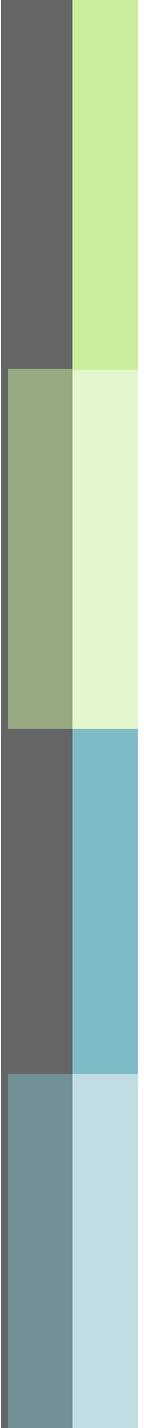


Nothing is completely true,  
and.....



...even that's questionable

- Religion or Culture?
- What is culture?
- Collectivism.  
Individualism. ISIS
- Ideological Appeal.
- From Extremism to  
Terrorism.
- Now what? Steps  
towards integration.

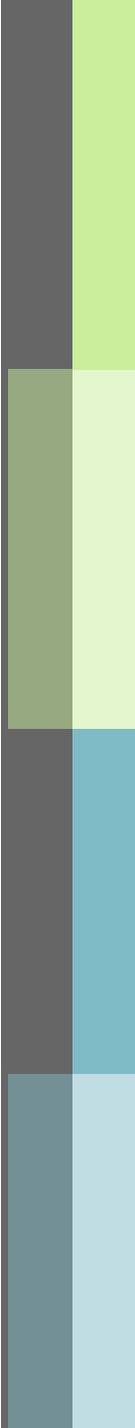


- Religion or Culture?



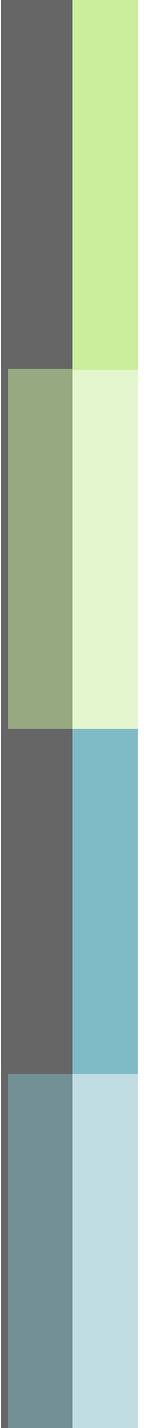
## ***The End of History*** (1989 )

***Francis Fukuyama*** argues that the failure of communism may signal the endpoint of humanity's sociocultural evolution and that Western liberal democracy may be the final form of human government.



The **Clash of Civilizations and the remaking of world order** Samuel P. Huntington (1992/1993)

People's religious identities will be the primary source of conflict in the post-Cold War world



**Clash of Civilizations?  
Or  
Clash of clans (culture)?**

## Minkov and Hofstede (2012)

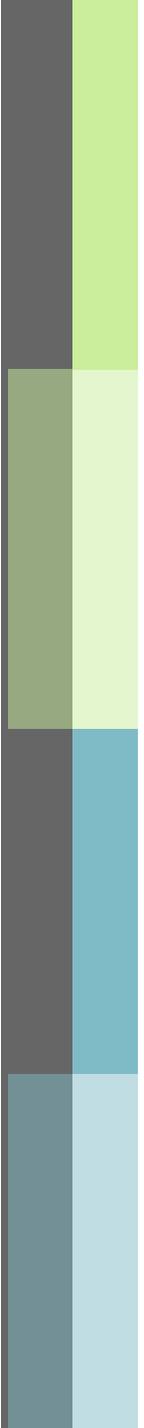
Nations Versus Religions: Which Has a Stronger Effect on Societal Values?

It shows that, in terms of values, nations have a “gravitational” effect not only on the populations of their regions, but also on the nominally different religious groups inside a nation.

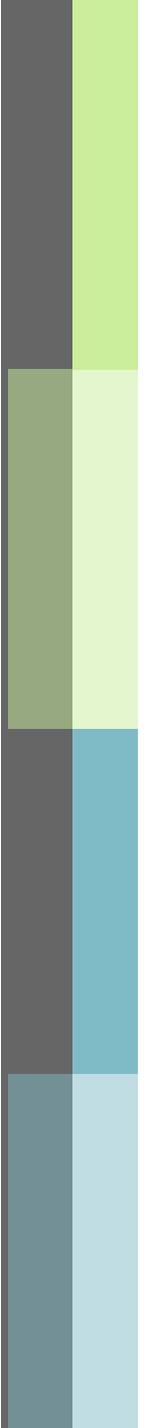
The gravitational effect has two aspects

:

1. Homogenizing.
2. Discriminant:

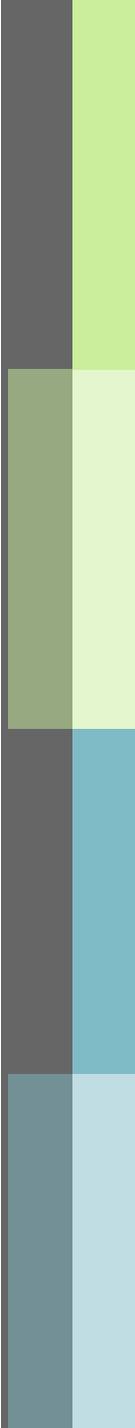


**Homogenizing: the values of nominally different religious groups that live within a single nation tend to be fairly similar, resulting in relatively short distances between such groups as well as homogeneous national clusters.**



**Discriminant:** the nominally different religious groups that live within a single nation tend to be distinguishable from the religious groups of other nations. Religious groups from a single nation tend to cluster separately from those of other nations rather than intermix with them.

The study shows that global religions do not have such a gravitational effect on their subsidiaries in diverse nations:

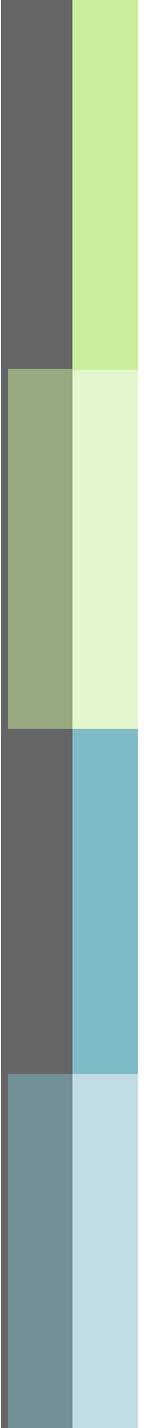


**Culture defines the social forces within a community involving its conventions for behavior,**

**Religion defines how the community members interpret their role in the universe, with this teaching based on the local culture, so different religions rise out of different cultures. Similarly when members of one religion convert members of a foreign culture often the resulting religion in that area is affected by the host culture.**

- What is culture?

