

THE POST-MODERN CRISIS OF HUMANITIES

AND

GOALS OF THEIR RECOVERY

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CONTENTS

A List of Tables	4
THESES TO THE POSTMODERN CRISIS OF HUMANITIES.....	5
I The Post-Modern Situation of Humanities	5
II The Dysfunctional State of the System of Education in Humanities	8
III The Fundamentalist Destruction of Modern Humanities.....	11
IV Academic Clientelism, Lawlessness, Corruption and Criminality	14
CURRENT TRENDS IN POSTMODERN HUMANITIES	16
1 The Post-Modern Situation of Sciences.....	16
2 Remedial Steps in Cultural Politics	20
THE HISTORICAL PERIODICITY OF IRRATIONALIST REVIVALS	26
1 The Periodicity of Crises of Science in Past History	26
2 Science vs. 'Black Science' in History	30
THE LAYOUT OF MODERN SCIENCES	60
1 Systematic and Applied Sciences	60
2 A Formal Systematisation of Sciences	64
3 The Evolutionary Systematics of Sciences	67
4 Scientific Monism.....	69
THE METHODOLOGY OF SCIENCE.....	71
1 The Psychopathology of Mental Disorders in Science	71
2 Real Sciences and 'Occult Pseudo-Sciences'	76
REFERENCES	91

A List of Tables

Table 1 <i>Scholastics against science</i>	24
Table 2 <i>The campaigns of Soviet traditionalism against science</i>	25
Table 3 <i>The periodicity of renaissance and decadence in history</i>	43
Table 4 <i>The persecution of science by medieval religious dogmatics</i>	59
Table 5 <i>The opposition between academic science and applied technology</i> ..	60
Table 6 <i>The division of labours and application levels in linguistics</i>	61
Table 7 <i>Fields of applied technology in natural and social studies</i>	62
Table 8 <i>A systematic classification of physical sciences</i>	65
Table 9 <i>The system of classification and ordering of linguistic disciplines</i>	66
Table 10 <i>Higher evolution in constructing systematic and applied sciences</i> ..	67
Table 11 <i>A systematic classification of anthropological sciences</i>	68
Table 12 <i>Applications of scientific materialism to different disciplines</i>	70
Table 13 <i>The specific meaning of materialism in different sciences</i>	70
Table 14 <i>Semiotic formalism and sign theories in real and occult sciences</i>	78
Table 15 <i>The principles of science as opposed to those of metaphysics</i>	79
Table 16 <i>Triangular rotations of ideologies between 1928-2004</i>	80
Table 17 <i>The hierarchy of ideological evaluation of elites</i>	82
Table 18 <i>Science vs. modern fundamentalism</i>	90

THESES TO THE POSTMODERN CRISIS OF HUMANITIES

I The Post-Modern Situation of Humanities

1. Humanities still lack a firm **constitution** of their foundations, an integrated methodology, axiomatisation, calculus, comparative developmental systematics and an assorted taxonomy of elementary concepts. They neglect general principles of the constitution of exact natural sciences and do not take into consideration advances in knowledge reached in closely related social sciences. They build mutually incompatible terminological apparatuses separately in their own autonomous isolation, as if they did not deal with different aspects of one and the same historical and cultural process. By tearing their subject away from a wider context they shut themselves from exact procedures applied in other sciences and get entangled into the intricate net of their own inscrutable disciplinary sophistry.
2. The regress of social research and their lagging behind natural sciences is due to their being abused by perpetual epidemics of irrational thought and 'dark ages' of human civilisation addicted to acquisitive plundering. When they ceased to be abused by medieval scholastics and stopped assisting theology as its humble maid-servant (*ancilla theologiae*), they began to assist a reformed political inquisition as an *ancilla ideologiae*. Since they had not managed to constitute as sciences during the positivist scientific revolution, they resigned and resorted to the lures of intuitive essay-writing. With the coming of the irrational revival of the 20th century they began to conserve their theoretical apparatus as a depleted dogmatic scholastics based on hermeneutic interpretation and partly secularised ecclesiastic hagiography. Instead of developing the scientific cognitive approach to reality they began to adopt a common reader's empathic attitude that gives vent to aesthetic, ideological and religious passions. They tend to regard science through the magic glasses of religious cults that mystify knowledge as an annunciation of a gospel preached by its holy fathers, prophets and national classics. They reduce literary studies to poetic essay-writing, as if there were no principal difference between practical politics and theoretical politology or between ordinary psychopathy and scientific psychiatry. They mistake theoretical science for its practical scope of study, as if experienced politicians were equal to professors of politology and scientific psychiatry could be cultivated by the patients of psychiatric clinics. They do not study the psychopathology of crowd psychoses of modern social thought from a theoretical point of

view, but only further their mechanical propagation and epidemic contagion.

3. A dominant role in humanities is still played by naive **syncretism** that does not distinguish between different **levels of application** in human knowledge and confuses science with any arbitrary treatment of its subject. Because in their field theoretical science is mistaken for applied technology, cultural and political ideology, education and practical trade, faculties of humanities and research institutes uncontrollably award high academic degrees in fictitious non-existent fields of study that cannot be taught on a university level, pursued by serious scientific research and defended in any thinkable rational way.
4. Humanities have not developed their own **systematic methodology**, and consequently they cannot provide its acquisition to university students. They have not elucidated that different levels of application in a field of study (Table 6) are necessarily associated with appropriate scientific methods so that **applied technology** (agronomy, applied linguistics) can be pursued only by the functional, formal, synchronic or structural method, **systematic science** (evolutionary botany, literary history, historical grammar) has to do indispensably with the evolutionary, historical, typological, comparative and sociological method, **handicraft** with practical normative approaches, readers' **consumption** with receptive and recognoscative techniques, **ideology** with laudatory jubilant biography and religious **metaphysics** with exegesis, hagiography and hermeneutic interpretation. As far as the variety of methods applied is concerned, social humanities have been systematically deformed by reducing to cultural and political ideology and other degenerate forms of pseudoscientific dogmatics.
5. Since different levels of social application in various fields of study lack their respective hierarchy and systematic **methodology**, applied research, artisan's trade and esoteric pseudoscience can make equal claims to hold chairs at academic institutions. As a result, their efforts to carry out their own specific functions clash and paralyse one another. Principal differences in their methodology make them wage an absurd internecine war with other applications on one functional place and one university chair, as if a professor of theoretical physics could fully replace a turner and a turner could be a director of an institute of theoretical physics. While exact sciences can clearly discern theoretical science, applied research, academic journalism and practical trade by arranging them into an organic functional hierarchy and benefit from a mutual exchange of their theoretical instigations, humanities are unable to recognise a functional hierarchy of their professional activities. Consequently, they

suffer from an absence of a professional distribution of labour in their field and fail to meet the modern society's needs as would behave their mission. Since most humanities and social sciences lack their corresponding applied research institutes and schools of applied studies, their incompatible functions are concentrated inorganically under the roof of one faculty of arts or an institute of the national academy of sciences. Therefore their activities are necessarily hampered by fulfilling unscientific routine tasks, performed in natural sciences reliably by cadres with secondary school education.

6. Contemporary humanities show a steady disinterest in devising their **assorted classificatory taxonomy** and **evolutionary systematics** in firm belief that on principle it does not exist or it is *a priori* of no avail for a routine scientist. Neglecting all attempts made up to now at outlining such systematics is a mirror of the situation of a tragic decay of scientific culture under the brunt of irrational ideologies of the 20th century. When we adopt the layman's erroneous opinion that isolated synchronic phenomena may be understood only from their heterogeneous inner substance without integrating them into a network of general evolutionary categories, we are led from science back to primitive forms of applied technology and trade. If applied studies are not backed up by systematic theoretical science and do not respect its primary status, they are likely to lapse into ordinary handicraft of lowest rank. The inner build of modern mixed and assimilated languages cannot be understood without their comprehending their historical development, without grasping their evolutionary position in an integrated typology of world languages and at least a faint apprehension of the human glottogenesis and ethnogenesis as a whole. Nor is it possible to conceive sociology *sub species aeternatis* as a timeless field of study without considering the historical typology of human societies and cultures.
7. Social disciplines and their university tuition are not integrated according to the principles of **scientific monism** into 'interdisciplinary macrosciences' embracing the entire natural complex unity of their scope of study. The linguist, ethnologist, anthropologist or archaeologist do not realise that they enquire into one and the same evolutionary process of ethnic anthropogenesis, and therefore they devise their own independent accounts of evolution without heed to contours of one integral prehistoric development. The historian, religionist, philosopher and literary scientist study isolated sections of historical reality without apprehending an integrated theory of typological forms of material and spiritual culture.
8. Humanities have not managed to constitute as exact sciences yet, they have not secluded by a clear cut from religion, cults and ideology, they

have not debarred metaphysics out of the academic campus and have not defined their scope of research negatively in contradistinction to shibboleths of hermeneutic interpretation. When religion lost its scientific trustworthiness and its previous ideological monopoly, humanities gave up their field to claims of ‘deconstructed metaphysics’. This struck its roots as a new scholastic theology without a church and a new reformed religion without a god. Such surrenders have always led to degenerative changes and lapsing into a sort of unscientific scholastics that mercilessly displaced experimental sciences in all ‘dark ages’ of human history (Table 3). So scientific disciplines lost their sense and cognitive content, they became a ‘maid-servant of political ideology’ and began mystifying reality for the purposes of manipulating public opinions.

II The Dysfunctional State of the System of Education in Humanities

1. The 20th century revived the medieval spirit by waging two genocide wars and enthroning fundamentalist ideologies responsible for a cultural genocide of equal range. These ideologies carried out a reform of medieval scholastics and restored its reign in a modernised secular disguise. Their hysterical campaigns against rational science could not help resulting in a collapse of the system of education and a breakdown of scientific knowledge. In their consequence teaching humanities at universities began to chaotically confuse different levels of social expertness and ceased to meet the rational needs of training skilled professional cadres. The 19th century evolutionary concepts dilapidated into inhabitable ruins and gave way to new temples restoring the rule of intuition, spontaneity and blindfold faith.
2. Their victory brought back the distorted optics of **laical syncretism**, which does not distinguish various expert levels of school education and erroneously confuses science with any naïve laical approach to the subject. Humanities pulled down inner partitions between different fields of application and as a result they got stuck in an acute crisis. This created an untenable situation of asymmetric disproportion between natural sciences and humanities, as if at a faculty of natural sciences (faculty of arts) the chairs of professors of systematic zoology (professors of literary history) could be held by zootechnicians (translators), veterinaries (logopedists), milk-maids (literary critics, proof-readers) and skilled cattle-breeders (ordinary users - readers), and all these professions were considered as the same professional specialisation. This proves an absence of **professional stratification**, inability to distinguish between the objectives of tertiary, secondary and primary education, a lack of

disciplinary stratification recognising differences between science, technology, journalism, ideology, trade and consumption, as well as **aleteutic stratification**, which draws clear lines of division between scientific, aesthetic, ideological, religious and occult knowledge.

3. Confusing academic science, applied research, cultural and political ideology and users' practice makes faculties of humanities pursue a large scale of unscientific applications and unduly adopt educational functions that appertain to schools with a technical, political or theological orientation. It entrusts college departments and research institutes into the care of experts in branches of knowledge (literary criticism, cultural journalism, poetic essay-writing), which do not require any tertiary or secondary school education.
4. The educational activities of faculties of art are paralysed in advance by an inorganic organisation of curricula that inadmissibly mix different theoretical applications within a particular branch of study. In so far as they are entrusted with providing education in academic science (ethnology, historiography) as well as in facultative disciplines of applied studies (translatology, keeping of archival records, librarian studies), systematic science faces the same situation as if faculties of natural sciences took over the curricula of colleges of engineering, forestry and agriculture. However, if applied technology does not recognise its dependence on systematic evolutionary science, it does not meet requirements of engineering studies at technical colleges and degenerates into primitive craft. After a brief bloom of applied linguistics in the 1960s postmodernist humanities in Europe returned again to low-level psychological applications such as 'practical criticism', 'close reading' and *explication du texte*, which concentrate on readers' psychology and do not require graduation from college. This untenable situation can be solved only by a consequential separation of special 'colleges of applied social sciences', which would specialise in educating experts in such highly-needful branches of applied studies as journalism, language teaching, creative writing, theory of translation, librarian studies and archive keeping.
5. The counter-reformation of irrationalism in the 20th century renewed medieval scholastics in a secular form by displacing scientific applications with '**psychoscience**' (psycholinguistics, psychopoetics, psychosociology) that is structured as black occult sciences and plays the same disruptive role by launching attacks on evolutionary methodology. It turned modern universities into faculties of theology and ideology.
6. Practical results of confusing different levels of professional application in social sciences can be seen in an ineffective system of school education

which furnishes graduates with misleading diplomas and certificates that do not correspond to their real qualification and predetermine them to exert disruptive activities on all levels of practice, research and study. Faculties of arts and humanities do not provide any integrated and systematically assorted knowledge and do not furnish any acquisition of standard methodological procedures of exact sciences, because they have replaced them by vain sophistry denying their exact, logical and evolutionary principles. They can offer students only fragmented pieces of information from very narrow segments of social reality and integrate such chaos of isolated data with vague psychological constructions. Psychological deformations of sciences *a priori* deny any systematic knowledge, and despite attempting to dress up as sophisticated 'deconstructed metaphysics', they lapse into a trivial ideology inspiring street crowds. They do not promote entrusted fields of study but only feign their cultivation by defending irrational obsessions of tabloid press. They succumb helplessly to external manipulative pressures of tabloid psychoses without any critical reconsideration and deeper self-reflection. Their graduates act in practical life as field chaplains or political commissars who instil fanatic passions into fundamentalists' brains. They believe that 'higher esoteric knowledge' is ingenious and systematic scientific knowledge is 'vulgar'. They sell 'false knowledge' but offer 'valid ideology' that efficiently moves fanatic street-crowds into pogroms and lynching witch-hunts.

7. Science as 'true knowledge' lapses into ideology as 'false fanatic knowledge' wherever 'true constructive labour' lapses into 'false speculative labour'. The postmodernist crisis of humanities is a lawful expression of high criminality in modern societies and their transition from state schools to private schools. Private schools necessarily function like monastic orders and business corporations. A disruptive role was played also by bureaucratic oligarchies in eastern countries that awarded academic degrees to cliques of academic dignitaries and functionaries who had no relation to scientific research and study. Science sponsored by money or political power does not take due care of the two-thousand-year-old edifice of theoretical knowledge and abuses its walls for ideological and commercial propaganda.
8. If a system of education is infected by a fundamentalist necrosis of its functions, it ceases to fulfil the primary mission of impartial social sciences to study their subject without a one-sided bias. It fails to scrutinise, diagnose and cure cultural ideologies, and becomes an ordinary infected patient who spreads obnoxious ideological contagion. It falls a victim of the pandemic disease of our civilisation and unconsciously

disseminates its infectious microbes instead of curing the sick body of objective knowledge. Such a scientist turns into an **ideologue**, who cannot assist in a psychiatric cure of society but should be looked after as a diseased patient confined to a cell in a psychiatric clinic. Eras of a deep decay of scientific culture are a mirror of an extreme state of high economic criminality and academic lawlessness when town-halls are controlled by syndicates of organised crime, the execution of law is taken over by corrupted judges, private corporations are controlled by unruly speculation and academic institutions are swayed by 'false back science'.

III The Fundamentalist Destruction of Modern Humanities

1. Social sciences in Eastern Europe were built on an erroneous doctrine of **Soviet cultural traditionalism**, which mistook science for political ideology and replaced it by a ceremonial cult of great classics and personalities. In Czechoslovakia it was based on the story of the Czech Hussite reformation that defended the idea of a national autonomous protestant church. In the era 1933-1939 European countries were exposed to a strong wave of conservative traditionalism and Soviet ideologues resolved to tailor its fashion to match the Russian national classics. The Czech Communist leader K. Gottwald entrusted the well-known aesthetician Z. Nejedlý to elaborate a pro-Hussite account of Czech history so that it might serve as a new official party-line ideology for disputes about national heritage. Z. Nejedlý had never been a Marxist sociologist devoted to elucidating the economic foundations of historical processes but a liberal patriot celebrating the great classic figures of Czech national art. In his works the idea of pro-Hussite reformation coincided with the Slavophilic orientation that admired Russia as a hope for the Czech nation oppressed by the Austrian Habsburg dynasty. His anti-German and anti-Catholic bias was embodied in the cult of the national classic A. Jirásek, whose novels were devoted to the story of Hussite rebellions. This pro-Hussite account of national ideology struggled with the opposite official Catholic doctrine advocating the pro-German spirit of Catholic counter-reformation that worshipped Saint Wenceslaus as a Czech national patron. Its official spokesman was the Czech conservative historian J. Pekař whose philosophy of history became popular again in the beginning of the 1980s and an official line of cultural politics after 1989. Both conceptions of history originated as modern, partially secularised offshoots of classic ecclesiastic hagiography, one based on worshipping Protestant saints and the other continuing the cult of medieval Catholic saints. They could naturally function as a means of

popular enlightenment when teaching civics at elementary schools, but they cannot be taken earnestly as a methodological basis of modern scientific thought. This turnover in Communist ideology eloquently demonstrated its weakness and liability to the 20th century conservative movements because the true Protestants never adored saints and martyrs while Communists did.

2. Soviet traditionalism (Lifshitz, Nejedlý, Štoll) became as efficient a tool of the 20th century conservative inquisition as the official Catholic traditionalism (Chesterton, Belloc, Maurras, Barrès, Pekař, Durych). Their waves came in parallel ups and downs as if they were close twin-sisters, and both launched similar ferocious campaigns against rational foundations of science (Tables 1, 2). With a few exceptions the scientific post-graduate preparation in Eastern Europe consisted in a vile denigration and uncivilised stigmatisation of the standard comparative, sociological, genetic and exact methodology, which has formed reliable pillars for academic studies since the times of Aristotle's Peripatetics. Instead of pursuing scientific methodology the Soviet cultural ideology adopted as its official doctrine of social sciences the so-called 'jubilee cult' (*yubileishchina*), a degenerate and partly secularised version of ecclesiastic hagiography celebrating saints in the Graeco-Russian orthodox church. The cult of political leaders and national classics functioned as a Socialist, Protestant or pro-Hussite mutation of Islamic and Catholic traditionalism and hindered the eastern post-war intelligence from acquiring valid university education compatible with rational foundations of scientific thought.
3. Traditionalist **fundamentalism** does not recognise evolutionary theory, historical development, cultural determinism, social trends, society as a whole, deterministic lawfulness and logical categories. Owing to denying the existence of society, progress and historical laws, its adherents are unable to master the basics of any social science whatsoever. Since fundamentalists mistake natural evolution for inertial spiritual tradition and they do not acknowledge the material universe, their creationism makes them incapable of mastering any of natural sciences. Their scientific thought consists in a pious hero worship, in adoring great national classics and demonising outstanding personalities of other cultures. Fundamentalism can perceive only icons, idols, prophets, martyrs of its own nation, church and race, and cannot help exorcising the devil hidden in the idols of alien communities. Its function is to serve as a religious legitimisation of expansive conquests and 'sacred wars' against heretics, infidels and heathens.

4. Rebuilding social sciences on a model of depleted ecclesiastic hagiography returned them to the zero stage of development. It revived the spirit of medieval witch-hunts and reduced science again to the fetishist thought of a savage. Laical astrology, metaphysical poetry, ecclesiastic theology and hermeneutic interpretation form joint vessels of one pathological mental disorder that perpetually kills any scientific thought.
5. The traditionalist cult of classics, great personalities, martyrs and saints is a source of most pogroms upon science and culture since the times of medieval inquisition, Catholic League and Jesuits. Its fatal heritage is budding up to our days in brownish ideologies and revivals of contemporary Islamist fundamentalism (Tables 3). By administering the ceremonial cult of great classics in token of Neo-Thomist, Soviet or Postmodernist traditionalism the academic learning engaged in a vast destruction of scientific culture and unduly provided a type of education that is traditionally required from faculties of theology.
6. By promoting traditionalist cults of great classics (Masaryk, Marx, Jirásek, Mathesius or Mukařovský) eastern humanities fall off the scientific methodology of the inter-bellum vanguard and infiltrated the thought of these outstanding historical personalities with a heterogeneous content of ceremonial idolatry. This spirit of monumental hero worship is inimical to science and characteristic of European conservative ideology (J. Maistre, L. de Bonald, Th. Carlyle, H. S. Chamberlain, Ch. Maurras, A. Rosenberg), which forms the backbone of modern irrationality and the ideological dominant of the 20th century thought.
7. In the 20th century almost all humanities set out on a return from macrosociological, evolutionary and systematic concepts to intuitive, interpretative and subjectivist approaches of classical metaphysics (Petrušek 2000: 24-25). Phenomenology, existentialism and contemporary postmodernism gave them a new shining secular polish but their inner core concealed only a reformed version of ecclesiastic hagiography.
8. In spite of appealing to original Marxist roots, the Soviet doctrine of social sciences did not diverge from the trends of dogmatic revivalism of the 20th century to a perceptible extent. After the war its Slavophilic traditionalism served as a protestant secular mitigation of Catholic traditionalism in Western Europe, but it did not allow a reconstruction of social sciences from under alluvial deposits of sterile dogmatics. As naive observers are not able to understand the inseparable relationship between ideologies and political movements, the language of the Stalinist philosophy of science made use of its secular appearance and became a favourite weapon of conservative sophistry among front men of the Western political right. Marxist, atheistic and scientific stamp of the

Soviet cult ideology made it an ideal ‘Trojan horse’ suitable for a breakthrough of classic scholastics into the methodology of modern sciences.

9. The catastrophic development of modern humanities must be viewed as a regular historical process, which rehearses the play-script of the medieval and Baroque ‘dark age’. The pandemic of irrationality and religious fundamentalism spread in parallel waves of spasmodic fits and afflicted most adjoining regions, so that its impact could be felt in the cultural areas of Catholic Church, Islam, Orthodox Church and Soviet communism at the same time (Table 1, 2). In spite of a more secular and ideological stamp protestant, socialist and communist countries in Europe exhibited dynamic tendencies similar and parallel to waves of fundamentalism in catholic countries. Their traditionalism never resorted to the excesses of terrorism as it is now common in Islamic countries but it sprang from the same dynamic social tectonics. Nor could Christian thought free from the cuirass of hermeneutic methodology in post-war Germany, where the irrational mainstream remained a cultural dominant even after its defeat in the World War II, it only mutated into more secular, quasi-religious forms. This is why serious analyses of cultural chauvinism in the 20th century cannot be abused for the purposes for a chauvinist denigration of all alternative religious and ethnic cultures, as it is common in the contemporary school of the Lepenist ‘catastrophic victimology’ (N. Wirth, Y. Ternon 1997). Historical surveys (Table 1, 2) demonstrate that their cultural development proceeded in a course parallel to other countries and corresponded to the local possibilities of their historical and geographical co-ordinates, hence it is inadmissible to demonise the Islamic, Catholic, Judaist or Soviet cultural bloc *en bloc* without clearly discerning various dynamic streams in their cultural growth.

IV Academic Clientelism, Lawlessness, Corruption and Criminality

- (1) The disruption of scientific culture under the attack of the pestilent epidemic of metaphysical, parapsychological and hermeneutic pseudosciences takes place as a regular social process whenever schools, universities, research and science are exposed to the social atmosphere of high economic criminality and lawlessness, when economical crime is permeating political crime and academic life is distressed by clientelism and corruption. It takes place whenever faculties of humanities are paralysed by a progress of street-crowd psychoses and academic corruption to such an extent that they allow practices of protuberant clientelism on the academic campus and award academic degrees to cliques of successful academic bureaucrats without an appropriate

scientific training and deeper acquisition of the subject. Such cliques and lobbies privatise colleges, departments and academic institutes into their private possession and entrench their positions as militant religious sects that are open only to loyal member of their clan. Each develops its field of study as an esoteric system of occult knowledge derived exclusively from the holy scripture of their infallible prophet and demonises all approaches of another origin.

- (2) The turnover of scientific rationality into irrational dogmatic catechism has its rational roots in a transition to the corporative model of economic and academic structures, which gives them a standing of a professional chamber, monastic order or medieval guild. Every private corporation adores its holy fathers, founders, donators and sponsors, it worships its holy scripture, sacred tradition, holy insignia, relics and standards. Since the economic need of shamanistic magic in management, sale and advertisement requires blind devotion and loyalty to one's firm, religion or political party, their spirit naturally fosters the ideology of worshipping conservative, orthodox, monarchist traditions. In all decaying economies distressed by stagflation, speculation and corruption all that is worth pursuing is financial speculation, gambling, prostitution, hazard and organised crime and there is no room for 'true labour', whether in business or education. 'False labour' can function in business only if it is accompanied by 'false knowledge', by false spiritual labour done by astrology, spiritism, faith and superstition.
- (3) The chances to cure a system of education are limited by the course of malignant exuberance of corporative economies in 'dark ages'. The contemporary state corresponds to their early pluralist phase in the end of the 19th century, which prepares for a period of expansive globalisation and phases of gradual concentration. In all cycles of 'grey', 'dark' and 'black economics' pseudoscientific irrationality is a natural expression of laical irrationality raging in streets and in business life, and the success of its cure depends on the limited possibilities of controlling independent syndicates. The role of civil democracy consists in strengthening mechanisms of law by measures of remedial regulation, campaigns of 'pure hands' (*mani pulite*) and by enhancing the separation of education from religion, church and ideology.
- (4) Humanities cannot cancel the syndrome of cultural decadence but they can cease acting at its subservient ideology, they can activate their immunity system, fortify their bastions as one of exact sciences, offer the modern society's ailing body a mirror of rational knowledge and help it to avoid the most disastrous impending lethal eventualities.

CURRENT TRENDS IN POSTMODERN HUMANITIES

1 The Post-Modern Situation of Sciences

Contemporary humanities cope with one the deepest crises in modern history, with an epidemic of cultural irrationality and a hermetic gnosis of medieval range. Political observers call this triumphant campaign of irrationality and religious intolerance ‘**New Middle Ages**’ (Thurrow 1998: 17) and find it similar to Europe’s atmosphere on the eve of crusaders’ expeditions at the end of the 12th century (Gwynne Dyer 1999). Some prefer to speak about ‘new feudalism’ in reference to ‘new oligarch’, *riches nouveaux*, clientelism and practices of ‘mafia-controlled capitalism’ (J. Keller 2002). Others can find a parallel in the historical situation of the Roman Decadence when Christendom budded its way into existence in a stuffy atmosphere of astrology and hermetic raving (M. C. Putna). Another set of historical co-ordinates is suggested by considerations that claim that ‘globalism is a new colonialism’ (W. Pfaff 2001: 1) and a rehearsal of expansive whims of the French Decadence.

