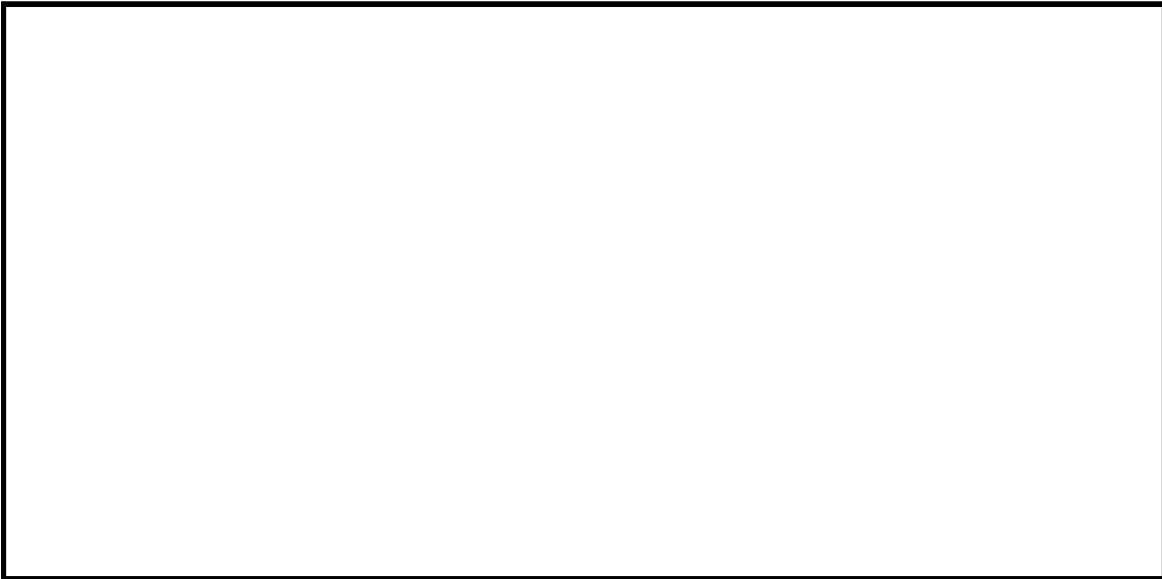




b7E

The distance between two fanatics of opposing causes is closer than the distance between the fanatic and the moderate of the same cause, meaning that while it might be more rare for the fanatic to convert to an opposite viewpoint, if he/she does they often embrace their new position with the same zeal and passion held for the old cause. Still, it is a difficult, yet not impossible task, to change the mindset of an unwavering true believer (fanatic). Given the right environment and crisis of conscience, the fanatic may reject what they have learned to be untrue and perhaps embrace a new course. Otherwise, religions, armies, and other groups would not have converts.

If some individuals are more inclined to fanaticism than others, and this zeal is based on certain personality traits, law enforcement officers should be able to spot (identify) and assess those characteristics through direct and in-direct observations.

[REDACTED]

b7E

What does this possibility suggest about the distance between two moderates of opposing views? While the fanatic convert may be more committed to the cause, the [REDACTED] Why so? It is possible that the moderate is not as “committed” to the cause as the unwavering fanatic. Alternatively, [REDACTED] Furthermore, a moderate, or “affiliative” [sic] believer may be more influenced by the situational group setting (external factors), rather than internal drivers. All members of a group have to filter experienced events internally as they relinquish personal identity for the group’s identity. [REDACTED]

b7E

[REDACTED]

b7E

[REDACTED] Two people experiencing the same event may be affected in completely opposite ways. [REDACTED]

b7E

[REDACTED] The ability to challenge one’s own mind-sets is the key to avoiding cognitive bias and critical to new learning.

Do transcendent emotions such as moral elevation, admiration, and compassion have as much effect as negative emotions like fear and anger in shaping the violent unwavering true believer mindset? Modern theorists agree that emotions influence what people perceive, learn, and remember, and that they play an important part in personality development.