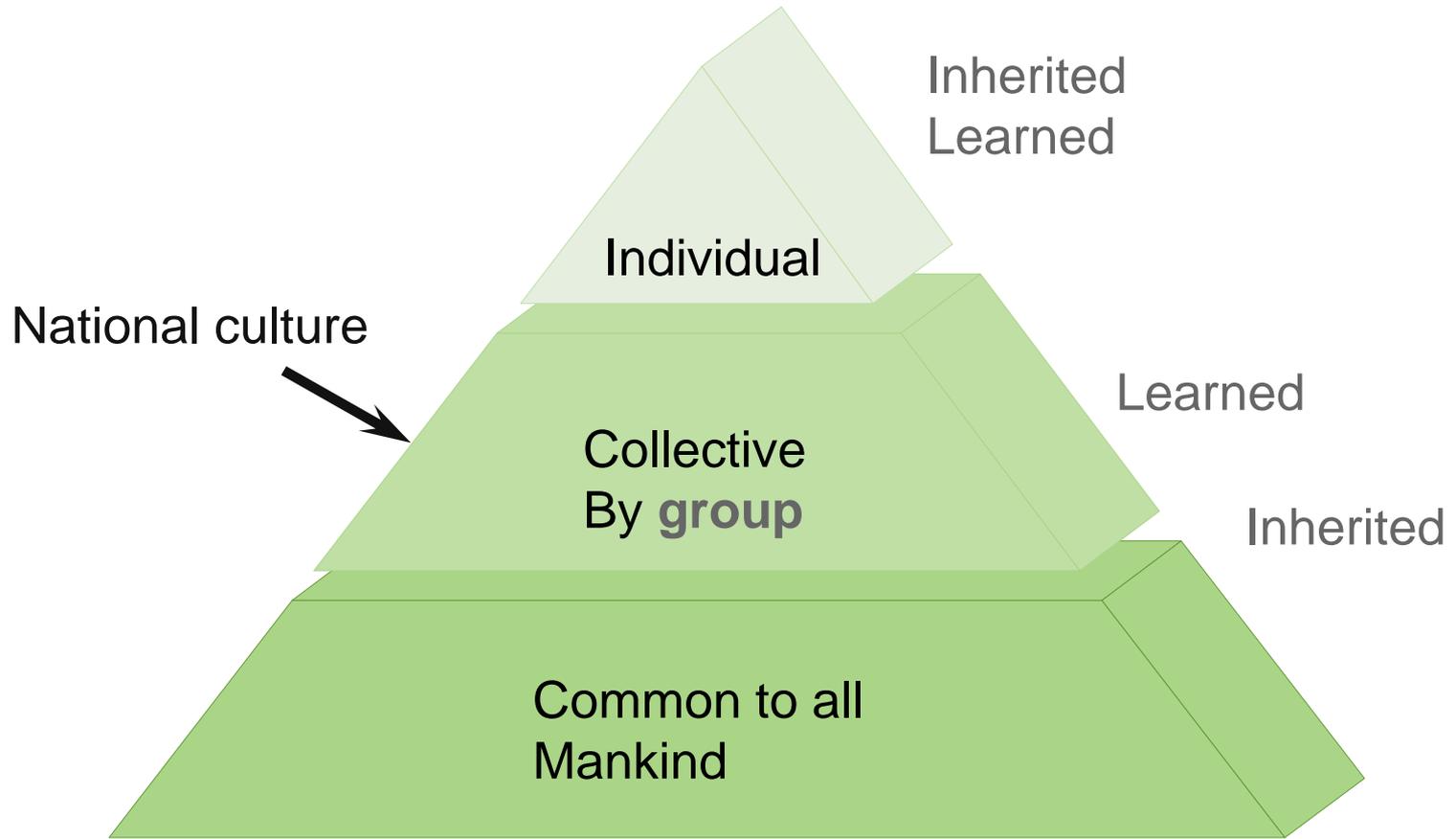




Culture is not the same as identity

“Identities consist of people’s answers to the question: where do I belong? They are based on mutual images and stereotypes and on emotions linked to the outer layers of the onion

# Human behavior :



**“Group”**: i.e. nation, profession, organisation, family

# Morality, religion and culture

## The two pillars of morality

Some people are convinced that without religion no morality is possible.

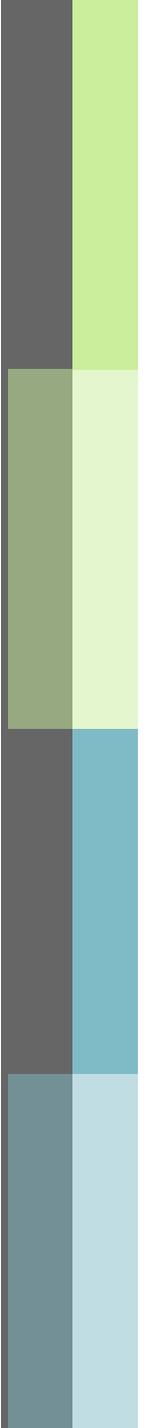
Research has shown that on the level of what is common to all mankind morality predates religion.

Frans de Waal, a Dutch ethologist found in his research that this is not even limited to human beings. He found that even shared by primates like Chimpanzees and Bonobo's.