The **Post-Modern Age** bears resemblance to these decadent epochs by exhibiting numerous symptoms of social decay, high inflation, criminality and corruption fuming as putrid vapours from a saturated market longing for expansion. A striking parallel is the collapse of nation-states eroded by tendencies to regional separatism, a strong will to plurality and administrative decentralisation dissipating states into loose disintegrated regional units. An infallible sign of decadence is an uncontrolled explosion of the occult raving, a wide popularity of journalistic horoscopes, astrologic divination and moods of apocalyptic visions. Criminal excesses of ‘grey’, ‘dark’ and ‘black economy’ foster the spirit of ‘black science’ and result in a breakdown of scientific rationality.

The closest co-ordinates of the post-modern crisis can be found by comparison to the *fin-de-siècle* atmosphere at the end of the 19th century. In this era France was vexed by a fever of financial speculation at the stock exchange, stockbrokers made fortunes, prices were soaring in incredible heights and one banking house went bankrupt after another. Small businesses were haunted by an avalanche of bankruptcies and fell victims to fusion with big corporations. The tabloid press responded with a flood of horoscopes, scandal affairs and xenophobe hysteria against foreigners. Rational positivist science was writhing in agony under the attack of prophets of new irrationality. Artists resorted to the neo-idealist *Neuromantik* and philosophers to the lures of Nietzsche’s *Lebensphilosophie*.

French decadents announced the coming of the Modern Age and ominously

foreboded all the catastrophic fates of science in the 20th century. The cultural offensive of the prophets of ‘new romantic irrationality’ (É. Boutroux, P. Bourget, O. Hamelin, W. Dilthey, H. Rickert) launched ferocious attacks on materialism, positivism, evolutionism and opened gates for a new spirituality resorting to intuition and divination. It gave vent to outpourings of hatred to ‘the vulgar and mechanical views’ of evolutionary theories and scolded them for efforts to fetter humanities with iron chains of deterministic laws. On the ruins of positivist sciences Wilhelm Dilthey and Friedrich Nietzsche began to build temples of the modern ‘deconstructed metaphysics’ as a religion without gods and theology without a church. The modern western culture abolished God’s ideological monopoly, but did not lose a deep need of worshipping the spiritual, however transformed into a secular form.

Dilthey and Rickert wailed at expelling intuition from natural sciences and refused to leave at the mercy of such a fate historical and social sciences. These should be separated as an exclusive domain of the spiritual *Geistesgeschichte* and *Geisteswissenschaften*, where spirituality and intuition still continue their reign. They must remain a kingdom of ‘feeling’ (*Empfindung*), ‘understanding’ (*Verständnis*) and ‘empathy’ (*Einfühlung*). In Dilthey’s view human history was an area of unique events and individual acts of will which left no room for generalisation and deterministic laws. His scientific counter-revolution created the present-day schism and asymmetry in the progress of modern sciences. Modern natural sciences definitely separated and divorced from metaphysics but humanities sworn it loyalty and promised to remain its faithful slaves. Moreover, at its instigation they began to demolish walls of the edifice of rational science and pull down the infirm systematics that evolutionists failed to build into an inhabitable state.

The Modern Age ended in a spasm of the World War II and the post-war era seemed to do away with irrational ideologies forever. New hopes were embodied by the Frankfurt School (Th. Adorno 1970, Max Horkheimer, H. Marcuse, L. Löwenthal 1990, J. Habermas 1962) whose first steps were guided by Max Scheler’s *Soziologie des Wissens*. After the war they returned from America to Germany and applied statistic sociology to public inquiries on aesthetic taste and popular music. Th. Adorno’s ‘negative dialectics’ was inspired by the spirit of radical protest and distrust in faith, myths, propaganda and ideologies. It excavated modern culture as a source of mystification and a product of ideology that works like a *camera obscura* and turns the real world upside down. Their contribution to scientific thought consisted in the sociology of knowledge that deprived science of ideological distortions. The leaders of students’ rebellions in 1968 (Rudi Dutschke, D. Cohn-Béndit) proclaimed Herbert Marcuse and Jürgen Habermas to be their spiritual fathers.

The radical revolt continued in the 1970s with the evolutionary concepts of sociological **rupturism** (M. Foucault 1971, P. K. Feyerabend, T. S. Kuhn 1970, I. Lakatos 1971). Rupturists proved that scientific knowledge does not evolve in a linear direction according to premeditated rational intentions and immanent laws ruling inside different fields of study, but it marches forth by alternating the phases of growth and regressive ‘breakthroughs’ (*ruptures*). They refused the ideas of classical cumulationism, which perceives only paths of linear progress and direct ascension in the history of science. They replaced the ideas of a cumulative amassing of knowledge by a model of sinusoid growth whose shape resembles broken lines of a seismographic curve.

The period of rapid industrial growth ended in 1975 when the West-European consumers’ society exhibited the first signs of stagnation and the first signals of passage to postmodernism. The prophets of the postmodernist discourse (J.-F. Lyotard 1979, G. Deleuze, J. Baudrillard, J. Derrida, P. Sloterdijk) applied philosophic sophismata as a means expressing new feelings of a man drifted by the whirls of chaotic plurality. The philosophical transition from totality to plurality only described disintegrative processes that occurred in the economic sphere. Lyotard’s *condition postmoderne* described the historical situation when consumers’ market was saturated by goods and the state resigned from its control and planning. After Margaret Thatcher carried out her privatisation reforms, the last national state-owned companies dissolved into private corporations.

Jacques Derrida (1967, 1983) explained the post-modern situation as disillusionment from ideas of progress when traditional metaphysics was in ruins and we were still unable to replace it by a building of systematic scientific knowledge. Our civilisation came to the deadlock of a new apocalypse foreboded by F. Nietzsche and M. Heidegger who started the deconstruction of idealist philosophy, cleared its foundations from religion and turned its focus to practical existence of everyday life. His program of the post-modern ‘deconstruction of western metaphysics’ (*Abbau, deconstruction*) was partly its secular modernisation and demystification and partly its systematic reconstruction and restoration in new modern conditions. Derrida’s gospel became very popular in the U.S. and its influence grew especially after Paul de Man’s invitation to deliver a series of lectures at Yale. Discussions on Derrida’s ‘grammatology’ (1967) led to the rise of Yale school of *New Hermeneutics* (Paul de Man 1979, 1993). It applied Derridas’ deconstructionism to literary interpretation and psychological discourse analysis.

The crisis 1975-1977 said goodbye to economic planning and cast a spell upon the post-war left-wing intellectual mob. Its numbers suddenly diminished owing to disillusion and desertion to the opposite camp. Many changed political colours and became staunch supporters of the *New Right*. Its first

heralds were a new generation of conservative political thinkers (Alain de Benoist 1978, Louis Pauwels 1990, Jacques de Goff, Georges Duby, Jean-Marie Benoît, Jean-François Revel) who were fed up with the post-war leftism and disillusioned by reading Solzhenitsyn's novels. Their cultural sensibility expressed a shift of priorities from social causes to private individuality and from social solidarity to individual rights. Their campaigns found an ardent ally in a movement of religious traditionalism. Pope John Paul II announced a spiritual revival resurrecting the medieval cult of saints. By now he has sanctified 482 new saints and beatified more than 1300 persons, and their total considerably exceeds the diligence of his predecessors. In his wake church sermons harangue the gospel of traditional conservative values and TV channels broadcast televangelists declaiming against divorces and abortions.

The post-modern infection of irrational spirituality began with the crisis 1975-6 and continued with an intermezzo of **environmentalism**. Its episode acted in the early 80s as the second incubation phase of the conservative revival which shifted focus to ecological catastrophism. If the pre-war conservatism preached a return from modern technology to conserving cultural heritage, post-war conservatives turned from technology to the conservation of the unspoiled nature. Greenpeace movement protested against the risks of atomic energy and recommended returning to pure natural fuels. The sectarian movements *Life Spring* and *Erhard's Seminar Training* (EST) recommended 'deeper ecology' as a program of religious meditation, biotic food and personal self-perfection. Natural ecologists laid stress on the conservation of nature while social environmentalists proposed 'anti-growth ecology' in order to restrict an unlimited growth of population. E. O. Wilson's sociobiology (1979) warned against overpopulation coping with exhausted raw material resources. J.-M. Le Pen warned against the rising influx of Muslim immigrants from Africa. They all chimed in one tune indulging in visions of an eschatological apocalypse. Frank Capra's *New Age* announced that two millennia of Christendom were tottering to their end and a new millennium of oriental astrology was coming.

Apocalyptic moods spread as a contagious disease also in post-modern philosophy. Derrida's *Apocalyptic Postmodernism* (1982) did not understand apocalypse as an end of our civilisation but in the sense of cultural eschatology. Jean Baudrillard (1983) wrote that modern history had come to the deadlock of *posthistoire* because humanity had been misled by *stratégies fatales*. He harbingered the coming of Post-Modern Age as an era when historical development got stuck in shallow waters of 'non-history' (*ahistoire*) and writhed in a agony of 'post-history' (*posthistoire*). Francis Fukuyama's book *The End of History and the Last Man* (1992) saw the threat of 'the end of

history' in a decay of traditional values. Samuel Huntington (1997) saw it in a 'clash of civilisations' and a menace of wars between Christians and Muslims.

Postmodernist prophets expatiated on the loss of belief in historical progress but failed to notice the progress of their illness. They did not realise that their discourse was just a muttering of a sick patient's lips and his disease developed in several incubation phases according to strict laws. Its course resembled the cultural decadence in France at the end of the 19th century but had a longer duration and caused a deeper infliction. Its epidemic consisted of the phases of orthodox **traditionalism** (1975-1981), ecological and apocalyptic **catastrophism** (1981-1989) and astrological **hermetism** (1989-1997). The political symptoms of the disease reached their climax in activities of militant separatist **regionalism** (U. Bossi, J. Haider). Then they began to recede and the patient's body exhibited symptoms of slow recovery. The next stage was a slow convalescence thanks to the curative treatment. In the period 1997-2002 efficient antidotes were prescribed by new forces greeted as the 'Third Way'.

2 Remedial Steps in Cultural Politics

The 'Third Way' was a new strategy of Social Democrats known also as 'New Labour'. In Britain it was developed theoretically by Anthony Giddens (1998, 2000) and applied by Tony Blair's cabinet. A. Giddens's cure prescribed the ailing economy a few wholesome medicaments: lowering criminality, revitalising economics, reviving health care, education, sciences and research. A similar cure was adopted by Clinton's *New Democracy* in the U.S. and by G. Schröder's policy of *Die Neue Mitte* in Germany. Their political strategies came as a left-wing reaction to the long era of Reaganism and Thatcherism. In Italy they had a parallel in the campaign of 'pure hands' (*mani pulite*) and 'penitents' (*pentiti*) that attempted to put a stop to high economic criminality and lawless speculation. Similar measures were taken by the Spanish political line *nueva via* and the Dutch polder model. On the threshold of a new millennium such an anti-Thatcherite line was adopted by Romano Prodi, Tony Blair, Bill Clinton, Gerhart Schröder, Joshka Fischer and Lionel Jospin. The dominant political trend of the era 1997-2002 is usually referred to as 'Blairism' but it rather deserves to be called **Prodism**.

The remedies of 'New Labour' worked efficiently in the years 1997-2002 but then they got stuck in economic difficulties which woke up a new right-wing counter-movement that might be called **Berlusconism**. The economic need to carry out social cuts shifted most Blairists to the right but found its most ardent adherents in conservative parties. Silvio Berlusconi, George W. Bush and José Maria Aznar became the most resolute supporters of the Iraqi war and introduced a policy of strict measures vivisectioning 'the social state':

social cuts, lower taxes, lesser support for the unemployed and higher military expenses. Although most European governments continued with Social Democratic cabinets, they had to set out on journey of painful economic reforms restricting the philosophy of 'social state' and principles of its *Sozialmarktwirtschaft*.

The theoretical initiative of the Third Way' started a new epoch of a partial and temporary recovery of ailing corporative economies. This epoch was not identical to F. Capra's New Age, remarkable for the cult of oriental astrology, but a sort of 'alleviated decadence' postponing the patient's agony by a few sedative pills. Blairism did not return to H. Wilson's 'Old Labour' but only partly mitigated the heavy infliction of Thatcherite reforms. The whirl of worldwide finances mercilessly dictated the scenario of **corporative economics** with free market and private business and its impact could be alleviated only by partial measures. Politicians run an economic machine driven by big monopolies and oligopolies to a world-wide globalisation and cannot swerve its locomotion to any blissful utopias. Their efforts should not focus on ideal dreams but should face our hard economic reality and reverts its threatening dangers.

Our political and cultural situation can be understood only if we project it on a screen of historical parallels. Prodisim started a new economic cycle 1997-2045 which shows a close similarity to the epoch 1903-1946. Social Democratic parties now stand on the same crossroad as the British Liberal Party (Lloyd George, lord Asquith, J. R. MacDonald) and the politicians of French Radicalism (É. Combeau, G. Clémenceau, R. Poincaré, J. Jaurès, E. Hériot) on the threshold of the last century. Their political strategies overcame the social crisis of the Decadence 1872-1903 and alleviated its disastrous effects by two eras of relative social prosperity. In the first era 1903-1913 they carried out secular reforms in education, limited working time in factories and improved the living standard of working-classes. In the second era 1917-1933 they carried out democratic reforms in the voting system and social rights. They, however, did not manage to fend off disasters of two genocide wars advocated by their right-wing opponents. The issue of anti-war campaigns defined the program of Centrist Socialism (J. Jaurès, G. Hervé, K. Kautsky) between 1910-1914. It opposed the spirit of armaments and the participation of socialist parties in the World War I. This anti-war policy now becomes a crucial point in political activities conducted by Kofi Annan, G. Schröder, L. Zapatero and Helen Clark who advise a less extensive participation in war interventions. Their anti-war attitudes signal the coming of a counter-reaction against Berlusconiism that might be referred to a '**New Centrism**'.

The political struggle with economic criminality as a form of 'false labour' raged also in the cultural area. Its main goal was to tackle a strong wave of

cultural irrationalism in humanities, journalism and academic writing. Its obvious source is the syndrome of 'black economy' that liberated speculative activities on the free market and makes money on fraud, charlatanism, prostitution and human superstitions. Statistic surveys surprise by the amount of cash flow in pornography, prostitution, casinos and other branches of entertainment industry because their share begins to exceed the income from heavy machinery or armament industries. The occult, horoscopes and hermetic magic in academic writing arise regularly as a by-product of the explosion of economic and financial criminality because 'black economy' necessarily produces 'black science'. American 'action movies' feed the cinema audiences with the intoxicating drug of extra-terrestrial astrology, bloodthirsty brutality, ghost exorcising and superstitious magic. Much of the post-modern 'homeopathic herbalism' and 'alternative medicine' brings just a new revival of charlatanism. Their plague in movie production, health care, journalism and intolerant political writing is a disquieting symptom of 'academic corruption'.

The situation in post-modern humanities is just an echo of clashes between 'real labour' and 'false labour' in society. The post-modern agony culminated with an explosion of hermeneutics, 'deconstructed metaphysics', poststructuralist exegesis and subjectivist interpretation. On the other hand, remedial steps were taken by the adherents of **Cultural Materialism** (Alan Sinfield, B. J. Dollimore, Catherine Belsey, Graham Holderness, Francis Barker), who attempted to reconstruct the materialistic foundations of science and unearth them from under the deposits of the flood of postmodern irrationality. They took efforts to revive evolutionary concepts invented by sociological **rupturism** (M. Foucault 1971, P. K. Feyerabend, T. S. Kuhn 1970, I. Lakatos 1971) in the end of the 1970s but they could not return to its synthetic projects. A similar trend in American academic studies was represented by **rhetorical historicism** (Louis Montrose, Jonathan Goldberg, Hayden White, Leonard Tennenhouse, Stephen Mullaney, A. Greenblatt). Their recipes were opposed to 'new hermeneutics' and rehabilitated the historical perspective in considering cultural phenomena. In spite of their endeavour, the post-modern crisis did not end but found only a temporary relief in a milder transient stage.

The efficiency of treatment depends on the patient's immunity system, which works perfectly in natural sciences but in humanities it is withering in a pale and feeble body. The only way to reconstruct them is to provide them with a self-protecting apparatus demarcating their territory by clear maps, historical accounts, theoretical principles and laws. A convenient starting-point is offered by a systematic study of cultural ideologies and a classification of their types. Michel Foucault (1971) called them '*epistémé*' and Terry Eagleton (1990) denoted them as 'aesthetic ideology'. Raymond Williams (1977, 1989)

referred to such cultural attitudes as 'a structure of feeling'. The chances of humanities to restore their foundations depend on whether rupturists, cultural materialists and rhetorical historicists manage to elucidate the mechanism of periodic ups and downs in culture and scientific thought. Once humanities shed light on the historical systematics of ideologies, they will tame them and develop immunity against 'black science'. They will build firm ideology-proof bastions of their castle of knowledge and cease to be defeated incessantly by assaults of fundamentalism and irrational ideologies.

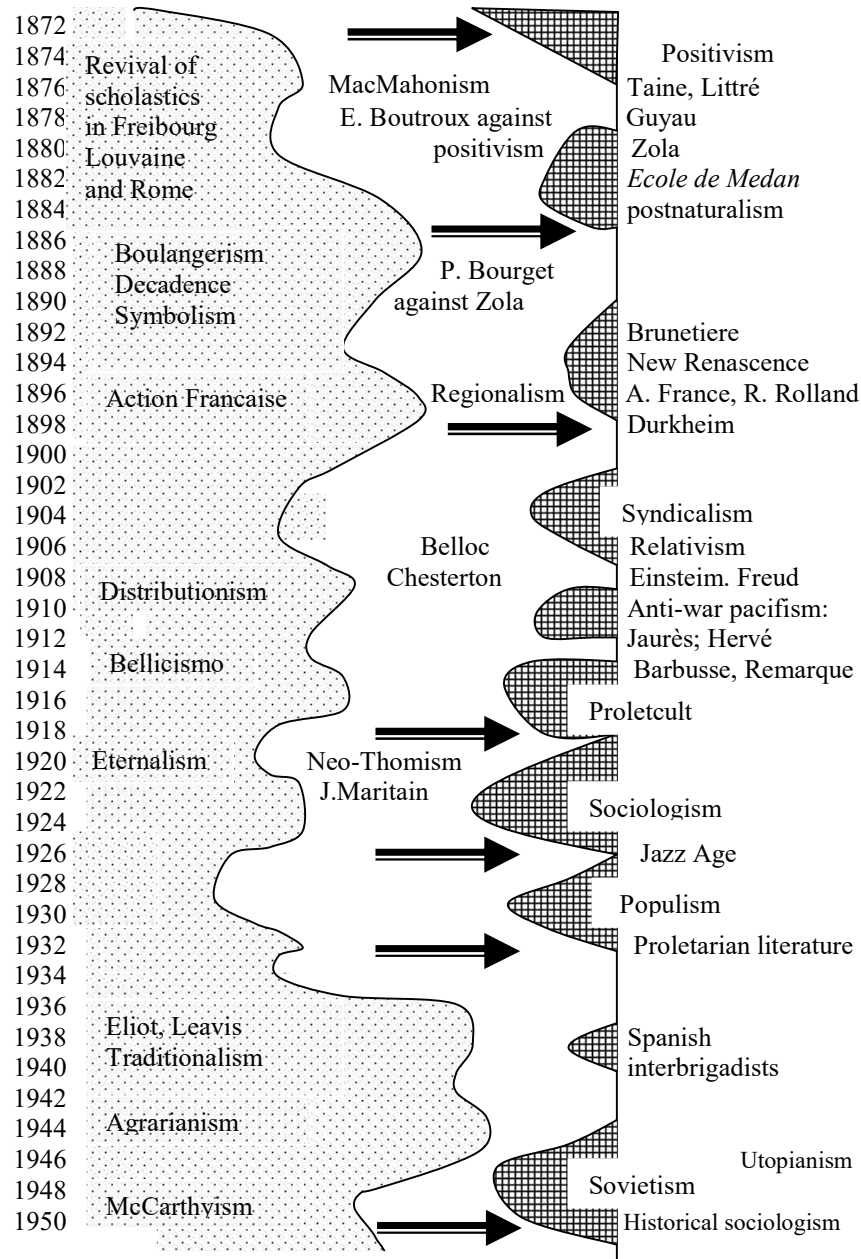


Table 1 Scholastics against science

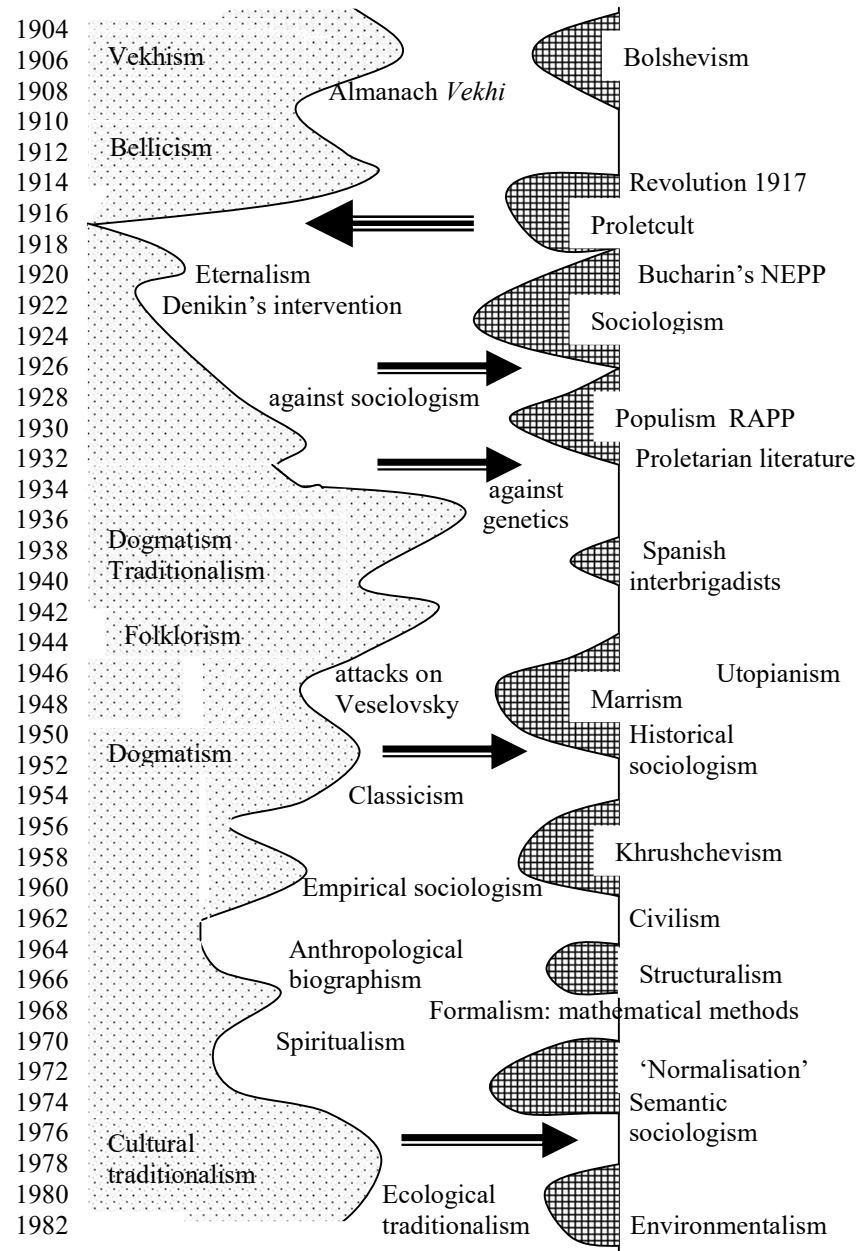


Table 2 *The campaigns of Soviet traditionalism against science*

THE HISTORICAL PERIODICITY OF IRRATIONALIST REVIVALS

1 The Periodicity of Crises of Science in Past History

Cultural Materialism helped to diagnose the post-modern crisis of culture and science and prescribe its efficient therapy. Its disease cannot be cured by wailing at 'the end of history' but only by rehabilitating history, by historical comparison to similar crises in the human past. Prophets who take part in the postmodernist discourse are just sick patients expressing adequately sick feelings of our sick society but learned historians should provide remedies based on the medical case history and a thousand years' experience of historical sciences. They can notice that the postmodern effusion of conservative religious fundamentalism is a lawful product of a syndrome of decaying societies with a corporative type of economy. The postmodern decadence rehearses the same lawful stages of malignant epidemic as the ancient, medieval and modern decadence. Its process of incubation cannot be shortened but its course can be regulated and kept within reasonable bounds in order to revert lethal consequences.

Human progress does not pursue a linear ascendant line but oscillates on a sinusoid curve so that its periodic ups are always followed by regular downs. The Baroque Age did not exceed the Renaissance in culture and science and neither did the desperate agony of the Neo-Romantic Decadence exceed the pioneering advances of scientific positivism, accomplished by the 19th century industrial revolution. The progress of our civilisations is paved by many periodic upheavals that ascended to the steep heights and but also frequent breakdowns that signalled stagnation and solved the lack of resources by expansive wars. Prosperous upheavals regularly brought a 'bright age' (*saeculum clarum*) in scientific progress, while stagnating epochs necessarily ended in a 'dark age' (*saeculum obscurum*) of cultural decadence. Such rises and falls repeat like the tides and ebbs of oceans and oscillate cultural waves in periodic cycles alternating phases of intensive and extensive cultural growth. It is a peristaltic process where declines in intensive development are rises in extensive growth and *vice versa*.

The main cause of cultural decadence does not lie in spreading fanatic religions but in the sore economic bowels of societies overfed by abundance and luxury. Most periods of cultural decadence start with a syndrome of **stagflation** (*stagflation* = *stagnation* + *inflation*), when the overpopulated saturated market humps its head against the ceiling of possible growth and is unable to tame its inner tension without a global expansion. While every renaissance owes its cultural bloom to administrative, economical and social centralisation, every decadence is characterised by a transition to private

property and administrative decentralisation. That is why the historical development looks like a periodic alternation of centralised nation-states and corporative economic systems based on private property. In the area of cultural ideology this development appears as an even-spaced alternation of secular reformations and religious counter-reformations. The Renaissance, Enlightenment (*Aufklärung*), *Risorgimento* and the Slavonic Revival based their progress on a paternalist state with a high degree of administrative concentration and an intensive autonomous development. On the other hand, the Baroque, Romanticism, Decadence and the Post-Modern Age opposed their spirit by expansion and decentralised private ownership.

