

1 Overview

Conflicts fueled by religious passion have resulted in episodes of violence and genocide recently. It is as if a giant hand has turned the clock backward, and we are again witnessing power struggles similar to those described in the ancient and medieval worlds. Military conquest of a group was followed by the psychological conquest of individuals through forced religious conversion. Later, during the Thirty Years War in Europe, one group tried to impose their religious beliefs on another group, resulting in devastating human slaughter.

The Enlightenment philosophers of the eighteenth century recognized the basic issue of the Thirty Years War was political power. Their solution was to separate politics from religion and to substitute reason for religious belief. Their aim was to establish liberal democracies offering religious tolerance. This empowered individuals and facilitated unity in diversity. This was a leap forward, but reason alone did not stop mass group violence. Emotions can override reason when people feel helpless or demeaned, or when their survival is threatened under deteriorating social conditions or after traumatic historical legacies.

Similar to the past, some fundamentalist religious groups today have made efforts to impose their beliefs on others, attempting to establish a theocracy. Again genocide has erupted in Africa, Europe, the Middle East, and Asia. The United States has not been immune to this worldwide power struggle. Here, the effort to impose religious beliefs has been mostly political, despite isolated episodes of violence against abortion clinics and doctors. The religious right constituted a strong voting block that enabled the Republican Party to win elections. In the 2000 presidential election, Senator John McCain objected to the religious right trying to impose their beliefs against abortion, gay marriage, and stem cell research. He called

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their effort an “aspect of intolerance,” because it did not respect the diversity of religious belief, as enacted in the First Amendment of the Constitution. George W. Bush won the election and extended the right of pharmacists to refuse to sell birth control items, restricted stem cell research, and denied aid to international organizations offering abortions. In the 2008 presidential election, McCain recognized the political power of the religious right and embraced them for support. He became the Republican presidential candidate but lost the election

However, President Barack Obama, at the University of Notre Dame commencement in May 2009, who advocates prochoice, looked for common grounds with prolife, who oppose abortion. By offering family planning, the number of pregnancies could be reduced, and for those women choosing to carry their pregnancies to term, counseling about adoption could be offered. He recognized that those individuals with extreme views could not be reconciled, but he urged that the issue not be politicized and that those with opposing opinions not be categorized and labeled negatively.

The founders of the United States separated religion from politics, yet religion in the United States has had greater importance than in Europe. Europeans have generally based their identity on their heredity, resulting in a shared national ethnicity. Thus, ethnicity offered a source of individual pride as well as a foundation for group identity to them.

The United States was founded on democratic ideals, not ethnicity. It is pluralistic, made up of immigrants from around the world seeking religious freedom and economic opportunity. Without a common shared ethnic identity in the United States, religion tended to fill the vacuum and provided a source of group identity and emotional support. Religious affiliation also became significant due to the westward movement of pioneers that disrupted families. More recently, nuclear families have been weakened by the high divorce rate, which has reached 50 percent. Extended family disruption has also occurred as employees followed their jobs to different parts of the country. In the black community, religious affiliation has been especially important, because families had been disrupted by slavery and later by the lack of equal economic opportunity as a result of racial discrimination. For all these groups, religion has served as a substitute for the broken ties of nuclear and extended families by offering a sense of belonging and strength.

In reaction to the disruptive social upheavals in the United States after the 1960s, fundamentalist religions increased in importance in order to achieve stability and security. There were violent racial confrontations with

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riots over civil rights, as well as gender conflict from the feminist and gay revolutions. Domestic violence and large marches occurred against the Vietnam War. This was accompanied by an antiauthority hippie and drug culture that arose among the young. Perhaps most insidious was an underlying fear of a nuclear attack by the Soviet Union. As a result, terrified children were taught to hide under their school desks and many adults built bomb shelters. The Cuban missile crisis magnified the fear of an impending atomic holocaust. Added to these traumas were the assassinations of prominent leaders, such as Martin Luther King Jr., President John F. Kennedy, and Robert Kennedy. Additionally, there were warnings of pollution of our environment, global warming, and increasing natural disasters. The final blow came when the United States was attacked by fundamentalist Islamist suicide terrorists, who destroyed the Twin Towers and part of the Pentagon on September 11, 2001, killing 3,000 innocent people.

These external traumatic events were added to by distrust in the competence and integrity of the government. President Nixon was accused of concealing the truth about the Watergate break in and was forced to resign in disgrace. In 1975, Senator Church's report revealed the attempts of the CIA to assassinate foreign leaders and the watchlisting of civil rights and antiwar activists by the NSA. During President Jimmy Carter's term, an attempt to rescue imprisoned American diplomats in Iran failed. Later, the Iran-Contra scandal erupted during President Ronald Reagan's term. Loss of trust in our political leadership contributed to many people turning to religion for security.

In his work *The Prince*, Machiavelli (1469–1527) noted religion was a political force that could be used either for good or evil purposes. As an example of its good purpose, religion in all societies has offered people meaning and power to cope with a chaotic world. As an example of its misuse, religion can be used to exploit. Karl Marx, during the Industrial Revolution, called religion an opiate of the people.