He found two basic pillars of morality

## The two pillars of Morality,

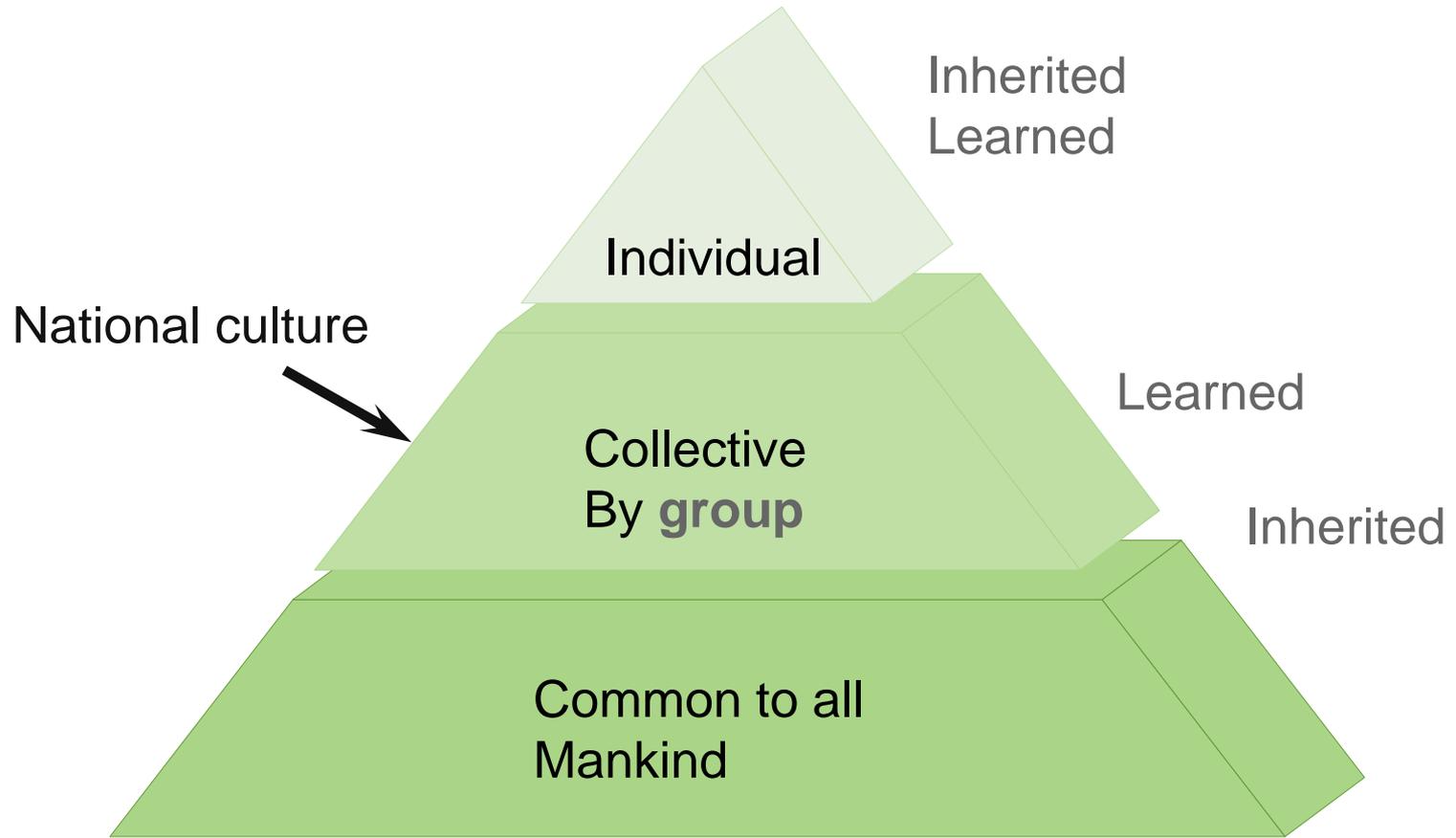
- 1. Reciprocity:** Do unto others as you would have them do unto you!  
It is connected with a sense of *fairness* and a sense of *justice*
- 2. Emphathy:** : The ability to understand and to share the feelings of others.”



It is safe to say that, in general, humans everywhere share the ability. to be empathetic.

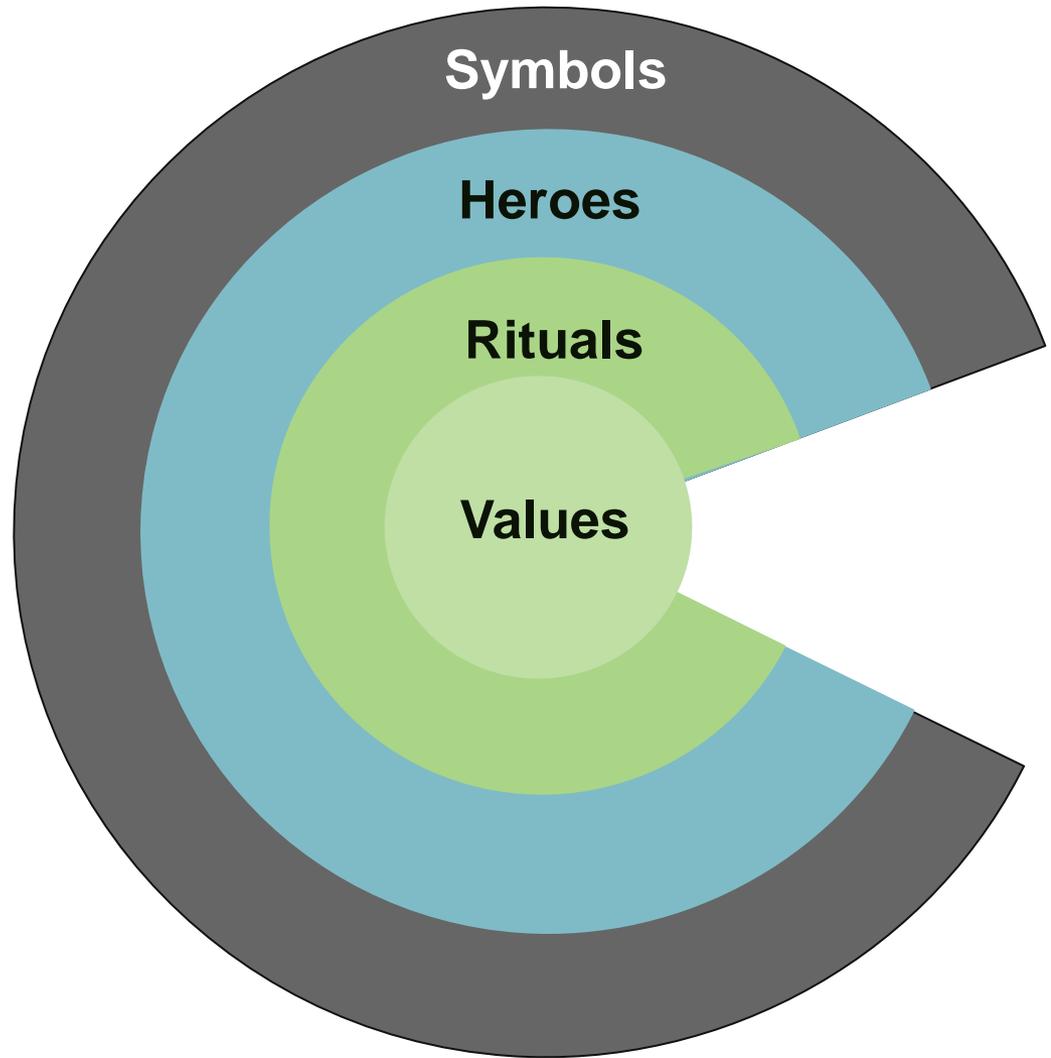
This is important because this is enabling us to enjoy music, books, paintings and dance, from areas that are very remote from where we live and where we were raised