The fast progress of science in centralised social systems is determined by factors of rapid economic growth, peace co-operation, stability, low prices and high subsidies provided by the state. The simplest recipe for promoting culture and humanities was the generous hand of a powerful ruler contributing subsidies from the national treasury to school education, university research and court academies. The strong administrative bureaucracy cannot do without a strong support of wide masses and their participation in building a strong nation-state. Popular masses can be activated only by means of religious reformations that function as a secularised state ideology of protestant type. Anglicanism in England and Gallicanism in France desired to split their own national church from the Pope's Catholic Church and free new nation-states from tributes paid regularly to the papal treasury. The *Aufklärung*, *Risorgimento* and Slavonic Revival adopted the same strategy. They took efforts to form autonomous nation-states and liberate them from the yoke of the German and Austrian Empire. All periods of renaissance endeavoured to dissolve large empires into autonomous nation-states and suppress the power of regional magnates by that of strong national rulers.

Periods of decadence adopted an opposite type of strategy. They integrated Europe into empires and superimposed the reign of national kings by greedy claims of local magnates. Their inner tendency to develop imperial and regional integration did not spring out of whims of free will but resulted from inner pressures of economic integration. When the inner reserves of a national market get saturated, its economy passes into a state of stagnation and decadence that can be overcome only by a global expansion. Empires come into existence when the national market in strong countries has to burst out and expand into neighbouring markets and overseas colonies. If one national market needs expanding and globalising its neighbours, it has to open its frontiers and let out tentacles of economic, religious and military corporations that can easily conquer neighbouring markets. Their osmotic penetration undermines closed nation-states, dissolves them into small units and absorbs them into a new budding colonial empire. The collapse of a nation-state is

usually accompanied by a collapse of national, public and communal ownership because its sectors are seized by magnates, religious orders and private corporations.

Colonisation and globalisation come as a natural response to the exhaustion of inner resources. The deep economic crisis due to a lack of free land, raw materials and inner reserves may be solved only by a military expansion into barbarian countries which is carried out under the false pretext of a crusade against infidels. In the Middle Ages first-born sons inherited estates from their fathers while second-born sons had to join an order of knights, monks and tradesmen and conquer their fiefs in battlefields beyond the frontiers of Christendom. Their hunger for land expelled them from their fathers' estates and shifted the realm of Christendom eastwards. Jesus Christ's knights set out on punitive expeditions under the auspices of popes because only God could sanctify their looting conquests and lawless plundering. Christianity preached stern morals inside Christendom but justified crime outside its realm. Crusaders swore to challenge Moslem sovereigns but did not loathe to plunder gold in Christian churches of Constantinople or launch pogroms against Jews in Cologne.

The post-modern globalisation and religious fundamentalism cannot be elucidated without many colonial adventures in the past. Their story is a lawful continuation of excesses of imperialism in the beginning of the 20th century and their mechanisms explain also regular purges in the Soviet era. Every revival of medieval piety fulminated with an ardent spirit of intolerance to other creeds because faith could settle the crucial issues of inheritance and privatisation. The pope was able to sway the whole boundless empire of Christendom without any military troops because his interdicts determined whose property was going to fall a victim of the next crusade. Crusaders obediently waited for his commands to give blessing to their punitive expeditions because his authority drew the lines of division between faithful believers, heretics, renegades and infidel pagans. Popes and emperors did not control large empires by their executive power but by force of symbolic or moral authority.

Religious fundamentalism rages against secular rulers, secular nation-states and secular education because they protect civil laws and hinder invaders from criminal looting. It desires to install laws justifying plundering according to the code of obedience and loyalty to the few mighty ones. This is why all oligarchies tend to bulge into empires under the pope's baton and cannot conquer barbarian countries without a blessing of religious fanaticism. The first target of their privatisation is the state property, the public common and communal land that must be expropriated by an Aryanisation of heretics', Protestants' and Judaists' estates. When the Guelph financial oligarchy wanted

to undermine the Ghibellin's secular regime it had to make alliance with the pope, clergy and monastic orders. Ancient amphictyonies, medieval monastic foundations, knights' orders and townsmen's guilds functioned like modern business monopolies and financial corporations. Medieval monks served as spiritual soldiers purging European countries from disbelief as well as ardent missionaries converting savages in conquered lands. They obeyed the voice of 'Sacred Inquisition' and set out on missions to appease resistance at home as well as abroad. They could control secular institutions, academies, universities and schools by exorcising secular, critical, sceptical and atheistic thought. They joined crowds of scholastics trained in dogmatic theology who sent out on missions to uproot heresies and purge universities from the fallacious errors of secular science.

The first victims of their assaults were protestant heretics living in autonomous prosperous communities, whether they were the Patarenes, Waldenses, Albigenses, Hussites, Wycliffites, Calvinists or Huguenots. Their free communities refusing serfdom had to be wiped out by the incense of unblemished dogmatic orthodoxy and fettered by obedience to feudal landlords. Crowds of exorcists marched at the instigation of the great inquisitors Pope Gregory VII, Bernard de Clairvaux, Innocent III and Ignatius of Loyola. They gave ear to God's calling admonishing them to exorcise the devil of immoral science out of heretics' brains. But ardent faith and blind obedience to the *Sancta Inquisitas* was just a veil of greedy acquisition and amassing riches. The incredible spoils of the Templars and the Jesuit order proved that doctrinal questions were secondary, the chief lure that made infidels a target of assaults and expropriation was gold, estates and land.

Crusades against such heretics were only the first stage of 'internal privatisation', which was soon followed by waves of 'external privatisation' in the borderland, neighbouring countries and overseas colonies. Every expansion needed its own spiritual harbingers passionately brandishing standards because their sacred ardour could give a noble ritual appearance to acts of plain theft and plundering. Their main task was to explain the need of economic expansion in terms of religious reasons and sanctify looting as a 'sacred war' of pious believers against 'heathen dogs'. This need is also the deepest secret of the present-day revival of religious **fundamentalism** in Muslim and well as Christian countries. Its passion restores to life orthodox faith, religious tradition and conservative heritage as arguments legalising privatisation claims. Modern fundamentalists in Afghanistan, Saudi Arabia, Egypt, Chechnia and Kosovo do not care for cultural autonomy, they need a military control over police headquarters and custom offices to deal in drugs, prostitution and arms. Their militant Islamism is just a noble pretext sanctifying the business activities of criminal syndicates and entitling them to

collect money from Muslim religious foundations endowed by many anonymous sponsors.

The Modern Decadence 1872-1903 and the Post-Modern Decadence 1975-1997 did not change the scenario of medieval plagues, only slightly decorated its course with a tinge of superficial secularism Age. Nor did the Soviet Era 1945-1989 change it, the modern conservative conservatism in Europe has learned to conceal its chauvinist pogroms on rational science with a veil of secular, atheistic and even Marxist ideologies. The Nigerian playwright Wole Soyinka remarked on a theatrical congress in Venezuela in 1995, 'the main problem of mankind in the next millennium will not be racism, but fundamentalism, which represents the political and social AIDS of our era.'

2 Science vs. 'Black Science' in History

Periods of blooming renaissance and stagnating decadence are clearly perceptible also in various fields of science. Secular science can prosper well only in secular states with a reformed church but in decadent theocratic regimes pursuing dogmatic counter-reformation it withers away. Religious superstitions stifle scientific thought and let it degenerate into religious scholastics that serves the papal church as an *ancilla theologiae*. 'Grey', 'dark', 'black' and 'brown economy' necessarily produces 'grey', 'dark', 'black' and 'brown science'. Its domains are biblical exegesis, sacral hagiography, tragical martyrology, allegoric hermeneutics and hermetic interpretation. 'False sciences' neglect the outer material nature and deny the natural processes of its evolution. Their philosophy is based on **creationism** which regards the external world as God's creation or a purposeful product of a spiritual will. They resign from practical experiments and refuse empirical research because they consider the world of natural things as a screen of symbols projecting human fates and expressing innate ideas.

A scientific approach to science presupposes developing **general science theory** conceived as a methodology of human cognition. Since human knowledge naturally proceeds from ignorance to understanding and from magic to science, its methodology must start from the theory of ignorance and savage magic. Before we can outline positive knowledge concerning the structure of the natural material world, we must devise a theory of 'false knowledge' including magic, astrology, religion, metaphysics and ideology. Science has emancipated from the yoke of 'false knowledge' by unveiling its false allies and fortifying its bastions against alien pretenders. Its progress along the road of human cognition was lined by many victories but it was also paved by many defeats. Every bright age of scientific materialism was followed by a dark age of religious mysticism and ferocious purges against

rational science because there is no growth without death and decay.

If we want to understand the postmodernist crisis of humanities, we have to elucidate our postmodernist discourse in terms of standard historical processes and explain our postmodernist passions by means of standard historical ideologies. Modern socialism has to be regarded as a sort of deconstructed protestantism. Modern fundamentalists have to be revealed as 'deconstructed scholastics' and modernised Jesuit inquisitors. Modern closed nation-states have to be observed through medieval glasses as national kingdoms supporting the ghibellin's secular ideology. Modern globalisation will look more purposeful if seen in the light of medieval crusades. And Islamist terrorism will appear more meaningful if viewed as a reminder of old Moslem jihads. If we generalise such historical parallels for the ancient, medieval and modern history, they will enable us to diagnose our postmodernist sores more efficiently as symptoms of standard political ideologies.

Table 3 attempts to envisage periodic returns of eras of secular renaissance and religious decadence from Ancient Greece to modern times. The major conflicts raged between hylozoist materialism cultivated by secular governments and religious astrology advocated by theocratic regimes. The greatest achievements of scientific progress were due to Thales' Miletian School, Sophists, Atomists, Aristotle's Peripatetics and the Hellenistic Alexandrians. The last two schools made a huge contribution to knowledge by sketching rough principles of the historical, typological, comparative and evolutionary method. Their principles were foreshadowed by vague formulations but they have guided the steps of scientific progress up to our days. Their days are remembered as epochs of stormy fermentation of cultural progress between eras of war and decay. Their duration was interrupted by eras of cultural decadence when science resorted to speculation, divination and astrology. The Orphic philosophers, Pythagoreans, Eleatics, Socratics and Stoics abandoned the kerbstones of science and disappointed its hopes by turning into religious sects cultivating divination and astrology. Their philosophical position was theogonic creationism and theistic idealism deriving material existence from Pythagoras' numbers, Platonic ideas or Plotin's aeons.

Periods of flourishing secular science were regularly followed by decadent eras of religious thought and cultural decay also in the Middle Ages. The medieval struggles between Ghibellins' secularism and Guelphs' fundamentalism were manifested in the philosophical disputes between empirical nominalists and universalistic realists. The secular mainstream was supported by the Ghibellins and national sovereigns who subsidised humanistic academies on their courts. The adherents of religious fundamentalism recruited from the Guelph patrician oligarchy and monastic

clergy that supported the claims of papal power. Doctrinal theology cultivated universal realism that nipped in the buds elements of secular experimental science. Religious scholastics acted as a irreconcilable adversary of empirical studies and combated all materialist philosophers as dangerous heretics. Its traditional weapons consisted of ecclesiastic traditionalism, dogmatic biblical exegesis, exultant hagiographies and pitiful martyrologies. Loyalty was required in faith as well as in obedience to feudal landlords. Harder serfdom and bans on secular thought did not contradict an enormous growth of magnate's liberties. The *Magna Charta Libertatum* (1215) brought unbounded freedom to barons but hardened bondage to serfs. Ardent theologians persecuted rationality but tolerated unorthodox piety of hermits' mysticism whose monastic culture favoured intuitive contemplation and supported hermeneutic interpretation. Table 4 give a chronological map of clashes between the inquisition of medieval scholastics and empirical sciences.

Renaissance brought dazzling achievements of Huguenot sciences (Fauchet, Estienne, Hotman, Amyot) that enquired into issues of Gaulish history. They explained medieval classes by demonstrating how the Germanic Franks seized the feudal rule in Gaul by subduing the poor Gaul commoners. Their historical account outlined the pathways of modern historiography and enabled the French school of liberal historians (Guizot, Michelet, Thiers, Mignet, Thierry) to elucidate the causes of modern bourgeois revolutions. Their contemporary August Comte developed the historical study of feudal estates into a new integral discipline of modern sociology. Karl Marx generalised their ideas of class stratification into the doctrine of modern socialism. H. Spencer applied the historical method to natural sciences and Ch. Darwin used its procedures to give an evolutionary account of animal species. Their research accomplished the study of natural evolution initiated by Democritus, Aristotle and Theophrastus and refined it into a systematic discipline. Their success suggests at least two general conclusions: (1) all eras of flourishing scientific progress were associated with the philosophy of cultural secularism and materialism, (2) every historical renaissance of systematic science was based on the historical, comparative and sociological method, (3) all periods of flourishing science were terminated by ferocious pogroms of conservative fundamentalism.

Aristotle's organic philosophy may be studied also as a proof that no progress of applied technology can be made without the formal, structural and functional method. The methodology of formal and applied sciences was first developed by Pythagoreans and after Plato's death it was paid much attention by his Academy in Athens. Medieval universities neglected Peripatetic sociology but held in high respect Aristotelian rhetoric and logic. Raymundus Lullus devised his *ars combinatoria* in pursuing the laws of formal logic but his failures revealed degenerative inclinations, inborn fatally to the genes of all

revivals of Pythagorean formalism. His school followed the sad fates of the Pythagorean disciples, it gave up logical rationalism and fell a victim to religious sectarianism.

The 20th century did not become a triumph of scientific rationality but unchained dark forces of war destruction. Two world wars caused an overwhelming demographic genocide, accompanied also by a disastrous **cultural genocide** in scientific thought. It was the German *Geistesgeschichte* that is usually blamed for the ‘fatal failure of German literary theory’. ‘It is not incorrect to blame excessive orientation on *Geisteswissenschaften* for the war disaster in the German literary studies’ (Wehrli 1957, 1965: 27). Dilthey’s reform of ‘spiritual sciences’ started innocently by an erosion of positivist methodology and evolutionary systematics in social sciences. A similar collapse of philosophical thought was due to German *Lebensphilosophie* developing Friedrich Nietzsche’s heritage.

Both trends represented an academic parallel to the mainstream of **Catholic Traditionalism** (Ch. Maurras, M. Barrès, G. K. Chesterton, H. Belloc, J. Durych). In official theology traditionalist efforts corresponded to a great revival of Neo-Thomism. After three centuries of secular science the universities of Rome, Freiburg and Louvaine restored medieval scholastics from the grave to life, and let it flourish as a scourge of social radicalism. Neo-Thomism offered a slightly dusted version of medieval theology adapted to modern idealist philosophy. In the mid 30s it found allies in the trend of Italian hermetism (*l’Ermetismo*) and Agrarianism popular in the American South. The era of irrationalism and neo-traditionalist movements ended ignobly by the ‘astrological revolution of the German national science’ proclaimed by the führers’ court astrologist Fuhrer. His purges expelled from universities experts in atom physics and replaced them with adherents of ‘the theories of the Earth as the Hollow Globe’ (*Hohl Welt Lehre*).

The post-war peace filled us with hopes in a wholesome recovery of sciences but despite all promises it turned out just a temporary consolation. Hopeful utopias aroused a rapid industrial growth but its achievements were soon overshadowed by the twilight of the Cold War. Humanities in the Soviet Union harangued much about scientific atheism but instead of rehabilitating sound scientific methodology they replaced it by a semi-religious ideology worshipping the cult of great personalities. Theoretical Marxism pursued the same unlucky fate as Christianity, once it became an official state doctrine, it lost its original democratic pathos and turned into a sort of stale scholastic theology justifying the reign of the ruling bureaucracy. Its historical tragedy was accomplished in the period 1933-1939 when Stalin’s leadership adopted the ideology of **Soviet traditionalism** and joined in ferocious campaigns that conservative trends in neighbouring countries waged against scientific

rationalism. The wild witch-hunts against Vavilov's genetics, Veselovsky's comparative literature, Pereverzev's sociological method, Blonsky's pedagogy and Marr's sociolinguistics decimated the Soviet scientific and technical intelligence and swept their best representatives into the abyss of oblivion. On their university chairs they reinstalled bureaucrats (Michurin, Makarenko, Timofeyev) preaching the gospel of **heroic voluntarism** worshipping heroes of Russian national science.

Soviet traditionalism did not differ from similar varieties of conservatism reigning in neighbouring countries with right-wing regimes. Instead of internationalism it indulged in necrophile patriotic nationalism, instead of studying realistic art and popular mass culture it extolled Russian conservative classics, instead of resuming evolutionary concepts it acknowledged only inert national tradition and instead of exploring deterministic laws it celebrated great national leaders remarkable for acts of strong will. The greatest victory of medieval religious scholastics consisted in its ability to mutate and survive in new secular ideologies of modern European thought. It managed to infect all modern political trends by encapsulating its larvae under their outer skin.

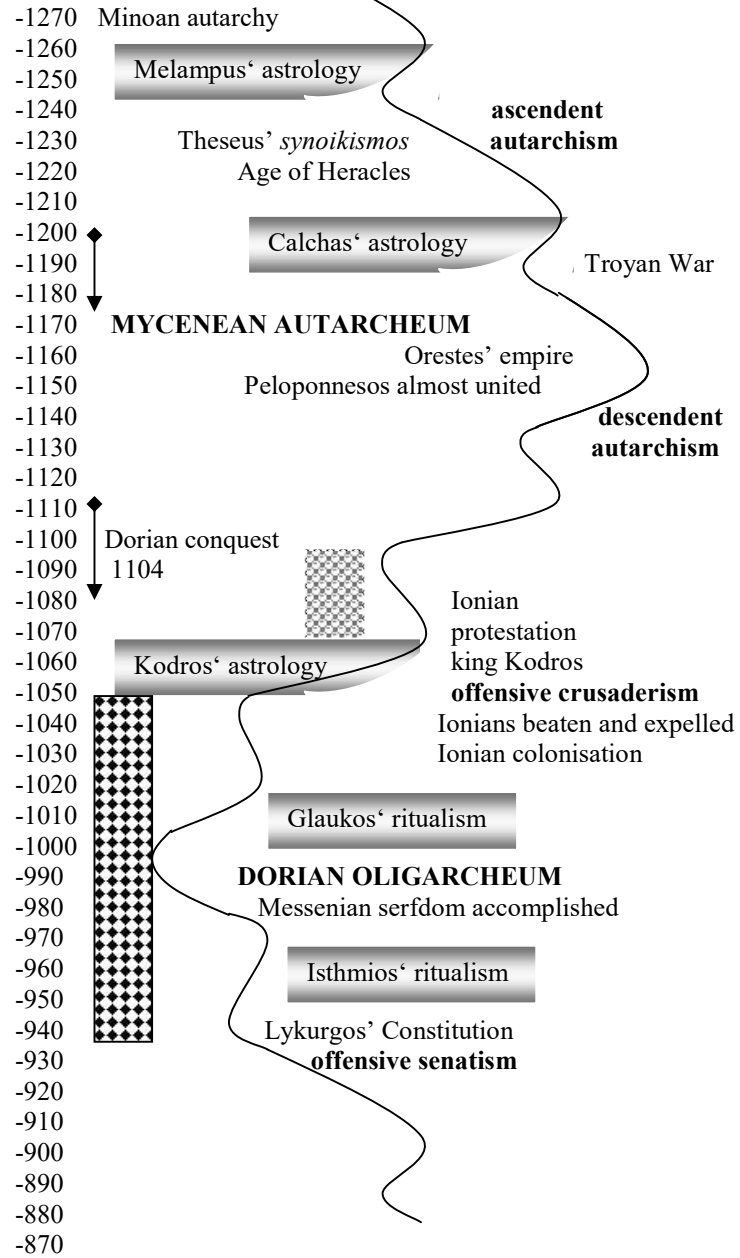
Soviet Marxism itself became a scarecrow caricature of its original scientific pathos, its scientific concepts were disembowelled and stuffed with a medieval cult of saints. M. Lifshits, P. Judin and F. Shiller started an exegesis of K. Marx's writings as a new holy scripture and explained his teaching with wilful misinterpretations. Their books on Marxist and Soviet classics renewed the medieval scholastic genres such as *summa theologica* and *florilegium*. In academic teaching they reinstalled exegetic procedures introduced earlier by Petrus Lombardus for the scholastic tradition of medieval theology.

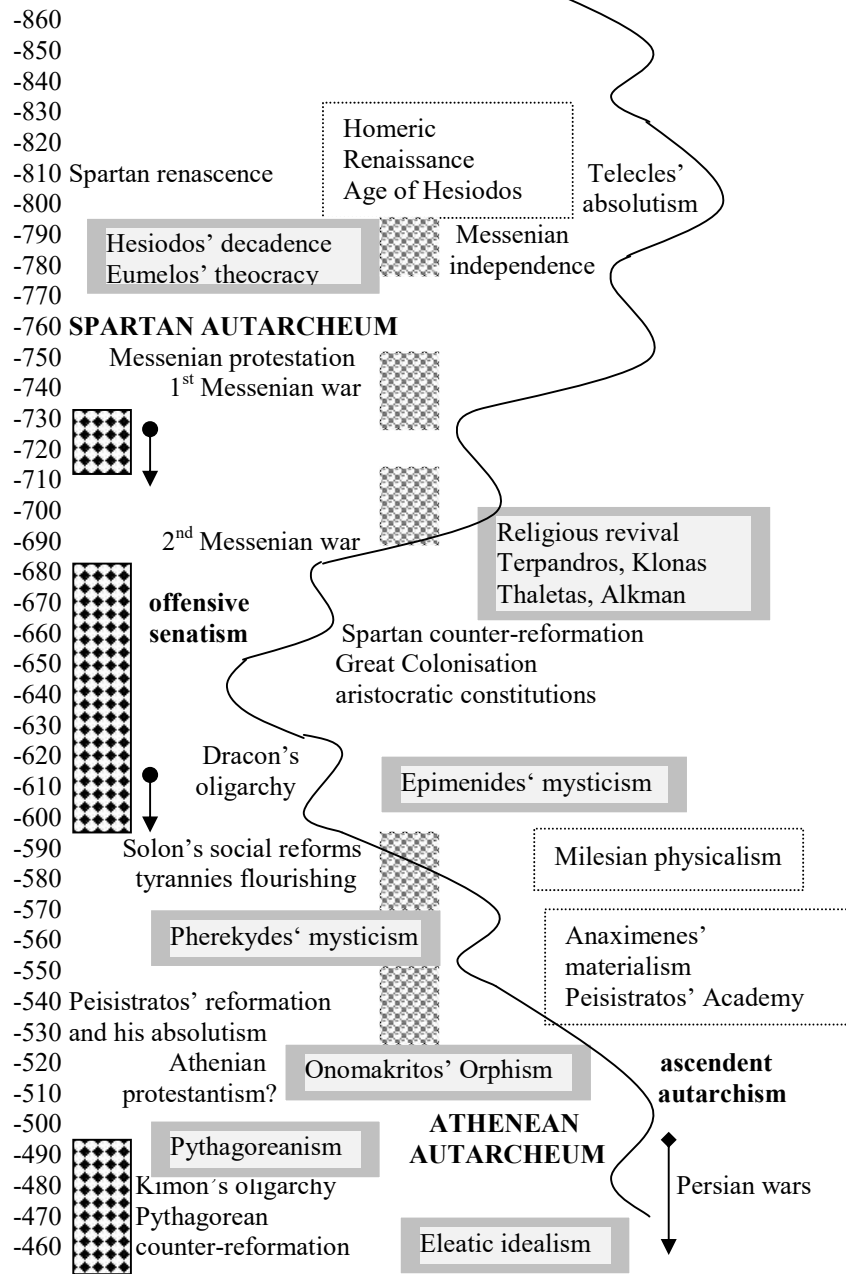
After Khrushchev's reforms there appeared a few rare glimpses of enlightenment in Soviet humanities but scientific methodology never regained its rightful position again. It never emancipated from the dictatorship of voluntaristic ideology that gave a conservative stamp to all trends of modern European thought. In eastern countries the Soviet official conservatism played the same destructive role as the official religious conservatism in Western Europe. Its creed was based on the same half-secular 'hero cult' and 'hero worship' as the doctrines of Carlyle, Lassalle, Bismarck and Nietzsche. Such notes of criticism do not deny eastern countries the right to build their own protestant ideology but emphasise that eastern countries underwent similar cultural and political changes as the rest of Europe. Soviet Russia set an example of a Calvinist state that could not help creating its own inquisition and burning Servetus as a heretic of anabaptism.

