

## Vocabulary List: Fundamentalisms

**Extremists** Fanatics who use their religion for political ends, often advocating terrorism and violence in the process

**Fundamentalism** Emotive label, often categorizing those who would return to the basic, traditional, fundamental elements of their belief or practice. Some fundamentalists can be nonviolent, conservative individuals who seek peaceful change. They are true believers of the intent and practice of scripture. Others are extremists who advocate violent change.

**Militant fundamentalists** Those who see their religion as bringing about revolutionary change in their societies--often through violent means. Also called fanatical extremists, radicals, or renegades.

**Modernization** Using the scientific and technological methods of the contemporary world to bring about change in society. Within Muslim circles, many accept modernization but reject the Western values which often accompany such change.

**Political expediency** Those who use any means available to accomplish their political ends. Some leaders use Islam, Buddhism or Christianity in a pragmatic sense--only to bring about their intended political objectives.

**Politicized Islam** Another term for fanatical extremist practice. Adherents use their religious belief to bring about political ends--often with violent means.

**Quietist** Individuals and groups who advocate peaceful, non-violent, quiet change in their society.

**Religious nationalism** A less emotionally charged term for fundamentalist movements who use religion as their base. The term describes those who apply their religion to promote national/political ends.

**Revivalists** Those take their religion seriously, advocating a devout return to the piety and practice of their beliefs.

## Review Quiz: Fundamentalisms



### Part 1--Multiple Choice

Place the most correct response in the blank provided.

1. \_\_\_\_\_ The term "militant fundamentalist" most readily equates with
  - a. moderates.
  - b. revivalists.
  - c. fanatical extremists.
2. \_\_\_\_\_ In some parts of Southwest Asia, the Buddhist \_\_\_\_\_ increasingly is called upon to exert political influence.
  - a. Stupa
  - b. Sangha
  - c. Arhat
3. \_\_\_\_\_ A major element in the Islamization process of Southeast Asian Muslims is
  - a. cheap Qur'an distribution.
  - b. satellite dishes and home VCRs.
  - c. student study in Islamic schools of the Middle East and Southeast Asia.
4. \_\_\_\_\_ Western values commonly rejected by Southeast Asian religious nationalists include
  - a. science, learning, and political equality.
  - b. permissiveness, moral laxity, consumerism.
  - c. technology and communications development.



## Unit 8: Fundamentalisms

---

5. \_\_\_\_\_ What result comes from equating all Islamic fundamentalist movements with extremism?
- a. A clear picture of the Islamic world arises.
  - b. A distorted picture arises. Many fundamentalists are not violent, hostile, and prone to terrorism.
  - c. Understanding of the nuances of Muslim thought and practice are promoted.
6. \_\_\_\_\_ What is NOT a reason for the resurgence of Islamic fundamentalism?
- a. Disenchantment with industrialization
  - b. Response to perceived Western manipulation of the Islamic world
  - c. Sympathetic Western media portrayals of Muslim groups
7. \_\_\_\_\_ In the Philippines and Thailand the fundamentalist problem is one of
- a. adaptive accommodation.
  - b. depoliticizing.
  - c. separation.
8. \_\_\_\_\_ The most thoroughly Islamicized state in ASEAN is
- a. Singapore.
  - b. Brunei.
  - c. Malaysia.
9. \_\_\_\_\_ In Cambodia or Laos, the Sangha has been steadily
- a. disestablished over the past twenty years.
  - b. growing in numbers over the past twenty years.
  - c. receiving government financial support over the past twenty years.
10. \_\_\_\_\_ In what Chinese province does Buddhism most readily serve to bind ethnic peoples together?
- a. Henan
  - b. Taiwan
  - c. Tibet
-