# Human behavior :



**“Group”**: i.e. nation, profession, organisation, family

# Culture



# Two meanings of culture

In the narrow sense: “*Civilization*”  
(Art, Science, Education)

In the broad anthropological sense:  
“*Collective programming of the human mind*”

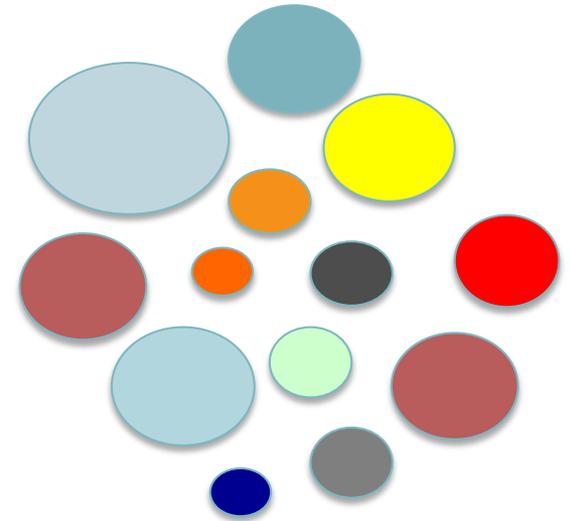
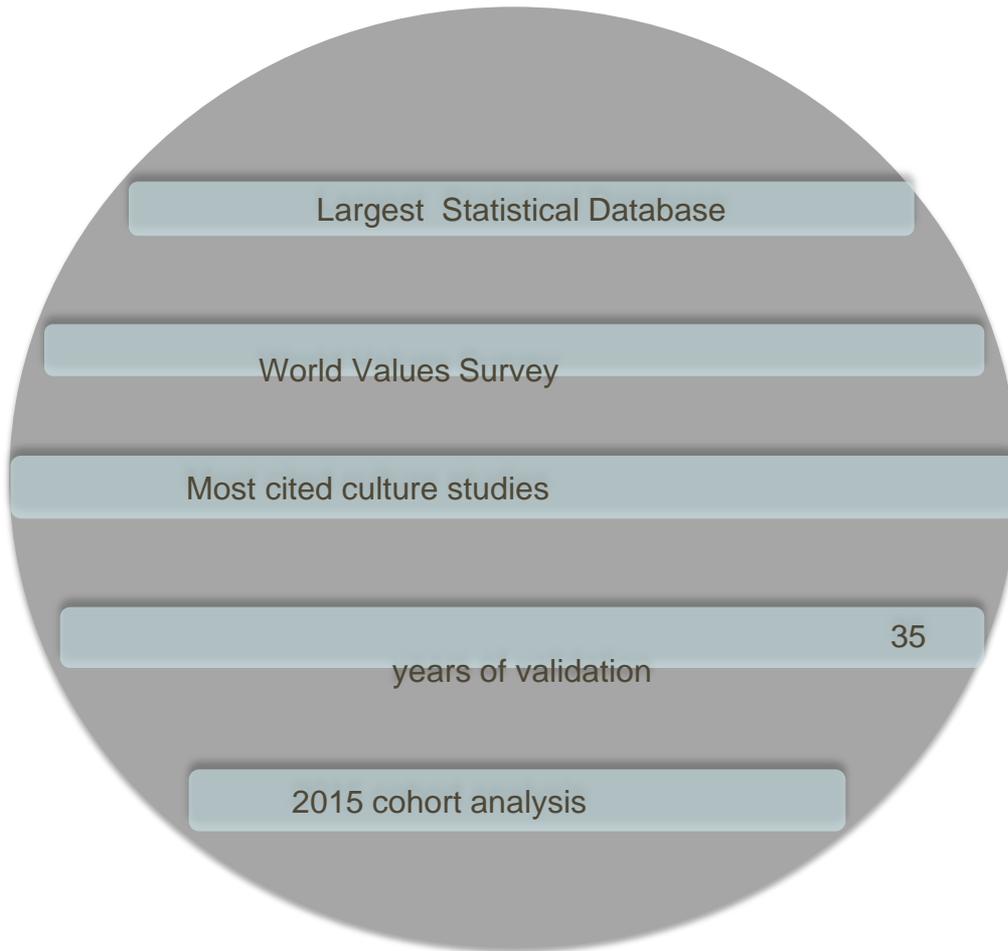
# Two meanings of culture

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In the broad anthropological sense:  
“*Collective programming of the human mind*”



# Professor Geert Hofstede



Other research

Hofstede body of research



## **Nation-state**

**Nation: people sharing a certain territory and having a shared national consciousness who in principle accept the authority, legitimacy and power of their political administration (= state)**

