

What is culture? Summary of the main analyses of *A Psychological Analysis of Muslim Cultures*¹

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WHAT IS CULTURE? (17)²

Generally, the term “culture” is used in different ways. Often the accent lies on capabilities – even exceptional capabilities – in music, art, language, and religion, or in traditions, customs, habits, et cetera. In general, if we speak of “Muslim Culture,” we mean religion as the main point of reference, whereas if we speak of “Arab” or “Japanese” or “Chinese” culture, language is the main point of reference.

The problem of such generalizations is that the many variations, or subcultures, within each of these cultures can be overlooked. What, for example, should be understood by the term “American Culture” or by “European Culture”? In “American Culture” the American-English language could be the main reference point, however in “European Culture” there is no similar common language-based point of reference. In both examples we are, in general, referring to the American and European societies and their histories.

In defining culture the reference to a system of “values” is more useful, but concepts such as values, norms, ideology, ethics, symbols, style (e.g., of leadership) are quite abstract. Some authors consider culture to be a way to survive or “the way in which people solve problems.”³ Although I can agree with this approach, in my opinion the impact of goals determines, to an important extent, how people perceive reality, and their beliefs on how problems can and should be solved. Here we are back to values.

The relation between goals and values is very strong, as people will follow goals which they believe are valuable, and in turn values themselves tend to become goals for many people. By consequence, in psychological terms “culture” may be considered a so-called contingency factor and determinant factor as well, and I will add that culture is also primarily the outcome of an interaction between conditions and people’s capabilities. Already originally the interaction of push and pull factors is expressed in the Vedic concept of the interacting *gunas*, of what I have derived the model of the ten Hidden Goals (HGs) as a model of analysis.⁴

1 From: *Hidden Goals: a Psychological Analysis of Muslim Cultures*, by Dr. Andreas Eppink. Published at Amazon.com.

2 The numerals in () refer to the concerning pages in the original book edition.

3 Trompenaars (1993).

4 Some goals are formulated – the so-called formal goals – but most are not, and are as such the informal goals; both formal and informal goals can be analysed by the

The Hidden Goals form a person’s or a group’s or an organization’s “mentality,” thus the Hidden Goals similarly form the mentality of a culture.⁵

THE MODEL OF ANALYSIS (13-16)

As far as cultures can be defined as outcomes of combinations of Hidden Goals of people, they can be analyzed accordingly. The central thesis of my analysis (based on the concept of the interacting *gunas*) is that in life humankind follows all ten Hidden Goals. The Hidden Goals appear in numerous expressions and outcomes and, quite predictably, they appear in different combinations and ranking, never isolated; in other words, this model does not attempt to place anyone or any culture into one specific category, but rather analyzes the relative influences of each Hidden Goal with the others. The HG rankings fall and rise over time, thus accounting for change.

The Ten Hidden Goals (HGs)

<i>Main</i> HGs	STABILITY CONTROL INDEPENDENCE ORDER
<i>Supporting</i> HGs	INFORMATION SOCIAL CONTACT GOODNESS
<i>Obstructing</i> HGs	EGO- OR INSTANT-SATISFACTION APPROBATION INVIOABILITY

UNDERSTANDING THE TEN “HIDDEN” MOTIVATING GOALS

The next chart illustrates an overview of the HG categories and their related attitudes and expressions. Note that the *italicized* words are the most relevant, while the capitalized words are the major outcomes of the related HG category.

The ranking, or prominence, of each successive Hidden Goal is of extreme importance in the analysis; each of the ten Hidden Goals may rise or fall, and thus become more or less predominant, which explains change. Because the Main Hidden Goals are often in conflict with each other, ten-

model of the ten Hidden Goals (HGs).

See concerning the *gunas* as the origin of the Hidden Goals concept: Andreas Eppink, *Hidden Goals -Theoretical considerations* at: Academia.edu.

5 On a psychological level one may even state *culture = mentality*.

sions will arise. Although the Main Hidden Goals are, in essence, neutral, they are not considered as such by everyone (depending upon one’s own predominant Hidden Goals).

SOME EXAMPLES

The Hidden Goal CONTROL includes, per definition, some EXPANSION and AMBITION, while as soon as something is under control, one must look at the environment, and will want to control this too. Consequently, CONTROL affects STABILITY.

Extreme INDEPENDENCE OR FREEDOM will always result in the dependency of others.

ORDERING reality never will be definite, while reality can be ordered in infinite – and even opposing – ways.

Extreme STABILITY means rigidity and stagnation; moreover, STABILITY hinders MOBILITY, as well as INDEPENDENCE and FREEDOM.

