

Contents

<i>Preface</i>	<i>page</i> xiii
1 Heterodoxies, sectarianism, and utopianism in the constitution of proto-fundamentalist movements	1
Introduction	1
Heterodoxies and utopianism in Axial-Age Civilizations	3
The basic antinomies in the cultural programs of Axial Civilizations	7
Alternative visions; sectarianism and utopianism in different Axial civilizations: “otherworldly civilizations”	13
This-worldly civilizations – Confucianism	16
The monotheistic civilizations	19
Proto-fundamentalist movements in different Axial Civilizations	25
2 The Great Revolutions and the transformation of sectarian utopianism in the cultural and political program of modernity	39
The distinctive characteristics of the Great Revolutions – the modern transformation of sectarian utopianism	39
The cultural and political program of modernity: basic premises	51
The cultural program of modernity: antinomies, tensions, and criticisms	62
The tensions in the political program of modernity – pluralistic and Jacobin tendencies	68
Social movements as bearers of the major antinomies of the cultural and political programs of modernity	75
	<i>ix</i>

x	Contents	
	Social movements: the political process and the continual reconstruction of the realm of the political in modern societies	78
3	Fundamentalism as a modern Jacobin anti-modern utopia and heterodoxy – the totalistic reconstruction of tradition	82
	Introduction: the historical settings	82
	The distinct sectarian utopian characteristics of modern fundamentalist movements	89
	The Jacobin components and characteristics of the modern fundamentalist movements	94
	The paradoxical attitude of modern fundamentalist movements to tradition; essentialized traditions as modern totalistic ideologies	98
	The power of the Jacobin component of the fundamentalist movements	105
	The fundamentalist and the Communist regimes – a comparison of two modern Jacobin movements and regimes	106
	Fundamentalist, fascist and national-socialist and contemporary communal national movements	112
	A brief analytical-typological summary: proto-fundamentalist, fundamentalist, and communal-national movements	115
4	Historical setting and variability of fundamentalist movements	119
	The intercivilizational setting of fundamentalist movements – the hegemony of the West and the premises of the Western program of modernity	119
	National and communist movements and regimes: the incorporation of socialist symbols and the crystallization of different programs of modernity	125
	Changing intercivilizational settings, globalization, the weakening of Western hegemony and new challenges to it – the development of communal-religious and fundamentalist movements	135
	Ontological conceptions and the development of fundamentalist and communal-religious movements – some comparative indications	149
	The puzzle of the weak development of fundamentalist movements in Japan	155
	Collective identity, institutional formations, and the development and impact of fundamentalist and communal-religious movements – the USA	163

	Contents	<i>xi</i>
Collective identity, institutional formations, and the development and impact of fundamentalist and communal-religious movements: Asian societies, with a comparative look at Europe		173
Collective identity, institutional formations and the development and impact of fundamentalist and communal-religious movements: the historical and contemporary experience of India		179
The fundamentalist and communal-religious challenge to modern pluralistic regimes		184
5 Some considerations on modernity		196
<i>Notes</i>		208
<i>Select bibliography</i>		244
<i>Index</i>		270