# The values of people around:



Distribution of power



The individual and group



Dealing with the unknown



Motivation for success



Orientation to time

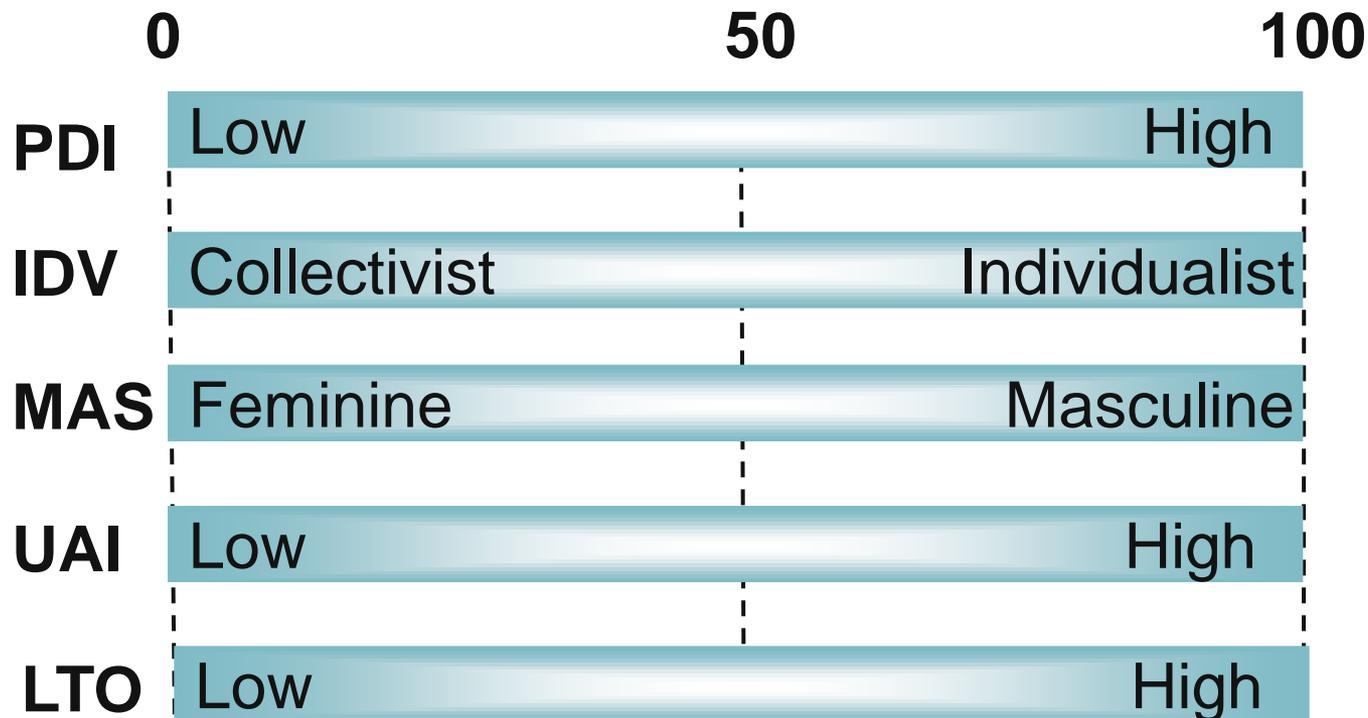
# The 5-d model

Value differences between countries can be explained by five “dimensions of culture”

- **Power distance (“pdi”)**
- **Individualism (“idv”)**
- **Masculinity (“mas”)**
- **Uncertainty avoidance (“uai”)**
- **Long term orientation (“lto”)**

# The 5-D Model

Value differences between countries can be explained by five “dimensions of national culture”



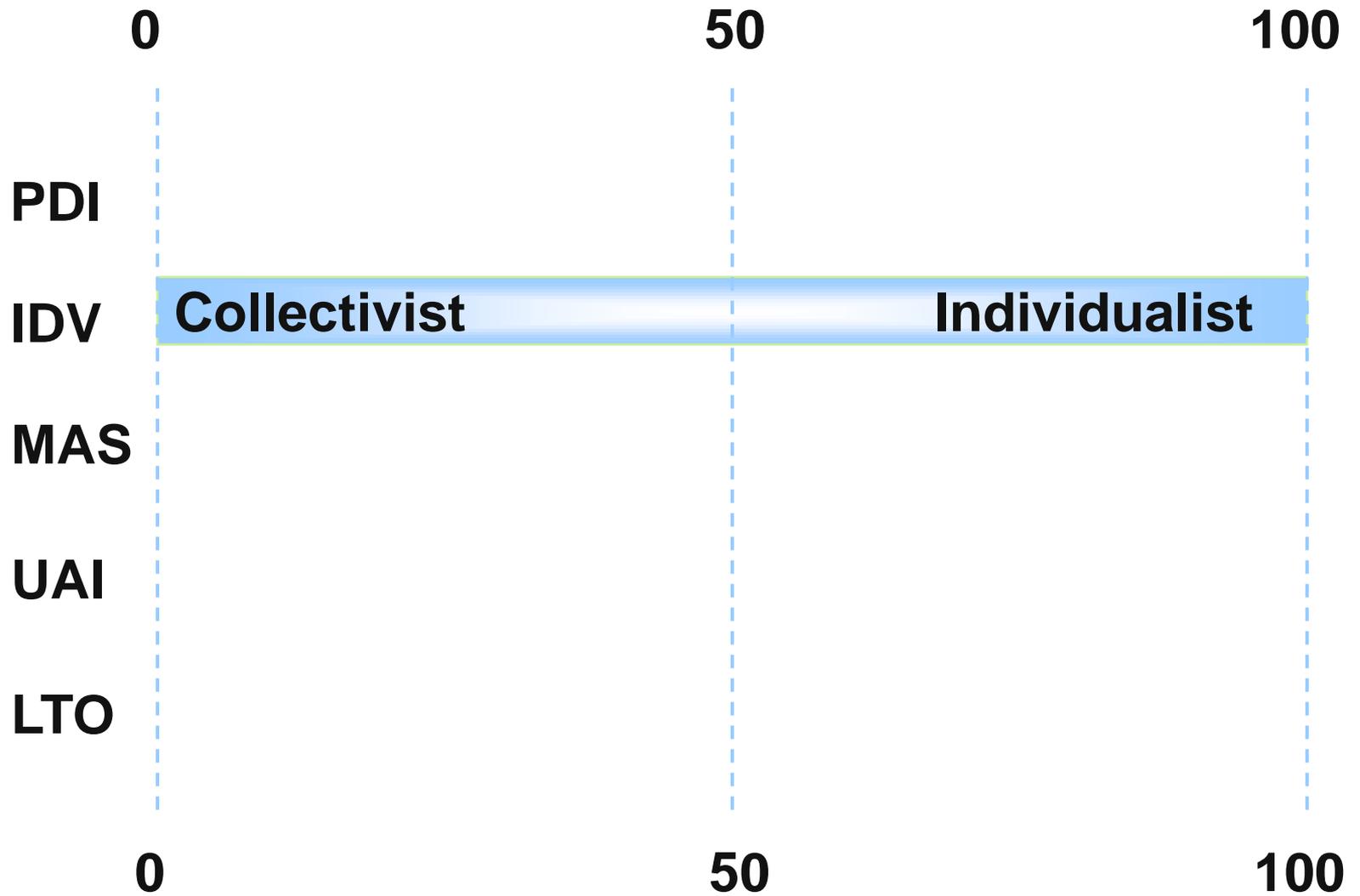
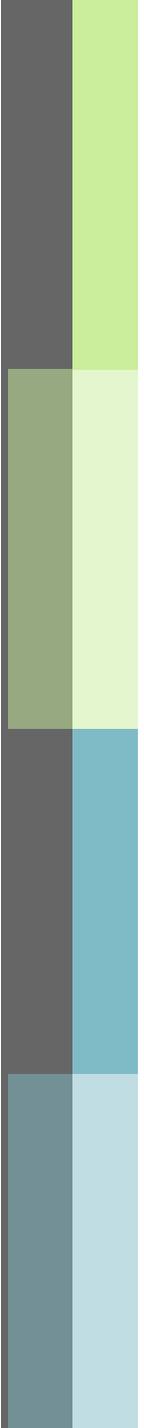
- Collectivism.  
Individualism. ISIS



# Individualism - Collectivism

In **Individualist** societies people are supposed to look after themselves and their direct family only.