The 4 Main Hidden Goals	Related Expressions & Outcomes Means And Institutions, Attitudes
CONTROL	<i>Expansion, Ambition</i> , competition, the wish to win, (big) enterprise army, divide and rule, conquest. The extreme form of CONTROL is oppression. Peace = “where we rule.”
INDEPENDENCE	<i>Mobility, Freedom</i> , free choice, individual responsibility, some trade, initiative. The extreme form of independence is rapacity, plunder, and (+ CONTROL:) slavery of others). (+ SOCIAL CONTACT + INFORMATION:) negotiation, agreements, commerce, free market, individual freedom. (+ STABILITY:) individuality. (+ STABILITY + INFORMATION + COMMUNICATION:) democracy. (+ INFORMATION:) free press, free opinion. Peace = “(I want) my peace,” salvation (of self and others), inner peace.
ORDER	<i>Ordering, Creation</i> , thinking, inventions, collection, arts and culture, set of beliefs, ideology, <i>religion</i> , philosophy, (higher) law. (+ goodness:) “virtue,” moral duty, conscience. The extreme forms of ORDER is delusive fabrication, e.g., in 17th c. America the Salem witch trials. Peace = (religious, political) order.
STABILITY	<i>Structure</i> , organization, administration, (social) contracts, rights and duties, tradition, conservatism, <i>orthodoxy, norms</i> , role-behavior, etiquette, <i>moralizing</i> . Feudal system, (hereditary) succession, social classes, hierarchy, fixed salaries. (+ CONTROL:) (self-) discipline, social control, social order, police, army, bureaucracy. The extreme form of STABILITY is rigidity. Peace = stability (and: no war) = rules, regulations.

Tensions, deprivation of welfare and damage will occur with certainty if the values of the three Obstructing Hidden Goals rise in the ranking. The three Obstructing Hidden Goals are EGO-SATISFACTION, APPROBATION, and INVIOABILITY, leading to, for example, striving for ultimate security, unlimited growth (INVIOABILITY), honor and glory (APPROBATION), and greed and rage (EGO-SATISFACTION). As such, these Hidden Goals are basic human traits but when they come into prominence within a person – or within a culture – the outcome is distress and harm.

On the other hand, if the values of the three Supporting Hidden Goals rise in ranking, the threat of Obstructing Hidden Goals will be curtailed. The three Supporting Hidden Goals are INFORMATION, SOCIAL CONTACT, and GOODNESS, each expressed in values such as, for example, knowledge, technology (INFORMATION), communication (SOCIAL CONTACT), and benevolence, service (GOODNESS).

The 3 Obstructing Hidden Goals	Related Expressions & Outcomes Means And Institutions, Attitudes
EGO-SATISFACTION	(Ignorance), <i>Instant-Satisfaction</i> , ease of life, comfort, <i>consumption</i> , opportunism, <i>Greed</i> , lust, craving (e.g., for power), excitement, hurry, pressure, overbearing attitude, <i>Rage</i> . The extreme forms of ego-satisfaction are insistence as well as addiction. (+ CONTROL:) oppression, unlimited economical <i>growth</i> .
APPROBATION	<i>Honor, Glory</i> , complaining (calling for attention and appraisal), recognition, playing the role of victim. Revenge, law of retaliation, <i>crimes of honor</i> , ethnocentrism, racism. The extreme form of approbation is self-indulgence. (+ STABILITY:) prestige, status, respect, respectability.
INVIOABILITY	Ultra- <i>Invulnerability</i> , utmost <i>security and protection, salvation</i> (of sin), longevity, eternal welfare, paradise, a 1000-year Reich, taboos, purge, purity, asceticism, <i>paranoia</i> . The extreme forms of INVIOABILITY are despotic power as well as martyrdom. (+ STABILITY) fundamentalism. (+ APPROBATION:) fanaticism. (+ CONTROL:) omnipotence, despotism, radicalism, megalomania. (+ APPROBATION + CONTROL:) extremism. (+ APPROBATION + EGO-SATISFACTION + CONTROL:) <i>onslaught</i> .

The 3 Supporting Hidden Goals	Related Expressions & Outcomes Means And Institutions, Attitudes
INFORMATION	<i>Knowledge, Facts</i> , curiosity, skills, research, science, <i>technology</i> . Renaissance, Enlightenment, rationalism, self-reflection. The extreme form of INFORMATION is logo-centrism, i.e., centrism of logic and reason, exclusion of emotion, intuition. (+ SOCIAL CONTACT:) negotiation.

SOCIAL CONTACT	<i>Communication</i> , reciprocal services, mutual help, loyalty, collective responsibility, trust, alliances. The extreme form of SOCIAL CONTACT is group-centrism. (+ INFORMATION:) communication media. Patronage, (+ EGO-SATISFACTION: corruption).
GOODNESS	<i>Benevolence, Humanity, welfare</i> , compassion, social responsibility, generosity. The extreme form of goodness is overprotection. (+ STABILITY:) (public, social, military, commercial) <i>service</i> , human rights. (+ ORDER:) moral duties, justice.