Modern science has improved our understanding of the world, yet it also can be used for good or bad purposes. From a purely positive perspective, science has brought about many technological and medical advances to improve the quality and duration of life. Increasing our knowledge of nature enhanced the power of individuals and facilitated the evolution of democracy after the Enlightenment. But, the invention of atomic energy could not only be used to generate electricity, it could also threaten to end all life on our planet. In World War II, the atomic bomb dropped on Hiroshima and Nagasaki in Japan killed hundreds of thousands of people. Science has thus created a Frankenstein or Golem, a monster that could

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devastate the earth leaving us helpless. This potential helplessness can contribute to some people turning away from science to fundamentalist religions for group support. They may wish to reestablish the tranquility and safety of a prior era, when religion offered certainty and provided a mantle of protection. But, giving up individual autonomy transfers power to the group and demagogues can exploit this theocratic power.

In the Muslim world, which has fallen behind the West economically and politically, many commentators have noted that intolerance of religious differences serves to displace anger away from social problems. By polarizing and externalizing blame, theocratic leaders can continue to be seen as absolutely right, while other groups are seen as bad and attacked. However, a voice of reason was recently expressed by Sabah Al Kheshni in a moderate opinion article in the Yemeni newspaper *Alsahwa*. He stated that Muslims need to stop blaming their political and economic problems on Zionists, imperialists, or outsiders and find the will to resolve their issues themselves.

Although religious belief was not based on demonstrable external evidence, it provided meaning and a sense of mastery over disease, death, disasters, and military defeats. However, in the wake of these traumas, it was imperative to assign blame to maintain the certainty of religious belief. Blame could either be internalized, with an individual seeing oneself as bad. That is, one had sinned or been influenced by the Devil, and the disaster was brought on as God's punishment. Or blame could be projected outward onto an "other," such as a witch or another group. Scapegoating another group is often facilitated by demagogic leaders, who protect and enhance their political power by inflaming their followers by using religion to institutionalize anger. The scapegoated group needs to be punished or eliminated, which has resulted in devastating persecution and violence throughout history. By the psychological mechanisms of splitting and internalization or projection, the certainty of religious belief of the group and its leader is maintained.

In his excellent book *The Stillborn God*, Lilla (2007) traces the succeeding stages of belief in God's presence. He notes that "immanent" gods were pantheistic, each controlling the seasons, rain, fertility, drought, disease, death, etc. The world was experienced as chaotic, and the gods exerted arbitrary control. In ancient Greece, flattery, bribes, or even human sacrifice were used by people to try to influence the gods. Subsequently, these pantheistic gods were perceived as closer and identified with the ruler to create a theocratic society. The rulers were empowered by gods, as in Mesopotamia, or considered divine, as in Egypt and Rome. The next stage,

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according to Lilla, is that of a single “remote” god as described by the Gnostic religion. God hid his face and left the world to an evil power, such as the Devil, permitting suffering and defeat. This perception occurred when Judea was under the heel of Rome, and it was hoped a messiah would restore the Kingdom of God. A later stage was the “transcendent” God of theism, where god was in heaven but people were made in the image of God. God established a covenant with Israel, so people were given responsibility to govern themselves according to God’s moral laws between people and society. However, in the Bible the boundary between these last stages were fluid, and God could be perceived as remote or immanent under difficult circumstances.

Lilla comments that the Jewish Messiah was human, but the Christian Messiah was divine. Jewish rulers were also not to be considered divine. However, in Christianity, Jesus was considered the son of God, who descended in the flesh to earth. Lilla notes this was not dissimilar to the immanent Greek gods, who could descend from heaven and take human form. Jesus then disappeared, like the remote god, promising to return to reestablish God’s reign.

Lilla then traces how reason was catapulted over belief by the Enlightenment philosophers. Thomas Hobbes (1588–1679) wrote *Leviathan* and was the first to state that the fear of death and disasters had created political theology to provide an understanding. Empirical evidence now had shifted power from God to man’s knowledge. Political institutions could be built without divine revelation or miracles. Yet, Hobbes recommended a secular absolute monarch to create a treaty of peace and avoid wars, given what he felt was the fearful nature of humanity.

The “great separation,” as Lilla terms it, dethroned the divine right of kings. This was instituted by the deists, Benedict (Baruch) Spinoza (1632–1677), John Locke (1632–1714), David Hume (1711–1776), and others. They suggested a democratic government with limited power and religious freedom. But, the supremacy of reason in the Enlightenment did not acknowledge the strength of emotions. Subsequent philosophers questioned this, some using empirical evidence.

Immanuel Kant (1724–1804) noted in the *Critique of Pure Reason* that the mind imposed categories on data of the senses. Friedrich Nietzsche (1844–1900) emphasized that reason can become a slave of emotion. Sigmund Freud built the foundation of psychoanalysis on unconscious emotions from early childhood that strongly influenced adult reason and perception. Yet, Freud focused on a single theory, instincts within the individual. He tried to establish a psychology that relied on the Newtonian

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physics of his time. He saw the individual as a closed system and used the second law of thermodynamics for his libido theory. He did not acknowledge attachment, and he also explained group bonding in individual terms, that is, identification with the leader as an ego ideal.