For the purposes of this essay, a group is defined as a collection of two or more individuals with a stable pattern of relationships between them, who share common goals and who perceive themselves as belonging to a group. They will share similar goals if they want to conduct tasks, or they may want to be together to satisfy social needs (Jenkins, 2003). Since trust is defined as predictability of behavior in a stable relationship, we will make the assumption that members of the groups we are describing share some level of trust, but the assumption includes that the level of trust varies from person to person, and from environment to environment, depending on the way the individual allows these influences to affect him/her. Is the fanatic more committed to their beliefs because of internal processes? Perhaps! Does he/she possess certain narcissistic personality traits that allow him/her to believe they own the absolute truth (moral upper ground), and are they more inclined to become not only indoctrinated but inoculated by the cause? What role does personality play on the effects of transcendent and empirical emotions that shape the violent unwavering true believer mindset? [REDACTED]

b7E

[REDACTED]
[REDACTED] These important questions illustrate a number of research areas that warrant further attention.

The idea of groups acting collectively for the common good (group action), herein called mass movements, is commonly studied in social sciences. Eric Hoffer's book *True Believer* is perhaps the best study of the make up and progression of mass movements and his thoughts are often used by other social scientists. Hoffer looked at mass movements but did not really distinguish between "good-guy" movements and "bad-guy" movements, or what in this essay are referred to as inclusive mass movements and exclusive mass movements, respectively. While Hoffer stated that all mass movements require self-sacrifice for the collective whole during the active phase of the movement, he really didn't differentiate characteristics between movements, with one exception. Hoffer stated that mature mass movements could evolve into practical organizations and allow members opportunities for self-determination as opposed to self-sacrifice for the collective whole (Hoffer, 1951). While this is true with organizations that have established institutions there are differences in characteristics between inclusive and exclusive mass movements that in part affect the behaviors of each groups' membership. In short inclusive mass movements are those movements that promote a tolerant, peaceful, and open agenda that includes a diverse population encouraging dialogue, discussion, introspection, and reform whereas the exclusive mass movement promotes intolerance, uses violence as a means to their end state, survives on groupthink, and discourages reform. Still it is true that both types of movements have much in common in terms of processing their true believers through indoctrination and members of both groups have common interests and goals allowing them to act in a unified or collective manner when necessary to achieve their mass movement's goals and objectives (Olson, 1971).

If it is true that all mass movements draw from the same humanity, and therefore the same minds (Hoffer, 1951), then it stands to reason that all members of a group personally identify with the group's value system, albeit in varying degrees. Certainly all

FBI Agents believe in the organization's "cause" but because the FBI hires many different persons (and personalities) who come to the bureau with different motives, it stands to reason that some will become unwavering true believers while others may be affiliative [*sic*], opportunistic, fledgling, or other type of true believer. These typologies will be defined later in the essay.

All mass movements develop fanatics who are enthusiastic unwavering true believers who hold fervent hope, and an unquestioned belief that they alone own the absolute truth. Fanatic's behaviors can range from activists to extremists and even terrorists. The activist stays within the law and publicly demonstrates their position against the government or target of their protest. The extremist commits non-violent criminal behaviors in furtherance of their political or social objective, but since their acts are non-violent and do not target people or property they can not be considered terrorists. The terrorist however, uses violence against people or property in order to intimidate the government of a segment of the population in furtherance of a political or social goal. The activist fanatic might be as unwavering as the terrorist with the behavior the only distinguishing factor. Activist movements might be inclusive mass movements but some mass movements (exclusive ones) promote hatred, intolerance, violence, and radicalize true believers who choose terrorist tactics over peaceful ones. All mass movements demand obedience and an unquestioning faith of its members. As a result, any mass movement is capable of initiating or creating spectacular change, be it reform, redress, or revolution. Central to the purpose of the mass movement is unified action and self-sacrifice, which allows the unwavering true believer to personally identify more strongly with the group's goals and objectives (the "cause") rather than their own personal interests. In certain mass movements hatred unifies the collective whole, and Hoffer (1951) points out that a mass movement can rise without a belief in a God but not without a belief in a devil (or some personification of evil). Furthermore, that "devil" can change. For example: Osama bin Laden¹ first portrayed the Soviet Union in this fashion and following the Soviet-Afghan war, the United States assumed this role. No doubt, another target would be chosen to continue this exclusive mass movement.