Note: HG categories may be followed by dots; for example: “CONTROL·EXPANSION·AMBITION” will indicate: “the Hidden Goal CONTROL and its expressions: EXPANSION and AMBITION.”

THE CORE ELEMENTS OF ISLAM: A SHIFT OF AN ORIGINAL TRIBAL CULTURE OF FREEDOM AND WAR TO RELIGIOUS ORDER, LAW, COMMUNITY AND GOODNESS (54-55)

Islam came up within the tribal culture in which ambience the Prophet Muhammad⁶ lived. Nomad culture is principally based on two Hidden Goals: INDEPENDENCE (freedom of movement and from exterior authority) and SOCIAL CONTACT (expressed in tribe loyalty and togetherness). The Prophet’s aim was to do away with tribal wars by unifying the tribes on the Arabian Peninsula under one God and His Law, thus a shift to ORDER. Religion – and especially a Law-religion – is an expression of ORDER, generally in combination with GOODNESS, expressed in Service and Duty (with a variety of connotations). Muhammad* wanted to reinforce the nomad culture’s Hidden Goal SOCIAL CONTACT and enlarged its scope into a broader concept, that of the *umma*, the Community (of the united tribes under one God and Law). This was totally congruent with another expression of SOCIAL CONTACT: communication and trade, which Muhammad*, as an important merchant himself, held in high esteem. Thanks to Muhammad’s* teachings, as written in the Koran, INFORMATION·KNOWLEDGE rose enormously.

Nevertheless, Muhammad’s* attempts were thwarted by the discontinuity of that time, caused by the continuing thriving INDEPENDENCE of the tribes, whose cultures were additionally weakened by concepts of honor based on the Obstructing Hidden Goal APPROBATION.

Under external (mainly Persian) influence two other Hidden Goals rose in ranking, and changed Islam completely: CONTROL and STABILITY. CONTROL was the main goal of the caliphs, like the Umayyads, or rather their viziers or other rulers who governed in their name. Most of their subjects wanted STABILITY, which the religious leaders found by in orthodoxy.

6 The salawat “Peace be upon him” will be symbolised by an asterisk(*)

BERBER and OTHER NOMADS	EARLY ISLAM	ORTHODOXY	ALMORAVID, ALMOHADS (the BIN LAD-ENS)	UMAYYADS
INDEPENDENCE	ORDER (Law)	↓ ORDER (Law)	CONTROL (Ambition, control expansion, Holy War)	CONTROL
SOCIAL CONTACT (Tribe loyalty togetherness)	GOODNESS: Service to God (Duty)	↑ STABILITY	Service (Duty)	
↑ APPROBATION (Honor, moralization)	SOCIAL CONTACT (Unity: <i>umma</i>) communication (Trade)	↑ CONTROL (Expansion)	↑ APPROBATION (Glory by Holy War)	INFORMATION· KNOWLEDGE
	INFORMATION· KNOWLEDGE	↑ INVIOABILITY (Power by formalism, moralization, castigation military police, fear)	↑ INVIOABILITY (Power, fear)	↑ APPROBATION (Glory)
		↑ APPROBATION (Honor, moralizing)	↑ EGO-SATISFACTION (Greed etc.)	

↑ Gaining influence. ↓ Loosing influence.

The Tribes versus The Settlers (91)

The chart below illustrates the Hidden Goals involved in the cultural differences between tribes and settlers, and the cultural shift from the nomadic life to that of settlement and eventually to urban culture.

Hidden Goals	Outcomes
INDEPENDENCE·FREEDOM·MOBILITY	Tribes, nomads, Bedouins Herding Plundering
INDEPENDENCE·FREEDOM·MOBILITY + (external) SOCIAL CONTACT·COMMUNICATION	Trading and traveling
STABILITY is rising	Settlers (Semi-) sedentary settlements Agriculture, husbandry Stock-rearing Storage places of merchandise
STABILITY dominates	Urban culture

Culture Clash I: The Nomads versus the Townspeople (109)

(Religious) ORDER bridges the contrasts between the Hidden Goals INDEPENDENCE·FREEDOM and STABILITY·STRUCTURE by belief and law, thus the combination of the Hidden Goals ORDER and STABILITY finds an easy fit. By consequence, orthodoxy will advance. Islam, founded on INDEPENDENCE·FREEDOM and COMMUNICATION of the trading Bedouins, was soon strongly influenced by the Persian (Mesopotamian) urban STABILITY culture, the effect of which was particularly noticeable in the Shiism in these regions. However the underlying struggle between nomads and townspeople and between INDEPENDENCE·FREEDOM and STABILITY·STRUCTURE continued, as detailed in the following chart.