The British psychoanalysts Bowlby, Fairbairn, Klein, and Winnicott recognized the emotional significance of early maternal attachment and its influence on child development. This represented a giant leap forward in psychoanalysis which now recognizes the importance of a two person psychology. The American psychoanalyst Vamik Volkan (1997, 2004, 2006), who helped mediate the conflict between Egypt and Israel, wrote seminal books about the importance of a collective emotional memory of past group traumas that influenced group behavior. Freud noted the influence of early child development, the British psychoanalysts emphasized the mother-infant relationship, and Volkan found the collective memory of past group traumas influenced group behavior.

The mechanism of how group bonding occurs between individuals has been explored by Susan Langer in her book *Philosophy in a New Key* (1942). She pointed out that when people sing, dance, march, talk, or behave together in synchrony, it encourages group attachment. What are its psychological underpinnings? Winnicott had noted clinically that there existed a maternal preoccupation in the mother as well as the dependency of the infant. The psychoanalyst Margaret Mahler (Mahler and Furer 1968) also noted there existed a symbiotic stage of infant development where they functioned as if one. Allan Schore (2003) and others found that the attachment of infants resulted from the synchrony of gaze between mother and infant. This enables the mother and infant to function as if they were one. This attunement has been noted neurobiologically in the mother. In a later chapter, the observations of Langer and Schore are brought together to develop a new hypothesis that I propose about adult group behavior. The synchrony of attachment between mother and infant is internalized and forms the template for the later adult synchrony of behavior. This explains why rituals of people, who function in synchrony, are able to bond together in a group. This hypothesis challenges Freud's considering religious rituals to be a form of obsessional neurosis. In obsessional neurosis the individual has no control over the ritual, such as repetitious hand washing. However, in religious rituals people voluntarily participate in its performance. Religious rituals, instead of being pathological, facilitate group cohesion and are a source of collective support.

My hypothesis that the early merged attachment of the infant to the mother continues to serve as the template for social attachments in later

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life needed to be tested. To validate this hypothesis, my staff and I conducted experimental laboratory research, using an instrument called a tachistoscope, which provided subliminal stimulation. The machine flashes a message so fast that it bypasses conscious perception. Both a pictorial and verbal subliminal message were flashed of the merging of the self and the mother, "Mommy and I are One." This subliminal "mommy" message stimulated the unconscious maternal internalization and produced emotional and behavioral effects that were measured psychologically. These experiments followed strict experimental design, including a control message, and used a double blind procedure. Rauch et al (1996) found in doing neuroimaging studies that subliminal messages are registered directly in the amygdala, the emotional center of the brain. Our research served to help validate the hypothesis that the early mother attachment is the template for later adult social attachment and performance. But this effect can be changed by corrective emotional experiences or psychotherapy. We were able to change the emotional response and the level of performance temporarily when the subjects were exposed for longer periods to subliminal stimulation. The research is fully elaborated in the appendix.

People have multiple social attachments that provide a group identification. Under certain circumstances ethnic, religious, or national social attachment can become more powerful than individual identity. This can occur when people feel helpless after natural disasters or defeat, or when their survival is threatened or their self-esteem is diminished. Thus, group affiliations can become dominant under stressful conditions. Lower socioeconomic classes, who do not feel empowered to influence their destiny, often are more compliant to the group. Generally there is a dynamic interaction between individualism and group compliance. An example of group affiliation overpowering individualism occurred in the face of the Black Plague in fourteenth-century Christian Europe. Instead of seeing their neighbors as individuals, Jews as a group were accused of poisoning the wells and causing the plague. Externalizing blame onto all the Jews as a group provided a sense of mastery and an explanation, even though it was false. Jews provided a target, since the diaspora Jews were a scattered and vulnerable minority. Jews were scapegoated because the church promulgated the collective belief that Jews had caused the death of Jesus. Genocide occurred because people did not have the power of scientific knowledge, that the plague resulted from infected fleas carried by rats.

There have been similar attempts to blame a single cause for complex issues. Many atheists simply blame religion as the cause of violence throughout history and for current terrorism. Atheists believe that by elim-

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inating religion, terrorists will no longer kill in the name of God. On the opposite pole, many people turn more deeply to religious belief, hoping that greater ethical values will overcome evil. Fundamentalist evangelical Christians go farther and embrace a group ideology. They are certain about the literal interpretation of the Bible, especially Revelation, and anticipate that the “Rapture” will soon occur. The “Rapture” predicts a second coming of Christ, which will create an apocalypse leading to the end of the world. Jews need to be in the land of Israel for Jesus to return. In the apocalypse, only believers in the divinity of Christ will be saved, while nonbelievers and atheists will burn in the lake of fire. Terrorism then can not exist.