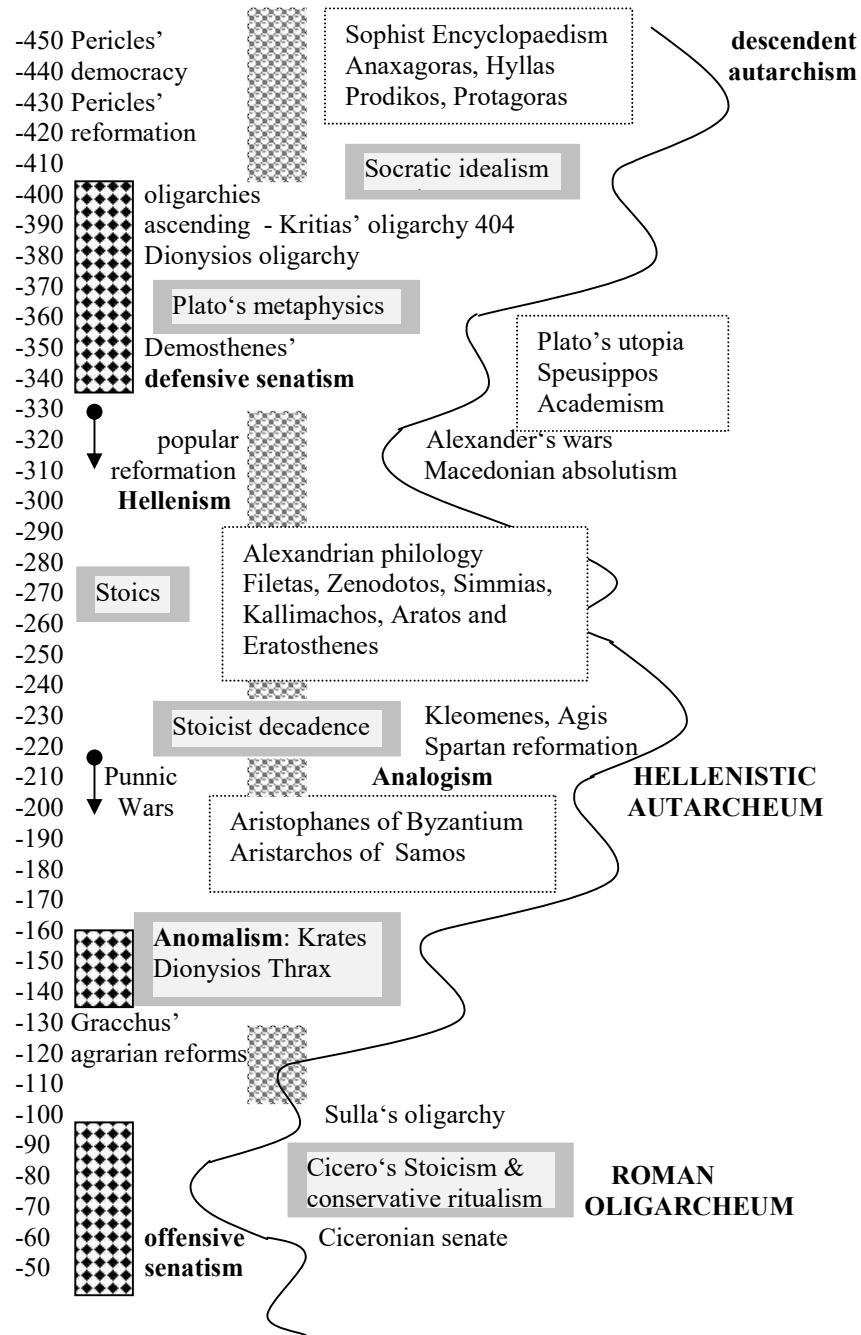
There was a close isomorphism of cultural trends in both camps providing that we translate economic growth into geographic coordinates of the East. Soviet science did not work any wonders and neither did the post-war era as a

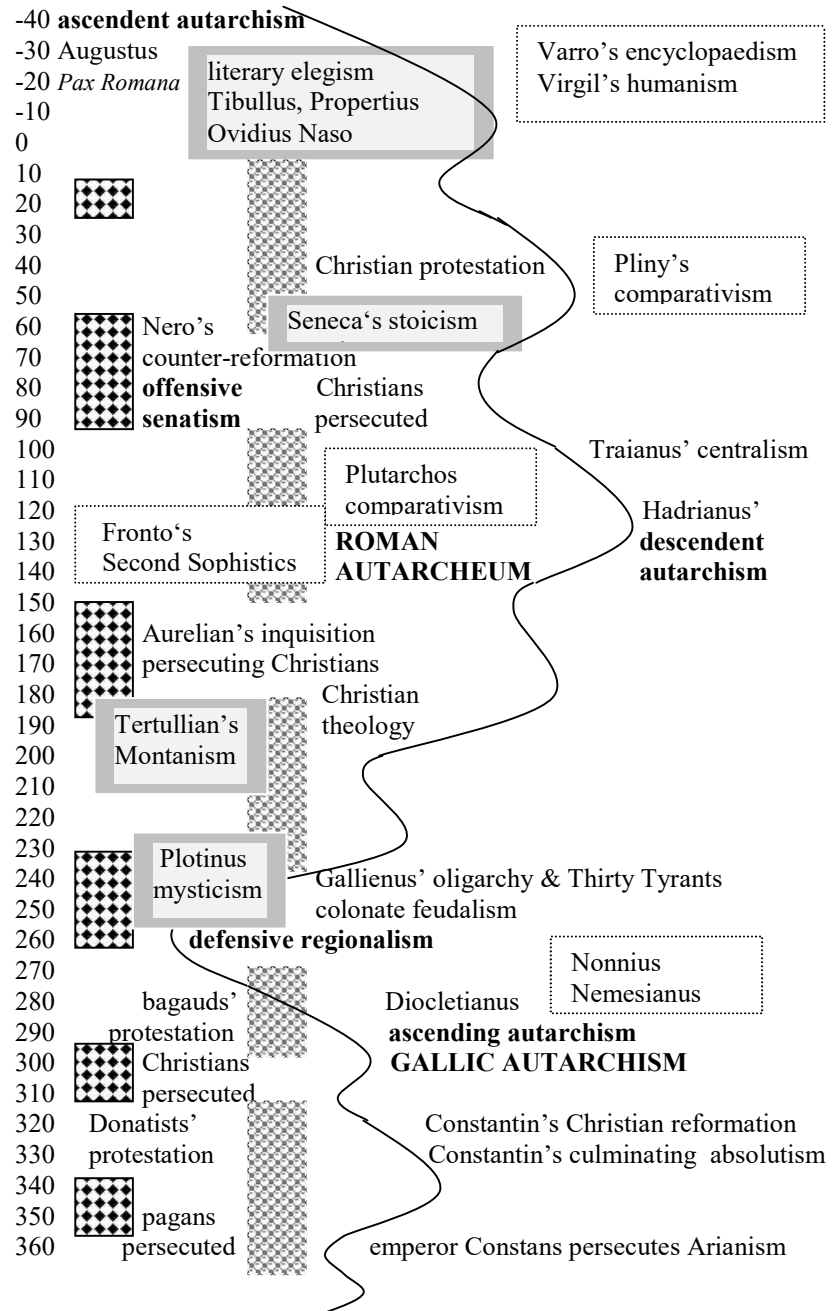
whole. Its greatest merit was that many underdeveloped countries regained their cultural autonomy and independence thanks to the disintegration of large colonial empires. Its failures stemmed from tendencies of conservative irrationalism raging in all European countries and due to the Medieval Twilight of the 20th century. The Stalinist pogroms against rational science caused a more disastrous infliction because they attacked democratic forces from within. In neighbouring countries of Europe democrats were not exterminated as cruelly as in the Soviet Union because they faced the conservative threat from without and could retreat to illegality.

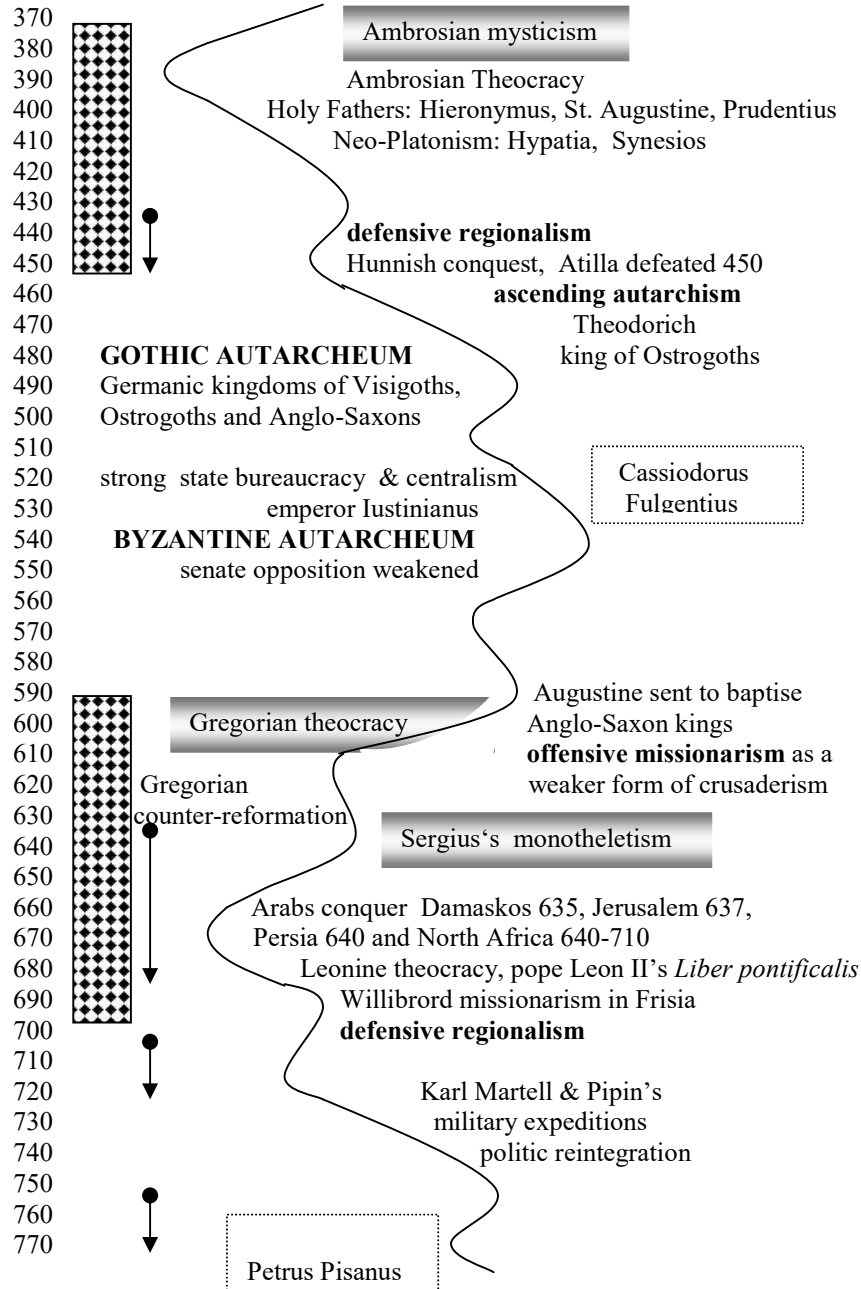
Post-war socialism brought a long period of peaceful cultural development and international cooperation but ended only as a short interlude and 'a brief bright age' between two major disastrous 'dark ages'. Its peaceful days resembled the era of Albigensian heresy that flourished in provincial seclusion but could not change the general disastrous tendencies of the 20th century. It swerved the modern cultural development in a positive direction but as a whole it remained just a brief interlude, peaceful rest and temporary relief between two rounds of crusader's wars. Its achievements could not change the fact that the Modern Age and the Post-Modern Age represent a medieval revival with irrational scholastics as their dominant ideology. Their course should be studied by historians as two peaks of the Baroque Counter-Reformation crowned by the disasters of the Thirty Years' War. Its acts of cultural genocide bear a close resemblance to the Baroque repression of Huguenots', Jansenists', Port-Royal's and Czech Brethren's science.

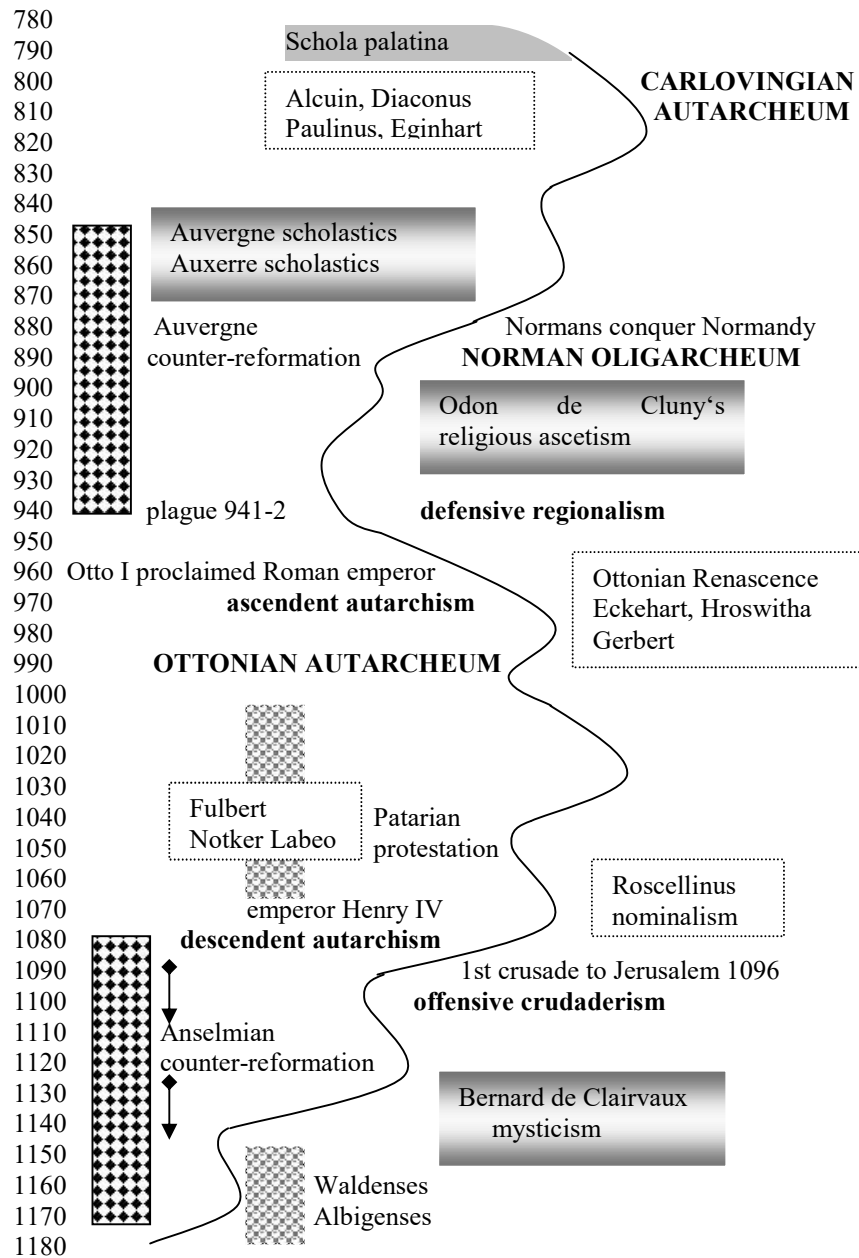


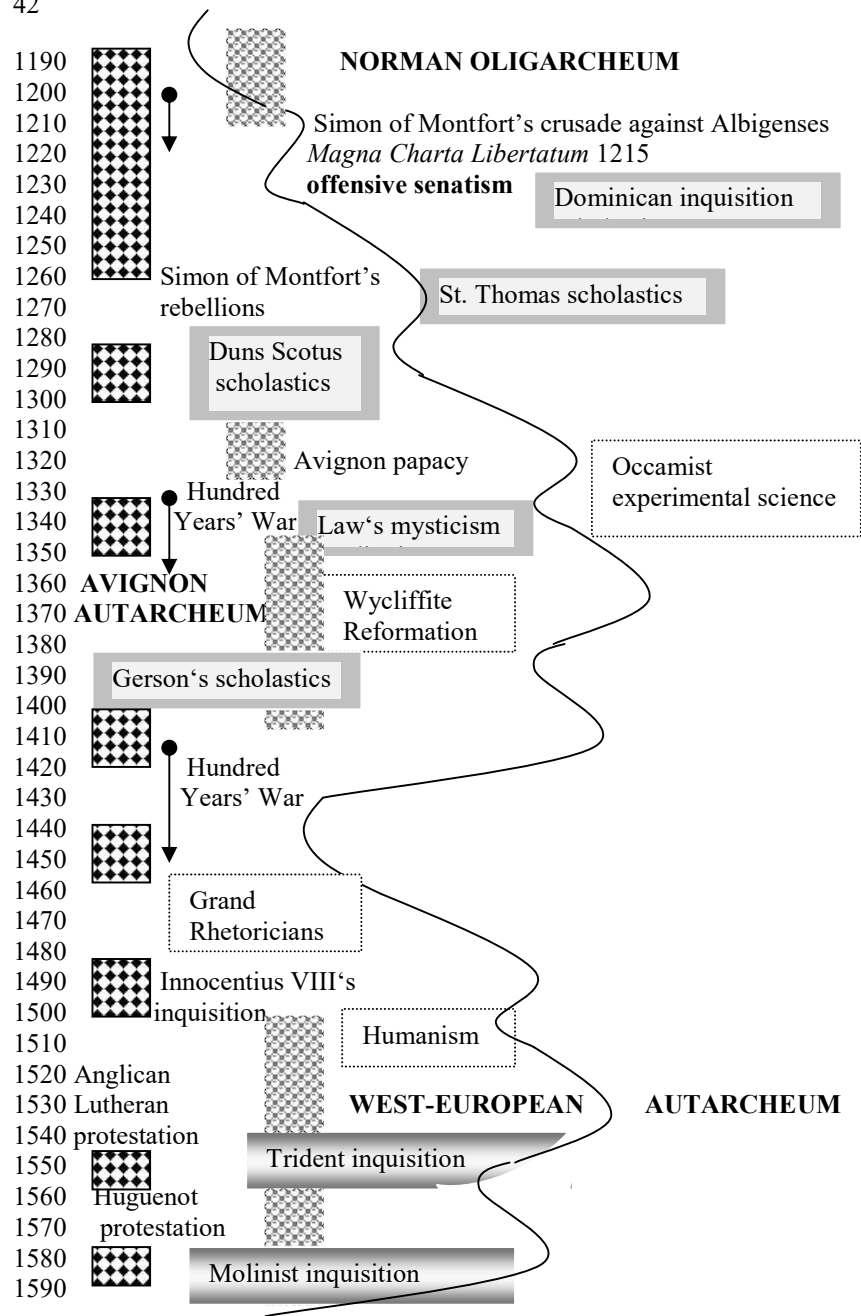












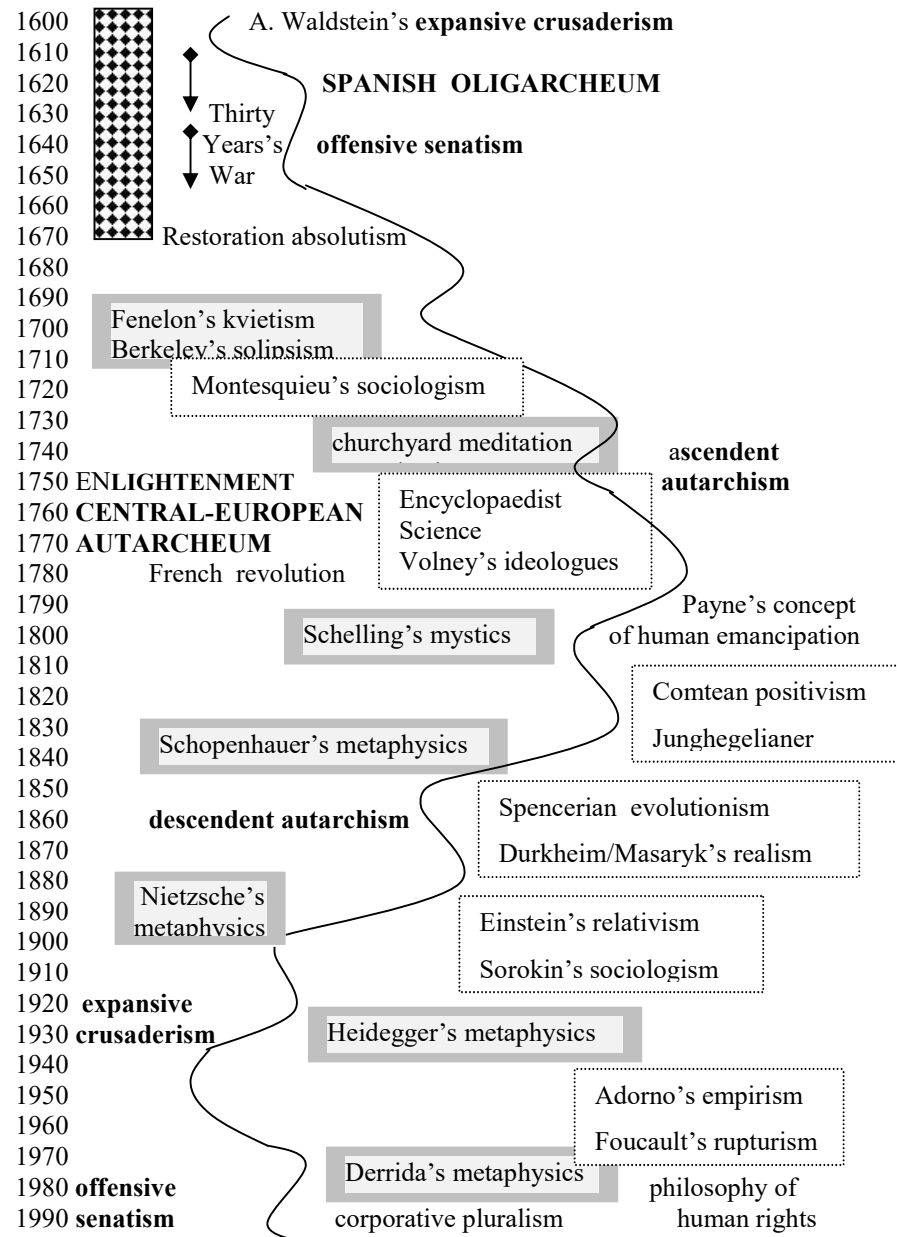



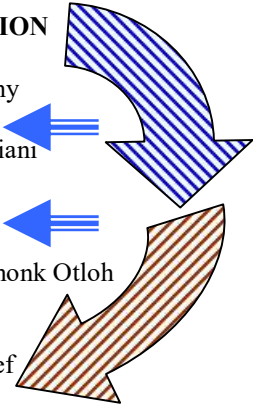


Table 3 *The periodicity of renascence and decadence in history*

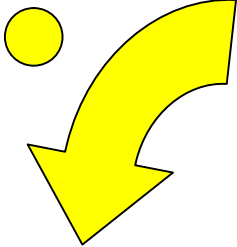
1024 **SECULAR DIALECTICS** 1024-1032
 1025 popular reformation: peasants' rebellion in Bretagne
 1026 heretics from Monfort in Lombardy
 1027 urban communes founded in Italian towns 1030-
 1028 Anselmus Peripateticus: *Rhetorimachia* 1030
 1029 **Chartres dialectics**: Fulbert of Chartres, 
 1030 Berengar de Tours, Lanfranc
 1031 **Liège dialectics**: Fulbert, Raterius of Verona

1033 **CLUNY COUNTER-REFORMATION**

1034 apocalyptic moods around 1033
 1035 **Cluny mission**: abbot Odilon de Cluny
 1036 monastery Fonte Avellana from 1035 
 1037 founders Romualdus and Petrus Damiani 
 1038 **hagiography**: Thibaut de Vernon
 1039 *Vie de saint Alexis* c. 1040
 1040 **Damianus' militatism**
 1041 church campaign against dialectics: monk Otloh
 1042 Petrus Damiani, Manegold, Gerhard
 1043 conservative ritualism:
 1044 belief in miracles, fideism: blind belief
 1045 over doubt, science and reason
 1046 theocracy overthrown












1047 **Heinrich II's secularism**
 1048 at church council in Sutri 1046
 1049 Heinrich II deposed three popes and
 1050 replaced them by German Clement II
 1051 secular investiture of bishops
 1052 feudal and church oligarchy weakened
 1053 Papius Vocabulista:
 1054 *Elementae doctrinae rudimentum*
 1054 Arnulfus at Henry III's court



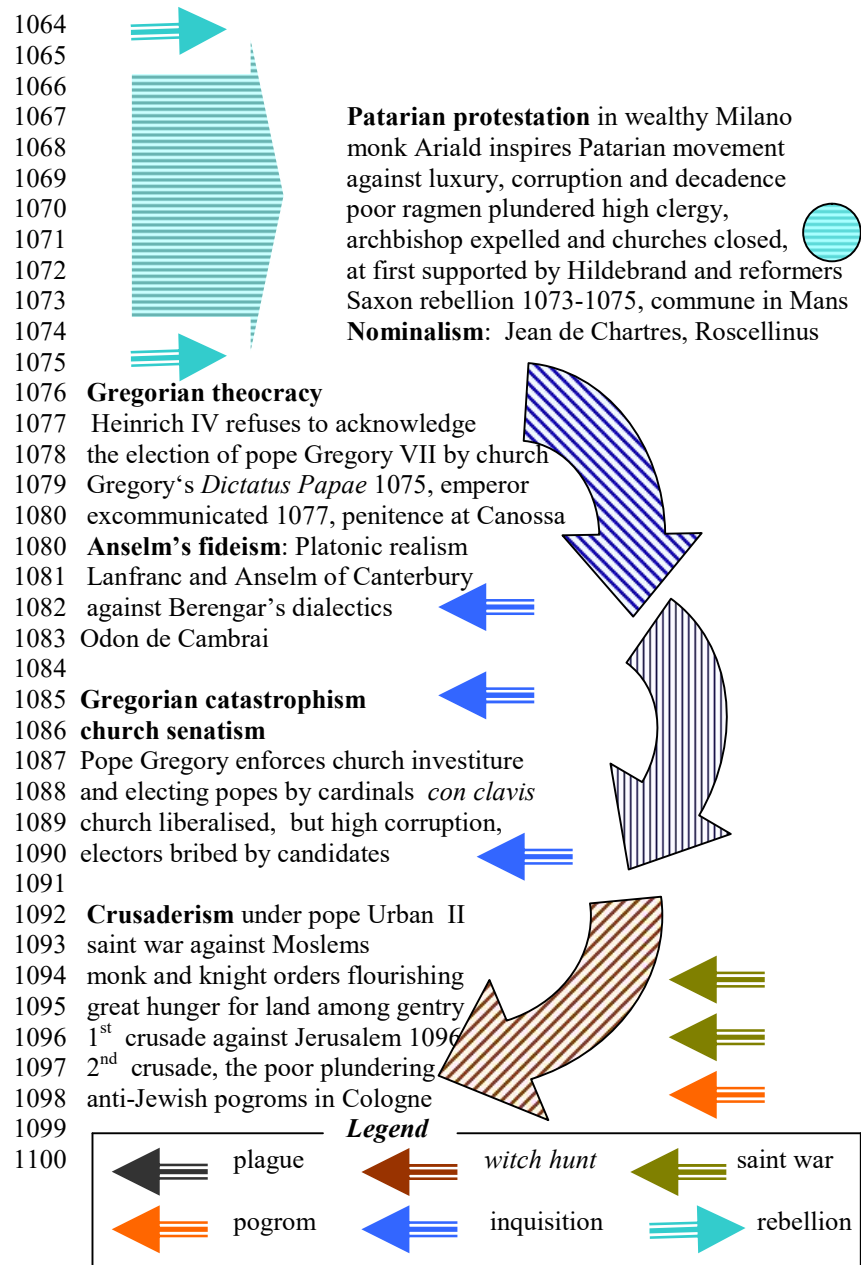
1055
 1057 **Berengar's sensualism**
 1058 Berengar de Tours reforms theology with
 1059 rationalism, dialectics and sensuality
 1060 Arnulfus: *Delicie cleri* The Joys of clerics