**Part 2--True/False** Place a T or F in the blank provided.



1. \_\_\_\_\_ In Singapore, some Buddhist organizations follow the Protestant church style of worship and outreach.
  2. \_\_\_\_\_ In Thailand and Cambodia, Buddhist monks have ignored all recent political activity.
  3. \_\_\_\_\_ Indonesia's East Timor and the Philippines see little involvement of Catholic leadership in local social/political issues.
  4. \_\_\_\_\_ Current theories see modernization as squeezing out people's desire for the sacred.
  5. \_\_\_\_\_ Widespread renewed interest in religion is due, in part, to a response and counterbalance to secularism and societal ills.
  6. \_\_\_\_\_ The West makes a great impact in urbanization, technology and development and also makes a similar spiritual impact throughout the world.
  7. \_\_\_\_\_ Many East Asians would argue that non-Western and Western societies should follow Asian cultural values to achieve economic and moral growth.
  8. \_\_\_\_\_ Some East Asians, while valuing Western technology and industrial strength, nonetheless see a real decline in Western moral/cultural influence.
  9. \_\_\_\_\_ Lt Gen (Ret) Robert Ord sees East Asian peoples as ready and willing to interact with U.S. Armed Forces personnel.
  10. \_\_\_\_\_ Many analysts and scholars see East Asian societies experiencing a resurgence in religion.
-



**Part 3--Matching** Place the letter of the most correct answer in the blank provided.



- |  |  |
|--|--|
| 1. _____ Modernist Muslims                 | A. Those who interpret their faith in terms of modern knowledge. These adherents often accept many Western scientific ideas. |
| 2. _____ Revivalist Muslims                |  |
| 3. _____ Political expediency              | B. Using the scientific and technological methods of the contemporary world to bring about change in society.                |
| 4. _____ Westernization                    |  |
| 5. _____ Quietest                          | C. Those who use any means available to accomplish   |
| 6. _____ Modernization                     | their  |
| 7. _____ Dali Lama                         | political ends.  |
| 8. _____ Asian Affirmation                 | D. Individuals and groups who advocate peaceful, non-  |
| 9. _____ Samuel Huntington                 | 'quiet' change in  |
| 10. _____ Shared East Asian values         | E. Individuals who reject Western ideas and call for a traditional   |
| return to Islamic ideas.                   |  |
|  | F. European and American values which often accompany modernization  |
| practices. Often in a negative Middle East | the term is seen in a negative light by many Muslims.  |
|  | G. Exiled leader of Tibetan Buddhism   |

H. Thrift, family, hard work,  
discipline--the Confucian  
tradition

I. Harvard professor and author of  
The Clash of Civilizations and  
Remaking of the World Order

J. Attitudes held by many growing  
industrial Asian economies  
governments

and



"Take a break."

## Sources Used in Fundamentalisms



Farah, Caesar, "Political Dimensions of Islamic Fundamentalism," Digest of Middle East Studies, (Spring 1996), pp. 1-14.

Gawrych, George W., "Jihad in the 20th Century," Military Review, (Sep-Oct 1995), pp. 33-39.

Huntington, Samuel, The Clash of Civilizations and the Remaking of World Order, (New York: Simon and Schuster, 1996).

Juergensmeyer, Mark, The New Cold War, Religious Nationalism Confronts the Secular State, (Berkeley: Univ. of Calif. Press, 1995).

Kibble, David G., "Understanding Islamic Fundamentalism," Military Review, (Sep-Oct 1995), pp. 40-45.

Nasr, Seyyed Hossein, "Islam," Our Religions, ed., Arvind Sharma, (New York: HarperCollins, 1995).

Ord, Robert, Lt General (Ret), Address Before the Association of the United States Army, POM Chapter, Tin Barn, 30 Jan. 1997

Sampson, Kenneth L., World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants, (Masters of Theology Thesis, Princeton Theological Seminary, Princeton, New Jersey, submitted to Dr. Charles Ryerson, 6 May 1996).

Smith, Diane, 1997 Strategic Assessment, (U.S. Army War College, Strategic Studies Institute).

Weatherly, James and others, The Political Impact of Islam in Southeast Asia, (U.S. State Department, East Asia Trends, Topic A-16, Defense Technical Information Center # AD-A161-765).

Zinni, Anthony, "Zinni: Watch Iran Closely," Army Times, (18 Nov 1996), p. 10.