According to Louise Richardson, there are three pre-requisites to become a radicalized terrorist, including "...a disaffected individual, an enabling community (group), and a legitimizing ideology" (Richardson, 2007, p.3). The process of radicalization is merely one phase of developing the violent true believer mindset. The process begins with personal identification and the seeking of individuals who share similar beliefs or ideology. This onset often leads to the development of a group identity through indoctrination, groupthink, loyalty and obedience testing. This process for both inclusive and exclusive mass movements often takes place in isolation of alternative truths, which can lead to the radicalization or "inoculation" of all opposing truths for the true believers. What often follows is an increased emotional bias which influences the motivation of the true believer and also allows for the rationalization of violence against the targeted enemy. Looking more closely, one can see that personality is a key to our

¹ Osama bin Laden was a mujahidin fighter against the Soviet Union who rose to power and later challenged the United States with a series of terrorist attacks as the leader of the Al Qaeda exclusive mass movement.

identity. Personality can be defined as a dynamic and organized set of characteristics possessed by a person that uniquely influences his or her cognitions (information processing), motivations, and behaviors in various situations (Ryckman, 2007).

People generally join groups because they personally see themselves identifying with it. However, people also join groups by conscription. They are “drafted” into an army, grow up in a particular religion, or placed in a group arbitrarily because of a job assignment, etc. There is a wide variance among believers of any group because humans are motivated by different anchors and are affected by an almost unlimited number of variables. Whether it is a religion, political movement, army, police force, criminal syndicate, or terrorist group there are those members who are unwavering in their commitment and loyalty. At the same time, there are members who say they believe but do so in word rather than deed. For them the “cause” is not “the cause.”

While the main determinants of human behavior include the social group environments humans find themselves in related to those associations, the individual’s own cognitive processes, and his or her biology, the first step in developing an unwavering true believer is personal identification. Yet in every group there is a variance in terms of the level of commitment. If all members of an organization are unwavering true believers there would be no informants in criminal enterprises and the FBI would have no spies like Robert Philip Hanssen, Earl Pitts, or Richard Miller.² In all cases there are very different motivators for joining groups, but very similar processes involved during the indoctrination process.

All mass movements, whether exclusive or inclusive, require new recruits and converts to go through similar steps in order to gain membership. Exclusive groups go through phases of recruitment and at times are highly selective. For practical and realistic reasons, terrorists tend to come from smaller exclusive mass movements. There are a number of reasons why terror groups are small including the fewer people that know about a crime the better chance there is of not getting caught. In fact, it is no easy task to get larger groups to act for the benefit of the whole unless there are incentives or coercion. Even when the Klu Klux Klan had tens of thousands of members, the number of terrorists in the group were relatively small. All mass movements require the following:

* Indoctrination – Whether it is a new US Army recruit or member of a terrorist organization, recruits join for a number of different reasons and have a multitude of personalities. Most inclusive or exclusive mass movements introduced the organization’s culture, history, strategy, and perhaps their tactics for achieving their strategy to the new recruit.

² Miller, Pitts, and Hanssen represent three FBI Agent’s who were compromised by Soviet KGB and were convicted of their crimes.

*New social contract – The new member is given a new set of rules to live by, and these new rules or laws include consequences if not followed. This could be the military code of conduct or a terrorist organization's manifesto. Often times the exclusive mass movement produces this document for everyone to see.