INDEPENDENCE·FREEDOM+ORDER	STABILITY·STRUCTURE + ORDER
INDEPENDENCE·FREEDOM·MOBILITY	Tribes, nomads, Bedouins Herding, plundering Worshipping several local gods
STABILITY is rising	Settling nomads, agrarian and cattle-raising (husbandry, farming) Moses and Zoroaster promote STABILITY + ORDER (One God, law, settling)
INDEPENDENCE·FREEDOM and COMMUNICATION	Trading Bedouins Muhammad* promotes ORDER + STABILITY (One God, Law, settling)

INDEPENDENCE·FREEDOM+ORDER	STABILITY·STRUCTURE + ORDER
STABILITY	Urban culture: hierarchy, tradition, orthodoxy, legalism, clergy, especially in Shiism (as to trading: combined with COMMUNICATION: more openness)
(inner-directed) INDEPENDENCE·FREEDOM	Shiism and the promise of a "Hidden Imam"
INDEPENDENCE·FREEDOM + STABILITY	Inner tensions, (Shiite) Muslim sects. Struggle between nomads and townspeople

Culture Clash II: A Theocratic State or Democracy? (123-124)

ISLAM: AN ATTEMPT FOR A CULTURAL SHIFT TO ORDER: UNITY BY RELIGION AND LAW

The Islam of the Prophet had to bring about a complete culture change, starting with the transition of the Bedouin culture and its great desire for FREEDOM to a culture of ORDER governed by Law. Although Muhammad* and the circles around him remained strongly attached to it, Muhammad* himself no longer belonged to the Bedouin culture.

Original Islam attempted a cultural shift to ORDER by way of its efforts to resolve the everlasting (tribe) wars; these wars were fundamentally the outcome of INDEPENDENCE·FREEDOM rather than CONTROL·EXPANSION. However, neither ORDER nor INDEPENDENCE (and STABILITY) can prosper without at least some degree of CONTROL.

Conflicting Hidden Goals have haunted governance and administration in the world for centuries. ORDER is overruled by INDEPENDENCE·FREEDOM, and INDEPENDENCE·FREEDOM comes into conflict with the conservative or orthodox desire for STABILITY. Time and again this last conflict has led to the rise and fall of EXPANSION·CONTROL·AMBITION, the Hidden Goal that has been strived for throughout history by those who wished to rule, and which made religious ORDER subordinate. In this context the next chart illustrates the respective significant Hidden Goals and their related outcomes.

Hidden Goal	Outcome
ORDER	Muslim religious order = unity
INDEPENDENCE·FREEDOM·MOBILITY	Plundering, booty
INDEPENDENCE·FREEDOM·MOBILITY + COMMUNICATION	The traveling and trading Bedouin

Hidden Goal	Outcome
ORDER + INDEPENDENCE·FREEDOM·MOBILITY	Bedouin theocracy (1) = only God rules, the Bedouin is free from government and rulers; temporary leaders need the “consent of the people”
+ EXPANSION·CONTROL·AMBITION	Conquest, theocracy (2) = the ruler is God’s representative
→◀ in conflict with: INDEPENDENCE·FREEDOM·MOBILITY	Discussion on the “righteous ruler,” revolts
→◀ in conflict with: STABILITY	Settlement, orthodoxy, hereditary dynasty
STABILITY·STRUCTURE+COMMUNICATION	Urban culture, Shiite theocracy (3) = the <i>ulema</i> represent God (the Prophet, or the Imam)
INFORMATION·KNOWLEDGE + rising COMMUNICATION (thus tolerance)	Tradesmen, old cultural and scientific + rising COMMUNICATION (thus tolerance) centers in former Byzance (Damascus, Alexandria) and Persia (Baghdad)
→◀ in conflict with: APPROBATION·HONORandINVIOABILITY	Inner discord, underdevelopment, violence

PAROCHIAL VIEWS: RESTRICTED INFORMATION·KNOWLEDGE AND FRUSTRATED EXPANSION·CONTROL·AMBITION (151-153)

Parochial attitudes can be found in cultures throughout the world, in all religions and in non-religious beliefs as well. The terms “parochial” and “parochialism” were first used in this context by the well-known historian Toynbee.

The views of parochials and their leaders are restricted, while at the same time their wish for EXPANSION·CONTROL·AMBITION is frustrated. In this parochial realm what is pertinent are the ideas and beliefs of one’s own group or tribe (or what one considers one’s own group), for example “We Muslims.” Parochial views reveal fear, specifically fear of a hostile outer world that menaces one’s own traditional way of life, custom or religion, and above all, fear of accurate reality testing.

In every subculture based on parochialism the knowledge of matters belonging to the outside world is by definition suspect, and by consequence if members of one’s own group attempt the way of “others” they are suspect as well and will be treated as outsiders, unbelievers, or heretics. Acceptance of thoughts and manners deviant to those of one’s own group will be punished, by one method or another. By rejecting and holding contempt

for knowledge of the outside world and all knowledge not related to the in-group, a parochial attitude hinders education as well as individual development.