In **Collectivist** societies people belong to 'in groups' that take care of them in exchange for loyalty



# individualism - collectivism

In **Individualist** societies people are supposed to look after themselves and their direct family only.

In **Collectivist** societies people belong to 'in groups' that take care of them in exchange for loyalty

## Collectivism (IDV -)

- the Group: "we"
- Opinion of the group
- communication implicit
- loss of 'face', shame

## Individualism +

- the "Self"
- Individual opinions
- communication explicit
- loss of self-respect, guilt

The conflicts are really about in-group loyalty and behavior versus out-groups. In collectivist cultures people are supposed to be loyal to- and in harmony with- the thinking and the interest of their own in- group (tribe, ethnic group, region, clan, religious group) and in return the in-group will take care of them. What you do to outsiders is different. In this way it can be explained that Sunnites are killing Shiites and vice-versa.

The different in-groups have a long memory about wrongdoing from rival groups.

While facilitating workshops for people of the peace-keeping forces in the former Yugoslavia, I heard the following “joke”:

A Croat says to a Serb: “Why are you killing our children and raping our women?” Says the Serb: “but you people did the same to us. You killed our children and raped our women!” “But that was 80 years ago,” the Croat says. “Might be, but I only heard about it yesterday,” was the response.

## Attributes of the **Renaissance**

1. The focus is on the **individual**
2. **Sense of reality:** the “here” and “now” (and not the “here after)
3. **Nationalism:** striving for a national state and administration
4. Big Influence of **Classical culture**
5. **Citizens and Cities gain influence in comparison with nobility, clerics and the country side.**
6. **Creation of beauty is emphasized** in Art (rather than honouring God).

## Attributes Enlightenment

**Individuals** have the right to look critically what is said by religious and secular authorities

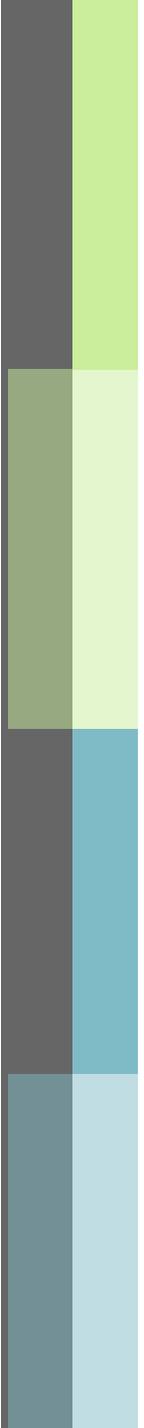
**Emphasize is on rationalism, science and optimism:** One can find truth and solve all problems;

**Need to educate the population:** striving to “civilize” people who live in “darkness (= lack of knowledge)

Need for **research, discoveries and inventions.**

## Consequence of collectivism: limits in expansion

- Kurds in the North. Main Interest is defending new borders
- Iraqi Shiites in the West. Main interest keeping their powerposition towards the Sunnites,
- Alliwites in the West, protected by the Russians.
- Turkey. Main interest fighting the Kurds as the main enemy
- Lebanon, main interest preserving the fine internal balance between different religious groups and worried about the influx of Syrian refugees
- Israel. Interest: pleased to see Arabs fight Arabs
- Jordan: still in shock over the shot down pilot
- Iran. Not Arab country. Centre of Shiite faith. Interest: divide and rule concerning Sunites



# Rule of law

German: Rechtsstaat

French: Etat de droit

## Defining rule of law rather complicated

(2)

Two possible interpretations:

- A. Narrow definition (no democracy and/or human rights implied)
- B. Broad definition

## **Defining rule of law rather complicated**

### **A. Narrow (or formal) definition**

**The rules should be such that they can enable the control of behaviour of Government and citizens**

**Content of control is not an issue**

# Defining rule of law rather complicated

## A. Narrow (or formal) definition

### Conditions:

- the rules should be clear
- no retroactive actions
- not too many changes
- consistency
- independent judges
- fair trial

# Defining rule of law rather complicated

## Broad definition

### Conditions for the content of the rules:

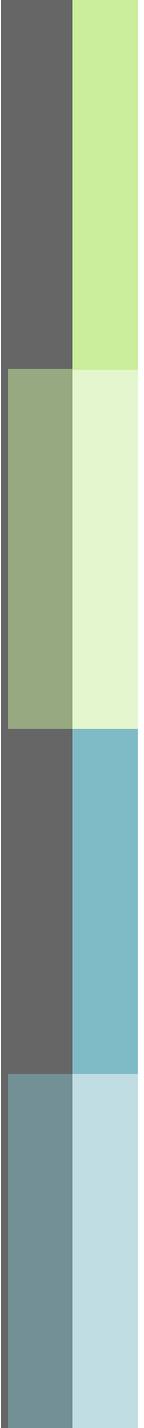
- chosen parliament
- democratic system
- human rights recognized and respected

**The Islamic world explained their position on human rights in the so -called: “*Cairo Declaration on Human Rights in Islam (CDHRI)*”**

**In a nutshell it says that it guarantees many of the same rights as the UDHR , while at the same time making exceptions for the inequalities inherent in the Shari'ah like gender, sexual preference, political rights, and separation of state and religion.**

- Ideological Appeal.

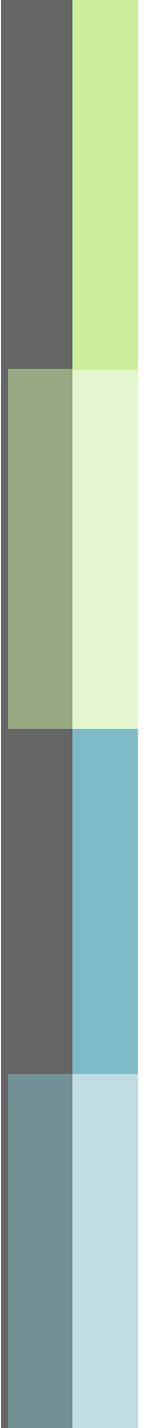




# ISIS

Two main targets:

- Lightning quick expansion
- Shock and awe

- 
- **Lightning quick expansion**
  - **Not really a state, no specific territory and boundaries**
  - **Forever in conquest**
  - **Rallying muslims from all over the world, motivated to fight for global Islam rather than a piece of the Middle East**

## The ideological appeal

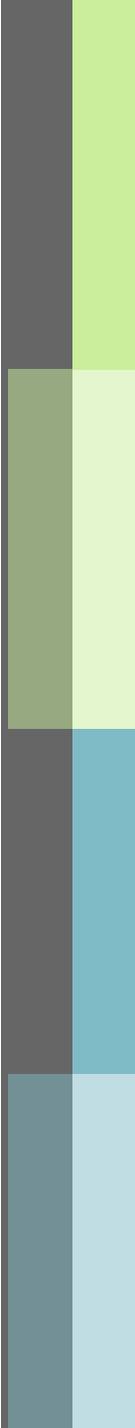
- The aspiration to create a *moral order* that transcends not only the borders of nation states but also the moral order underlying it.