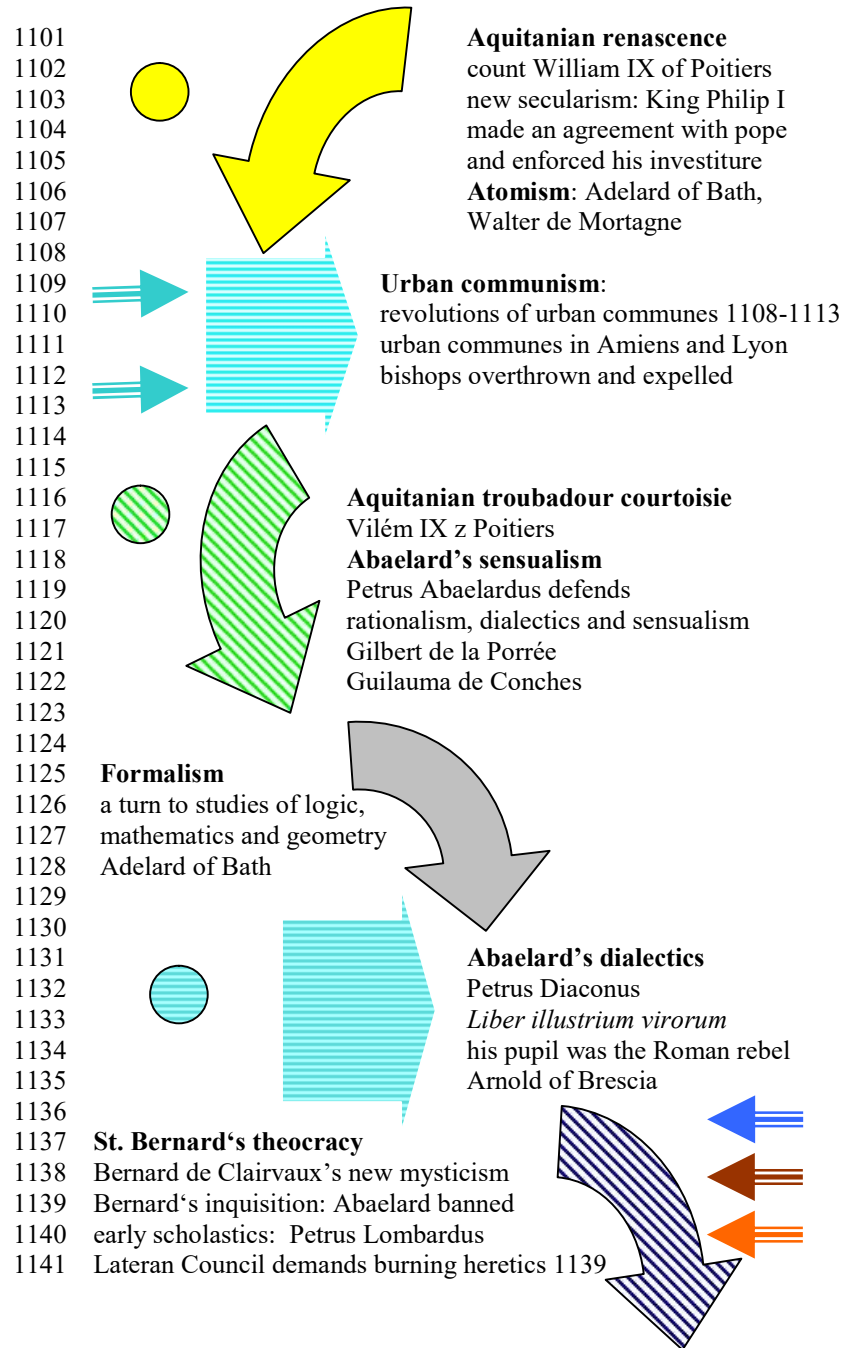


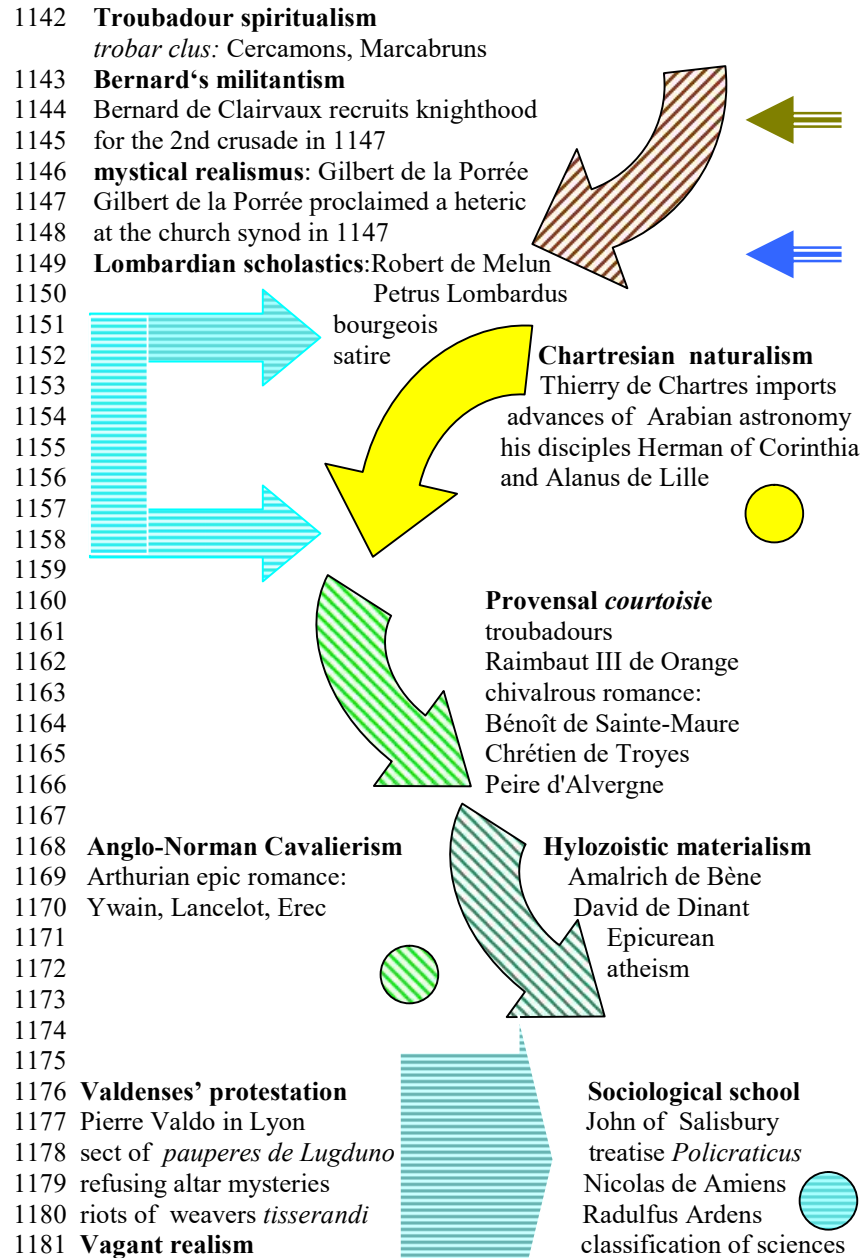
Legend

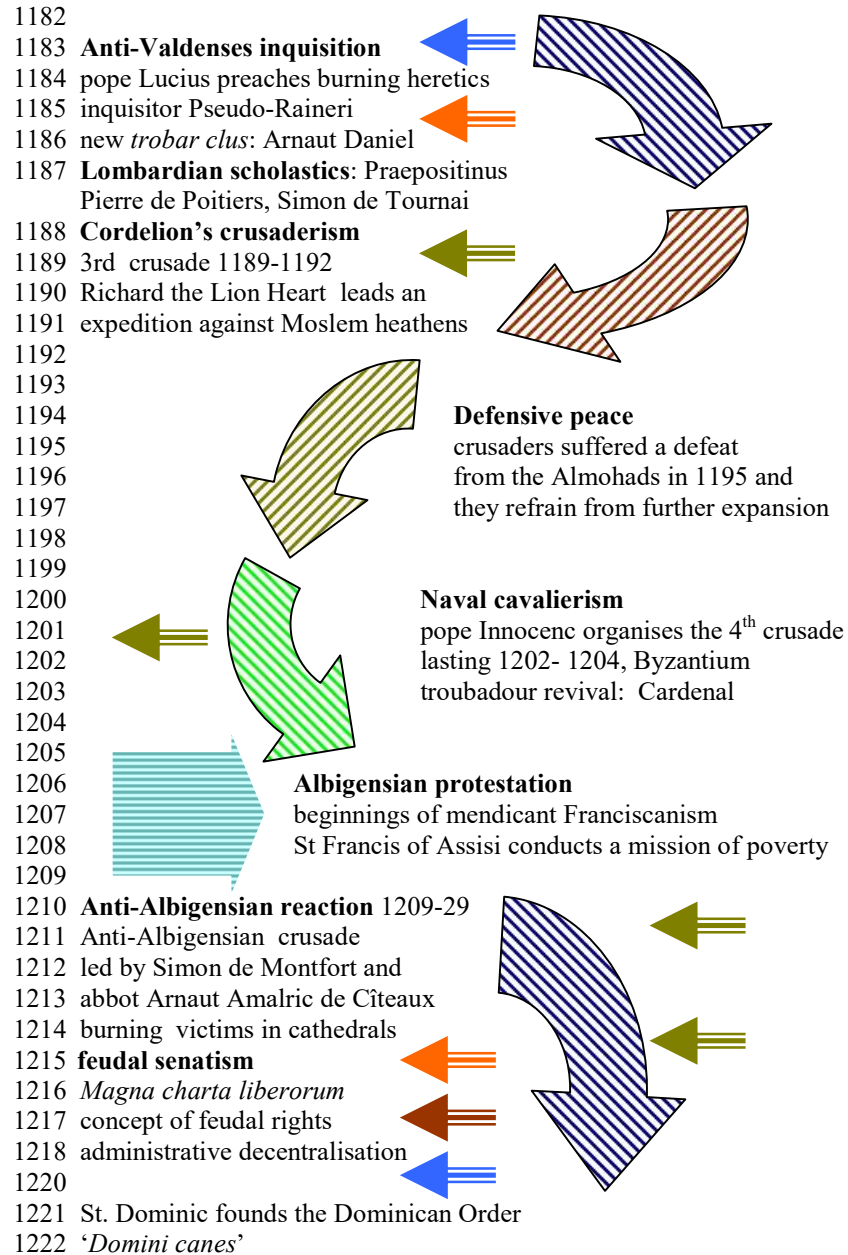
	secularism		renascence		comparativism
	humanism		empirism		sociologism
	classicism		sensualism		nominalism

1061
 1062
 1063









1223 **Dominican theocracy**

1224 from 1226 King Louis IX the Pious
 1225 leads another campaign
 1226 against *Albigenses* at Pope Honorius'
 1227 request, Dominican run new inquisition
 1228 inquisition founded in 1229

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1262

crusade against Frisian peasants 1232-4
Hohenstaufen secularism
 emperor Friedrich II. von Hohenstaufen
 makes a concordat with the pope 1235
 peace between the secular Ghibellins
 and the Guelf party of church oligarchy

Hohenstaufen courtoisie
Sicilian school of troubadours Frederick II's court .

poets Sordello, Pier della Vigna,
 Rinaldo d'Aquino, Jacopo Mostacci da Pisa,

Naturalistic physicalism

John Hollywood: *De sphaera*
 John of Halifax: *Tractatus de sphaera materiali*
 John of St. Giles: *Experimenta*

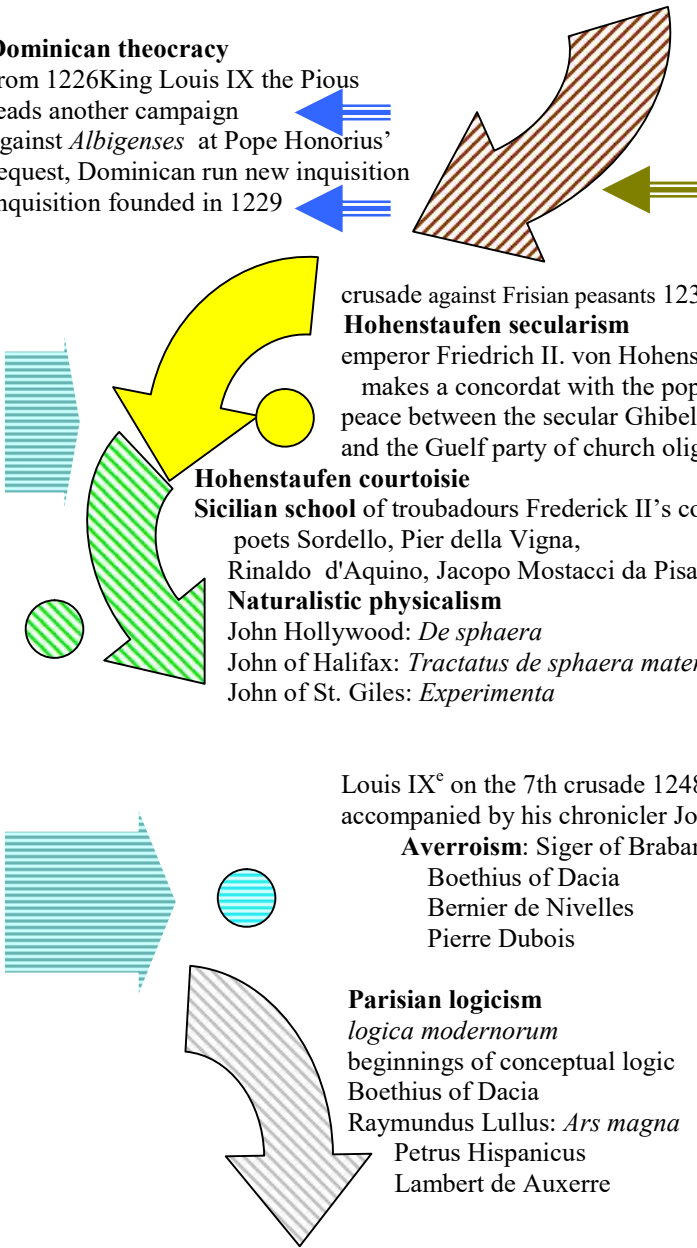
Louis IX^c on the 7th crusade 1248-54
 accompanied by his chronicler Joinville

Averroism: Siger of Brabant

Boethius of Dacia
 Bernier de Nivelles
 Pierre Dubois

Parisian logicism

logica modernorum
 beginnings of conceptual logic
 Boethius of Dacia
 Raymundus Lullus: *Ars magna*
 Petrus Hispanicus
 Lambert de Auxerre



THOMISTIC SCHOLASTICS

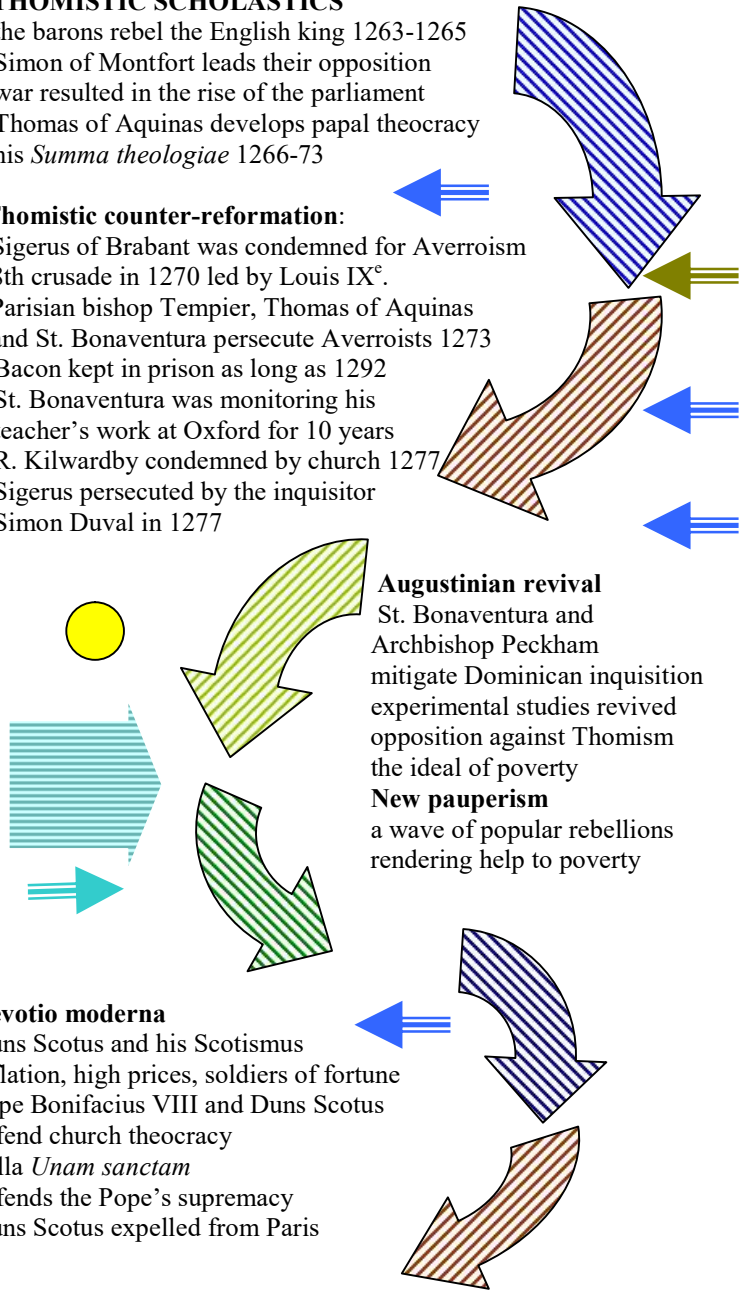
- 1263 the barons rebel the English king 1263-1265
- 1264 Simon of Montfort leads their opposition
- 1265 war resulted in the rise of the parliament
- 1266 Thomas of Aquinas develops papal theocracy
- 1267 his *Summa theologiae* 1266-73

- 1268
- 1269 **Thomistic counter-reformation:**
- 1270 Sigerus of Brabant was condemned for Averroism
- 1271 8th crusade in 1270 led by Louis IX^c.
- 1272 Parisian bishop Tempier, Thomas of Aquinas and St. Bonaventura persecute Averroists 1273
- 1273 Bacon kept in prison as long as 1292
- 1274 St. Bonaventura was monitoring his teacher's work at Oxford for 10 years
- 1275 R. Kilwardby condemned by church 1277
- 1276 Sigerus persecuted by the inquisitor Simon Duval in 1277

- 1279
- 1280
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- 1293

Augustinian revival
 St. Bonaventura and Archbishop Peckham mitigate Dominican inquisition
 experimental studies revived
 opposition against Thomism
 the ideal of poverty
New pauperism
 a wave of popular rebellions
 rendering help to poverty

- 1294 **Devotio moderna**
- 1295 Duns Scotus and his Scotismus
- 1296 inflation, high prices, soldiers of fortune
- 1297 Pope Bonifacius VIII and Duns Scotus
- 1298 defend church theocracy
- 1299 bulla *Unam sanctam*
- 1300 defends the Pope's supremacy
- 1301 Duns Scotus expelled from Paris



- 1303
- 1304 **Avignonian Gallicanism**
- 1305 Philip IV struggles with and theocracy and orders
- 1306 he confiscates treasures of the Templars' Order
- 1307 ideals of the 'national church'
- 1308 installing a French pope
- 1309 at Avignon in France
- 1310 Avignon papacy
- 1311 lasted from 1309 to 1377
- 1312
- 1313
- 1314
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- 1321
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- 1323
- 1324 Occam was
- 1325 summoned to
- 1326 Avignon as a
- 1327 heretic, 4 years
- 1328 in prison
- 1329 in 1328 flees from
- 1330 Avignon dungeon
- 1331 to the Bavarian
- 1332 king Louis
- 1333
- 1334
- 1335
- 1336
- 1337 Hundred Years' War started 1337
- 1338 **Rollean counter-reformation**
- 1339 great crisis 1339-43
- 1340 **Rolle's school** of British mysticism
- 1341 Richard Rolle of Hampole
- 1342 Michael of Kent: *The Ayenbite of Inwit* 1340
- 1343 John of Lathbury

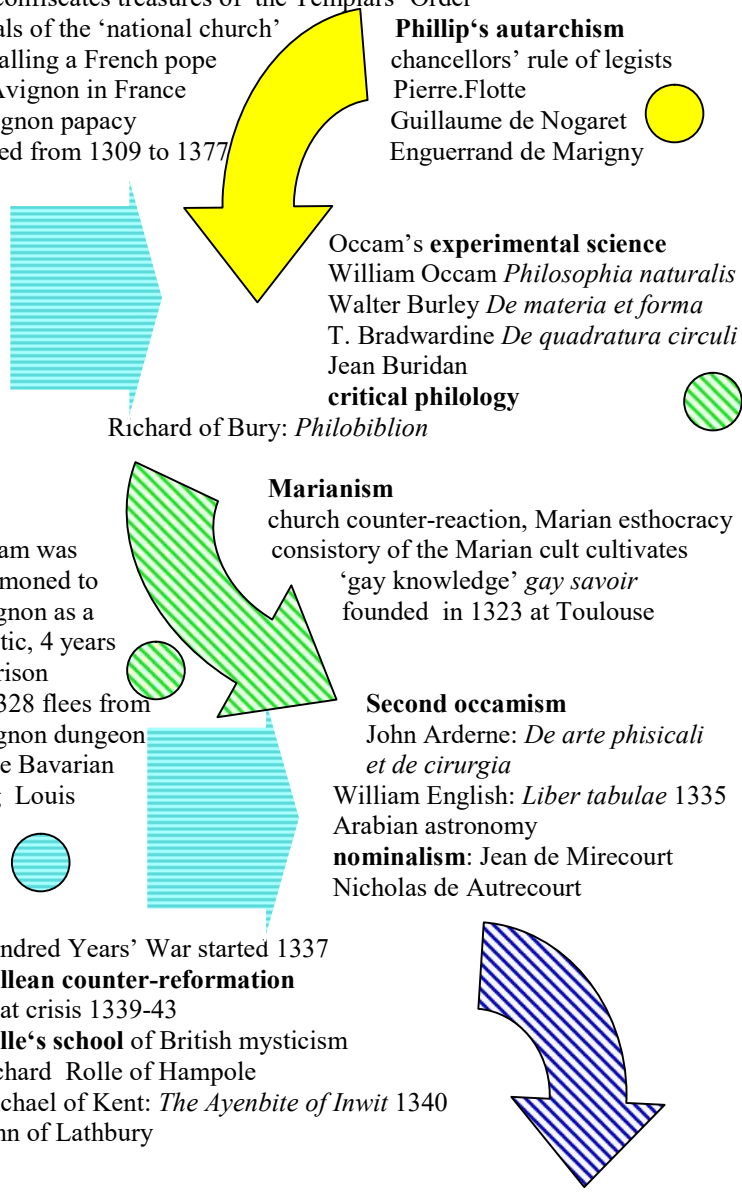
Phillip's autarchism
 chancellor's rule of legists
 Pierre.Flotte
 Guillaume de Nogaret
 Enguerrand de Marigny

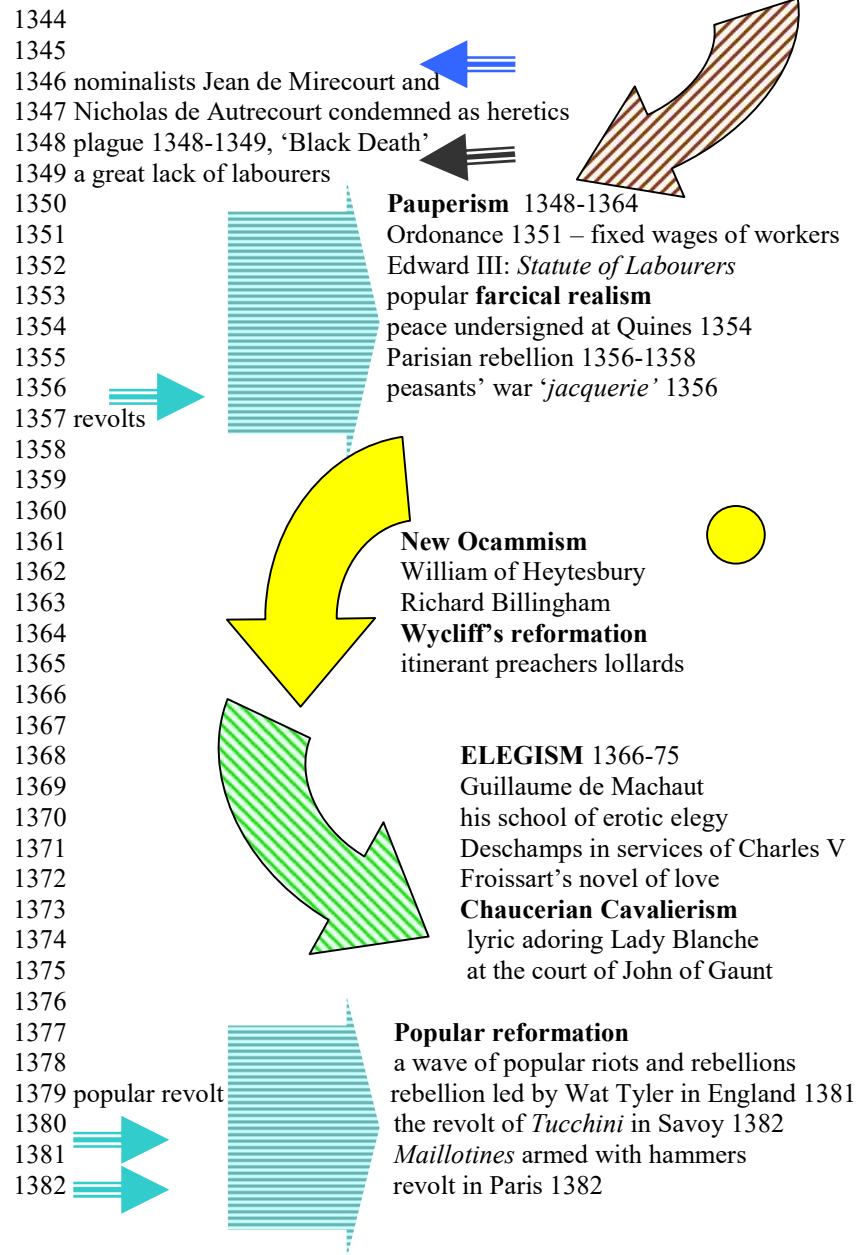
Occam's **experimental science**
 William Occam *Philosophia naturalis*
 Walter Burley *De materia et forma*
 T. Bradwardine *De quadratura circuli*
 Jean Buridan

