



Sos Political & Public Administration  
M.A Political Science IV Sem  
Contemporary International Politics(404-A)  
UNIT-III

Topic Name-Problems of Fundamentalism &  
Nationalities in Europe



# Introduction

- Theoretically, fundamentalism and nationalism are ideological opponents. In much of the formal discourse, religion stands at the opposite side to nationalism, which states that nationalism promotes popular sovereignty or the will of the people through secular means which legislate for the nation. 'Fundamentalism and nationalism I' looks at the tortuous relationship between fundamentalism and nationalism and considers the close connection between religious revival and nationalism. In Arab countries, the Islamic movements are ideological competitors of Arab nationalists. It would be incorrect, though, to see nationalism as being uniformly anti-religious and secular. Islamic religious leaders were at the forefront of the nationalist or patriotic movements that resisted European colonialism. There is still a contradiction between the aim of a restored Islamic caliphate and the reality of the nationalist state



# Types of fundamentalism

- **First, such a methodological treatment of fundamentalism should have some effect on how American religious historians understand the movement.** Very few historians of American fundamentalism are aware of the subtle changes that fundamentalism has undergone through this century. Many historians tend to define a fundamentalist by certain doctrinal distinctives such as a belief in biblical inerrancy or dispensational eschatology. To interpret American fundamentalism solely through a doctrinal grid is to miss some of the social and ecclesiastical issues (separation, social concern, etc.) that have shaped the movement. While most fundamentalists and evangelicals have been united on certain creedal convictions, disagreements over minor doctrinal issues and the social and ecclesiastical implications of the Christian faith have historically created a great deal of diversity.
- **Second, such an interpretation of American fundamentalism has implications for religious pundits and observers, whether in the media or the academy, who tend to clump all religious conservatives under the banner of fundamentalism.** It is clear that historically not all conservative Protestants desired the fundamentalist label. If religious observers were to examine the history of this popular and often pejorative label, they would find that many of the groups they label as fundamentalist have long traditions of opposing this descriptive religious term. Many such pundits may be surprised to find that only a small percentage of American Protestants use this label to describe themselves because of both the past and present implications surrounding the term.

# History of Fundamentalism

- Fundamentalism, in the narrowest meaning of the term, was a movement that began in the late 19th- and early 20th-century within American Protestant circles to defend the "fundamentals of belief" against the corrosive effects of liberalism that had grown within the ranks of Protestantism itself. Liberalism, manifested in critical approaches to the Bible that relied on purely natural assumptions, or that framed Christianity as a purely natural or human phenomenon that could be explained scientifically, presented a challenge to traditional belief.
- A multi-volume group of essays edited by Reuben Torrey, and published in 1910 under the title, *The Fundamentals*, was financed and distributed by Presbyterian laymen Lyman and Milton Stewart and was an attempt to arrest the drift of Protestant belief. Its influence was large and was the source of the labeling of conservatives as "fundamentalists."
- Useful for looking at this history of fundamentalism are George Marsden's *Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism, 1870-1925* (New York: Oxford, 1980), Bruce B. Lawrence, *Defenders of God: The Fundamentalist Revolt against the Modern Age* (San Francisco: Harper & Row, 1989), David Beale, *In Pursuit of Purity: American Fundamentalism Since 1850* (Greenville: Unusual Publications, 1986), and Mark A. Noll, *A History of Christianity in the United States and Canada* (Grand Rapids: Eerdmans, 1992).

# The historical problem of fundamentalism

- Do "fundamentalism" and "moderation" take on the same "connotations" (to use your word) when the "doctrinaire faithful" are seen as existing within a so-called "pre-political" realm (they are thus gathered as an "ecclesia" proper) as they do when the "state" makes its appearance as "the" overarching and all-encompassing form of community?
- This is perhaps the key historical question the book faces, although I'm not sure how much detail I will ultimately go into given the book's intentionally popular nature. The short answer is "no." I cannot claim that these terms as I have stipulated them in the context of the modern debate would have the same currency in a pre-modern setting. One problem has to do with the concept of fundamentalism itself. As I point out in another of these posts, tightly-defined the term refers to a modern, even twentieth-century form of religious identification. Karen Armstrong has taken the point even further and argued that not just the concept, but the phenomenon itself can only be understood within the context of modernity. According to her view modernity represents the ascendancy of logos over mythos; where western and other cultures had traditionally valued both forms of knowledge, the creative, metaphoric, all-encompassing weltanschauung of mythos and the pragmatic, problem-oriented, representational thinking of logos, modernity and the success of the scientific revolution led to an almost total suppression of mythos from the realm of "serious" intellectual endeavor. .