It is aiming at changing and purifying the world

- The lure of the **apocalyptic current** in the Islam

The Jihad and the restoration of the Caliphate is the prelude to the last battle at the end of times. The day of judgment is imminent.

*“All the signs are there: music, wine, usury, adultery, homosexuality and the obedience of men to their wives”*



Currently, IS counts fighters from more than **90 countries** among its ranks. Extremism expert Neumann estimates this figure includes more than **20,000** foreigners who have traveled to Syria and Iraq.

Neumann uses three different categories to classify the foreign fighters.

First there are the "**defenders**," who traveled to the region early on -- mostly to fight on the side of the Sunnis against dictator Bashar Assad.

Second, there are those "**searching for meaning**." Politics and religion aren't the primary motivator for these people. Instead, they are seeking to fulfil their need for community, identity, power and masculinity through weapons and the use of force.

The third group is comprised of the "**tag-alongs**," who follow their clique of friends when they leave Europe.

Only a small percentage is actually assessed as being prepared to carry out attacks. Neumann calculates that there are around 300 "dangerous" IS returnees in Europe who "are motivated, networked and have learned the trade from the most brutal terrorist group that ever existed."

Olivier Roy, a French expert on Islamism, writes in *Le Monde*: "Almost all French radicals belong to one of two categories:

They either come from **the second generation of immigrants**

or they are **converts**.

" What do the two groups have in common? "They break with their parents, or, to be more precise, with that which their parents represent when it comes to culture and religion

Research has been done into the behavior of radicalized young people in the UK, Denmark and the Netherlands.

The research was trying to explain: "how does a teenager turn into a skinhead, a left radical, an animal rights extremist or a Muslim fundamentalist?"

The answer they found was: "It's not so much that difficult family ties or bad socio economic circumstances are explaining this, but rather it's about a derailed search for your own identity."

This new identity is attractive because it satisfies the need for respect; and they get extra attention right away, because they are seen by many mainstream people as threatening.

## Recruitment

**Social networks** play an important role in recruitment. In contrast to the period when al-Qaida was predominant, when becoming affiliated with a jihadist group was a long and difficult process, IS propaganda largely takes place on the web. Initially, Facebook was the network of choice, until the company improved its vigilance. Today, IS propaganda largely takes place on Twitter. There too, accounts are constantly being deleted and banned, but new ones are immediately created to replace them.

# The pull factor

- **Political motivation.** The West is in state of war with Islam
- **Moral motivation.** Western values like democracy, freedom of expression and equality are hypocrite. Living according divine law and rules is ideal.
- **Religious motivation** Moving to and fighting for Caliphate is Islamic plight.
- **Social-heroic motivation:** appealing to a feeling of exclusion and and appealing by romantic and adventurous images of the Caliphate

# Four profiles of radicalized adolescents

Identity seekers,

Justice seekers,

Meaning seekers,

Thrill seekers

A Norwegian scholar, Jon Elstar, explains a mechanism for better understanding this identity formation. This is the adaptation of ambitions to maintain self respect (11). As an example: the fox from the fable of Aesop.

*“Driven by hunger, a fox tries to reap some nice grapes hanging high on the vine but the grapes are out of reach, although he leaped as high as he could. Disappointed, he goes away. To accommodate his self respect in a positive way, the fox says 'Oh, the grapes aren't even ripe anyhow. I don't need any sour grapes.'”*

This adaptive strategy can take different shapes. What the shapes have in common is that it makes the minority groups less vulnerable to the esteem of the majority culture. The esteem issue is neutralized and even turned around by claiming: our criteria are superior to yours. This attitude satisfies the need for “**respect**”, a frequently used word in this context. The respect they claim is the result of saying that they are not interested in the esteem ranking of the dominant culture. They have a different, not-related ranking for esteem. This is called “Not acting white” in the USA, among Afro Americans with a low socio-economic background. They create identity by claiming not to be interested in academic subjects,

Schooling, a career, reading, etc., because those are considered to be the criteria of the mainstream group, the Caucasians.

Two adaptive strategies are most common:

- Conforming to the ranking of respect by the *street culture*, that is: muscles, tattoos, times in prison, possession of weapons.
- Affiliation to (sometimes extreme) religious groups.

This creates a real challenge for the dominant culture, because:

- Religious statements are difficult to refute, because the dominant culture members derive their own identity from democratic values like freedom of religion and freedom of speech.
- These majority cultures themselves are mostly “post modern” in their own development i.e. they believe that there are no criteria for disclaiming the truth or validity of religious statements and assumptions.
- In their own value system, they accept the separation of state and religion. They believe in the “Universal Declaration of Human Rights” This means that they believe in rights and obligations of individuals, regardless of color, race , gender, sexual preference or ethnicity and do not accept religious dogmas as the sole indicator for values and norms.

## **From Extremism to Terrorism**

**It is one thing to choose to be part of an extremist Group.**

**It's another thing to start killing innocent people.**

**How to understand people taking that step?**

# From extremism to terrorism

To explain large scale violence three factors are important:

- 1. a long-going grudge** where one of the parties feels humiliated by the other; and
- 2. “de-individualization” or depersonalization.** The other side has no individual face but needs to be seen as collectively guilty for the humiliation. This is happening in some Muslim communities. More and more there is talking, writings and preaching about the Muslim humiliation by the Christians, going back to the time of the Crusades. The ISIS fighters refer to the Western World as the “Crusaders”, and in this way they create an enemy without individual faces. In this way they develop a pretext for terrorism.

### **3. Dehumanization**

# Empathy as pillar of morality revisited

Recent psychological research found “mirror neurons” in our brains, resonating if something is happening to others. Scientists have shown that the same brain regions light up when you watch such things happening to someone else as when you experience them or imagine them happening to you.

Why is it then that, sometimes, terrible things are done to others? The obvious examples are the holocaust and, more recently, the beheadings carried out by the Islamic State and the suicide attacks.

A body of recent research shows that empathy is a *choice* that we make; about whether to extend ourselves to others. The “limits” to our empathy are merely apparent, and can change, sometimes drastically, depending on what we want to feel.

**The sad thing is that it has been shown that our empathy is dampened or constrained when it comes to people of different races, nationalities or creeds.**

**Emile Bruneau**, a cognitive neuroscientist, looked into the question: “Why is empathizing across groups so much more difficult?”