Parochials call cultural (or tribal) custom “religion.” They believe their religious customs to be the true or the original ones. For example, Muslim parochials believe, erroneously, that a strict separation of the sexes, the veil for women, circumcision or clitoridectomy, forbidding education for girls and other customs are prescribed by the Prophet Muhammad*. This is completely untrue, and is merely parochial – local or tribal – custom that *became* religious custom and belief. All religions have integrated custom,⁷ and (typically) under the influence of religion customs developed further. This was the very intention of Muhammad*. However in the case of many so-called Muslim customs the development is quite the opposite, with tribal and local customs actually completely taking over. In reaction to the modern way of life many medieval tribal customs have been reinforced or reinstalled.

The Power Complex

The Power Complex is a result of frustrated parochial ambitions of a group or leader.

Hidden Goals	Ranking	Signs / Outcomes
EXPANSION·CONTROL·AMBITION	High but frustrated	Power as an ideal
APPROBATION	High	Honor and Shame “Always save face, never show your weakness” Insecurity, but with the attitude of “we are the best” Offenses addressed to opponents and outsiders Humiliating the “enemy”
APPROBATION + STABILITY	High	Morality on what is dishonorable or indecent and affects “honor”

7 E.g., during the time of the Roman Empire, Christianity integrated all kind of local customs. Andreas Eppink (ed.), *Cultuurcontact en cultuurconflict: acculturatie in het Romeinse rijk tot en met de komst van de Islam*. Muiderberg: D. Coutinho, 1988.

Hidden Goals	Ranking	Signs / Outcomes
INFORMATION·KNOWLEDGE	Restricted	Restricted/parochial views Censure, banning and burning books Limited or no education Cultural/tribal customs as the only reality
INVIOLABILITY	High	Taboos Fear of a hostile outer world but a belief that: "Our God is the superpower" Propaganda and Holy War

The Power Complex and its Ramifications

Psychological symptoms	Covering up Deceit Wounded pride Calls for revenge Unpredictable reactions Aggressive outbursts
Socio-economic consequences	Lack of education: – limited reality testing – more down-grading INFORMATION·KNOWLEDGE – within the modern global culture: restricted economic participation

From Orthodoxy to Extremism and Holy War (163-165)

The charts on the following pages illustrate how two roads may lead to terrorism, the first by way of CONTROL·EXPANSION·AMBITION, the other by the way of INDEPENDENCE·FREEDOM. One way or the other, both routes are highly influenced by the Obstructing Hidden Goals, especially APPROBATION and INVIOLABILITY.

ORTHODOXY, CONSERVATISM: THE HIDDEN GOAL STABILITY; NOT ALL ORTHODOXES ARE FUNDAMENTALISTS

Regulations, norms, rules and principles are the core business of orthodoxy. Whether religious or political ideologies, both are the outcomes of

ORDER. I will accentuate this again because *in Islam there is no distinction between religion and politics*.⁸

STABILITY itself does not necessarily lead to orthodoxy. When STABILITY is rising in the ranking obedience to traditions, rules and principles, conservatism, and morality and especially a moralizing attitude are the outcomes.⁹ When STABILITY and ORDER are combined you will have orthodoxy and orthodoxy-related norms (religious, political etc.). Add to this combination INVIOABILITY and severe morality will be the result.

The path to terrorism by way of CONTROL·EXPANSION·AMBITION

Hidden goals	Possible outcomes
ORDER	Ideas, creativity, ideology, idealism, religion, philosophy, political concepts
ORDER + INVIOABILITY	“God is the real superpower” “We are the only chosen” Puritanism, literal interpretation of written texts as well as spoken words: fundamentalism
ORDER + APPROBATION	Honor & Glory; holiness, bigotry, sanctimoniousness “God-the-only-one is ours” “Our God is the only one, so we are right”
+ STABILITY STABILITY high	Rules, regulations Traditionalism, conservatism, moralizing
STABILITY + (Religious or Political) ORDER	Orthodoxy
STABILITY + CONTROL·EXPANSION·AMBITION	Stable structures in administration, government, organization etc. Bureaucracy (+ INFORMATION·KNOWLEDGE: Jihad as (non-violent) religious zeal, piety or religious study)
+ EXPANSION·CONTROL·AMBITION	Ambitious leaders

- 8 Note that Law in itself is originally an outcome of ORDER. The idea of Law (e.g., the Ten Commandments or the Prophet Muhammad’s* “Law”) is much broader than detailed here. In “Order and Law” we meet STABILITY, overruling ORDER-IDEAS; the expressions of STABILITY are specific rules and regulations.
- 9 ORDER always produces rather vague *concepts* of political or religious order. Morality is an outcome of STABILITY, or of STABILITY+ORDER. But because STABILITY and ORDER are not always combined, STABILITY can exist without religion (or even a political concept), as well as ORDER can exist without morality. Many religions (ORDER) have been considered lawless or lascivious by adepts of STABILITY. STABILITY creates structures and organizations, and in this sense “law and order”; so the term “order” may be confusing.