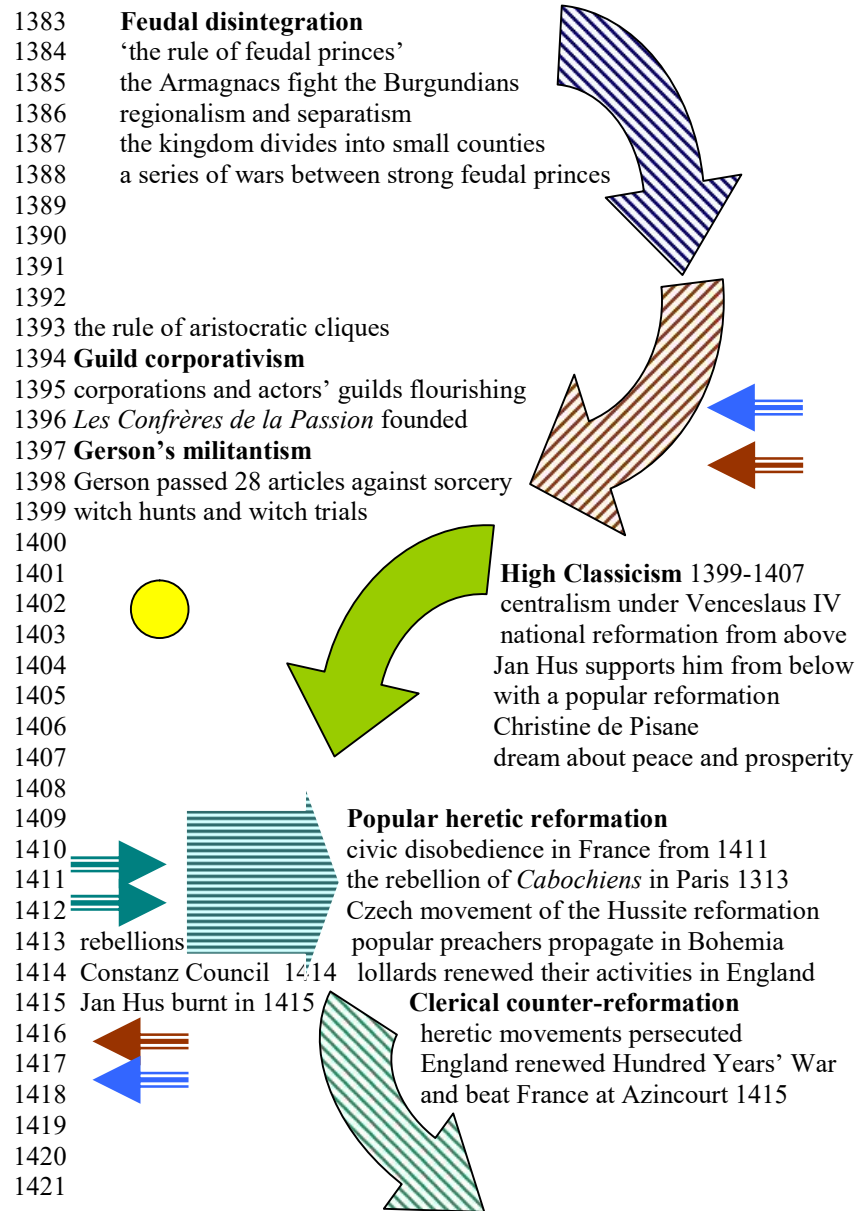
critical philology
 Richard of Bury: *Philobiblion*

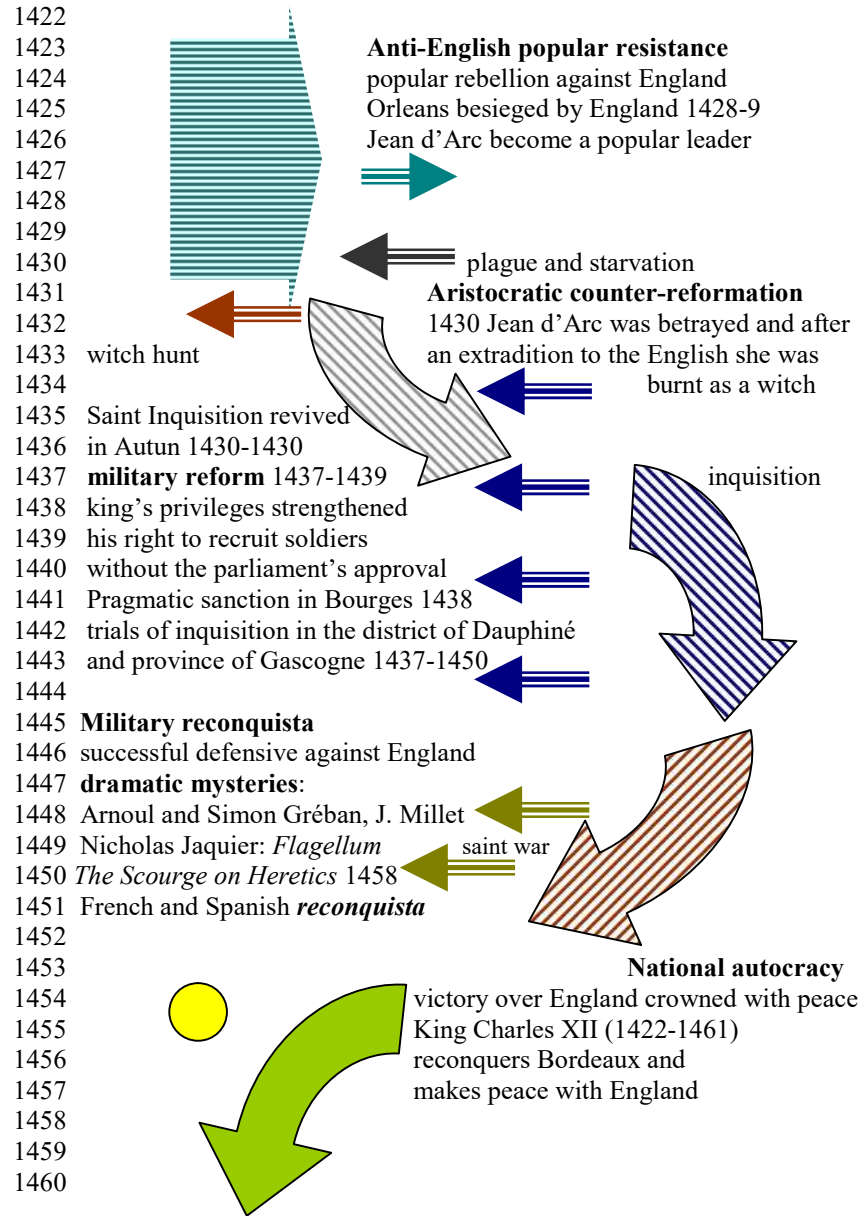
Marianism
 church counter-reaction, Marian esthocracy
 consistory of the Marian cult cultivates
 'gay knowledge' *gay savoir*
 founded in 1323 at Toulouse

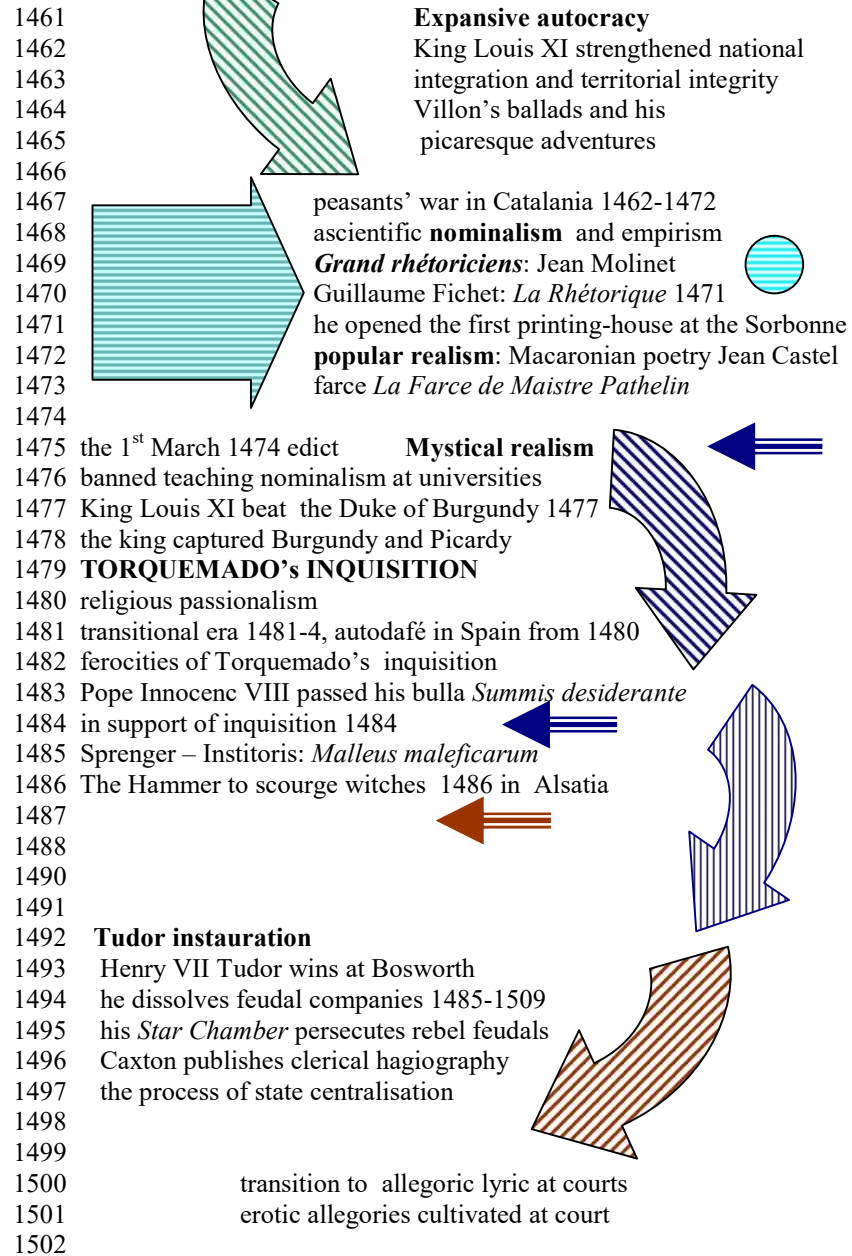
Second occamism
 John Arderne: *De arte phisicali et de cirurgia*
 William English: *Liber tabulae* 1335
 Arabian astronomy
nominalism: Jean de Mirecourt
 Nicholas de Autrecourt







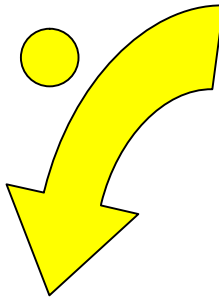




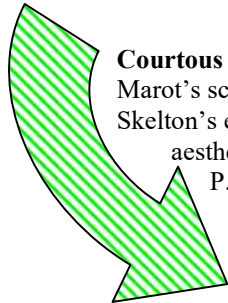
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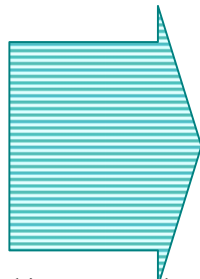
popular allegoric realism allegoric satires on women
Aristocratic allegorism
 Jean de Belges
The Temple of Honour and Virtue
 Pierre Gringoire



Gallican reformation
 Francis I makes a concordat with the pope about harmony between the church and the state
humanism: Erasmus, Colet
 pastoral idylls: A. Barclay
 social utopia: Thomas More
 humanistic philology: Budé, Colet,
 materialistic physics: Pomponazzi, Linacre
gens d'épée gives way to *gens de robe*

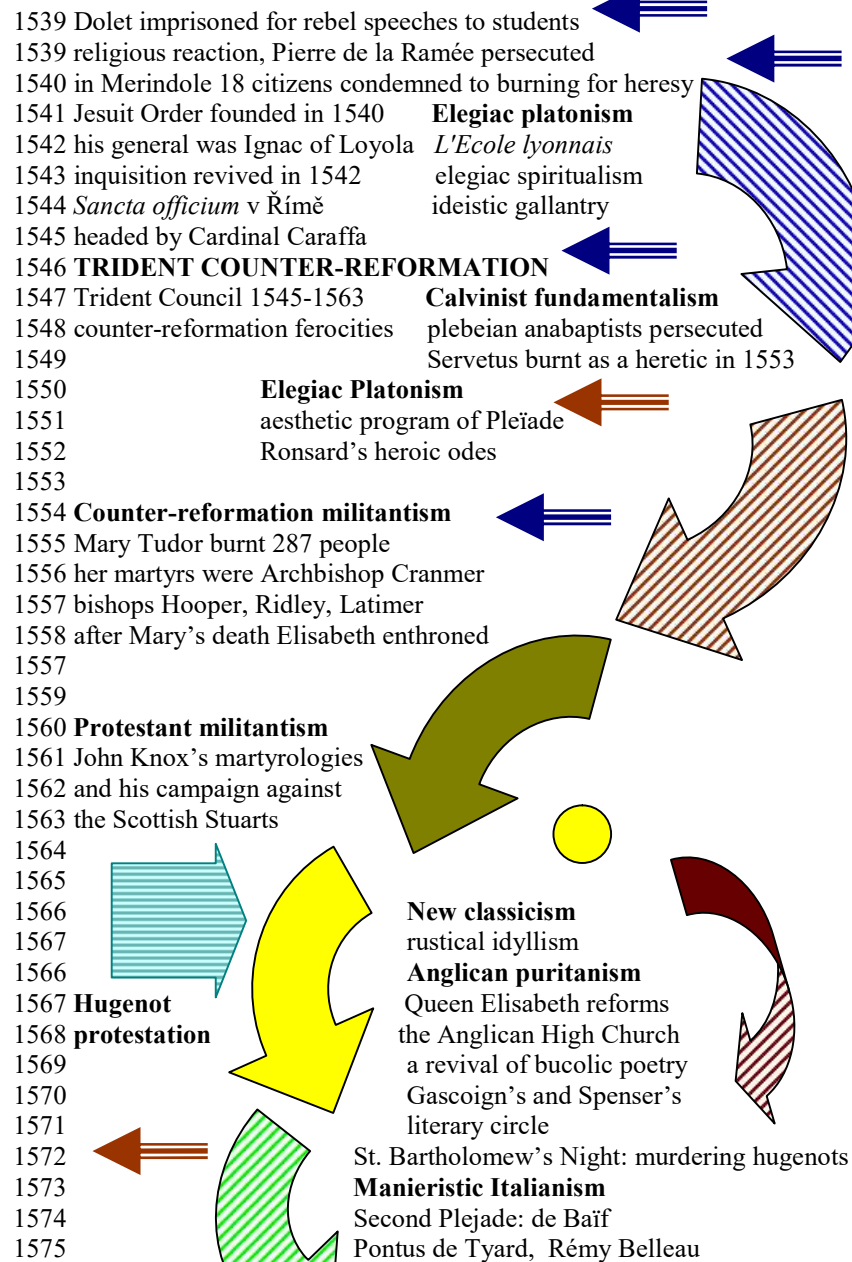


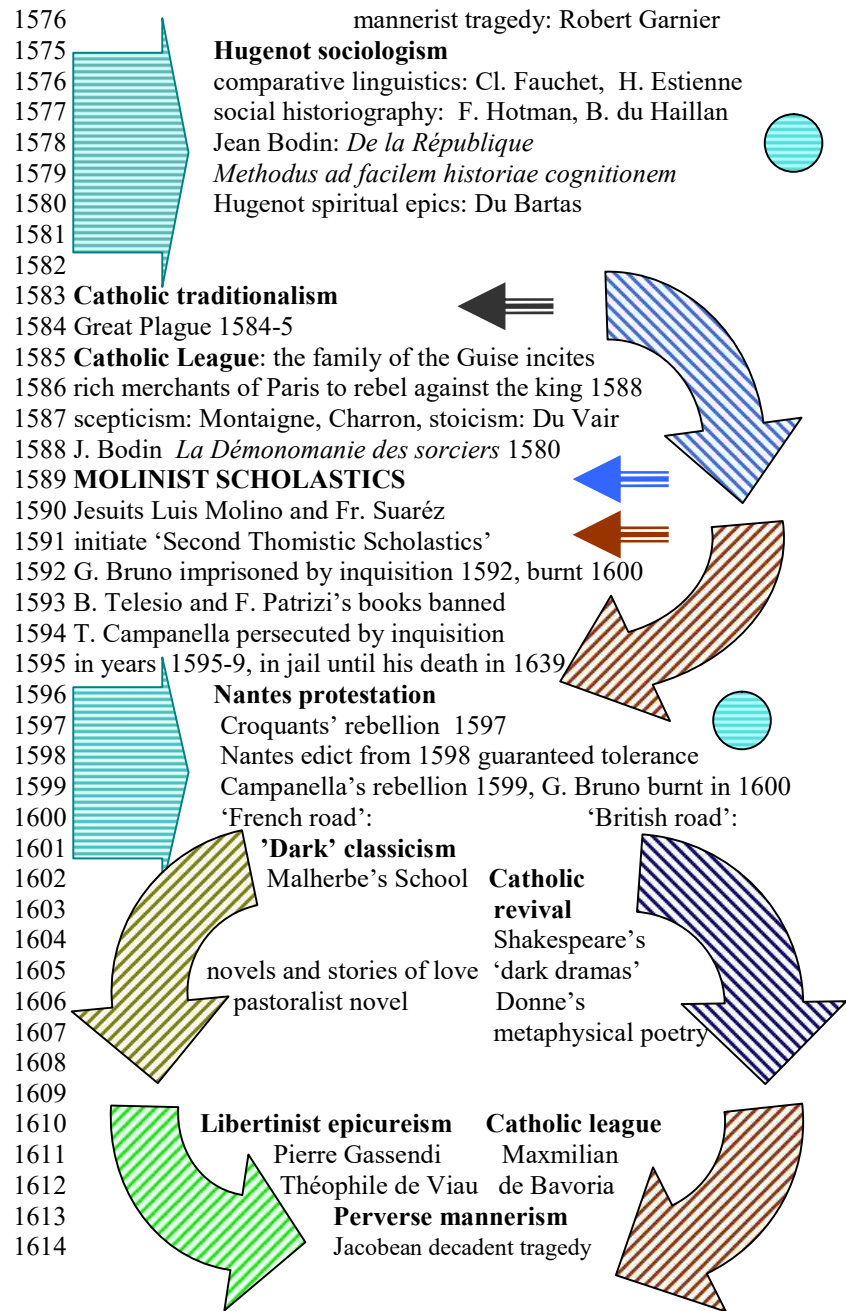
Courtous Cavalierism
 Marot's school at the court of Margaritte de Navarra
 Skelton's erotic lyric at the Tudor courts
 aesthetics: Budé *De studio litterarum* 1527
 P. Fabri: *Le Art de rhetorique* 1521



REFORMATION
 Calvinist reformation, Zwingli
 Lutheran reformation
 Anglican reformation of Henry VIII
 Protestant bible translations
 Rablais' humorous realism

1538 Marot abjures his protestant heresy





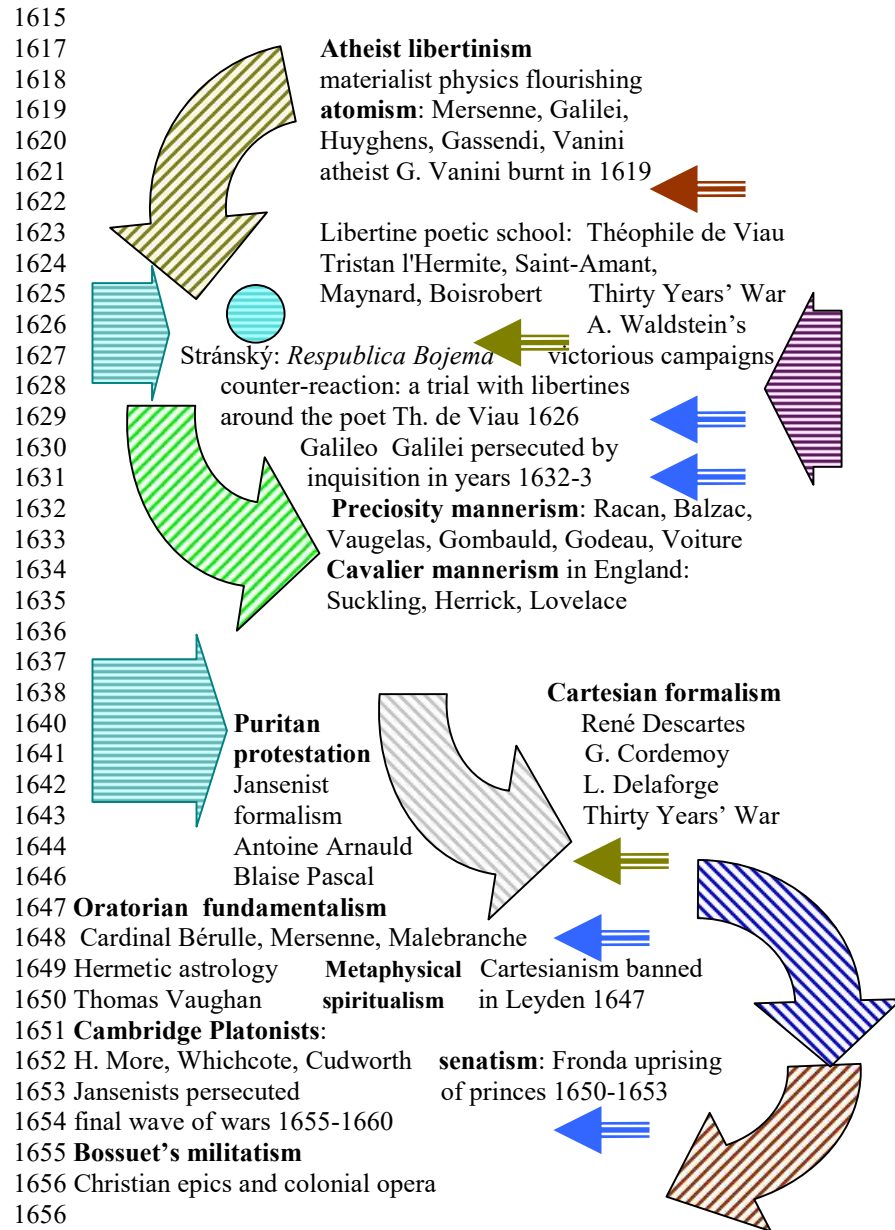


Table 4 *The persecution of science by medieval religious dogmatics*

THE LAYOUT OF MODERN SCIENCES

1 Systematic and Applied Sciences

The most urgent reform needed in humanities is to establish the division of labours common in natural sciences. In their realm there is no professional hierarchy between systematic science (comparative literary history), applied technology (applied linguistics), cultural ideology (jubilee journalism), school education (language teaching), handicrafts (practical criticism) and occult sciences (hermeneutics). This is an explosive social situation when professors of systematic zoology, veterinary doctors, horse-breeders and milkmaids have to compete at university for one professorial chair. Without a functional division of labours these specialities cannot fulfil their appropriate social roles.

When analysing different application levels inside a science we have to clearly distinguish two theoretical boundaries: (1) one between science and technology and (2) that between theoretical research and everyday practice (politology vs. politics, religionistics vs. religion, literary theory vs. practical criticism). The goals of academic science and applied technology are principally different, the former tries to develop trustworthy knowledge of existing reality whereas the latter aims to create some new reality for human needs. The former endeavours to trace the evolutionary laws of nature while the latter considers only their use for human society in order to apply them for devising new facilities. Their essential differences are summed up in Table 5.

SCIENCE	TECHNOLOGY
systematic classification	practical production
taxonomic bias	normative bias
general knowledge	practical results
reconstructing historical past	constructing new reality
reconstructing historical genera	analysing contemporary individuals
integrity of historical categories	mixed wholes of recent origin
studying essential genostructures	work with amalgam phenostructures
enquiry into historical origin	present-day function and use
studying systemic causes	designing according to function and need
understanding evolution	intentional transformation
diachronic studies	synchronic manufacturing
diachronic phylogeny	synchronic morphology
evolutionary laws	accidental contingence
historical determinism	indeterminism (arbitrarism)

Table 5 *The opposition between academic science and applied technology*

In social sciences advances of the 19th century brought a great predominance of comparative, evolutionary and typological methods while the 20th century shifted the focus on formal, structural or functionalist techniques. The clash between external and internal approaches shows a great misunderstanding as to disciplinary boundaries dividing academic and applied research. Humanities cannot develop their professional applications because their confusing makes them deny one another's specific rights and suppress their social functioning. To abolish external methods in natural sciences means to abolish science as such and to replace systematic biology by applied technology, by animal husbandry or agronomy. Denying Confusing application levels distorts academic studies and disables humanities to such an extent as if the curricula of the Faculty of Natural Sciences were replaced by those of a College of Agriculture, Forestry and Veterinary Medicine.

SCIENCE historical comparative sociological typological methods	TECHNOLOGY formal functional structural descriptive methods	CRAFT practical normative prescriptive didactic methods	RELIGION hagiographical hermeneutical exegetical interpretative methods
<i>academy</i> <i>university</i>	<i>institute</i> <i>applied research</i>	<i>vocational</i> <i>school</i>	<i>'occult</i> <i>sciences'</i>
glottology	applied linguistics	language teaching	hermeneutics

Table 6 *The division of labours and application levels in linguistics*

The rational layout of basic application levels with their respective methods, school institutions and varieties in linguistics is outlined on Table 6. Besides there is a number of other false substitutes that distort academic studies into cultural ideology, entertainment, creative essay writing and popular journalism. Religion, ideology, education, entertainment, technology and craft do not pursue any cognitive purpose, they provide spiritual or material technology for improving and prettifying man's world. Only **faculty sciences** may enjoy academic status because they deal with information processing, with collecting, archiving, storing, retrieving, diagnosing, measuring and examining data. They concern data processing where applied technology specialises in 'reality-processing' activities. Table 7

gives a brief survey of constructive and remedial applied sciences in comparison with two types of facultative sciences in the right two columns.

