

BOOK REVIEW

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Sergiu Gherghina, Sergiu Mișcoiu (eds.),
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The bases of this complex volume were laid back in 2012 by two editors and it was written by experts in the field. This volume is a unique contribution because the field of the political myths is a particular category.

In the Romanian language, it doesn't exist something similar that can look at these issues systematically. This book with theoretical approaches wants to give a response, for various questions related to political myths. The volume addresses the general public in Romania and the students of social sciences find it as a true oasis.

This volume is structured in twelve chapters, where each chapter is trying to make a contribution by providing an answer to questions about political myths.

The introduction of this volume is written by the editors Sergiu Mișcoiu and Sergiu Gherghina who begin to "open" this volume in a very elegant manner by saying "The myths are the reinterpretation of reality in the way imagined by their creators" (p.7).

The first chapter, "Statutul mitului politic dincolo de realitate și ficțiune" written by Paul Kun, provides explanation of the "myth" concept which is a fanciful explanation of an event, occurrence, etc. with a narrative

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structure that precedes modern fairy tale and narrative structures. Political myth has a performative role, with many flawless elements that connect it to reality in an image as accessible to the collective imaginary.

In premodern societies, authority was the subject of unique information and its producer. Today we have a lot of sources of information, diverging in excess, and the myth is ordering, humanizing the image of the politician.

The next chapter, "Demitizarea sau mitologizarea postcomunismului?", by Codrin Tăut, show how in the contemporary period the term "myth" is regarded as a result of media communication and the general trend is to turn it into a mere fiction, and how political myth lacks depth and mystery appears in the Romanian political culture: nationalism, xenophobia, inadequate values of democracy in the imaginary perspectives. The post-communist era becomes a land of their own political myths recurrence due to fear, confusion, and absence of free and democratic traditions. Democracy in its full meaning is a utopia: it would be unable to keep promises, exorbitant and contradictory.

In chapter three, authored by Daniel Șandru, "Ideologie și mituri politice în România contemporană", says that the ideology and the myth as well as utopia can be identified on at least three levels: epistemological, identity, and the researcher's relation to the subject.

Ideologies give us the opportunity to dismantle the socio-political fabric of the axiological, attitude and behavioural fabric of a given society. In modern societies, the role of the myth tends to highlight the impact that myth has in a plan of sacredness, as well as in the chain of social relations.

In chapter four, "Dihotomii și antinomii în imaginarul politic românesc", Gabriela Goudenhoft, illustrates how the dichotomies and antinomies are typical of the Romanian mind and imagination, adding the "dishonest" tendencies as modalities of transition from ordinary rationality to mythical quasi-rationality. Representations as an autonomous form of knowledge have an interesting position within the imaginary because they seem more friendly and closer to logic and reason. As a form of political imagination, utopia is linked to ideology, both being "two divergent ways of approaching reality".

The next chapter, "Miturile politice ale Binelui și Răului în România post-decembristă", by Doru Pop, focuses on the political conflicts surrounding the suspension of President T. Basescu and the intensification of the public and political discourse indicated the deep division of the Romanian society, the theory of the two Romanias - an urban one, educated Romania that opposes to a rural Romania with medium or primary education.

Political mythology of good and evil borrow much of the arsenal of ideas narratives of a religious or theological character. Manicheism, whose concept intersects with Gnostic dualism, is the most important religion based on the eternal conflict between good and evil. Mythological constructions are based on the distribution of information in the media that use the media as the main tool for spreading political mythology.

In the sixth chapter, "Comuniști "nativi" versus comuniști "moscoviți". Strategii de reconstruire identitară a național-comunismului în România postcomunistă", the author Emanuel Copilaș claim that duality native/moscoviti (as belonging to Moscow beliefs) possess a printed structure, consisting of a scientific discourse, a political and ideological one, and how the communism aims indoctrination of all the full exercise of their types of ideological hegemony through which it reports Leninist party and who sacrifice everything. After '89 exponents of national-communism recycled in "patriots" who inherited thinking and reflexes during PCR membership, follow the exit out and getting a satisfactory result.

The next chapter, "Mitul purificării în România postcomunistă", by Adrian-Paul Iliescu explain the "myth of purification" which mean a set of mentality focused on: a Manichean perception of reality (the struggle between good and bad); Apocalyptic representation of the present; a political theology and a soteriological principle.

Promoters of purification postulate that "ex-communists" are at the origin of the present social evil. Some former "patriots" and "nationalists" were recycled in different parties, others have become orthodox and others have passed anti-communist parties (Christian Democrats, Liberals). Those who remained "on the left sight", have rallied successively to NSF PDSR, PSD.

In chapter eight, "Intelectualii între cunoaștere și putere în viața politică românească" author Sorina Soare speak about the "intellectual myth" where power needs intellectuals to define priorities and political landmarks, and

intellectuals need power to influence the result of political actions. Intellectuals are permanent attracted by the dilemma of choosing between the role of apologists of power and advisors of the company.

The next chapter, "Lupta pentru legitimare. Mituri politice în campanile electorale", by Alexandru Ionașcu explain how the primordial speeches, the "fantasies of change" and the exclusion calls took over the central functions of identifying crystallization, becoming a constant of the postcommunist policy, identifiable for all electoral competitors.

The political myth is conceived in terms of utility and not in relation to a political truth, and it is devoid of its own political significance. The identification of a specific national spirit, the confusion of Romanism with Orthodoxy, the authoritative referential of the National Pantheon and the conflicting history of the Romanian people are shaped as recurring themes of the interpretation of our past, viewed by the instinctive lens of the intellectuals and political elites of various historical periods.

The tenth chapter, "Mitul poporului român ca popor născut creștin. Consecințele în spațial public ale unei liturghii politice" by Adriana Marinescu relates that there have been moments throughout the history of "civil" and "political" power being upheld or used by religious authority to give a sense of government or a new identity to communities, the result being a so-called "sacrament of power" beyond the historical games of alliances and inter-alliances between the Church and the State. One of the insufficient myths presented so far is that of the Romanian people as a Christian born nation.

The next chapter, "Istorie, memorie și mit în martirologia competitivă Holocaust-Gulag", written by Michael Shafir explain said both communism and Nazism were destructive, extermination and deportation regimes, and they were accused of crimes against humanity. He also speaks about the resolution adopted by the European Parliament on 23rd of August as the European Day of Commemorating the Victims of Nazism and Communism. Michael Shafir also reminds about the OSCE who adopted the resolution for the same reasons and about the acknowledged of the uniqueness of the Holocaust, and of course he relates also about David Katz concept.

The last chapter, "Mituri politice, mitologizări, demitizări și demistificări în tranziția postcomunistă" by Ovidiu Pecican focuses on the Study of the imaginary (fiction) historical on the life of human society, be understood as

a reference to imaginary historiography, where it is important that the agreed vision of history as opposed to another, and how Historical forgeries, claims without documentary coverage, testifying to the impetus and mistakes of the profession, manipulation and evasion, vanity and humiliation are just as important as truths and achievements.