CONTROL·EXPANSION·AMBITION+ORDER	Ambitious religious or political leaders
CONTROL·EXPANSION·AMBITION + APPROBATION (honor & glory)	Boasting; fanatic talk
CONTROL·EXPANSION·AMBITION+ORDER + APPROBATION + INVIOABILITY	Ambitious religious or political leaders using the Holy War for their purposes
APPROBATION+INVIOABILITY+EGO-OR INSTANT-SATISFACTION	Outbursts
EXPANSIONISM·CONTROL·AMBITION + Obstructing Goals (APPROBATION + INVIOABILITY+INSTANT-SATISFACTION)	Extremism, terrorism: fanaticism + violence (in Holy War or Crusades)

The path to terrorism by way of INDEPENDENCE·FREEDOM

Hidden goals	Possible outcomes
INDEPENDENCE·FREEDOM + ORDER	Inner-directed religion, pietism, Sufism, inner-directed Holy War and salvation
INDEPENDENCE·FREEDOM + ORDER + EXPANSION·CONTROL·AMBITION	Religious or political mission, salvation of others, freedom fighters
INDEPENDENCE·FREEDOM + ORDER + APPROBATION	Longing for martyrdom as ultimate salvation
INDEPENDENCE·FREEDOM + ORDER + EXPANSIONISM·CONTROL·AMBITION + Obstructing Goals (APPROBATION + INVIOABILITY + EGO-SATISFACTION)	Extremism, terrorism: self chosen martyrdom, fanaticism + violence Holy War

One could imagine that, to a certain extent, rules and principles provide convenient means for those striving for CONTROL·EXPANSION. Indeed, principles are frequently used to control others as the Ambitious leader who wants CONTROL finds a quick coalition with those who want STABILITY. By consequence, many strong, thriving cultures of the past have united CONTROL and STABILITY and as such went on to an Expansive CONTROL, along with a certain degree of STABILITY. In a benign form, bureaucracy is one of the outcomes of the coalition between STABILITY and CONTROL. In cultures where STABILITY is highly ranked, norms are accepted more or less voluntarily, even if imposed by ruthless rulers.

HOW FUNDAMENTALISM CAN BECOME EXTREMISM AND TERRORISM

(167-169)

However well-fitting into STABILITY, fundamentalism is actually more related to APPROBATION, which is the very goal of those looking for some feeling of self-esteem. In combination with the Obstructing Hidden Goal APPROBATION, fundamentalism becomes a potential cradle for extremist views. The hatred toward those perceived as outsiders (who are labeled “unbelievers” without distinction) is, in Muslim fundamentalism, based on Koran verses which are taken without consideration to either context or historical background. In the stability context, Holy War was seen as nonviolent religious zeal, piety or religious study (+INFORMATION·KNOWLEDGE).

All founders of religions want to bring order to the chaos they perceive in the world around them – and it can credibly be said that ORDER is the quintessence of religion (in fact a religion’s specific traits are defined by combinations of ORDER with other Hidden Goals). But without missionary Ambitions the creators of religious order would remain alone in their aspirations. To spread religious, political, social or any other kind of idea, an alliance between ORDER and Expansionist CONTROL is indispensable.

Moses united the Jewish tribes, and Muhammad* preached Unity among the Arab Bedouins. This could not be done without fighting (to obtain CONTROL), thus the Torah (the Old Testament) and the Koran all refer to numerous tribal wars. They are memorized and exemplified to preach the success and power of the One God over the tribal and local deities. According to the Prophet, the Holy War should be ended as soon as the inimical tribes accepted the One God. And EXPANSION by INFORMATION and KNOWLEDGE had to succeed. Muhammad* excluded from the Holy War the “People of the Book”: Jews, Christians, Zoroastrians, and others. Only by means of reason those “people of the Book” should be convinced to Islam – which means submission to (the One) God.

As we have seen, the problem with the tribes was that their wish for INDEPENDENCE tended toward clan-parochialism which meant that their interpretation of the One God and His Law was soon declared the only “true” version. The parochials turned the concept of “One-God-for-all” into “God-the-only-one is ours,” a God who brought Honor and victory only to the “true” parochial believers, for the sake of whom all “unbelievers” had to be killed.

Dangerous leaders always found parochial followers to put these parochial ideas into practice. Here the first road to extremism is Holy War.

Under the influence of dangerous leaders – CONTROL·EXPANSION·AMBITION+APPROBATION (HONOR & GLORY) –, Holy War becomes its most fanatic, boasting and threatening version. If the other Obstructing Hidden Goals also enter the ranking Holy War serves extremism, which in turn creates: fanaticism + violence, which means terrorism.