*Surrender Identity – The new military recruit often arrives to basic training with long hair, and a number of personal belongings. The terrorist recruit also brings their own identity to the organization, but they are all asked to surrender their personal identity and may in fact receive a uniform, new name, or other identifier to further blend the recruits as one cohort. Of course, this practice promotes a homogenous environment and an esprit de corps.

*Adopt new language (slang) – Very often an organization has its own language, whether it is the US Military acronyms or a street gang using slang terms, phrases, or symbols. Some religious exclusive mass movements require recruits to learn new rituals or rights.

* Repetitive use of group pledge or oath – All mass movements have an oath which could be the oath of a government office, a vow of loyalty to Al Qaeda or Osama bin Laden (called Baya) (Sageman, 2004), or Omerta in an organized crime family. Some religious mass movements require recruits to recite passages from a holy book and the same might be true from a military where the recruit has to recite regulations or code.

*Acts of conformity and loyalty – These acts include a forced relocation or transfer, including a deployment to a war zone for a military recruit, to killing someone in the name of the exclusive mass movement.

So if both exclusive and inclusive mass movements share many of the same traits, then perhaps they are not as different as some think. However, there are significant and important differences between the two types of movements and the members' behaviors. Both movements may go through similar steps in developing trust, obedience, and loyalty among their members, so these processes are of little value in determining which believers might be more vulnerable for exploitation, or who is more likely to become a violent true believer. On the other hand, looking at the distinctions between the groups can help in understanding environments and anchors used to spot, assess, and target potential [REDACTED]

b7E

Hoffer wrote that all mass movements require the following:

- Self-sacrifice
- Identification with a collective whole
- Have an "active phase."
- Men of words (Leaders/Ideologies)
- Practical Men of Action (Activist Operators/Facilitators)
- Fanatics (Idealists/Soldiers) (Hoffer 1951)

Former FBI Agent William Dyson, Jr. also states that in addition all terrorists are generally:

- Committed to their “cause” but at varying degrees.
- Willing to commit violent acts in the name of their cause if they are a “violent true believer.”
- Allow their cause to dictate their logic, sense of right and wrong, and drive their behavior.
- Willing to work with “like-minded” but possibly diverse people to support their cause.
- Willing to risk arrest, incarceration, and even death for their cause (violent true believer).
- Its learned behavior (Dyson, 2001)

The significant differences between the functions and goals of the exclusive and inclusive mass movement are relatively easy to identify. Since both types of movements draw from the same humanity, and therefore the same minds, it stands to reason that both types of movements have a diverse group of personalities as members. So while each mass movement might have structural similarities, a specific and professed group mindset, similar group membership requirements, and indoctrination steps, they are nonetheless different fundamentally in their ethos, morality, and tactics for accomplishing their goals. The US Army recruit is not the same as the KKK member because the group he or she personally identifies with in the former instance is fundamentally different than the latter.

Still, if members of each type of movement commit to the cause based on personality propensities, it is possible that some types of personalities might be willing to change behavior in selected environments, accept alternative truths, alter their mind-set, and modify their behavior. The differences between exclusive and inclusive mass movements and the reason the US military and terrorist groups are in fact different include:

- Exclusive mass movements are intolerant of opposing viewpoints while inclusive mass movements are tolerant and encourage dialogue and discussion including public debate.
- Because exclusive mass movements are intolerant of opposing viewpoints they are likely to polarize and fragment, whereas inclusive mass movements are tolerant and capable of reflection, introspection, and peaceful reform.
- Exclusive mass movements will use violence to achieve their end state without a just cause or as a last resort, whereas inclusive mass movements only use violence as a last resort, and only with a just cause.
- Exclusive mass movements operate without virtue. That is, they might be doing the right thing (challenging an unjust law), but they do it the wrong way (violating existing laws) whereas inclusive mass movements operate with virtue, doing the right thing the right way (maintaining the existing rule of law).