<i>technology</i>	<i>constructive</i>	<i>remedial</i>	<i>metrical</i>	<i>recognitive</i>
<i>natural</i>	engineering metallurgy	car repair	measuring technology	hydroscopey
<i>botanical</i>	agronomy gene engineering	herbicide agronomy		botanical keys
<i>animal</i>	zootechnology animal husbandry	veterinary medicine	zoometry	animal keys
<i>human</i>	pedagogy education	human medicine	anthropometry	phrenology
<i>social</i>	politics personalistics	criminalistics	sociometry law	demoscopy
<i>literary</i>	poetics	textology		hermeneutics

Table 7 *Fields of applied technology in natural and social studies*

Facultative and applied fields of study need a systematic classification into formal, descriptive, constructive and remedial techniques. The first group (A) surveys facultative disciplines pursuing goals of description, recognition, reception, diagnostics, measurement and inspection. The second group (B) concerns 'reality-processing' fields enquiring into production, construction and development. Their techniques are in close relation to managerial care listed in the group (C). This includes branches dealing with management, maintenance, control and technical care. Repair services fall into the section D of remedial techniques, while preventive and terminative (extinctive) technologies (E-F) stand apart because they pursue human sake by means of removing harmful defects. The last set of techniques (G) includes occult sciences that pretend false fictive work in assistance with supernatural forces.

A. Recognitive disciplines:

1. recognitive '*-gnomies*' (physiognomy, botanical keys, OCR, algorithms of sentence analysis, recognitive and categorial grammars)
2. facultative inspecting '*-scopies*' (endoscopy, microscopy, demoscopy),
3. descriptive '*-graphies*' (cartography, demography, dialectography),
4. measuring '*-metrics*', devised for an exact quantification of size and occurrence (econometrics, sociometrics, demometry, phonometry),
5. instructive and introductory '*-agogics*' (isagoge, isagogics, *pedagogy*).

B. Constructive technology:

1. productive manufacturing '*-urgies*' (metallurgy, chirurgery),

2. constructive and building ‘-*tectonics*’ (architectonics),
3. growth genetics (psychogenetics, ontogeny of children’s speech),
4. educational ‘-*pedies*’ (pedagogy, orthopedy, logopedics).

C. Managemental technology:

1. cultivating ‘-*cultures*’ (agriculture, horticulture, pisciculture),
2. cattle-breeding ‘-*trophies*’ (hippotrophy ‘keeping horses’),
3. managemental ‘-*nomies*’ (economy ‘house-keeping’, agronomy),

D. Remedial technology:

1. curative ‘-*therapeutics*’, (psychotherapeutics, *error correction*),
2. curative ‘-*iatries*’ (psychiatry, pediatry, pediatrics, phoniatriy).
3. repair services (motor-car repair, electricity fixing).

E. Preventive technology:

1. preventive protective „prophylactics“ (psychoprophylactics).

F. Terminative technology:

1. extinctive ‘-*machies*’ (myomachy ‘mouse extinction’, deratisation)

G. Manipulative pseudo-sciences:

1. cultic ‘-*agogies*’ manipulating with masses (mystagogy, demagogy, commercial advertisements, electoral propaganda, political ideology),
2. occult interpretative „-*mancies*“ (chiromancy, astrology, hermeneutics),
3. worshipping cults and ‘-*latries*’ (idolatry, physiolatry),
4. belief-prescribing doctrines and ‘-*doxies*’ (orthodoxy, *katechesis*).

Each science should have a simple calculus relating elements into a network of categories with equations such as $H_2 + O \rightarrow H_2O$. Biological and anthropological sciences may arrange their categories with a different calculus:

engender = make begin to exist = make cease not to exist	$m\bar{b}e^{-1} = m\bar{b}^{-1}e^{-1}$
breed = make continue to exist = not to make cease to exist	$m\bar{b}e = m^{-1}\bar{b}^{-1}e$
extinguish = make cease to exist = make begin not to exist	$m\bar{b}^{-1}e = m\bar{b}e^{-1}$
prevent = make continue not to exist = make not begin to exist	$m\bar{b}e^{-1} = m\bar{b}^{-1}e$

Such equations apply a simple ‘phase algebra’ where a phase verb b (to begin) has a linear negation \bar{b}^{-1} (not to begin) and a dual negation \bar{b} (to continue). Engineering as a field of applied technology can make use of similar defining relations with similar verbal symbols:

construct = make begin to function = make cease not to function
maintain = make continue to function = not to make cease to function
destroy = make cease to function = make begin not to function
hinder = make continue not to function = make not begin to function

2 A Formal Systematisation of Sciences

In mathematics an arbitrary algebra A represents a simple system $A = [V, \oplus]$ composed of a basic set V of elements and an operation \oplus on V . Lexicology \mathbf{W} may be defined as an algebra $\mathbf{W} = [W, +]$, which concatenates morphemes, roots and affixes and turns them into the set W of all words. The operation $+$ defines the operation of lexical **derivation** represented by affixing a suffix to the root and an inverse operation consisting in dropping the suffix:

$$\begin{array}{ll} \text{waiter} = \text{wait} + \text{-er} & c = a + b \quad (\text{lexicological addition}) \\ \text{waiter} - \text{-er} = \text{wait} & c - b = a \quad (\text{lexicological subtraction}) \end{array}$$

Joining morphemes, words or sentences, whether we mean derivation (affixing), composition (compounding) or forming sentences and syntactic chains is conceived as an analogy of arithmetic addition, whereas their dropping from complex chains is expressed as an analogy of arithmetic subtraction. The analogy with arithmetic fails when we try to commute morphemes, since their concatenation is non-commutative:

$$\text{wait} + \text{-er} \neq \text{-er} + \text{wait}$$

Classical mathematics concentrated on static algebras while recent advances focus on dynamic systems. Their formalism was anticipated by the concept of „generating subsets“ or „sets of generators“ said to generate the universal set of elements. For instance, an algebra $\mathbf{R} = [R, \times]$ is defined as a pair of the set R of rational numbers and the operation of multiplication \times . An important step forward consisted in introducing the set P of prime numbers as a generating subset allowing us to enumerate all rational numbers as products of a finite number of primes. Modern system theory prefers to speak of **input**, input elements or an input subset and applies these terms in a similar sense.

The formalism of classic algebras should be replaced by a system-theoretical apparatus with a revised notation. A symbolic formula $[P, \times] \rightarrow R$ says that multiplying elements of the set P of prime numbers $P \times P \times \dots \times P \rightarrow R$ generates the whole set R of rational numbers. When we apply terms common in the theory of automata, we may say that the input P generates the output R . We may also proceed the other way round and suggest a system $[R, \div] \rightarrow P$, where \div is the operation of division. Then we may say that applying infinite division to the set R of rational numbers ‘degenerates’ this to the set P of prime numbers. Division \div is an **inverse operation** to multiplication \times and $[R, \div] \rightarrow P$ stands in inverse relation to $[P, \times] \rightarrow R$. Generating and degenerating the set of all elements are inverse procedures with different properties. Multiplication \times maps the set P of prime numbers into the set R of all rational numbers, whereas division \div maps the set R of rational numbers

onto the set P of prime numbers. Instead of classic notation $\mathbf{R} = [R, \times]$ or $R = [P, \times]$ we may write $[P, \times] \rightarrow R$ or $[R, \div] \rightarrow P$. Informally, we say that the input set P **generates** R and the output set R **degenerates** into P .

Such conventions are easy to apply to chemistry where atoms seem to generate molecules and chemical elements appear to generate chemical compounds. When we admit that elementary particles generate atoms and molecules generate crystals we may arrange physical sciences into one linear chain and establish their mutual ordering. Every science is conceived as a set of tools that make possible enumerating sets of output elements from sets of some input elements. Then let us say that a science $[X_k, \times] \rightarrow X_l$ is an **extension** of a science $[X_j, \times] \rightarrow X_j$, if it holds that $X_j = X_k$, i.e. if the output of the more elementary science is identical to the input of a higher science. Arranging sciences into generating chains of their extensions offers an efficient tool for a systematic classification of sciences. Its advantages may be seen on Table 8 displaying a generating chain of physical sciences.

<i>discipline</i>	<i>input</i>	<i>system</i>	<i>output</i>
atomistics	particles	$[E, +, -] \rightarrow A$	atoms
chemistry	atoms	$[A, +, -] \rightarrow M$	molecules
mineralogy	molecules	$[M, +, -] \rightarrow H$	crystals, rocks
geology	rocks	$[H, +, -] \rightarrow P$	planets
astronomy	planets	$[P, +, -] \rightarrow G$	galaxies

E	→	A	→	M	→	H	→	P	→	G
$[E, +, -]$		→ A								
		$[A, +, -]$		→ M						
				$[M, +, -]$		→ H				
						$[H, +, -]$		→ P		
								$[P, +, -]$		→ G
atomistics		chemistry		mineralogy		geology		astronomy		

Table 8 *A systematic classification of physical sciences*

Let E be the set of elementary particles, A the set of atoms of elementary chemical elements, M a set of molecules of chemical compounds, H a set of crystals of different rocks, P a set of planets and G a set of galaxies. Then we may maintain that the set of elementary particles generates the set of atoms, the set of atoms generates the set of molecules and the set of molecules generates a set of crystals. Similarly we may establish generating relations

between crystal, rocks, geologic formations, planets, heavenly bodies, solar systems and galaxies.

A similar system may be suggested for classifying linguistic disciplines, and for literary sciences (stylistics and poetics), which acts are their extensions. For the needs of their formalisation we may define simple definitions of linguistic disciplines such that every field of linguistic study will be reduced to the procedure of generating output elements from the elements of the input set.

Phonetics	F = [E, +, -]	composes sounds from acoustic features.
Syllabics	V = [F, +, -]	composes syllables from sounds.
Morphematics	K = [V, +, -]	composes morphemes from syllables and sounds.
Lexicology	W = [K, +, -]	composes words from morphemes.
Morphology	M = [W, +, -]	composes syntactic constituents from words.
Syntax	C = [M, +, -]	composes clauses from syntactic constituents.
Syntactics	S = [C, +, -]	composes complex sentences from clauses.
Stylistics	U = [S, +, -]	composes utterances from complex sentences.
Poetics	P = [U, +, -]	composes works of art from utterances.

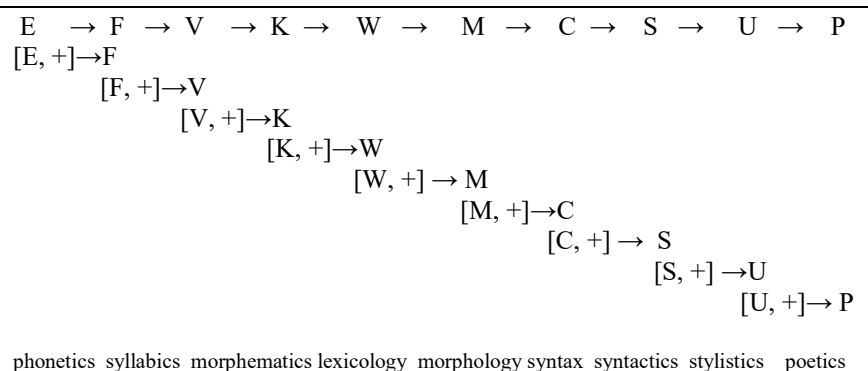


Table 9 *The system of classification and ordering of linguistic disciplines*

Table 8 illustrates an easy way to formalise physical sciences, Table 9 shows how to shape and build formal **micro-linguistics**. The notation proposed solves the inner partitioning of linguistic disciplines and demonstrates how to assign grammatical rules. What it does not solve is the origin and descent of languages and their prehistoric evolution. The same objection applies to physical sciences. Composing elementary particles into chemical elements or molecules into crystals have never been seen as a natural process, they remain just dreams of applied sciences. The real evolution proceeded just the other way round, from galaxies and solar systems to planets

where hyperon and neutron plasma grew tough into crystals, rare rocks and heavy metals.

3 The Evolutionary Systematics of Sciences

The real evolution marched forth from upside down by decomposing hyperon stars into solar systems and these into cold planets. The same process of decomposition must have occurred in their centre where high-energy hyperon plasma 'cooled down' into neutron plasma and stable atoms. Such **decomposition** or degeneration from upside down links macro-sciences into a chain arranged by the ordering relation $>$. Its direction is opposite to the reverse process of **composition** that marches forth from downside upward and links micro-sciences by the ordering relation \rightarrow of artificial production.

MACROSCIENCES: cosmology $>$ planetology $>$ geology $>$ microbiology $>$
 $>$ biology $>$ anthropology $>$ ethnology $>$ sociology $>$ culturology

(1) **natural evolution:** cosmogenesis $>$ planetogenesis $>$ geogenesis $>$
 microbiogenesis $>$ biogenesis

(2) **social evolution:** biogenesis $>$ anthropogenesis $>$ ethnogenesis $>$
 sociogenesis $>$ culturogenesis

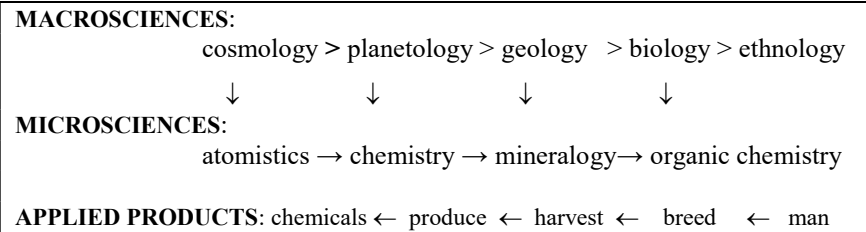


Table 10 *Higher evolution in constructing systematic and applied sciences*

Table 10 suggests that inorganic evolution of stars and planets continued by organic evolution that gave birth to plants, animal species and man. The curricula of the faculties of natural sciences cover very large periods of inorganic and organic development. Mineralogy, crystallography, limnology, hydrology and cartography are fields wide enough to separate as one faculty of **macro-geology**. Biology is one of few integral united fields that actually function as macro-biology and so do not need special coinage to indicate integration. Anthropology is also enrolled as an option at faculties of medicine and natural sciences while most of its twin disciplines, archaeology, ethnology, mythology and comparative linguistics are left over as humanities to faculties of arts. Human anthropogenesis lasted from 6 to 0,7 million years ago, human races separated from 500 to 50 thousand years ago and ethnic tribes formed from 50 to 10 thousand years ago. Their natural integrity and mutual

relationships may be preserved only when taught in integrated curricula at united faculties of **macro-anthropology**. The further development continued with the rise of cultures (10-5 thousands years ago), civilisations and nations (5,000 to 1,500 *AD*) and landed in recent social history. Social sciences may be grasped in one integrated whole of **macro-sociology** if and only if their curricula bridge over civilised history, political sciences, sociology and culturology. Integrating their unsystematic fragmented evidence will, however, remain pointless until we possess a consistent model of **sociogenesis** giving a tenable typology of all societies and explaining general laws of social development. Also literary history, *Kunsthistorie*, philosophy and religionistics will remain crippled unless they are integrated into one introductory course of systematic **macro-ideology**. But their unity cannot stand on a few general statements, it must be supported by one integrating theory and systematic historical taxonomy.

<i>discipline</i>	<i>input</i>	<i>system</i>	<i>output</i>
microbiology	organic matter	[O, +, -] → M	lower organisms
zoology	lower organisms	[M, +, -] → Z	higher organisms
anthropology	higher organisms	[Z, +, -] → H	populations
ethnology	population	[H, +, -] → E	tribal cultures
culturology	tribal cultures	[E, +, -] → S	societies

O	→	M	→	Z	→	H	→	E	→	S
[O, +, -]	→	M								
		[M, +, -]	→	Z						
				[Z, +, -]	→	H				
						[H, +, -]	→	E		
								[E, +, -]	→	S
microbiology	zoology	anthropology	ethnology	culturology						

Table 11 *A systematic classification of anthropological sciences*

Most stages of evolution can be arranged by the > relation where higher forms are appended as extensions to lower forms but there are numerous examples of parallel evolution such as that between zoology and botany. The latter two may be referred to as parallel 'co-sciences', one stemming from DNA viruses and the other from RNA microorganisms. As far as there exists one common predecessor to bacteria, invertebrata, fungi and plants we are fully justified to join them into one large field of macrobiology. But more meaningful a use of this term is indicated in macro-anthropology where mythology, comparative linguistics, religionistics, ethnology and archaeology

rest on one bearer called anthropology. In this narrower sense **co-sciences** are ‘one-bearer’ disciplines with a common base dealing with different offshoots of one and the same underlying bearer. Myths, religion, oral tradition, folklore and languages are independent manifestations of prehistoric tribes’ collective social life, but their valid classification should coincide with pathways of ethnic anthropogenesis. The same may be said of philosophy, fine arts, literary history and ideology: when we isolate them from social history we lose the thread that unites them into one integral story and one cultural whole.

4 Scientific Monism

Golden ages of rational science always emerged with prosperous economies and flourishing philosophical materialism. Its principal statement that matter generates spirit sounds too abstract and trivial unless we specify its constitutive meaning for scientific methodology in every particular discipline. Table 12 attempts to order sciences and their scope of study by two ordering relations. The relation $x > y$ reads ‘ x historically evolves into y ’ and defines the evolutionary sequence of sciences from the physical to the organic and the human world. The relation $x \rightarrow y$ reads ‘ x generates y ’ or ‘ x is the generating material carrier of y ’. In biology it means that during geological evolution the living forms of the organic body generate their corresponding forms of neural excitation and conscience. Speaking in terms of interdisciplinary research, it means that physiology and anatomy predetermine psychiatry. In this point **scientific materialism** coincides with the requirements of scientific monism: it says that linguistic, religious and cultural phenomena cannot be understood without regard to the fates of human collectives and societies existing in real historical time and space. Enquiring into isolated myths, poems, dialects, sound shifts and personalities as deliberate spiritual creations and sacred celestial omens leads to a deadlock of **philological astrology**. The natural, human and social universe may be understood appropriately only in the network of evolutionary relations. Things have to be studied in the **process of making** and there are no spiritual processes without a material process.

Table 12 outlines priority relationships between sciences and their scope of study but their practical implications for particular disciplines have been elucidated by verbal formulations in Table 13. The general formula is always accompanied by practical implications enclosed in the brackets. Most cultural phenomena have trivially to do with all applicative levels of materialism but their nature becomes transparent only as long as they are classified in a systematic taxonomy of their closest neighbourhood and closest priority relations. Folklore, myths, races and prehistoric languages cannot be considered exhaustively as a field of human psychology and neither can they be treated

only as a scope of social studies. Most cultural phenomena are concerned with all stages of evolution but their essence becomes apparent only on the background map depicting their closest structural correlations, their area, space and distribution, their time, occurrence and historical period. Each macro-science deals with a definite segment of evolution, macro-anthropology with prehistory and macro-sociology with civilised history. Metaphysics proceeds in an opposite way, it cancels the real world with its space, time and history and looks at phenomena *sub species aeternitatis*. It treats them as isolated deliberate creations in the timeless sphere of eternal spiritual psychology.

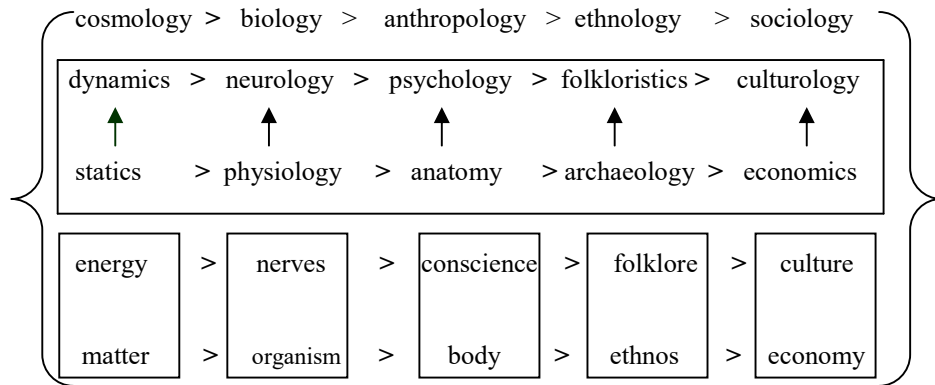


Table 12 *Applications of scientific materialism to different disciplines*

cosmological materialism:	matter generates energy and motion (there is no energy without a particle)
physical materialism:	matter generates its reflections (notional categories reflect the real nature)
biological materialism:	organic life generates neural excitation (organisms are self-governed by sensations)
anthropological materialism:	there is no conscience without a body (spiritual life is part of body behaviour)
ethnographic materialism:	<i>ethnos</i> generates folklore (rites simulate economic activities)
linguistic materialism:	the fates of ethnic cultures govern the fates of linguistic cultures linguistic changes reflect ethnic changes
sociologic materialism:	society generates its culture (literary standards are set by ruling castes)

Table 13' *The specific meaning of materialism in different sciences*

THE METHODOLOGY OF SCIENCE

1 The Psychopathology of Mental Disorders in Science

Most people adhere to the cumulationist conception of cultural progress assuming that the European history of science is one undivided **spiritual tradition** in which new knowledge accumulates and grows to reach higher and higher syntheses. Modern philosophers of science (T. S. Kuhn 1965, 1970; P. K. Feyerabend 1989; I. Lakatos 1971) refuted cumulationist views by proofs that human knowledge does not march forth in linear curves but waves in the same rhythm of rises and declines as other phenomena in nature. As there are periods of 'shadow', 'grey', 'dark', 'black' and 'brown economics', there are perpetual returns of 'shadow', 'grey', 'dark', 'black' and 'brown science', fully corresponding to the wealth and health of the social body. Science can prosper only in countries with bright healthy economics when accelerated by rapid industrial growth. In dark ages it periodically dies and gives way to religious scholastics marching hand in hand with black occult sciences. Occult science is a disease of scientific thought that infects the social brain in several gradual phases and distorts its texture to the extent of reaching the lethal stage.

Cultural streams in literature and methodology do not arise as inventions of geniuses lasting in an eternal tradition but form periodically repeated waves that reflect changes in social and economic values and guide human collective behaviour in the same way as our glands and hormones. Methods change together with attitudes, opinions, tastes and manners, appearing successively as incubation phases of an epidemic disease. This recipe for treating metaphysics was proposed by one of its most remarkable rebuilders Carl Jaspers, who later assisted Heidegger in founding *Existenzphilosophie* as an influential stream of modern German cultural thought. In his young days he published a study *Psychologie der Weltanschauungen* (1919) in which he recommended to study political ideologies as mental disorders. He noticed that cultural opinions tide and ebb and spread like epidemics of contagious diseases. They plague human thought with the same atrocity as real pestilence and cause also similar fatal catastrophic disasters.

As different cycles of economic growth in the post-war science have shifted the focus to social engineering (eunomy), aesthetic design (esthonomy), industrial technology (technomy), consumers' masses (demonomy) and finance (plutonomy), so the progress of science shifts its focus on universal encyclopaedic knowledge (eusophy), aesthetics (esthosophy), applied technology (technosophy), sociology (demosophy) and financial magic (idolosophy). Science always concentrates on truth and objective knowledge so its cultural contribution does not consist of ideologic lies but rests in

different epistemic models of deforming reality. Religion and science seem to fight as irreconcilable enemies but they both move the hand of the historical clock to go clockwise, the former by devising false illusions and the latter by disclosing true knowledge. They do exert energy in opposite directions but their forces act on opposite ends of the lever and help rotate it in the clockwise direction.

The psychopathology of mental disorders in science must naturally start from the state of their absence when the patient is in a perfect healthy state. As is made clear by examples from Classic Greece, the Renaissance or Enlightenment (autarcheum), rational creative science may exist undisturbed only in state-controlled societies with a state-supported system of school education. In such bureaucratic societies the state supports 'royal academies' and can afford contributing subsidies to education and academic research. The state-controlled school system promotes secular science and impartial objective knowledge where the church-controlled school systems of dark ages subordinate these to religious faith. The first stage of every bright age brings political regimes of centralist state bureaucracy (eucracy) displaying academic systems of science called eusophy (good wisdom, rational knowledge). Eusophy is a philosophical paradigm exhibiting several standard symptoms:

- *Euphoria utopistica*: social engineering and utopian dreaming about an ideal planned, state-controlled society serving effectively the natural needs of the collective public wealth and all common people.
- *Euphoria pantheistica*: cosmic optimism combined with a fervent love for the physical and material nature enlivened by human and divine energy.
- *Euphoria encyclopaedica*: enthusiastic love of objective knowledge, rationality, science, education, literature and arts as vital instruments of humanitarian enlightenment, spiritual illumination and human perfection.
- *Pamphilia humanistica*: all-embracing love for the unbroken and unspoilt human nature, belief in emancipation proclaiming equality between all nations and human races, ideals of a healthy mind in a healthy body.

Eusophia is a stage of healthy cultural conditions known in the Renaissance humanism or French encyclopaedism in the mid-18th century. Its science is characterised by humanism, historical optimism (belief in historical progress), encyclopaedism, physicalism (emphasis on cosmic physics), materialism (the primacy of the material nature), uniformism (all areas of social life observe prescriptions, regulation, standardisation and uniformity) and normativism (all phenomena should have their standard moderate measure). Humanists tended to write political utopias about ideal monarchs and states and compiled manuals instructing young princes how to rule, run their estates and practice animal husbandry. Encyclopaedists wrote compendious manuals, handbooks and encyclopaedias giving instruction in universal knowledge.

All utopists dream about constructing future ideal societies (*Aufbau*) but all economic cycles had an alternative program of a gradual erosion of utopias, their perpetual deconstruction (*Abbau*). In due course every 'positive utopia' painting blissful idylls expires and decays into a 'negative dystopia' that depicts the world as a nightmare. The first stage of this metamorphosis are 'sentimental utopias' that lose the cosmic historical perspective and plunge into everyday personal life. The humanists of the Augustan Age (Virgil, Horace, Varro) faced the opposition of the Gilded Youth and young elegiac poets (Tibullus, Propertius, Ovid) who wrote elegies about fictive beauties and poetic epistles about *ars amatoria*. Such periods pay attention to aesthetics, court revels, naval adventures and elegant rhetoric skilled in *ars poetica*. Their paradigm is **esthosophy** with these symptoms:

- *Sensualitas amatoria*: the disease of love manifested in desire for an idealised sweetheart, the courteous cult of a beautiful noble lady in the medieval *Minnesang* and Provencal *courtoisie*.
- *Sensualitas aethetica*: focus on aesthetic pleasures, ideals of beauty, pleasure-seeking Epicureism and voluptuous sensualism.
- *Sensualitas intima*: intimism as a philosophy of everyday private life.