# The historical problem of fundamentalism

- ▶ Rather than valued as another realm and way of articulating beliefs, mythos came to signify a childlike and obsolete attempt to explain the world, an endeavor now pursued to far greater effect by the scientific method. It is only within this world-view, according to Armstrong, that religious fundamentalism can arise, for it is nothing other than the tendency to treat the world of mythos with the tools of logos, a kind of culture-wide category mistake. While I find this argument strong and in general accept her distinction as an important one, the history I tell in the book allows that the image of knowledge of the world-as-code has been an option in many cultures and many times, and is not limited to the modern west. So, while this image of knowledge was particularly apt for scientific modernity, and certainly the fundamentalist backlash is fed by its deployment, it is also present in pre-modern forms of belief. That said, modernity's privileging of logos over mythos, in Armstrong's terminology, has paved the road for fundamentalism in another, very specific way: it has weakened religious traditions of the most effective critical weapon they have against the fundamentalist impulse, namely, the apophatic tradition that I identify as being central to moderate religious faith.



# Types of fundamentalism

- **Third, such an interpretation of fundamentalism should have implications for church leaders in American evangelicalism.** Pastors, missionaries, educators, and religious leaders of all kinds should be aware that fundamentalists of the separatist variety do exist and have made up an important part of the “born-again” heritage in American culture. Most of their religious convictions stem from historical evangelical concerns such as personal holiness, revivalism, and the authority of Scripture. While there is a tendency to treat fundamentalists as extremists or ecclesiastical outcasts, for the most part they make up a unique part of the American evangelical tradition and should be understood in that light.



Fundamentalism is generally understood to have religious connotation but it can be non-religious also.

- Contents
- Religious Fundamentalism
- Christian Fundamentalism
- Jewish Fundamentalism
- Islamic Fundamentalism
- Hindu Fundamentalism
- Sikh Fundamentalism
- Buddhism and Jainism

# Fundamentalism Around the World

- ▶ Most religions of the world tend to be associated with fundamentalist elements. Christian fundamentalists, who have absolute beliefs in the words of the Holy Bible, are found everywhere in the Christian world. In the earlier part of the 20th Century, Christian fundamentalists, such as those in the **United States**, protested against the Theory of Evolution put forth by Charles Darwin, and also supported the temperance movement against the sale of liquor. Currently, a section of the Christian fundamentalists believe in the "premillennial eschatology", wherein they consider the world to be doomed until Jesus returns and defeats the Antichrist. Jewish fundamentalism is quite prevalent in Israel, where Jewish fundamentalists make constant efforts to establish orthodox Jewish culture in the region, and enforce strict adherence to *halacha*, the Jewish religious law, in every aspect of Israeli life. Islam is also a religion riddled with fundamentalists. The Islamic fundamentalists believe in the literal interpretation of the Holy Quran and Hadiths, and attempt to enforce the sharia law into every aspect of Islamic life. Ibn Taymiyyah was one of the early Islamic fundamentalists who initiated a reform movement in the 13th Century against the Islamic scholarship, criticized the Shi'a in **Lebanon** as the Rifa'i Sufi order, and also triggered jihad against the invading Mongols. Islamic



# Ongoing Implications

Extreme fundamentalism in today's world is responsible for much misery, claiming many lives of innocent people. A society with fundamental beliefs breeds a closed attitude towards life to the degree of paranoia, and in some cases nurtures aggressive behavior. Fundamentalism shuts off the doorway to the acceptance of modern ideas and scientific principles and exchange of thoughts among societies around the world. The difference between 'good' and 'bad' is clearly demarcated in such societies, and experimentation of any kind is not allowed. The right to say "no" is dissolved, and often those living in the same society, though initially non-believers, become subjects of "approval addiction", wherein to earn respect and acceptance in their society they must start following the fundamentalist principles themselves, even though they might be unable to relate to them. Since fundamentalists do not lend ears to others' voice, others may also be less inclined to hear them out. This breeds feelings of violence against others, and often leads to conflict. Fundamentalism is often practiced by believers to save their belief systems and traditions from being swept away by waves of modern change, but in the process they may become so entangled within the confines of their beliefs that they are unable to emerge from desperation without resorting to acts of violence and aggression.



