10-9-1998

Trends. The Global Threat of Fundamentalism

Editor

Follow this and additional works at: https://commons.erau.edu/ibpp

Part of the Economics Commons, Other Political Science Commons, and the Other Psychology Commons

Recommended Citation
Available at: https://commons.erau.edu/ibpp/vol5/iss15/4

This Trends is brought to you for free and open access by the Journals at Scholarly Commons. It has been accepted for inclusion in International Bulletin of Political Psychology by an authorized administrator of Scholarly Commons. For more information, please contact commons@erau.edu.
There has long been a movement loosened upon the word. A movement based on fanaticism and dogmatism. A movement resistant to disconfirming information. A movement that views views that are seemingly (to others) disconfirming as ignorance, heresy, abomination. A movement that tolerates poverty and misery of multitudes, that promulgates policies that are indirectly and even directly instrumental in the premature deaths of multitudes. And these multitudes are viewed as at best ignorant, at worst infidels and apostates. Leaders of the movement believe they are the only ones with true knowledge of the way, with True Belief. They alone are privy to Natural Law, to God's Law as operative throughout the world.

Which fundamentalist religious sects can be most characterized by the above? Those of Islam? Hinduism? Judaism? Christianity? All of them? The answer is none of them. The movement in question is that of a neoclassical economics adhered to by leaders of the International Monetary Fund and--until very recently--many Western central bankers, ministers of finance, and global investors. The movement has embraced the notions that severe national economic turmoil can best be addressed through increasing interest rates, combating currency devaluation, decreasing governmental spending, and modifying economic infrastructures. The movement has rejected notions of currency controls and of directly combating poverty--e.g., through subsidizing dire necessities via deficit spending to fight recession and through nurturing social and cultural infrastructures as well as or even opposed to economic ones. Above all, the movement has reified the notion that "the market" is always right and self-correcting--hypostatization at its most egregious.