The philosopher George Santayana (1905) noted, “Those who cannot remember the past are condemned to repeat it.” This has been paraphrased to read, if you do not learn from the mistakes of history, we are doomed to repeat them. Therefore, an historical exploration will be provided where similar efforts were made to remedy violence that resulted when religion and politics were joined. The solutions to prevent violence were polarized, based on either reason or belief. However, even relying on reason as the solution is itself a belief. Neither of these solutions have been effective then, and they will not be effective now. These solutions to stop violence were proposed by Jesus and Freud without success. This is not to deny that they made other valuable contributions.

Even though Jesus and Freud lived thousands of years apart, both were chosen for this book, since they each tried to stop the abuse of power and violence when religion and politics were joined. Even though their efforts did not stop violence, they advocated a giant leap forward, a nonviolent transition from tribal, ethnic, and national loyalty to universalism. The Romans, who considered their emperor divine, ironically called Jesus the King of the Jews, despite Jesus saying his Kingdom was not of this world. Jesus hoped that through religion, as the Messiah, he could eliminate the abusive political power of Rome over Judea and bring on universal justice. On the other hand, Freud hoped to separate religion and politics by calling religion an illusion, so that only a secular government would evolve universally. Freud’s professional career was blocked by anti-Semitic laws passed after Karl Lueger, a Christian Socialist, was elected mayor of Vienna.

The very ways suggested today by fundamentalist evangelical Christians and by atheists to break up the abuse of power are somewhat similar to those suggested by Jesus and Freud. Like the fundamentalist evangelical Christians today, Jesus sought to eliminate the abuse of power by hoping to bring about an apocalypse, the end of days. Like today’s athe-

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ists, Freud hoped to diminish the power of religion over politics, so that only a secular government would evolve. The solution to break up the joining of religion and politics that Jesus used was religion, while Freud advocated secular atheism. But neither of these polarized solutions were successful. Their efforts, though heroic, can serve as an example of not repeating these failed solutions for today's problems. The experiences of Jesus and Freud will be elaborated upon further in subsequent chapters.

The underlying issue for the use of violence on September 11, 2001, was not simply religion as some have claimed, but its use to reestablish absolute power for its leader and group. During the Middle Ages Islamic warriors captured a vast territory around the Mediterranean, and fought Christian crusaders in the Middle East and Christian knights later in Spain. The Caliphate persisted in Turkey, but was dissolved after defeat of the Ottoman Empire in World War I. The aim of the radical Islamist terrorists, Al Qaeda, who attacked the Twin Towers and the Pentagon, was to reestablish and extend the previous power of a Caliphate globally. The Caliphate would be led by the Caliph, who was to have absolute divine authority. It is the joining of religion and politics into a theocracy and not simply religion alone that is the issue.

Ethnic groups may desire a messianic leader after a traumatic defeat or experiencing helplessness due to a natural disaster. The psychological basis for a messianic leader will be explored more fully in a later chapter that discusses the research of the British psychoanalyst Wilfred Bion (1959). Bion noted that when a group experiences helplessness, they may regress to what he called a "basic assumption group." One form of this group he labeled "pairing," in which there was a collective fantasy of being saved by a messiah. A messianic leader can fill this role for the group by joining religion with politics to assume absolute power that is considered divine.

Currently, the two most prominent antireligious authors are Richard Dawkins (2006) and Christopher Hitchens (2007). Even though they are not psychiatrists, they diagnose religion as an evil mass delusion responsible for slavery, wars, genocide, racism, and tyranny. Hitchens discredits stories in the Bible as being similar to the myths of pagan religions. However, moderate religious believers do not take the stories in the Bible literally, and understand they metaphorically represented heroic fables of the time. What moderate religious people can accept are the ethical principles that all religions express. Both Dawkins and Hitchens however claim that there is no need for religion. Religious belief should be eliminated and replaced by reason, which is based on factual evidence.

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This polarization is a repetition of what gave rise to the Enlightenment originally. After the Thirty Years War, the French philosopher Rene Descartes (1596–1621) recognized there was no absolute truth, which he felt was responsible for wars. The hope was to prevent wars, which was felt to result when one group tried to impose their absolute religious beliefs on others. Despite the important advances that occurred from the elevation of rationality over belief by the Enlightenment, reasoning was not sufficient to prevent war. In fact, war became more devastating due to advances in science and weaponry and genocide continued on an even greater scale in atheistic countries.

Dawkins and Hitchens enshrine reason as the solution to the world's problems. However, blaming religion for violence is like blaming gasoline for a car crash. Gasoline fuels the car to operate, but it is the driver and the car that cause the violent results. Religion can be used to inflame passions, but the ultimate goal is to gain power. Neither Dawkins nor Hitchens recognize the significance of emotions or the impact of group affiliation on behavior.