# What are the characteristics of fundamentalism?

- Religious **fundamentalism** opposes cultural pluralism, religious diversity and multiparty politics. The casuistic **character** of its ideologies causes a reactionary approach to other ideas, movements and structures and an intolerant attitude to opposing views and people of other faiths and conviction.



# Fundamentalism :A psychological problem

- ▶ **Fundamentalism is a significant social problem that has secular and also religious manifestations. It's roots are psychological and the cure lies in nonviolent strategies to resist the violent behaviours of fundamentalists which are important and necessary**
- ▶ Fundamentalism is a widespread problem. It often manifests in a religious context - making it highly visible - but there are plenty of secular fundamentalists too. If we are to understand fundamentalism we should not view it as a religious problem: It is a psychological one.
- ▶ What is a fundamentalist? A fundamentalist is usually considered to be a person who adheres strictly to a doctrine, viewpoint or set of principles that are considered original and 'pure'; this doctrine might be theological in nature. For the fundamentalist, many of their beliefs and the behaviours that arise from them will, at least in theory, be derivative of their fundamental doctrine. For the fundamentalist, there is no room to consider views that are at variance with their accepted doctrine and contrary views will usually either be dismissed out-of-hand or resisted with considerable vigour and, often, violence



# FUNDAMENTALISM IS ALSO NON-RELIGIOUS

- ▶ While religious fundamentalism is recognisable to most people, fundamentalism has many non-religious manifestations as well. These are widespread, even if they often occur in less readily identifiable ways. Moreover, fundamentalist behaviour is readily observed in individuals as well as in groups. One example of fundamentalist behaviour is the parent or teacher who believes that obedience is an unquestionably desirable trait, that all commands, rules and laws are right beyond question, and that children and students should be admonished to obey all of these unthinkingly. Another example is the wealthy person who believes that money is the measure of all that has value and is quite unable to share any of their wealth.



# THE FUNDAMENTALIST VERSUS THE OPEN-MINDED

- ▶ In contrast to the fundamentalist, a person who is 'open-minded' may still hold strong views and perhaps even have a strong conscientious position on certain issues. They will usually behave in accordance with those views and their conscience. However, despite this, they will usually also demonstrate a willingness to seriously contemplate an alternative view or course of action before discarding it. Moreover, they are likely to accept suffering, in one form or another, as the outcome of their conscientious position; they are unlikely to use violence to 'defend' it.
- ▶ Fundamentalism, in a religious guise, is both widespread and problematic. For example, Christian fundamentalism plays a crucial role in shaping US domestic policies in relation to abortion, gay marriage and theories of evolution as well as US imperial and military policy, Jewish fundamentalism is a key driver of Israeli domestic and foreign policy including in relation to Palestine, Islamic fundamentalism (of the Wahhabi variety) drives attitudes towards women and foreign policies in countries such as Saudi Arabia, Hindu fundamentalism manifests as a form of religious nationalism in India, and Buddhist fundamentalism is driving the violence against the Rohingya (Muslim) population in Burma.

# How many nationalities are in Europe?

- ▶ The indigenous peoples of Europe are the focus of European ethnology, the field of anthropology related to the various indigenous groups that reside in the nations of Europe. Groups may be defined by common genetic ancestry, common language, or both. According to the German monograph *Minderheitenrechte in Europa* co-edited by Pan and Pfeil (2002) there are 87 distinct **peoples of Europe**, of which 33 form the majority population in at least one sovereign state, while the remaining 54 constitute ethnic minorities. The total number of national or linguistic minority populations in Europe is estimated at 105 million people, or 14% of 770 million Europeans.<sup>[1]</sup>
- ▶ There are no universally accepted and precise definitions of the terms "ethnic group" and "nationality". In the context of European ethnography in particular, the terms *ethnic group*, *people*, *nationality* and *ethno-linguistic group*, are used as mostly synonymous, although preference may vary in usage with respect to the situation specific to the individual countries of Europe