- Members of exclusive mass movements who break the existing law are considered martyrs or heroes among members of their group, whereas members of inclusive mass movements who break the existing rule of law are considered to be criminals or traitors by their group members.
- Members of exclusive mass movements that want to disengage (leave) from the movement or who violate their own social contract are often killed or severely punished, whereas members of inclusive mass movements that want to disengage from the group or who violate their own social contract are often allowed to leave or afforded due process.
- Exclusive mass movements promote hate, whereas inclusive mass movements do not.
- Exclusive mass movements have the opportunity to become inclusive mass movements, whereas inclusive mass movements have the risk of becoming exclusive mass movements. Exclusive mass movements can never directly become a practical organization whereas an inclusive mass movement can become a practical organization.
- Exclusive mass movements often use negative coercion, oppression, and tyranny to rule their members and can do so indefinitely, but if their members gain any sense of the liberties or freedoms lost the exclusive mass movement will fail.
- Exclusive mass movements rule the will of the people, whereas the inclusive mass movements rule by the will of the people.

The effect of the group can not be underestimated. Marc Sageman, in his book *Understanding Terror Networks* wrote that the Salafi Islamists believe that since Jahili society does not allow the conditions for the Islamic way of life, they must destroy all such systems in order to realize their freedom (Sageman, 2004). This is a powerful message for followers of this exclusive mass movement that basically says, it is “us versus them.” It is a hallmark of exclusive mass movements that they suffer from group paranoia through their isolation, which is not just physical in nature. Isolation is the intentional disregard for any alternative truths. In this information age a person can find mental isolation in a New York mosque or the world’s answers at a computer terminal in the middle of Montana. Sageman asserts that isolation was critical for the Salafi radicalization process and the pull was strong especially when there was the “group affiliation” effect. He described it as a group of trusted friends who join the Jihad or organized crime family members vouching for a new member (Sageman, 2004).

Isolation is often used as a way to develop a higher level of hatred by cutting off the member from alternative truths or through the ability of the leader to perpetuate old conflicts, promote intolerance, and stir violent passions. The leader will often use positive actions by member as examples of a good member. It is the reason movements have heroes and martyrs. This point reflects how members are willing to provide the ultimate sacrifice of self for the cause. The leader may also use negative anchors or actions by the oppressive government or targeted group to further fan the passions of emotion. Terrorists typically are not psychopathic, but will use emotion as a motivator. Donald Horowitz made the distinction between anger and hatred, saying if you are angry with

someone you want them to suffer, but if you hate someone you want them to cease to exist (Horowitz, 2001)

In these isolated environments, the radicalization process can take place through interaction with other true believers, with fledgling true believers learning the values, attitudes, techniques, and motives for criminal behavior. According to criminologist Edwin Sutherland, criminal behavior is learned behavior via social interaction with other criminals (Sutherland, 1992). If we accept that the true believer becomes a terrorist after personally identifying with like-minded individuals, then it follows that violent true believers learn to accept the use of violence as a valid tactic from other violent true believers. Sutherland writes about the concept of differential association and the development of self-image. It predicts that an individual will choose the criminal path when the balance of definitions for law-breaking exceeds those for law-abiding. In other words the criminal goes through a calculus or cost/benefit analysis which is corroborated by the group.



b7E

The Unwavering True Believer

This unwavering true believer is one who is less likely to accept alternative truths or to be exploitable. The unwavering violent true believer is most likely to engage in violence for the cause. In exclusive mass movements the unwavering true believer is often the group's leader, charismatic, narcissistic, and willing to use others to further his goals or ambitions even if that means their death as idealists. He/she believes they hold the absolute truth and they isolate him or herself and group members from alternative truths. He/she is very capable of appealing to the emotional elements of the issues. Any contradictory information to his/her rigidly held mind-set is discarded. In fact, critical thinking is forbidden and may be an obvious clue that the person he/she is talking to is a "nonbeliever" and should be killed. The unwavering true believer is sure he/she knows his or her destiny, and it is usually on a higher plane than earth. An example of an unwavering true believer type would be Marshall Applewhite³ (1931-1997), who convinced his followers to use violence against the group in a mass suicide.

