011, p. 124

<sup>3</sup> Alexander Aleksandrovich Goldenweiser (1880 - 1940) was an American anthropologist and sociologist born in Ukraine. He was a professor at several American universities, including Rand School of Social Science, between 1915-1929.

<sup>4</sup> Alexander A. Goldenweiser, *Spirit, Mana, and the Religious Thrill*, in "The Journal of Philosophy, Psychology and Scientific Methods", Vol. 12, No. 23, 1915, p. 634

<sup>5</sup> Paul K. Davis, Walter L. Perry, Ryan Andrew Brown, Douglas Yeung, Parisa Roshan, Phoenix Voorhies, *Immediate Pre-Execution*, in *Using Behavioral Indicators to Help Detect Potential Violent Acts: A Review of the Science Base*, RAND Corporation, 2013, p. 38

according to their own religious doctrines. Peter O'Brien<sup>1</sup> says that "doctrinally this has involved the establishment of a new school of Islamic jurisprudence" which has been given the right "to issue rulings on what constitutes pious behavior for Muslims living in the majority non-Muslim societies in Europe"<sup>2</sup>.

Religion has become an important factor in society in the last 3 decades, and religious fanaticism has come to directly affect the citizens of the states but often also the states themselves, as is the case of Syria which has been affected by Islamic State activities because of this. Terrorist organizations have migrated about half of their citizens to neighboring countries or even to Western European countries.

Catherine Goetze<sup>3</sup> believes that this behavior is due to the feeling of "uselessness and social harmfulness of violence" as they "depoliticize and cultural situations of violent conflict and simply make them problems of deviant antisocial behavior to be resolved"<sup>4</sup>. Thus, religion manifests itself in armed conflicts as a distinct imprint, and as a direct but subsequent consequence, the typology is violent and suicidal. Some religious groups or sects are dangerous to society due to the fanatical behavior of members as they will result in violent actions.

The motivation for developing such behavior, says Agnès Nilüfer Kefeli<sup>5</sup>, is the lack of mechanisms to help the individual inhibit attitudes that do not conform to societal norms, and an example of this is the "paradigm of behavior for Muslims living in a predominantly non-Muslim state". More specifically, they believe that any relaxation of one's religious or social behavior could lead to the arrival of a despot or a false prophet (ad-Dajjal, literally, "deceiver" or "impostor")<sup>6</sup>. When the possibilities of personal development of everyone do not project a possible success of the approach, there is an intense need to carry out extra-personal activities, being developed a religious-fanatical behavior.

For example, Soheib Bencheikh el Hocine says that leaders play an important role in fanaticism, as they focus on winning "the most economically

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<sup>1</sup> Peter O'Brien is a professor at Trinity University, San Antonio, Texas, United States of America. It concentrates its efforts to investigate how Europeans interact with non-Europeans, especially Muslims, as well as how European identity is defended.

<sup>2</sup> Peter O'Brien, *Secularism*, in *The Muslim Question in Europe: Political Controversies and Public Philosophies*, Temple University Press, Philadelphia, Rome, Tokyo, 2016, p.158

<sup>3</sup> Catherine Goetze is a Senior Lecturer at the University of Tasmania in August 2016.

<sup>4</sup> Catherine Goetze, *The Nomos of the Field: The Fatalism of Saving Lives*, in *The Distinction of Peace: A Social Analysis of Peacebuilding*, Ann Arbor, University of Michigan Press, 2017, p. 205

<sup>5</sup> Agnès Nilüfer Kefeli is a publisher of Foreign Affairs

<sup>6</sup> Agnès Nilüfer Kefeli, *Popular Knowledge of Islam on the Volga Frontier*, in *Becoming Muslim in Imperial Russia: Conversion, Apostasy, and Literacy*, Cornell University Press, Ithaca London, 2014, p. 85

frustrated masses" and "the most intellectually limited"<sup>1</sup>. Religious fanaticism generally manifests itself in the form of extreme violence, especially among newly converted followers or followers who rediscover their own religion because they oppose their own religion to beliefs and a Western culture that promotes secularization but supports religious policies promoted at the level of some societies and communities<sup>2</sup>.

The behavior of religious individuals is perpetually influenced by religion. This can be seen in the conduct of fanatical followers of religious entities that promote a religiosity that generates them and increases the degree of exacerbation of religious zeal doubled by intolerance.

Against the background of clear objectives of indoctrination of members, such religious entities deliberately determine religious conduct that generates risks and threats to the security of individuals, as well as to collective security.

### **Conclusions**

Suicidal and terrorist religious sects and organizations are doping their followers with divine rewards for the precise purpose of establishing and determining their behavior, a method that is successful because most of them are frustrated people today.

The organization of society on secular principles, those of a non-religious education to promote the discovery of new technologies that generate progress and secular culture because it determines the intellectual development of present generations, are the reasons for the decline of religious fanaticism and landmarks of behavior influenced by this phenomenon.

Frustrated followers are not filled with the emptiness they feel in their souls, blaming society for these personal dissatisfactions, being satisfied only with the feeling of belonging to a group that gives them due attention and draws a behavior. religious, regardless of its origin, and correct reporting to the generally accepted norms of society.

Behavioral changes are impossible for religious fanatics because such followers will never change their attitude due to their high confidence in their own religious beliefs. They do not compromise because a passionate action pattern fills the feeling of personal failure and generates a certainty of the fulfillment of life by persuading those beliefs.

In such moments the personal conduct is one, namely that of submission to the divinity and to his messengers on earth, thus highlighting the availability of fanatics for personal sacrifice.

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<sup>1</sup> Soheib Bencheikh el Hocine, *Prezentarea Islamului*, in Philippe Gaudin (ed.), *Marile Religii. Iudaismul, creștinismul, islamismul, hinduismul și buddhismul*, Orizonturi, București, 1995, p. 121

<sup>2</sup> Nadia Anghelescu, *Introducere în Islam*, Editura Enciclopedică, București, 1993, p. 129

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