Bruneau states that the lighting up of mirror neurons is as such **not** empathy

“It’s what you do with that information that determines whether it’s empathy or not.

A psychopath might demonstrate the same neural flashes in response to the same painful images, but experience glee instead of distress.”

Bruneau summarizes some empirical findings that can create in his words an “**empathy gap**” The way the mind mutes the empathy signal and stops the ability to put yourself in the position of the “enemy”

### **1. Outsider position**

Joseph Stalin already said: “**A single death is a tragedy; a million deaths is a statistic.**”

### **2. Group identity**

How much of our ability to empathize is influenced by identification with the group we want to belong to.

Bruneau cites an experience as a volunteer at a summer camp for Catholic and Protestant boys in Belfast. In an effort to build friendships between the two groups 250 children between the ages of 6 and 14 to be bunk together for three weeks, At first he thought things were going pretty well. Some Protestant boys built what seemed like genuine friendships with some Catholic boys. But on the last day of the program a fight broke out between two participants that quickly devolved into a full-scale, 250-child brawl: Catholics against Protestants

- **Relevance of a group or individual.**

Stronger activity of the mirror neurons might correlate with how relevant a certain group is to us and not what we feel for them. In a 2012 study, Bruneau showed that Arabs and Israelis showed equal amounts of neural activity when they read articles about their own group's suffering as when they read about the other group's suffering. But when they read about the suffering of South Americans — a group with whom they were not in direct conflict the brain activity was muted.

***As far as the brain is concerned, the opposite of love might not be hate, but indifference.***

- Following orders of a superior or expert

The Stanley Milgram experiment on obedience to authority figures showed the willingness of study participants to obey an authority figure instructing them to perform acts conflicting with their personal conscience. (15)

- The context of our perceived role
- The Stanford prison experiment (SPE) was a study of psychological effects of subjects playing a prisoner or prison guard. The experiment was conducted at Stanford University on August 14–20, 1971, by a team of researchers led by professor Philip Zimbardo. The guards and prisoners adapted to their roles more than Zimbardo expected, stepping beyond predicted boundaries, leading to dangerous and psychologically damaging situations. One-third of the guards were judged to have exhibited "genuine sadistic tendencies", while many prisoners were emotionally traumatized; five of them had to be removed from the experiment early. The conclusion of the experiment favors “situational” attribution of behavior rather than “dispositional” attribution (a result caused by internal characteristics). In other words, it seemed that the situation, rather than their individual personalities, caused the participants' behavior. (16)

### 3. Dehumanization

This is the denial of "humanness" to other people. (18) In general it can take three "faces":

- **animalistic dehumanization**: comparing certain human beings to non-human animals. "Police are pigs" It is used to prevent one from showing compassion towards stigmatized groups.

-**mechanistic dehumanization**, in which human attributes are removed, and the person is perceived to be unfeeling, cold, passive, rigid, and lacking individuality.

-**creating "the enemy"** a person can be dehumanized is by perceiving the other person as being the enemy. "The enemy is constructed to exemplify manipulation and is described as being opportunistic, evil, immoral, and motivated by greed. The enemy is shown to take advantage of the weak, which in turn justifies any action taken against the enemy"

Social networks play an important role in recruitment. In contrast to the period when al-Qaida was predominant, when becoming affiliated with a jihadist group was a long and difficult process, IS propaganda largely takes place on the web. Initially, Facebook was the network of choice, until the company improved its vigilance. Today, IS propaganda largely takes place on Twitter. There too, accounts are constantly being deleted and banned, but new ones are immediately created to replace them.

An active policy is required to aim for the social inclusion of immigrants

Elements of such a policy must be:

- Recognize the cultural uniqueness of the different cultural groups involved;
- Value the importance of the different layers of culture for the identity of the cultural groups and pay explicit attention to it: beliefs, symbols, heroes, rituals, languages, accents, and social conduct;
- Value cooperation and bridge-building with community leaders and other organizations working within the community;
- Value word-of-mouth and interpersonal communication to spread your message.

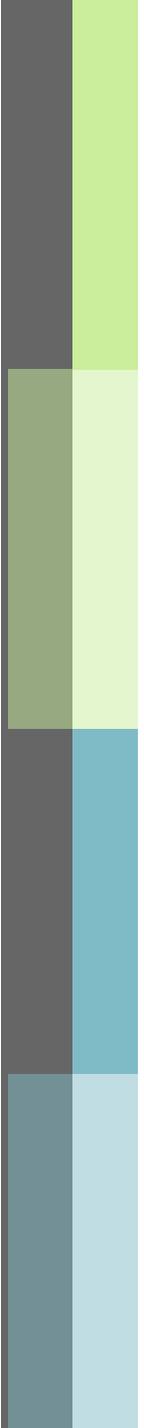
Be aware of the possibilities and limits of integration. People cannot take off their opinions and values like you take off your clothes. Policy implementers should be pro-active in observing and coaching if beliefs and convictions collide, such as the separation of state and religion; or equal treatment of men and women; and the tolerance for different sexual preferences.

We have to be acutely aware of the difference between values and norms. Whereas values may be different, but the norms must be common to all; and they are anchored in the constitution and in the law. This makes clear what behavior is accepted and what behavior is forbidden and not sanctioned.

We have to develop, quite quickly, some clear examples and case studies concerning seemingly contradictory elements of our societies, such as freedom of speech versus insult and hate speech. We must clarify aspects such as on one hand tolerance and on the other hand social conduct like shaking hands between men and women, and rituals like standing up in a courtroom when the judge is entering the room; between on one hand accepting religious prescriptions like having a long beard for men, and on the other hand observing explicit safety measures in a prison; between on one hand wearing cloth that covers one's face and on the other hand the need to be able to identify a person.

We have to pay close attention to the collectivist side of the non-Western immigrants and to the potential conflict between ethnical and religious factions like Shiites and Sunnites. These conflicts are sometimes imported.

Speaking the language is a necessity for communication. Efforts should be increased to enable immigrants to take language lessons. Sanctions should be considered if people drop out



Work is a powerful tool for inclusion.  
Policies should forcefully fight  
discrimination in the labor market

Active policies should be in place to prevent de-individualization and de-humanization. Everywhere, but most especially in schools, it should not be allowed that whole ethnic or religious groups are referred to in negative language. Teachers should be trained to be able to stop this and ask the students to look at the dangerous potential consequences.

De-mystification of what is happening in reality in the Caliphate is important.

But :

Evidence shows that this is only really effective with one to one communication with somebody that is trusted.

Counter information via social media to contradict “Jihadist” information is perceived as

**“Western Propaganda**