## Resources for Further Study

Bendroth, Margaret Lamberts, "Fundamentalists and Us," (review of Fundamentalisms Comprehended edited by Martin E Marty and R. Scott Appleby, University of Chicago Press), Christian Century, 22-29 May 1996, p. 575.

The author reviews the fifth and last volume of the 'Fundamentalisms Project,' a "worldwide tour of militant, antimodern religious movements." The study provides a broader religiopolitical context in which to see Islamic fundamentalisms.

Bergman, Susan, "Faith Unto Death," Christianity Today, 12 Aug 96, p. 18.

Burns, John, "Kabul's Victors Impose Harsh Islamic Mores," New York Times, (30 Sep 1996), p. 1.

Burns, John, "New Afghan Rulers Shock Even Their Backers in Pakistan," New York Times, (30 Sep 1996), p. 3.

Colson, Charles, "Tortured for Christ--and Ignored," Christianity Today, 4 Mar 1996, p. 80.

Franz, Douglas and Collins, Catherine, "The Accountant is a Terrorist," (New York Times Magazine, 10 Nov 1996, pp. 45-50).

Article describes the premature detonation of explosive devices by a Hezbollah terrorist.

Hughes, Patrick M., Global Threats to the United States and its Interests Abroad, (Statement for the Senate Select Committee on Intelligence, 22 Feb 1996, Defense Intelligence Agency, [<http://www.dia.mil/apr96/001-04-96.html>]).



## Unit 8: Fundamentalisms

---

Kifner, John, "Alms and Arms: Tactics in a Holy War," (New York Times, 15 Mar 1996, p. A1).

Lawton, Kim, "Another Pastor Martyred in Iran," Christianity Today, 11 Nov 96, p. 99.

Lawton, Kim, "The Persecuted Church Stands Faithful," Christianity Today, 15 Jul 96, p. 54.

Lewis, Bernard, "The Roots of Muslim Rage," The Atlantic Monthly, (Sep 1990), pp. 47-60.

MacFarquhar, Neil, "Portrait of a Suicide Bomber: Devout, Apolitical and Angry," (New York Times, 18 Mar 1996, p. A1).

Mitchell, Alison, "Chemical Engineer is Held in the Trade Center Blast," (New York Times, 11 Mar 1993, p. A1).

Moyers, Bill, The Arab World: Conversations on Arab History, Religion and Culture, Public Broadcasting Five Part Video Series, especially program Three "The Image of God" and Five "Arabs and the West." (Mystic Fire Video, Inc., Cooper Station, New York: 1990).

Moyers, Bill, The Arab World, Conversations on Arab History, Religion and Culture (Mystic Fire Video), Part Three, "The Image of God."

Pelletreau, Robert H., "Dealing with the Muslim Politics of the Middle East: Algeria, Hamas, Iran," (U.S. Department of State Address by assistant Secretary of State before council on Foreign Relations, 8 May 1996, [[gopher://gopher.state.gov:...<](mailto:gopher://gopher.state.gov:...<)]).

Schemann, Serge, "Palestinian Believed to Be Bombing Mastermind is Killed," (New York Times, 6 Jan 1996, p. A3).

Account of death of Hamas "most wanted man by Israel,"  
Yahya Ayyash.

Schemann, Serge, "Terror Isn't Alone as a Threat to Mideast Peace," New York Times, (3 Mar 1996), p. 4-1.

Sciolino, Elaine, "Seeing Green: The Red Menace is Gone. But Here's Islam," New York Times, (21 Jan 1996), p. 4-1.

U.S. Department of State, 1995 Patterns of Global Terrorism,  
(Office of the Coordinator for Counterterrorism, Apr 1996,  
[>gopher://gopher.state.gov:...,]).

Wren, Christopher, "U.S. Jury convicts 3 in a Conspiracy to Bomb  
Airliners," (New York Times, 5 Sep 1996, p. A1).



"Character is an ingrained principle expressed consciously and  
unconsciously to subordinates, superiors and peers alike--  
honesty, loyalty, courage, self-confidence, humility and self-  
sacrifice."

(General Edward C. Meyer)