The decisive elements of terrorism are those mentioned in the two former charts titled *The Path of terrorism*; here I will repeat the relevant parts, which illustrate how extremism and terrorism are constructed in two ways.

1. HOLY WAR AGAINST THE TRIBES OF THE UNBELIEVERS

HG combinations	Related outcomes and attitudes
ORDER + INVIOABILITY	“God is the real superpower” “We are the only chosen”
ORDER + APPROBATION	Honor & Glory “God-the-only-one is ours” “Our God is the only one, so we are right”
CONTROL·EXPANSION·AMBITION+APPROBATION (HONOR & GLORY)	Boasting; fanatic talk
APPROBATION + INVIOABILITY + EGO- OR INSTANT-SATISFACTION	Outbursts of all kind
EXPANSIONISM·CONTROL·AMBITION+ Obstructing Goals (APPROBATION + INVIOABILITY+INSTANT-SATISFACTION)	Extremism, terrorism: fanaticism + violence Holy War against all “unbelievers”

Because animosity is quickly aroused in the young, one could presume that fundamentalism frequently results in violent actions. Personally, I don't believe this is the case. Of course, revolts by frustrated youths can be expected; see the Western student revolts of the 1960s.¹⁰ Youths tend toward EGO-SATISFACTION (the satisfaction of desires, verbal fights, rage, and physical violence). EGO-SATISFACTION, together with APPROBATION and INVIOABILITY, may *provoke* a variety of outbursts, but not necessarily physical violence. (Depression, for example, is another “solution.”)¹¹

2. SALVATION

Here the second road to extremism opens itself as shown in the next chart.

HG combinations	Related outcomes and attitudes
INDEPENDENCE·FREEDOM + ORDER + EXPANSION·CONTROL·AMBITION	Religious or political mission, salvation of others, freedom fighters

10 The student revolts of the 1960s were a revolt of the rising Hidden Goal INDEPENDENCE against the old hierarchical norms of the traditional culture mainly based on STABILITY.

11 Although outbursts of violence are temporary, they become structural in the case when all three Obstructing Hidden Goals are gaining influence, and under that condition they are manipulated by Expansionist-Controlling leaders.

HG combinations	Related outcomes and attitudes
INDEPENDENCE·FREEDOM+ORDER+APPROBATION	Longing for martyrdom as the ultimate salvation
INDEPENDENCE·FREEDOM + ORDER + EXPANSIONISM·CONTROL·AMBITION + OBSTRUCTING GOALS (APPROBATION + INVOLABILITY + EGO-SATISFACTION)	Extremism, terrorism: self-chosen martyrdom, fanaticism + violence in Holy War

Individualists following INDEPENDENCE·FREEDOM+ORDER+APPROBATION (without AMBITION) are inner-directed, which means they seek their own salvation and tend more toward complaint and depression than to passionate action. Those who follow the same Hidden Goals with the addition of EXPANSION·CONTROL·AMBITION have a religious or political mission coupled with the desire for the salvation of others, and very often become freedom fighters. The outer-directed freedom fighters recruit the depressive inner-directed salvation seekers. For the latter martyrdom will be a relief, while the former see themselves as heroes. Now both are ready for self-sacrifice and terrorism.

Moderates & Puritans in the Muslim World Combinations of INFORMATION & KNOWLEDGE (183-185)

Numerous are the sayings of the Prophet Muhammad*, the *Hadith*, in which the Prophet expresses a zeal for knowledge, especially in religious matters.¹² For example “For he who follows a path for seeking knowledge, God will ease the way to paradise” and “Only two persons are worthy of being envied: a person upon whom God bestows riches and gives him the power to spend in a righteous cause; and a person upon God bestows wisdom by which he judges and which he teaches.”¹³ “The ink of scholars is worth more than the blood of martyrs.”¹⁴ “The word of wisdom [*hikm*] is the lost property of the believer...”¹⁵ and “The learned ones are the heirs of the Prophets – they leave knowledge as their inheritance; he who inherits

12 Imam al-Nawawi, *Gardens of the righteous*. Chapter 240, pp. 232-233.

13 Saying of the Prophet (*Hadith* according to Imam Muslim).

14 Attributed to the Prophet by numerous authors.

15 Imam At-Tirmidi (39:19): “This Hadith lays down upon every Muslim the obligation of acquiring knowledge [...] the believer should set out in search of knowledge as perseveringly as the owner of a lost animal would search for it.” (In: Muhammad Ali, *A manual of Hadith*; p. 38.)

it inherits a great fortune.”¹⁶ The Koran commands the study of nature,¹⁷ of the condition of different countries,¹⁸ and of the history of different nations.¹⁹

In the following chart we see how INFORMATION·KNOWLEDGE took different forms in Islam.

