

**Sandu Frunză, *Fundamentalismul religios și noul conflict al ideologiilor*, [Religious Fundamentalism and the New Conflict of Ideologies], the Second Edition, revised and enlarged, Cluj-Napoca, `Școala Ardeleană` Publishing, 2015, 429p**

**D**ISTRIBUTING HIS IDEAS and his points of view along six distinct parts, each with its own chapters and subchapters, distinguished Professor Sandu Frunză brings to the attention of the interested reader, in a revised and enlarged edition, the issue of fundamentalism manifested in all the world religions and contemporary ideological conflict. As the author himself confessed, the topic is more present because myth and imagination are becoming increasingly visible in contemporary ideologies.

At the very beginning of the reading volume submitted to the attentions, the reader learns that, as specified by prof. Frunză, in the modern human life, the presence and importance of myth can be detected in the system of choices, as in the way of valorisation social reality. He also mentioned that the myths may have a variety of roles, functions and purposes. That is: a) myth can be an instrument of transfer of identity, the creating of new identities in the process of identity homogenization; b) the myth provides a solid foundation of communication; c) the myth can cause a series of distortions and conflict in term of social life; d) myth has an important role in political discourse; e) myth provides ways to explain the destiny of community, etc.

Volume continues with an interesting analysis of what the author called „Ideology as secularized religion and religion as ideolog”. In the three chapters grouped under this title, the author preferred both maintaining a clear distinction between religion and ideology, but also considering theology as the most elaborated form of doctrinal reflection in a constituted religionas.

In Part III, „Aspects of Christian fundamentalism”, S. Frunză revealed that initially the term *fundamentalism* has had a positive connotation, assuming a return to the biblical foundations of faith interpretation; later fundamentalism appears as a reaction to modernism interpretations which trying to adapt the Bible to theories and challenges of the modern world. But in the few decades, significance of the term was degraded, reaching finally to designate a negative phenomenon. And, to bring as many clarifications of

his readers, the author has provided interesting examples. Also, the author specifies that in Christian violence practices can be found an instrument similar to the textbook for efficiency practices violence in the Islamic culture, since this same spirit of violence committed in God's name.

Then, the Sandu Frunzã's analysis moves to the Jewish fundamentalism, mentioning that traditional political theological vision of Judaism is distinguished by the fact that the form of theocracy functioning as monarchy. And, taking into account of this reality, the author also revealed another reality, namely that Jewish tradition is by nature a political tradition, assumes that its laws are state laws, and from here possible conflicts with what could, in the case of modern states, be constituted as civil society or the state of law, democratic. Not least, the reader is also indicated if must be considered that Judaism is a religion incarnated in a community, religion and Jewishness are mutual reinforcing, and in the center of this culture, that was built on the principles of Jewish law, is the idea of duty. And Sandu Frunzã dedicated a separate chapter in his book to the significance and the role of Jerusalem in Jewish history, but also Muslims. Not least, also said that the Zionist enterprise in Palestine was (and is) associated with a miracle, which was possible because Zionism has formulated an ideology that capitalize on the idea of returning to Jerusalem. The difference between Zionism and religious traditions is that in theological vision the return should take place with the coming of the Messiah, while ideological vision assign messianic attributes to the intellectuals and members of the Jewish community. Part IV of the volume ends with a very interesting chapter about Jewish fundamentalism.

Of course, incursion realized by Sandu Frunzã would not be complete without approaching the problems of the Islamic fundamentalism. First author mentioned that secularism has become a characteristic of the Arab world until the second half of the twentieth century, when modernity has become a reality for institutions and way of thinking of the Arabs, although some communities have not even got to know the forms of secularization. The appearance of Islamic fundamentalism is placed closely with contemporary ideologies of modernization failure – the failure of Western liberalism in the Arab countries, especially Egypt. On the other hand, the failure of traditional Marxism (although that was a factor of modernization) was due to the fact that it was applied without being adopted Muslim society. And scientific ideology of Marxism had no way to take root in a society where myth, symbol, narrative, imagination, playing a central role. Not least, prof. Frunzã has considered necessary to clarify that tends imposing Western culture in the Islamic space have caused, in most cases, a strong anti-Western reaction. And on this fund, was developed conscience that Islam can exceeding crises that brought Western modernization process and even overtake the West by establishing Islam as the new world order. A separate chapter is dedicated to Sandu Frunzã analysis of Jihad as a form

of political communication and the existence of survival Muslim, being offered examples of Al-Qaeda, the Islamist attack on Charlie Hebdo, Daesh, etc.

The volume concludes with an analysis of religions identities, multiculturalism and ideology in a global context, tolerance and multicultural policies in the context of globalization, but also with a case study on the Church and nation state in Romania. All these phenomena are placed in a larger context, in which Sandu Frunzã raises the issue of religions minorities and multiculturalism state intervention in regulating religions community life, secularization, etc.

Finally, I assert with responsibility that we have a successful book, which is already a point of reference in literature in our country. The style of the book is concise, dividing into chapters and subchapters increases clarity of ideas, and by accessible language in which they were exposed all information and ideas, the author has the great merit of being able to establish a direct link with the reader.

As for me, I welcome Professor Sandu Frunzã option to publish this volume and I can only wish him success in the future and wait for his next publications.

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