

The Formal Axiomatics of Philosophical and Literary Trends

The classification of elementary types of philosophical systems applied to ancient Greek and modern philosophy are foreshadowed in Tables 81 and 82. Their terms are needful for establishing one unified taxonomy of trends for all social and cultural sciences but must be compatible with traditional terms used in current philosophical literature. The following redefinitions do not give their exhausting descriptions but they are flexible enough to cover their traditional concepts as well as their dynamic mission in the cultural progress. Their defining in terms of exact science would only obscure their 'inner economic logic' that makes them efficient tools of social reforms:

physical materialism (eusophy): the priority of the physical nature and the material world, a materialisation of spiritual and mental categories,

empirical sensualism (esthosophy): the priority of empirical data, perception and personal feelings, an aesthetisation of physical reality,

logical formalism (technosophy): the world reduced to numbers and pure forms (Pythagoras' numbers, Anaxagoras' *spermata chrematon*), Plato's triangular ideas, a formalisation of all philosophical categories,

social materialism (demosophy): the priority of human society and economy, a sociologisation of philosophy, studying phenomena as statistic populations,

idolatric idealism (retrosophy): the priority of material signs, idols, icons flags, standards and relic as symbols of eternal spiritual tradition,

theosophic idealism (theosophy): philosophical creationism preaching the priority of divine creative energy in the origin of natural phenomena,

hermetic idealism (mystosophy): hermetic idealism lapsing into astrology and turning natural phenomena into symbols of human fates.

Such terms give philosophical trends a conspicuous characteristic but fail to illustrate the fluency with which they flow easily into one another. Hermetic idealism and physical materialism seem to represent absolute opposites but, as is clear from the circular diagram on Table 81, in historical chronology they are close neighbours because hermetic mystics regularly melts through pantheism into a cosmic materialism. Materialists tend to materialise the human soul but at the cost of deifying the physical nature and enlivening matter with spirits and gods (Thales, Anaxagoras, La Mettrie). Such mutual transitions and neighbourhood relations are revealed in an instructive way by the topology of philosophical and religious opinions on Table 81.

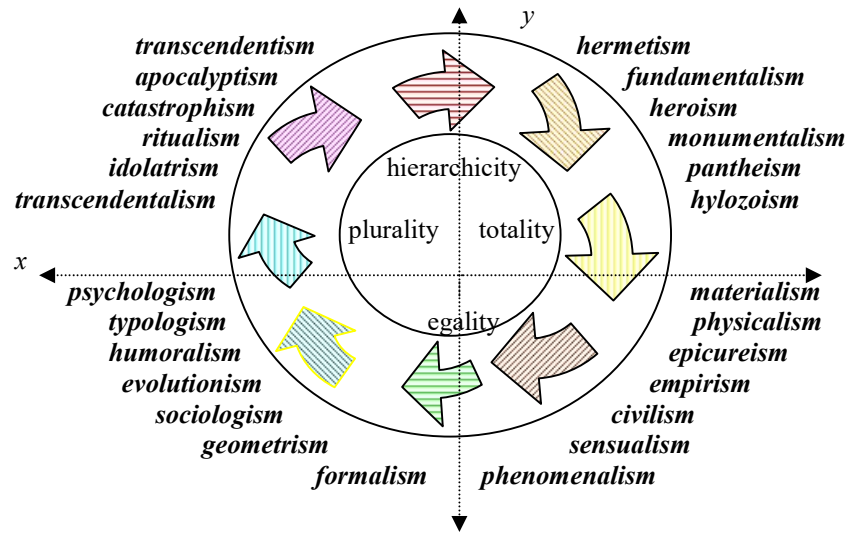


Table 1. The dial of trends on the 'philosophical clock'

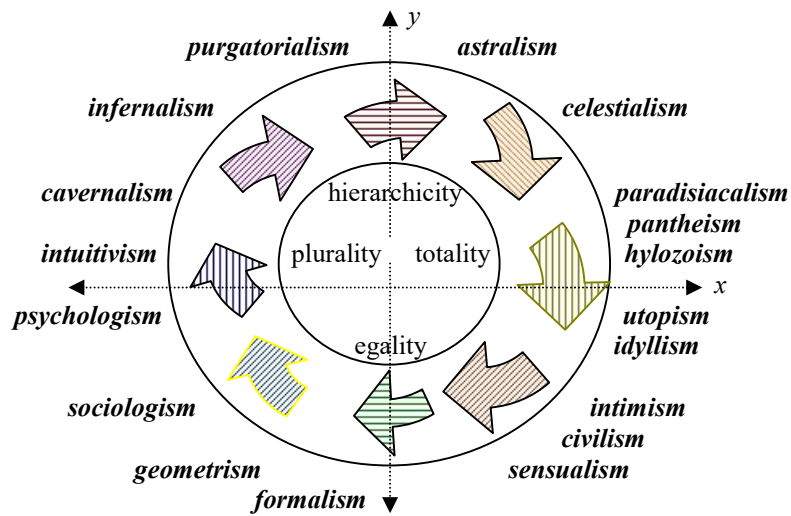


Table 2. A comparative topology of literary trends in dark cycles

Table 81 sketches the palette of philosophical currents unfolded in bright half-century cycles. A similar palette may be displayed also for dark ages where these philosophical epistemes exhibit a darker colouring (Table 82). Each current is represented by an oriented arrow pursuing the historical course of time. The axes of the 'philosophical clock' are plotted in the 'social space' staked out in Table 65. This means that the historical occurrence of a given direction is determined by its momentary social position along the plurality-totality and hierarchicity-egality axes. The literary and religious world differ from their corresponding philosophical worlds by visualising their spatiotemporal appearance and suppressing aspects of abstract ideas, laws and morals. Their rough taxonomy is depicted in Table 82 drawn again on the background of the 'social world'.

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