Various forms of Islam as outcomes of the relative influence of the Hidden Goal INFORMATION·KNOWLEDGE

Place of INFORMATION·KNOWLEDGE in the HG ranking (in historical perspective)	Influence on ORDER	Combined with other Hidden Goals	Muslim variety (and examples)
High	ORDER: Religion and Holy Law, as concept and idea	STABILITY (law as rules) EXPANSION·AMBITION (zeal in matters of belief) INDEPENDENCE·FREEDOM (independent thinking and judgment) Supported by: GOODNESS, COMMUNICATION	The ideal of the Prophet Muhammad* (d. 632)
Very high (Extreme rationalism)	ORDER: Religion and law as outcomes of Reason, Reason as ultimate authority	INDEPENDENCE·FREEDOM (Individual reason)	Mutazilites (Condemned in the 9th century)
Very high (Open-mindedness)	ORDER: Religion, science, philosophy	COMMUNICATION INDEPENDENCE·FREEDOM (individual zeal in knowledge)	Muslim Renaissance. Thousands of Muslim scholars 900-1300 in different famous centers of science
Relatively high (Spiritual knowledge, tolerance)	ORDER: Religion as personal experience	INDEPENDENCE·FREEDOM (inner directed, personal experience or “liberation”)	Numerous Sufi or spiritual orders (e.g., Shiite spiritual Imamate) since 1200. Some of them got their own orthodoxy (see next row). Influenced the Mogul emperors Babar (1483-1530) and Akbar (1542-1605)

¹⁶ Imam Al-Bukhari, 3:11.

¹⁷ Suras III:191-192, X:76, XIII:45, XVI:11-17, XVII:13, XXXV:28-29; man can rule the forces of nature with knowledge (Muhammad Zafrula Khan, p. 656), see Suras XVII:71, XXI:80-83, LXV:13-14.

¹⁸ Suras XVII:22, XXII:46-47, XXIX:21.

¹⁹ Suras XII:112, XXX:10, XXXIII:63, XXXV:44-45, XL:22.

Place of INFORMATION·KNOWLEDGE in the HG ranking (in historical perspective)	Influence on ORDER	Combined with other Hidden Goals	Muslim variety (and examples)
Falling: Independent thinking and judgment are declared "closed"	ORDER: Religion and law as tradition	STABILITY (law, conservatism, moralizing)	Orthodoxy since c.1300, the four Sunni law schools, Shiite orthodox, study centers. Strong position of the <i>ulema</i> (Muslim scholars) or Sufi sheiks
Very low (Intolerance)	ORDER: Law back to the time of the Prophet	INVIOABILITY (literal interpretation of the Book; "We are the only ones under protection of the almighty God," blind obedience) EXPANSION·AMBITION (zeal in Jihad) STABILITY (traditionalism)	Fundamentalists e.g., Movement of Abd al-Wahhab (18th c.)
Low (Parochial attitudes and thinking)	ORDER: Custom as religion	Obstructing goal APPROBATION (Honor and fear of shame, slavish, imitation, defensive, attitude, self-pity)	Parochialists
High (Modern sciences and technology, "Western" education, open-mindedness)	ORDER: Spirit of the Prophet	(most) STABILITY (acceptance of traditions). Supporting goal GOODNESS·HUMANITY (social reforms)	Modernists: mostly orthodox but open-minded; Shah Wali'ullah of Delhi (1703-1764), (Sir) Sayyid Ahmad Khan (19th c.). Ismael Bey Gasprinskii (19th c.)
Low	ORDER: Religious order has to be installed by all means, + Obstructing goals: included by violence, "unbelievers" should be beaten and smashed	EXPANSION·AMBITION (Zeal in Jihad) & followers: INDEPENDENCE·FREEDOM (Individual zeal in Jihad) + Obstructing goals: APPROBATION (honor and glory, esp. Glory in paradise) INVIOABILITY (Blind obedience, martyrdom) EGO-SATISFACTION (demand for immediate results, by anger and/or violence)	Warrior movements: first Sunni Almoravids (Berber federation, 11th c.), first Sunni Almohads (Berber federation, 12th c.), "Assassins" (11/12th c.), Some Persian Safaviyya (15th c.) In modern times: the Revolutionary Guards of Khomeini, fundamentalist groups like Taliban, al-Qaeda, bin Laden, and many others

TO CONCLUDE (217)

Spreading KNOWLEDGE and INFORMATION, propagating the peaceful version of Islam of the ancient Muslim scholars, and propagate how much modern thinking is in line with Muslim religion: this is the most effective counter-attack against both terrorist propaganda and Muslimophobic propaganda.

To spread KNOWLEDGE and INFORMATION about the Muslim world, Muhammad Perla and Andreas Eppink published in French: *Les pionniers nés de la science moderne: 1001 Savants arabes au berceau des sciences modernes – Une histoire des contacts de cultures*, 2011. Hopefully this book will soon be translated into English, Arabic, and Turkish languages.