³ Ironically the Heaven's Gate members were convinced by Applewhite that the earth was coming to an end and that they could survive only if they killed themselves. The group suffered from a lethal triad of a charismatic unwavering true believer as the leader, promoting a doctrine of hate, in isolation to alternative truths. The members believed that they could leave the Earth and survive if they hated this world strongly enough. Applewhite often referred to his own body as a vehicle and he knew he was moving to the "next level."

They may appear to be humble or loyal to the group but they are neither. Osama Bin Laden is an example of this type. The unwavering true believer may appear to be paranoid because he/she anticipates being attacked and feels his or her aggression is justified. This paranoia acts as rationality for aggression in a defensive posture. He/she is likely to possess above average intelligence and may have an academic degree(s). He/she shuns material wealth and looks for his rewards in the next life. If he/she is the leader his or her followers become family. He/she is not likely to have a psychological disorder other than a personality disorder. He/she has learned to control his or her emotions but uses emotion to motivate others in the group. He/she often uses a cost benefit calculus in planning his attacks. There is evidence that unwavering true believers may be so inoculated by the exclusive mass movement through powerful anchors that they are unwilling to unlearn their behaviors or to be deprogrammed (Ryan, Vanderlick, and Matthews, 2007).

There are certain believers Hoffer referred to as the fiercest fanatics, who are often the most selfish. The inordinately selfish will lose faith in themselves and attach to the greater cause. They are after self reward including money, power, or fame even in death. In this instance, suicide is a very selfish act and some of these fanatics, particularly converts, are very likely in an exclusive mass movement to be the suicide bomber. These violent unwavering true believers might also share traits with opportunistic true believers.

The Affiliative True Believer

Meloy sees the affiliative true believer as an anxious and dependent person who joins the group to become a part of the movement or "cause", and is primarily a follower. This person could be a facilitator or activist operator but would not likely assume the leadership role. He/she will likely respond to a strong leader and especially those who make him or her feel valued. He/she becomes agitated and depressed if separated from the group. He/she probably has average intelligence. He/she is likely easy to recruit and may in fact seek the group out him or herself (Meloy, 2001). Affiliative [*sic*] true believers might "talk a good game" but their beliefs are not nearly as strongly held as the unwavering true believer's conviction, and they take second place to his personal and emotional needs. He/she is therefore exploitable if he/she feels the group has betrayed him or her or if he/she feels a stronger pull by another group. Special attention should be given in spotting and assessing this individual. If it is possible to establish rapport and trust through an emotional connection, then his or her beliefs can be easily exploited since they are secondary to his or her desires to be attached to others.

He/she may also be quite willing to join a larger, more powerful group. An example of this type of individual is [REDACTED]

[REDACTED] he
[REDACTED] Hoffer describes a person

b6
b7C
b7D

similar to the affiliative [*sic*], that person being the frustrated believer. After WWI the German population that was frustrated with economic depression was willing to join an exclusive mass movement that offered a new future. The affiliative [*sic*] that deserts his cause must find another cause to attach to as it is not about the cause per se, but the dedication and the communion with the congregation, the group, the movement, etc.

The Opportunistic True Believer

This individual is similar in terms of narcissism as the unwavering true believer, but the major difference is this person joins to enhance his or her person. He/she is looking to increase his or her wealth, power, and control. This believer needs others to see his or her value and pay tribute to him/her with attention and admiration. He/she will likely exploit people and situations. For this individual, the cause is him or herself. He/she may seem committed but does not want to sacrifice his or her life. The beliefs which drive the mission of his or her group are secondary to his or her opportunistic desires. He/she is willing to make a deal even altering his or her values given the right opportunity. There is unlikely to be a psychiatric disorder other than a personality disorder (Meloy, 2001).