As mentioned, Volkan (1997), a psychiatrist and psychoanalyst, found that the collective emotional memory in groups affects group behavior. Volkan noted that some groups maintain a shared historical memory of a past trauma. This provokes an emotional need to restore self-esteem and group cohesion. Instead of mourning and working through the trauma and loss, the group often seeks retaliation against its former oppressor. Through identification with the aggressor, the group becomes the victimizer instead of the helpless victim. Volkan mentions a number of examples of conflict between ethnic and religious groups from a remembered collective historical trauma. One example is the killing of the Shia leader al-Husayn ibn Ali by the Sunnis in a battle to be the fourth Caliph after Mohammed. The Bosnian war occurred partly due to the defeat of the Christian Serbs by the Ottoman Muslim army at Kosovo 600 years ago, where the Serbian leader Prince Lazar was killed. Another example is the collective emotional memory of holding Jews responsible for the death of Jesus. This is despite the fact that Jesus and all his followers were Jews. This collective memory resulted in sustaining anti-Semitism, even paradoxically in France, the home of the Enlightenment. Anti-Semitic statements were made by the famous Enlightenment philosopher Voltaire (1694–1778) even though he criticized all religions in his novel *Candide*.

Dawkins claims there are “scientific” reasons for not needing religious morality, since he proposes the existence of selfish as well as altruistic genes. His “scientific” evidence employs simple genetic determinism,

which is contradicted by psychological, developmental, and neurological research. First of all, no single gene can operate without the cooperation of other genes. It is not simple linear genetic determinism. Also, people's moral decisions are often made in response to the immediate situation (Appiah 2007), and environmental learning influences and triggers gene expressions (Kandel 1983).

What is significant is the interaction of genes and interpersonal interaction, especially during infancy. Developmentally, in the first three years of life, the right brain (especially the orbitofrontal cortex) and the subcortical limbic system (also called the reptilian or emotional brain) are dominant. This is where attachment to the mother, the family, and the culture occurs and emotional regulation is established. The cultural values are internalized like mother's milk and serve to maintain social attachment. The left cortex of the brain only comes online later and is where language and conscious reason evolve. Normally there is a harmonious relationship between social attachment and autonomy. But during times of fear and helplessness, the limbic system is activated and social attachment may overwhelm autonomy and reason. This can result in being controlled by the group perception of seeing another group as threatening, which can result in violence against the other group. (This is the probable biological explanation of the inhuman genocide that occurred in World War II by an advanced civilized country, Germany, which Elie Wiesel, one of its victims, could not understand.)

Dawkins does attempt to include the influence of society by suggesting a "zeitgeist," which depicts a progressively evolving secular morality. This, he claims, makes religious morality unnecessary. This theory does include a dynamic interaction between individualism and social attachment. Dawkins' arguments rest more on philosophy and not on science, and thus a brief history of the conflict between belief and reason as well as between autonomy and society in philosophy would be useful to provide a contextual background.

Jean Jacques Rousseau (1712–1778) presented an ideology that man was naturally good but society made man unhappy. On the other hand, Thomas Hobbes (1588–1679), a rationalist, considered self-preservation and self-assertion to be primary in man, and that society was beneficial by establishing a social contract for a treaty of peace. Immanuel Kant (1724–1804) wrote that people are inherently moral as a result of reason placed there by God. Adam Smith (1723–1790) and Arthur Schopenhauer (1788–1860) argued that people were naturally compassionate, while John Stewart Mill (1806–1873) considered the pursuit of pleasure to be primary.

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Post-Enlightenment philosophers such as Soren Kierkegaard (1813–1855) stated that subjectivity, which included passion and commitment, was as important as rational objectivity. In addition, he considered that reason was limited and thus could not prove or disprove the existence of God. Friedrich Nietzsche (1844–1900), an atheist and a Darwinian, rejected theological explanations and considered that God was dead. He noted that most people feared being excluded and submitted to a herd mentality that maintained religion. But, the “superman,” an autonomous individualist, was free to be creative. Nietzsche stressed that passion, the Dionysian-influenced intellect, the Apollonian. Freud elaborated on this, noting that unconscious emotions influence conscious reason in individuals.

What is most striking is the similarity of Dawkins’ “zeitgeist” to Herbert Spencer’s concept of Social Darwinism. Spencer claimed that social evolution was parallel to Darwin’s biological evolution, so that society improved over time. However, Darwin never made such a claim, limiting his observations to biology and not to society. Jacoby (2008) found there is no scientific evidence for Social Darwinism, and that scientific language was simply used to mask unscientific belief. This seems to be the case for Dawkins. Social Darwinism advocated unrestricted capitalism and justified poverty as well as discrimination against foreigners. Jacoby notes this pseudoscientific belief was vigorously opposed as false by such thinkers as Ralph Waldo Emerson, William James, Theodore Roosevelt, and Thorstein Veblen.

Most early cultures, such as Egyptian, Babylonian, Persian, and Roman, believed their leaders to be divine and their decisions as the absolute truth. Similarly, in the modern era, some atheistic leaders have believed their assertions to be the absolute truth. Two such examples were the Communist parties in Russia and China, where leaders were worshiped as if they were gods and atheism became a fundamentalist religion. They denied people choice and demanded submission in thought, speech, literature, art, theater, and science. Nonconformists were humiliated, hospitalized as mentally ill, imprisoned, exiled to the work camps of the Gulag, or murdered. Atheism did not stop violence; in fact, it increased it. Stalin probably killed more people than during the religious persecution of the Inquisition.