# Historical

- Medieval notions of a relation of the peoples of Europe are expressed in terms of genealogy of mythical founders of the individual groups. The Europeans were considered the descendants of Japheth from early times, corresponding to the division of the known world into three continents, the descendants of Shem peopling Asia and those of Ham peopling Africa. Identification of Europeans as "Japhetites" is also reflected in early suggestions for terming the Indo-European languages "Japhetic".
- In this tradition, the Historia Brittonum (9th century) introduces a genealogy of the peoples of the Migration Period based on the sixth-century Frankish Table of Nations as follows,
- The first man that dwelt in Europe was Alanus, with his three sons, Hisicion, Armenon, and Neugio. Hisicion had four sons, Francus, Romanus, Alamanus, and Bruttus. Armenon had five sons, Gothus, Valagothus, Cibidus, Burgundus, and Longobardus. Neugio had three sons, Vandalus, Saxo, and Boganus. From Hisicion arose four nations—the Franks, the Latins, the Germans, and Britons; from Armenon, the Gothi, Valagothi, Cibidi, Burgundi, and Longobardi; from Neugio, the Bogari, Vandali, Saxones, and Tarincgi. The whole of Europe was subdivided into these tribes.<sup>[45]</sup> The text goes then on to list the genealogy of Alanus, connecting him to Japheth via eighteen generations



# Minorities



- The member states of the Council of Europe in 1995 signed the Framework Convention for the Protection of National Minorities. The broad aims of the Convention are to ensure that the signatory states respect the rights of national minorities, undertaking to combat discrimination, promote equality, preserve and develop the culture and identity of national minorities, guarantee certain freedoms in relation to access to the media, minority languages and education and encourage the participation of national minorities in public life. The Framework Convention for the Protection of National Minorities defines a national minority implicitly to include minorities possessing a territorial identity and a distinct cultural heritage. By 2008, 39 member states had signed and ratified the Convention, with the notable exception of France.

# European culture

- ▶ European culture is largely rooted in what is often referred to as its "common cultural heritage".<sup>[1]</sup>Due to the great number of perspectives which can be taken on the subject, it is impossible to form a single, all-embracing conception of European culture. Nonetheless, there are core elements which are generally agreed upon as forming the cultural foundation of modern Europe. One list of these elements given by K. Bochmann include
- ▶ A common cultural and spiritual heritage derived from Greco-Roman antiquity, Christianity, the Renaissance and its Humanism, the political thinking of the Enlightenment, and the French Revolution, and the developments of Modernity, including all types of socialism;
- ▶ A rich and dynamic material culture that has been extended to the other continents as the result of industrialization and colonialism during the "Great Divergence";
- ▶ A specific conception of the individual expressed by the existence of, and respect for, a legality that guarantees human rights and the liberty of the individual;
- ▶ A plurality of states with different political orders, which are condemned to live together in one way or another;<sup>[50]</sup>
- ▶ Respect for peoples, states and nations outside Europe
- ▶ Berting says that these points fit with "Europe's most positive realisations".<sup>[51]</sup> The concept of European culture is generally linked to the classical definition of the Western world. In this definition, Western culture is the set of literary, scientific, political, artistic and philosophical principles which set it apart from other civilizations. Much of this set of traditions and knowledge is collected in the Western canon.<sup>[52]</sup> The term has come to apply to countries whose history has been strongly marked by European immigration or settlement during the 18th and 19th centuries, such as the Americas, and Australasia, and is not restricted to Europe.



# Pan-European identity

- ▶ Pan-European identity" or "Europatriotism" is an emerging sense of personal identification with Europe, or the European Union as a result of the gradual process of European integration taking place over the last quarter of the 20th century, and especially in the period after the end of the Cold War, since the 1990s. The foundation of the OSCE following the 1990s Paris Charter has facilitated this process on a political level during the 1990s and 2000s.
- ▶ From the later 20th century, 'Europe' has come to be widely used as a synonym for the European Union even though there are millions of people living on the European continent in non-EU member states. The prefix *pan* implies that the identity applies throughout Europe, and especially in an EU context, and 'pan-European' is often contrasted with national identity



# What was the impact of nationalism in Europe?

- If we talk about **impact of nationalism** in Eastern**Europe** so the major problem was **nationalism** as well as communism. Communism itself is a very narrow and weak idea. On the other hand when **nationalism** interacts with communism it creates political problems and it weaken the nation



THANK YOU