The Criminal True Believer

This person is a criminal before joining the cause and will be the criminal while a member, as well as after leaving the group. He/she might have been involved in both violent and nonviolent offenses. In severe cases, he/she will be a psychopath who takes great pleasure in violence, and hurting others including other group member. He/she is likely an action seeker. It is unlikely that the criminal true believer is ever trusted by the group but he/she is needed for his or her skills brought the group. He/she is both an asset and liability and because their criminal activities bring in needed cash but could also reveal the group to law enforcement. If sociopathic [*sic*] tendencies are coupled with opportunistic traits, this believer may be exploitable if law enforcement has criminal charges against him or her. Given a choice between his or her freedom and other members of the group this person is likely to choose to betray others. He/she is chronically angry, and is the most dangerous of all the types for both reactive, (Expressive Force) emotional violence, and more controlled, planned (Instrumental Force), unemotional violence (Meloy, 2001).

Hoffer referred to these people as “the sinner” and as a person looking for redemption. This individual could have been a criminal before finding the cause. Hoffer suggests that in some ways it seems that mass movements are custom-made to fit the needs of the criminal. Not only does it provide a catharsis for one’s soul but also exercise for his inclinations and talents.

Abu Musab al-Zarqawi ⁴, the militant Jordanian terrorist who led the Al Qaeda of Iraq cell was a criminal true believer, who grew up in poverty and a life of petty crime only to mature into a notorious terrorist. People that remembered him as a youth said he was a simple, quick-tempered, and barely literate gangster.

The Betrayer True Believer

This believer simply put, is not a member for the cause but rather because he or she knows whom he or she hates and wants to betray. It is a negative belief structure, where the emotional focus is a desire to gain revenge for perceived or real threats to self or to others. This person may be driven by anger and wants to see the enemy suffer but more likely he or she is driven by a pathological hatred and wants the enemy to cease to exist. This member feels victimized by past life events, and is typically quite passive, oftentimes referred to as a “passive-aggressive” personality (Meloy, 2001). An example of this type of believer would be Eric Robert Rudolph ⁵. Often these individuals have a character disorder that manifests in them blaming others for their repeatedly failures. Lacking emotional intelligence, these types of believers often act impulsively out of emotion as a reaction to the perceived wrong. A prolonged war is likely to be followed by a period of social unrest and some veterans find it difficult to assimilate into the rhythms of their former lives (Hoffer, 1991) often the transition from war to peace is more critical than peace to war.

The Psychotic True Believer

Meloy included this typology which Hoffer called the permanent misfit. This individual, if seen by a psychiatrist or psychologist, would be diagnosed with a major mental disorder. Hoffer’s permanent misfits are those who, due to some mental or physical defect, suffer from an inadequate personality disorder or borderline personality disorder. These people can not accomplish anything alone so they join a group to lose themselves in the collective goals and sense of a sacrifice for the larger good. These individuals may also be victimized by the group. They might be given pharmaceuticals that alter their mood and give them the sense of invulnerability making it difficult for the believer to make a rational decision.

The Fledgling True Believer

This new potential member of the group fits the final typology which focuses on the child or adolescent who may eventually become one of the other six types of violent true believers. The fledgling’s mind-set is shaped through personal suffering and/or indoctrination. Often the fledgling has been indoctrinated by previous generations of unwavering and affiliative true believers (Meloy, 2001).

⁴ Al-Qaida of Iraq terrorist leader **Abu Musab al-Zarqawi** was killed on June 7, 2006, when the US army bombed the house he was visiting. Zarqawi was a thief, gang member, hoodlum and drunkard who found strength in religious faith and then used that faith to wage holy war in Iraq against westerner armies, unbelievers, and other Muslims.

⁵ Eric Robert Rudolph was a former army recruit that had failed repeatedly in school, relationships, and work. He harbored hostilities against the government for perceived injustices and after being discharged from the army because of drug possession he was interested in harming government officials who he believed betrayed him. His reasons have changed over the years and really are secondary to his hatred for the government and interest in killing police responders.