Again, Dawkins’ work is reductionistic, since behavior cannot be limited to a gene nor to simple linear concepts about society. Behavior results from the complex interaction of the bodily systems interacting with the environment. Kandel and others noted that genes are subject to the environment. Their DNA influences RNA to produce different proteins causing varying responses.

To summarize, learning is especially important in the early interactions of the mother and infant. The infant makes an attachment, which involves the synchrony of gaze and movement with the mother (Schore 2003). As adults, group identification is promoted when people's movements and sounds are also synchronous. This occurs in singing, dancing, or speaking together (Langer 1942). I have hypothesized that the early synchrony of the infant and mother is internalized by the infant as the model for later group attachment. On an individual level, lovers gaze into each other's eyes, which supports their attachment. These synchronous actions from infancy facilitate adult attachment (Slipp 2000). It is the synchronous behavior in religious rituals as well as the shared values that foster group belonging and identification. Singing together, reciting scripture together, moving together, and celebrating holidays together all enhance group affiliation. These rituals are performed voluntarily in a group and are not an obsessional neurosis as Freud speculated. In obsessional neurosis, the repetitious actions are of an individual and are out of control.

The chapter on Constantine traces the establishment of the absolute power of the Christian nobility and church. Carroll (2001) notes the divine right of Christian kings to rule was initiated by the Roman Emperor Constantine. Constantine legitimized Christianity and combined religion with politics. The divinity of the king to rule continued the belief in the divinity of the Roman emperor that had been initiated by Emperor Augustus. The church and the king both supported each other's power as being divinely appointed, although at times they were competitive. The divinity of the king resulted in a theocratic society with a strict social hierarchy. Carroll notes the power of the nobility and the church was maintained during the Middle Ages by instilling fear. Sinning would result in eternal punishment in hell after death. This terrified people into complying, needing the church to save their souls. Constantine enhanced his grip on power by creating divisiveness between Christians and Jews and fostered anti-Semitism. This will be covered more fully in a later chapter.

Interestingly, in the novel *The Brothers Karamasov* by Fyodor Dostoyevsky, the brother Ivan tells a parable of the Grand Inquisitor that is relevant here. Jesus returns to earth in the sixteenth century to Seville, Spain, during the Inquisition. He proceeds to heal the sick but is arrested as a heretic and condemned. Just before, there had been a hundred heretics burnt in the *auto de fe* by the cardinal in front of the king, the court, and the knights, because of their complicity. The Grand Inquisitor asks Jesus why he refused the three temptations offered him by the Devil. The first temptation was to turn stone into bread, the second to jump from the

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Temple and be rescued by angels, and the third to rule the world. Jesus rejected all of them so that people would have freedom. But the Grand Inquisitor states people are weak and prefer security to freedom. Had Jesus accepted the three temptations, he could have provided bread, proven his divinity, and had absolute power. The Grand Inquisitor states that since the time the church and the Roman Empire combined, it secretly preferred the three temptations of the Devil. It provided security, the rulers were considered divine, and they became powerful. Jesus is not executed. He kisses the lips of the Grand Inquisitor and is set free with a warning not ever to return again.

There were distinct differences between the Judaism practiced by Jesus and the Christian church that evolved after his death. The church developed a hierarchical structure in the first two centuries and later Constantine joined it with the political elite to enhance his power. Prior to the destruction of the Temple by the Babylonians in 586 BCE, the Jewish religion itself had been hierarchical. The priests in the Temple, who were descendants of Aaron the brother of Moses, were the most powerful. After the destruction of the second Temple by the Romans in 70 CE, the rabbinic movement and synagogues gained greater transcendence. Reading the Bible was prescribed for all Jewish males, so a society based on meritocracy and not heredity evolved. The famous historian Josephus compared the facility of the Jews to be able to read to that of lawyers in Rome. The ability of Jews to read and discuss the Bible added to the greater autonomy of individuals. It changed the structure of Jewish society from a hereditary hierarchy to an egalitarian structure based on knowledge. Since the Sadducee high priests could no longer sacrifice in the Temple, the Pharisees gained prominence and reading the Torah, the five books of Moses, became the most important part of Judaism.

However, reading the Bible in the Roman Catholic church during the Middle Ages was restricted to priests. Since knowledge was power, it served to guarantee the political power of the church hierarchy. Most people were illiterate anyway and complied, since they felt protected and secure by a powerful leadership. The breakdown of the joining of religion and politics started after the printing of the Bible, followed by the Protestant Reformation, and then the Enlightenment. Martin Luther encouraged Protestants to read the Bible for themselves, and challenged the centralized powerful hierarchy of the church. Luther especially was critical of the sale of indulgences by the church. Money was given to the church to wipe out sins so people's souls would not go to hell after death. Today the Catholic church no longer focuses on sin, is ecumenical, and emphasizes the brotherhood of humanity and twentieth-century global concerns.