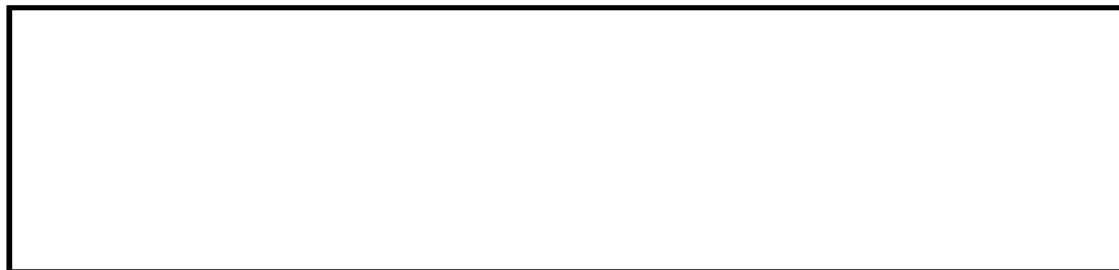
The movement offers these frustrated and bored individuals a way to be part of the collective whole, and a way to preserve their identity. It gives purpose to their lives and a way to change their plight. All mass movements begin with a small group of self-chosen committed persons who share a common grievance or idea. The small size often allows for the group to make collective decisions and act in the group's best interest of the group. Soon, it is necessary for the group to reach out and attract new members. These self-chosen individuals are often joined by the bored, frustrated, dedicated, and desperate.

Thus far we have looked at two types of mass movements that have clear and distinct ideas about the utility of the existing social contract. On the one hand, the inclusive mass movement that may or may not agree with the state, or it might even be the state, but looks for orderly peaceful resolution to conflict, promotes tolerance, discourages hate, is open to alternative truths, and is seeking to mature into a practical organization. Then there is the exclusive mass movement that rejects part or all of the existing social contract, has probably published grievances, a manifesto, operates in isolation, believes they own absolute truth, and promotes hatred, violence, and intolerance.

We can see that while both movements passively spread propaganda to influence the unconcerned, sympathizers, and advocate to their cause they are more overt in how they proselytize and recruit from the ranks of the activists and extremists. So how does the new member in these two groups become indoctrinated and are the processes of radicalization similar between the two mass movements?



b7E



b7E

The purpose of this research is to look at the various elements in the process of establishing a true believer mind-set in different types of mass movements and determine



b7E

indoctrination and to external factors like isolation, group think, loyalty and obedience testing, leading to radicalization (inoculation against alternative truth), and finally the ability to rationalize using a heightened sense of positive or negative emotion will provide the analyst or investigator the intelligence needed to identify anchors and construct environments that lead to disengagement (assimilation) and/or exploitation. While it appears that there are a number of different typologies describing the true believer, the current typologies were developed from anecdotal rather than empirical data.



b7E



b7E

References

- Dyson, W. (2001). *Terrorism: An Investigator's Handbook*. Cincinnati, Ohio.: Anderson Publishing Company.
- Hoffer, E. (1951). *The True Believer*. New York, New York.: Harper & Brothers.
- Horowitz D. (2001). *The Deadly Ethnic Riot*. Berkley and Los Angeles, California.: University California Press.
- Jenkins, R. (2003). *Social Identity*. London and New York.: Second Edition, Routledge Taylor & Francis Group.
- Meloy J., Mohandie K, Hempel, A. and Shiva, A. (2001). The violent true believer: homicidal and suicidal states of mind. *Journal of Threat Assessment*. www.informaworld.com/index/785037125.pdf (accessed May 15, 2009).
- Olson, M. (1971). *The Logic of Collective Action, Public Goods and The Theory of Groups*. Cambridge, Mass.: Harvard University Press.



b7E

- Sageman M. (2004). *Understanding Terror Networks*. Philadelphia, Pennsylvania.: University Pennsylvania Press.
- Sutherland, E. and Cressey, D. (1992). *Principles of Criminology*. 11th ed. Lanham, Md.: AltaMira Press.