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The conflict between subjective religious belief and objective scientific observation is not new, and has threatened the power of religious and political leaders. It began when Copernicus and Galileo challenged the biblical belief that the earth was the center of the universe. This view was in the Bible and had been upheld by the Egyptian Ptolemy. They held that the earth was stationary with the sun rotating around it from east to west. Galileo observed through his telescope that the earth was not the center, and that it moved around the sun. Galileo's discovery undermined the political power base of the church, since his findings contradicted the certainty of belief in the Bible. To prevent Galileo from disseminating his findings, he was called to appear before the Inquisition and was forced to recant his findings at the Minerva Church in Rome. Although he was not burned at the stake, he was forced to spend the rest of his life under house arrest at his home in Arcetri to keep him silent.

The Enlightenment severed the connection between church and state, and resulted in the American and French Revolutions. The brilliant founding fathers of the United States sought to prevent the tyranny that had existed in Europe for centuries by the power of the church and nobility. The founding fathers established a secular government, separating church and state, and offered religious freedom without establishing any national religion. This was to prevent one group from imposing their religious views on others. Although the advances of the Enlightenment emphasized reason, the founding fathers of the United States also recognized the limitations of reason. The abuse of power could also occur even by secular rational individuals. Thus, they built a system of checks and balances into the structure of the government, by dividing it into three branches. They created a democratic government with representatives elected by its citizens and responsive to the needs of the people. They saw the United States as a shining city on a hill, to be seen by the world.

Many of the founding fathers of the United States were Deists, who believed in a God who did not perform miracles, as described by Hobbes and Spinoza. They deliberately created a government that separated church and state and that saw all men as created equal. The First Amendment to the Constitution advocated there was to be no national religion but that religious freedom should prevail. Essentially, the fathers of the United States built in the values of religious tolerance, respect, and protection for differences. To confirm this, George Washington wrote a letter to the Truro Jewish Synagogue in Newport, Rhode Island. Washington wrote that the government of the United States would protect all religions against bigotry, so that all could feel safe, protected, and unafraid.

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However, despite the wishes of the founding fathers, conflict between religion and politics was not put to rest, but continued. This time it was not like Galileo's trial about the sun and the earth but about the origin of human beings as described in the Bible and by Charles Darwin (1809–1882). A conflict between the literal interpretation of the Bible and science occurred in the Scopes Monkey Trial of 1925. John Scopes was arrested for teaching Darwin's theory of evolution, which went against the literal belief in the biblical account of the origin of man. The Bible stated God created man in six days. The famous lawyer, Clarence Darrow, defended Scopes and the powerful politician, William Jennings Bryant, was the prosecutor. Scopes was found guilty and fined \$100, and evolution was removed from the textbooks used in the classroom.

Charles Darwin, the English naturalist, created the theory of evolution, which was published in his book *The Origin of Species* in 1859. On his voyage on the ship the HMS *Beagle*, he observed that birds, animals, and plants gradually changed physical form in different environments. Those that were more adaptive to the specific environment survived and passed the physical change onto future generations. In his next book, *The Descent of Man*, published in 1871, he traced the ancestry of man to a primitive ape-like ancestor. Darwin's work built on the foundation of his grandfather, Erasmus Darwin, and he graciously credited the work of fellow naturalist Wallace, the demographer Malthus, and Lamarck.

Today, Darwin's theory of evolution is understood as occurring after many generations of genetic mutations and by the way genes are switched on and off. This is an example of what Wilson (1998) termed consilience, where knowledge from different levels come together. Other examples are Einstein integrating physics with $e=mc^2$, and Kandel showing that the environment affects gene protein expression. Wilson considers that although separate, both religion and science have a unity of purpose, to explain the universe and the role of people in it.

An effort to resolve the conflict between religion and science even dates back to the twelfth century. The great Jewish physician and philosopher Moses Maimonides (1135–1204) combined the thoughts of Aristotle with Jewish ethical values to reconcile faith and reason. He stated that knowledge of the world increased our knowing God (Ausubel 1961). For more sophisticated individuals, he considered that nature and God were one, a position later taken by the philosopher Spinoza. For less sophisticated individuals an anthropomorphic god was needed.

Despite these efforts to reconcile difference, some fundamentalist Evangelical Christians again recently tried to inject their religious beliefs

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into the politics of the United States. They desired Creationism to be taught in the classroom. They wanted their religious values to be imposed on others, since it would validate the authenticity of their beliefs. However, in 1987 the Supreme Court of the United States decided that the teaching of Creationism violated the separation of church and state and infringed on the religious freedom of the First Amendment.

More recently, another trial occurred about evolution being taught in the classroom. The school board of Dover, Pennsylvania, voted to have “intelligent design” taught in the classroom. They claimed evolution had unexplained gaps making it just another theory. The school teachers there legally challenged this as a religious belief, and a trial occurred in 2005 that lasted six weeks. Judge Jones had been appointed by President George W. Bush, who favored teaching intelligent design. Thus, many were concerned about the judge not being impartial. Intelligent design denied Darwin’s evolution and claimed that all organisms were created fully formed at one time by a godlike figure. They quoted from the book *Of Pandas and People*, which claimed there was a designer that created all life. However, evidence showed this book was originally written about Creationism and only later changed to intelligent design following the negative Supreme Court decision of 1987.

As evidence at this trial for Darwin’s theory, scientists demonstrated transitional fossils that showed the evolution of animals from the sea to the land. In addition, we now know humans have a similar genetic makeup as apes, especially chimpanzees. Apes have 24 chromosomes and humans have 23, with one of the chromosomes (#2) a fusion of two chromosomes. Scientific facts can be tested, falsified, and revised, but intelligent design is a fixed belief that can not be tested. The decision of Judge Jones was that intelligent design was not a science but a belief and that it was unconstitutional to teach it in the classroom.

Gary Wills (2007), the eminent social historian, lists who of the founding fathers of the United States were Deists. They included John Adams, Franklin, Hamilton, Jefferson, Madison, Paine, and Washington. As mentioned, Deists did not believe that God performed miracles and did not control the behavior of each individual. In addition, Wills points out that Karl Rove, the strategist for the Republican party, who is not religious himself, used the religious controversy to gain political votes. Wills noted that Rove used religious values as a political tool and was a master of electoral technology. Rove made abortion the “linchpin” of his strategy, which brought together Catholics and Evangelical Protestants. These values were used to emotionally distract citizens from voting on issues that would

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rationally have been in their own interest. Wills points out that abortion is not in the Ten Commandments, not in any Jewish Scripture, not in Jesus's Sermon on the Mount, nor anywhere in the New Testament. Also, St. Thomas Aquinas did not consider life to begin when the semen fertilized the egg, but only at birth. Wills states that there is no theological basis at all for condemning abortion or stem cell research, as if it is killing life. Other issues that some fundamentalist religious groups tried to oppose included homosexuality, gay marriage, and Darwin's theory of evolution.

However, Jesus did not seek to gain political power to impose his views on others. He preached to the poor about the values of tolerance, acceptance of differences, and nonviolence. Interestingly, the United States Conference of Roman Catholic bishops in Baltimore on November 14, 2007, issued a document titled "Forming Consciences for Faithful Citizenship." Catholics could vote for candidates they considered best qualified, even those who supported abortion rights or stem cell research. Moderate Evangelicals, Catholics, Protestants, Jews, Muslims, Buddhists, and other religions would agree that the best qualified candidate, concerned about the citizens' needs, should be elected.

An important development in the United States has accentuated the conflict between religion and politics. In recent years there has been an exponential expansion of scientific knowledge and its application. Scientific discoveries have threatened some of the basic concepts of the Bible about the origins of humankind and our knowledge of the world. Gene mutations can facilitate better adaptation to the environment as Darwin noted, but it also can predispose us to certain illnesses. Mutation is a double-edged sword, being both beneficial and pathogenic. But genes alone do not predict health, since other factors, such as food, sunlight, exercise, smoking, stress, etc., have an effect. Research on a molecular level has demonstrated how the environment affected a number of protein expressions by genes. We may soon understand the causes and devise more specific treatment for many abnormalities, illnesses, and cancers. Some examples of current research are gene therapy and the use of stem cells to correct illnesses and deformities.

A modern miracle is the ability to look directly into the brain through the use of neuroimaging and to see the brain functioning under many circumstances. In addition, anthropology, archaeology, astronomy, and other sciences have made important discoveries that better help us understand the world we live in. All these scientific advances present a threat to the religious explanations that were considered absolute truths and unchangeable. Some biblical stories have been found to be historically accurate, while oth-

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ers are probably fables passed down through oral traditions. The scientific discoveries confirm or negate some biblical statements. For example, the earth was not created 6,000 years ago; scientific dating reveals the earth to be 4.5 billion years old. The advances in medicine may eventually eliminate faith healing, which believes that diseases are due to God's punishment for sins or from evil spirits entering the body. Also, our ability to explore the depths of the earth and travel in space has challenged the collective religious belief that hell is below and heaven is above the earth. The core of many religious beliefs that offered security and facilitated group affiliation have been challenged by science.

It is understandable why some fundamentalist religions have attempted to gain political power to negate these scientific advances, so as to confirm the certainty of their religious beliefs. They experience science as an assault on the dignity of the individual and as something that damages group identity and security. As an added assault, to accept that there may be no life after death as some claim, that one will not be reunited with one's loved ones, delivers a painful blow.

Science needs to be free and not shackled by religion, to advance our knowledge of the world. Science provides objective knowledge of the natural world, but it is neutral concerning human values. The best aspect of every religion can offer a moral compass on how scientific discoveries can be used to benefit of all of humanity. The humanistic values of all religions interacting with the objectivity of natural science can lead to belief and reason freely complementing each other.