The second step in overcoming utopism is made by 'zero utopias' that indulge in scientific formalism. Technocratic antiutopias turn attention to applied sciences because the rapid industrial growth requires transition from universal science to applied technology. Their scientific philosophy may be called **technosophy** because it meets historic demands of technocracies and technocratic engineering elites that come to the rule in the heydays of industrial revolution. Technosophy loves logic, mathematics and geometry because it has lost a sense of beauty, reality, cosmos and history. Young technocrats signal their ascent by a deep methodological scepticism, by depolitisation, weariness and fatigue from social utopias. Their "*vision du monde*" (L. Goldmann 1964) has abandoned natural idylls and frozen into geometric abstractions and cold numbers. Their mind suffers from a loss of all social and historical illusions, a loss of sensibility and sense of historical progress. It is vexed by a syndrome of stupor with several symptoms:

- *Stupor formalis*: formalist artism and an unhealthy admiration for empty forms, cold abstractions and formal signs.
- *Stupor geometricus*: the loss of historical perspectives accompanied by a descent into the world of abstract geometric figures and numbers.
- *Stupor antiutopicus*: the loss of utopian perspectives, disillusionment in utopias and their absurd deformations (Orwell's *Animal Farm*).
- *Stupor nonsensualis*: formal signs lose their natural meaning and become absurd puns (E. Lear's and Ch. Morgenstern's poetry of nonsense).

If eusophy pursues universal knowledge detached from applied technology and industrial production, technosophy meets their demands but remains blind to human society and common consumers. Booms of consumers' goods turn attention to ordinary needs of common people and adopt populist views of social emancipation typical of **demosophy**. Demosophy implies a philosophical sociology that strives for social and cultural materialism and analyses phenomena in their historical, geographic and social profiles. Its methodology definitely proved prolific in Aristotelian Peripatetics, Huguenot historiographers and modern Positivism. Its goal of impartial and objective universal knowledge suggests J. A. Comenius' ideal of *pansophia*.

- *Pansophia comparatistica*: a comparative approach to social phenomena and a tendency to analyse them on large statistic samples.
- *Pansophia sociologica*: a tendency to visualise phenomena on their social background and depict them in the setting of a large social panorama.

Demosophy brings a culminating peak of scientific prosperity but also announces the first tokens of a coming rapid decline. The crisis of economic stagflation stupefies science by a strong conservative counter-reaction and turns it into a sort of sterile religious scholastics. The bloom of scientific studies is regularly terminated by rehearsals of St Bartholomew's Night, one of fanatic campaigns conducted by the Catholic League. Science has to give way to metaphysics, a mental disorder manifested by blindness to reality, evolution, society and logic. The final result is **idolosophy** showing several symptoms:

- *Idolatria scholastica*: science collapses and degenerates into religious scholastics, it turns into a cult of saints and an exegesis of their texts.
- *Idolatria sectae* (**sectarianism**): scientific sectarianism conceiving research as persevering in an orthodox doctrine developing an esoteric wisdom founded by sacred texts of a prophet.
- *Idolatria heraldica*: ardent idolatry as a cult of idols, icons, emblems, coats-of-arms, relics, ossuaries and sacred texts.
- *Idolatria aboriginalis*: sciences adopts a primitive savage mind's optics by failing to see essential but invisible meanings (real genetic categories) and managing to see only accidental but visible signs: icons, idols, flags, relics.
- *Dyslogia lombardica*: scientific dogmatism as an utter inability to beget a meaningful thought or to understand foundations of any science, typical of all scholastics, the disease of 'ritualistic absent-headedness' manifested by the first great scholastic philosopher Petrus Lombardus or by the first scholastic Marxist philosopher Mikhail Lifshitz who wrote *florilegia* of their prophets' sentences but failed to utter a single sentence of their own.

- *Jesuititis emblematica*: the disease of jesuitism resting in a blindfolded demonisation of all heretics, infidels and apostates of faith manifested in an unsound cult of religious orthodoxy and unwavering loyalty to church.
- *Intolerantia satanica* (**exorcism**): rational science, protestant heretics and progressive social theories are demonised as devilish devices worth wiping out of the world's surface.
- *Obscurantia irrationalis*: scientific irrationalism waging pogromist campaigns against scientific objectivism under auspices of irrational cults.
- *Calumnia pogromistica* (**inquisitionism**): witch hunts, practices of hidden terror and illegal trials abused by secret lodges against all heretics
- *Calumnia coprophilica* (**calumnism**): efforts of right-wing tabloids to throw dirt, dung and shit on all positive progressive social values (impregnative tabloid journalism, 'hovnomazalská euforie', graffiti terrorism)

Idolosophy is only the maturing incubation phase of a deep cultural crisis that continues with **cacosophy** (bad knowledge) or **mystosophy** (occult, esoteric, mysterious wisdom). In dark ages they may occupy three or four 7-year cycles while in bright ages they are contracted into one cycle. **Cacosophy** is a convenient catchword for fates of science in the era of cultural catastrophism (apocalypticism), a trend symptomatic of culminating social and economic criminality and growing negativism in culture, art, politics and morals.

- *Paralysis regressiva* (**regressivism**): a belief in regressive (Spengler), apocalyptic (Derrida) or catastrophic future (Stoic Chrysippus, Buffon).
- *Xenophobia nauseatica*: an anti-humanist philosophy of xenophobia, physical disgust and contempt for all alien races, or for all humankind.
- *Nausea alienans*: the philosophy of nausea as a universal sentiment vexed by mean anti-humanist xenophobias, an inveterate hatred against all immigrants and foreigners seen as 'impudent aliens' and 'slimy monsters'.

The inflexion point of cacosophy is followed by a period of hermetic spiritualism manifested in astrology and occult sciences. Their designation as **mystosophy** indicates predilection for the mysterious and the esoteric.

- *Pestilentia hermetica* (**hermetism**): a radical turn from objective knowledge of outer reality to the transcendent supernatural world.
- *Toxoplasmosis semiotica*: a semiotic plague indulging in interpreting irrational signs and tokens in different ambiguous allegoric connotations.
- *Claustrophilia infernalis* (**infernalism**): the myth of a subterranean cave combined with belief in a hollow globe and a hollow underworld inhabited by a subterranean race of mysterious over-men.

The final phase of dark ages is represented by 'sacred wars' that cause large-scale destruction and necessarily result in periods of peaceful

reconstruction. Its characteristic ideology may be termed **monumentalism** as it combines religious fundamentalism with military heroism (Carlyle's hero worship).

- *Obscurantia militans* (**crusaderism**): calls for 'a bloody bath' and 'a sacred war' (Christian crusade, Islamic *jihād*, Greek *hagios polemos*) waged against all aliens, heretics and heathens, calls for conquering the land stolen by barbarian infidels (Bernard de Clairvaux, Ignatio de Loyola, Joseph de Maistre and Adolph Rosenberg).
- *Inflatus heroicus* (exaggerated bonapartism, caesarism and hero worship): the theory of a higher race of over-men dwelling in a subterranean cave or a higher race of 'nazists surviving in the cosmic space'; their outer appearance may take shape of astronauts, extra-terrestrials, ufonauts, slimy monsters or subterranean supermen.

2 Real Sciences and 'Occult Pseudo-Sciences'

Setting an ideal example of what the ideal science theoretically should look like is as vain as defining an ideal healthy patient in medicine. Like medicine, science theory needs systematic surveys of 'bad examples', a symptomatic **diagnostics** of 'scientific diseases' conceived as the 'psychopathology of mental disorders in science'. Science is not simply any knowledge whatsoever but a definite form of rational cognition distinct from magic, witchcraft, philosophy and religion. Its nature may be understood only from its antipode and adversary, from 'occult pseudo-sciences' that plague the savage mind as well as the modern psyche. All mental defects in science may be summed under the term of **creationism**. The savage eats, drinks and loves without understanding natural causes of his behaviour but with a bent to attribute their invisible work to hidden spirits. *Spiritus venit, vidit et vincit* might read the proverb of the savage mind, the spirit can create anything and work miraculous wonders just by magic words, incantations and spells. The spirit created the world in seven days *ex nihilo*, just from its own will, rational decision and deliberate plan.

Modern man has refused much of the old-time supernatural rubbish, he has refused fairies, ghosts, gods, deities and demiurges but he has preserved the very gist of every creationist faith, the belief in omnipotent powers of his spiritual self. His self ceased to hide behind divine deputies and is content to act only as a hermeneutic interpreter of the natural creation who re-creates its wonders spiritually in his own mind. Stars, animals, societies, languages and works of art are not objective phenomena that have evolved a huge diversity of their species for thousands and millions of years but 'signs' and arbitrary psychological constructions of its own mind. Astrology, divination,

numerology, chiromancy and all esoteric sciences share a well-developed sign theory or semiotics explaining individual fates from material signs. Their younger sophisticated sister is **hermeneutics**, the art of interpretation that treats societies, poems and tongues as spiritual creations that may be given an arbitrary interpretation and any plausible meaning without respect to real time, place and history. Its way of thinking appeals very much to the superstitious man-in-the-streets because it points its finger at visible trespassers, proves them guilty of rational deliberate intentions and supports their deeds by evidence of visible material signs. Ph. Sollers called his creed '**semiotic materialism**' as an assumption that the whole spiritual world exists through material signs, through emblems, national flags, religious symbols, heraldic coats-of-arms, icons of saints and relics of martyrs. Where science speaks of abstract processes, general laws, statistic tendencies and hidden natural causes, religious myths and fairy-tales can offer visible saints and wrongdoers.

Esoteric sciences, metaphysics, parapsychology and irrationalism do not flourish at any time, their huge explosions coincide with the 'dark ages' of conquests and religious wars. Plundering troops do not need any science but indulge in simple religious fundamentalism preaching that the infidels' and heathens' property must be Aryanised by pious orthodox believers of our race. All they need is reassuring that their idols, icons, flags, statues and ossuaries are false, whereas ours are sacred. This is why the 'golden ages' of flourishing Milesian, Sophistic and Peripatetic science alternate with 'dark ages' of Pythagorean, Platonic and Stoicist astrology. Every 'dark age' of astrology buried evolutionary science and replaced it by hermeneutic semiotics. What F. de Saussure did for linguistics by introducing the sign-meaning relation *signifiant – signifié*, was matter-of-factness for Stoics who distinguished *logos* and *ennoia* 'concept, idea'. Medieval theology would not be able to cultivate exegesis without distinguishing *dictum* 'the said' and *significatio* 'meaning' either. English Caroline 'theomagic', 'hermetic physics' and 'hermetic astrology' developed by Th. Vaughan and A. Ross would be impossible without N. Culpeper's semiotics outlined in his medical treatise *Semeiotica Uranica or an Astrological Judgement of Diseases* (1651).

Table 14 shows characteristic transformations of sign theory during a transition from formal science to classical philology and their decay into 'occult pseudo-sciences' in times of war crises. In close dependence upon 'grey', 'black' and 'brown economics' there appears also 'grey', 'black' and 'brown science' that does not contribute to knowledge but serves well financial acquisition. Its present revival chimes in with J. Derrida's 'deconstructing the edifice of European metaphysics' (M. Heidegger's *Abbau*) and Neo-Thomism vanquishing in priests' seminaries but it has much more dangerous expression in secular hermeneutic science. The plague of modern occult sciences rests in

diverse forms of ‘secular psycho-science’, in psycholinguistics, psycho-poetics, poetic interpretation, interpretative sociology, *Rezeptionsästhetik* etc. These disciplines have replaced systematic and applied science by users’ guide psychology explaining the world from the consumer’s feelings. They revive medieval hagiography and exegesis by adoring and interpreting Hölderlin and other metaphysical poets as holy fathers of new intellectual sects. The triple of prophets, Nietzsche, Heidegger and Derrida, invented new religion without gods, new metaphysics without the supernatural and new exegetic theology without the Holy Fathers. Their philosophical artistry, however sophisticated and secular, satisfies the postmodern psyche in the same way as sci-fi films disguising ancient ghosts and vampires as modern extra-terrestrial ufonauts.

STAGE	DISCIPLINE	SIGN	MEANING
formalism	linguistics	sign	meaning
	mathematics	number	quantity
	geometry	figure	patterns
exegetics	theology	biblical canon	divination
	exegesis	sacred script	interpretation
	spiritism	ancestors’ word	message
	heraldics	coats-of-arms	clans and dynasties
	interpretative critique	metaphysical texts	explanation
	grammatology	enigma	solution
	graphology	written character	human character
	allegoresis	symbolic ideas	allegoric sense
hermetics	astrology	stars	fate
	chiromancy	hand	human nature
	oneiromancy	dream	fate
	telepathy	ideas	their distant reading
	hermeneutics	text sign	higher hidden sense
	<i>Traumdeutung</i>	vision	meaning
	symptomatology	dream symptoms	disease
	phrenology	skull	race
	numerology	number	fate
	geomancy	grooves in sand	future
classical philology	biblical criticism	legends	historical persons
	mythology	myth	real history
	biography	classics	examples

Table 14 *Semiotic formalism and sign theories in real and occult sciences*

The inner layout of postmodern pseudo-sciences continues to work with the classical outfit: prophets, spiritual originators, their false and orthodox interpreters, their priests and hagiographic cults adoring their personality, their deliberate intentions against the infidels' misinterpretations, their holy bible and canon, their sacred words hovering in eternal spiritual tradition. The principal idea is that there is no external universe, no gradual evolution and laws, no class and categories and no outer reality to study and learn, only the prophet's texts and their interpretation. The only reality worth studying are isolated poems and sacred texts worshipped as prophets' founding tradition.

SCIENCE	METAPHYSICS
materialism: matter generates spirit	idealism: spirit generates matter
organic causalism: inner organic causality peculiar to all matter	teleologism: purposeful development according to a higher plan
evolutionism: ascending development	traditionalism: eternal tradition
organicism: organic self-evolution	creationism: spirit creates <i>ex nihilo</i>
progressivism: ascending progress	regressivism: descending decay
monism: natural and cultural facts conceived in integral unity	immanentism: autonomous evolution in independent immanent series
determinism: spiritual dispositions are ruled by needs, genes, hormones	indeterminism, arbitrarism: everything is determined by free will
rupturism: knowledge as organic growth through breaks and ruptures	cumulationism: knowledge as linear collecting pieces of evidence
collectivism: the power of masses	personalism: a cult of great persons
naturalism: a materialist account from real natural conditions	psychologism: psychological reasoning, the loss of natural and social space

Table 15 *The principles of science as opposed to those of metaphysics*

Table 15 lists basic principles of scientific methodology in contrast to their deformations in metaphysics. They say that all natural entities have to be studied in the systematic order of their natural evolution in unity with their underlying 'material' carrier. Scientific **monism** means that all scientific disciplines concerning human society and prehistory should be integrated and kept in one whole. We cannot afford having different accounts of human prehistory as given by comparative linguistics, anthropology and ethnography because the latter study only different manifestations of one and the same process. Linguistics cannot launch into forging speculative genealogies of language families without constant regard to the ethnography of their speakers. Customs, myths, religions and languages cannot be studied detached from their 'material carrier', i.e. their *ethnos*. Similarly, modern medicine cannot enquire

into human emotions, feelings, visions, pains and disorders without analysing their material carrier in the living human body.

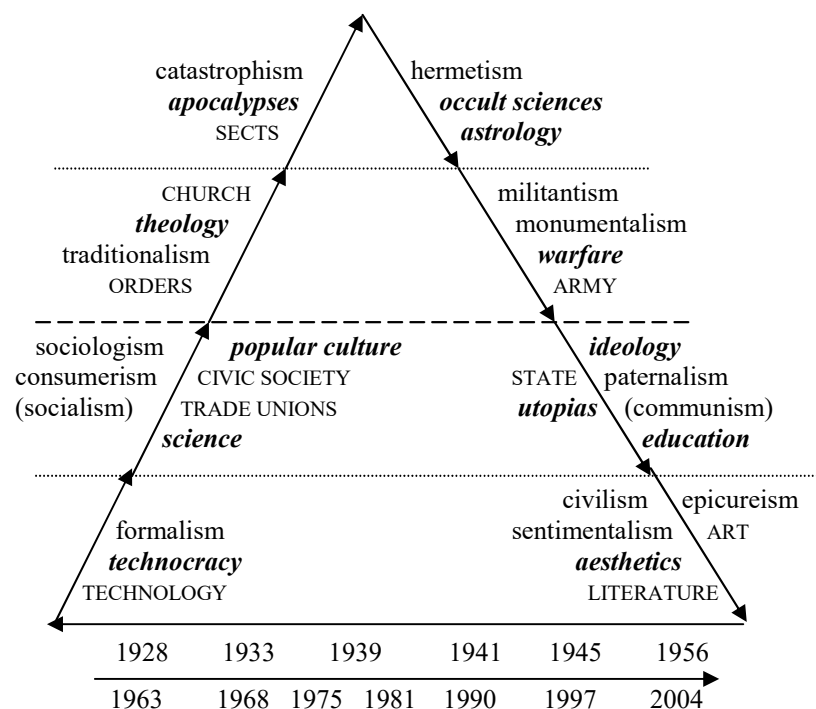


Table 16 *Triangular rotations of ideologies between 1928-2004*

The inner hierarchy of cultural fields will remain obscure until we reveal the economic logic of their historical occurrence in sequential series. Social classes (bureaucracy, *mondaine élite*, technocracy, clergy) naturally tend to adopt their own specific normative, aesthetic, technological or religious approach to social reality but when they ascend to power they usually cultivate this approach as the **dominant genre**. Dominant genres change with times and ruling elites like tiding and ebbing waves. There are times that give **cultural dominance** to law, education, aesthetics, technology or religious spirituality, and if we look closely at their inner development, each of these fields undergoes also a similar sequence of shifts in the aesthetic, technological or religious focus. Arts develop from normative and educational art to social and formal art and then to religious art. A deeper statistic analysis would show

dependence upon the periodic oscillation of subsequent economic cycles. If the ticking historical clock strikes an age of decadent stagnation, science decays into religion, religion harangues generals to wage a 'sacred war' and on its ruins the winners devise political utopias or sentimental idylls. Utopias get stale and have to give way to the everyday prose of technology and science. Such trends repeat in circular or spiral patterns circumscribing an imaginary triangle of all cultural fields.

Table 16 attempts to demonstrate two 'triangular rotations' of elites, political ideologies and dominant cultural patterns on the cultural styles of the 20th century. These rotations proceed with economic cycles according as society moves from revitalisation to prosperity and decay. Dynamic growth is accompanied by periods of positive scientific ideologies that pass from utopias and education to technology and science. Periods of stagnation are accompanied by false ideologies that pass from religion to metaphysics, occult sciences and astrology. The crises in 1929-1932 and 1975-1977 announced periods of long stagnation accompanied with excesses of religious fundamentalism and 'sacred wars'. Both were preceded by long periods of peaceful economic prosperity that led to rapid industrial growth and an amazing bloom of sciences. Inquiring into such sequential patterns allows a **sequential taxonomy** of cultural fields different from their classification on formal principles.

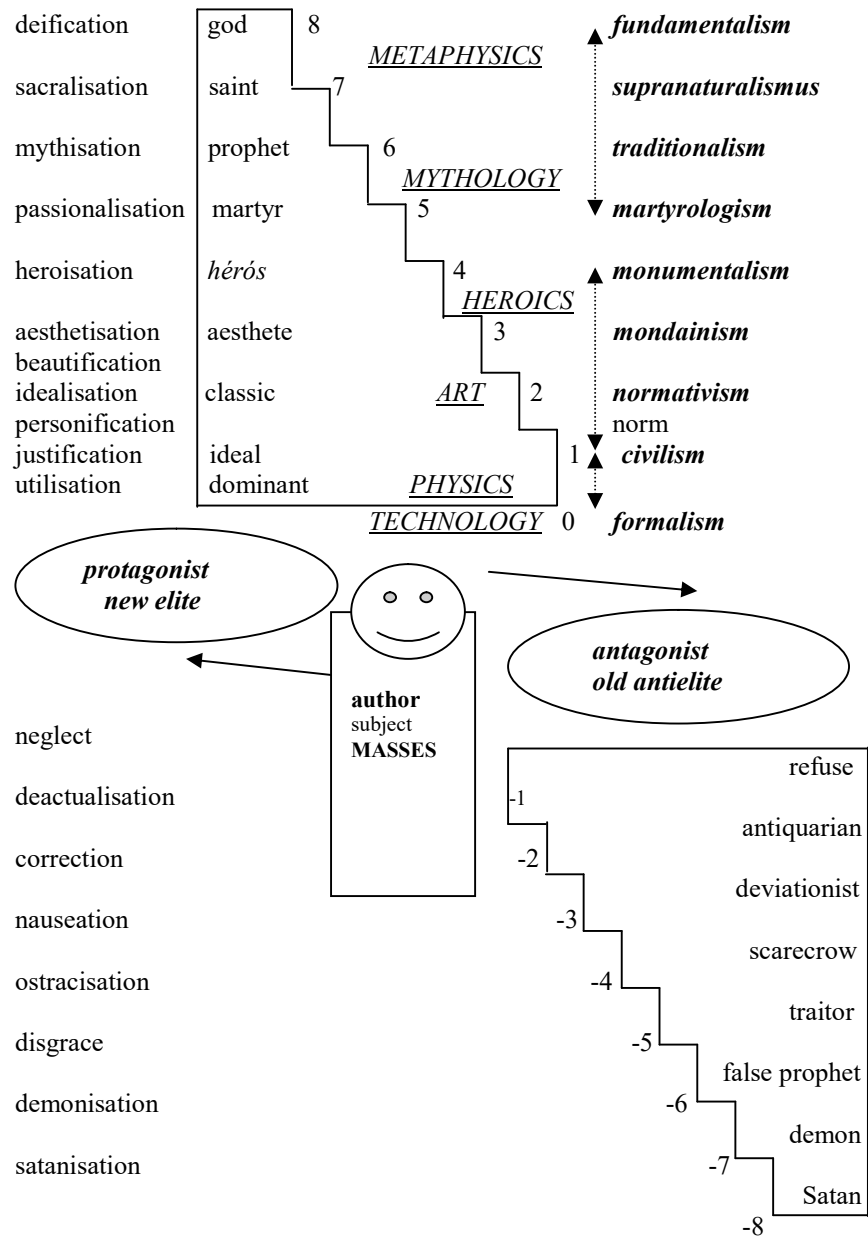


Table 17 *The hierarchy of ideological evaluation of elites*

science	applied technology	metaphysics
1812		
1813		
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1817		
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1819		
1820		
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1831		
1832		
1833		
1834		
1835		

Vienna Congress 1815, Saint Alliance's reactionary campaign
monarchism Chateaubriand: *De la Monarchie selon la Charte* 16
 papal clericalism Joseph de Maistre: *Du Pape* 19
natural catastrophism Georges de Cuvier: *Le règne animal* 15
 against views of G. de Saint-Hilaire, Lamarck: *Histoire naturelle* 15
social catastrophism Louis de Bonald, P.-S. Ballanche
 Blanc de Saint-Bonnet, mankind suffers for sins by revolution
spiritualism: Pierre Royer-Collard, Maine de Biran, F. Schelling
Staatssozialismus: Franz Baader, Adam Müller
 an ideal of a corporative state of estates

social utopism
 Saint-simonists: Barthélemy-Prospér Enfantin, Armand Bazard
 Saint-Simon: *Le Système industriel* 21
 Charles Fourier: *Le Phalangeisme* 22
positivism Auguste Comte *The System of Positive philosophy* 24
Hegelianism Hegel: Lectures on aesthetics from 1817 to 1829
 Guizot's school of liberal historiography: F. Guizot,
 J. Michelet, A. Thierry, F. Mignet, A. Thiers, A. Morellet
 F. Guizot: *Histoire de la Révolution d'Angleterre*. 27-28
 Jules Michelet: *Précis d'Histoire moderne* 27
comparative school: Villemain: *Cours de littérature française* 28-29
 comparative anatomy: Karl Gustav Carus

crisis and depression 1826-1829
fantastic romanticism 1826-9
 Hugo *Hernani* 26
 Hugo's and Nodier's *cénacle*

Juli revolution 1830
 revolutionary publicistics: Heinrich Heine
Junghegelianer: B. Bauer, D. Strauss, F. Baur
Young Germany: Ludwig Börne, Karl Gutzkow,
 Georg Büchner, Heinrich Laube, Theodor Mundt
 K. Gutzkow: *Junges Deutschland* 33
critical theology: Schwegler, Zeller, Köstlin,
comparative grammar: Friedrich Diez, Jacob Grim

- 1835 crisis 1837-39
- 1836
- 1837
- 1838
- 1839
- 1840
- 1841
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- 1843
- 1844
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- 1846
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- 1864
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- 1866
- 1866
- 1867
- 1868
- 1869
- 1870
- 1871
- Neo-romantic epics:** Lamartine, de Musset, de Vigny, Nodier, Mácha
- hermeneutics** Schleiermacher: *Hermeneutik* 38
- voluntarism:** Schopenhauer, Stirner, Kirkegaard, Herbart
Schelling and Schopenhauer summoned against Neo-Hegelians
- Neo-Scholastics** M. Liberatore: *Institutiones metaphysicae* 40
- Catholic mysticism:** F. Schelling, J. Görres, K. Conradi
- ontologism:** A. Gratry, T. Mammiani della Rovere, G. Vincenzo, A. Rosmini-Serberati
- proletarian populism: George Sand, G. Lerminier, Pyat,
proletarian socialism: P.-J. Proudhon, L. Blanc, F. Tristan
- wahrer Sozialismus:** Karl Grün, Otto Lüning, H. Kriege,
J. Meyer, J. Weydemeyer, philanthropic humanism
- anthropologism:** Th. Dézamy, E. Cabet, L. Feuerbach
K. Marx *materialistische Geschichtsauffassung*
- proletarian realism:** G. Courbet, J.-F. Millet, H. Daumier
- PHYSIOLOGISM**
- academism:** J. Ingrès, A. Legros
- rural idyllism: Millet, C. Corot, L'Hermite
- parnassism:** Leconte de Lisle, Th. de Banville
- etiologism:** Max Müller, A. Kuhn, F. Schwartz
- physiological hylozoism:** J. Moleschott,
L. Büchner, H. Czolbe, K. Vogt
- hylozoistic sensualism: Fechner, Lotz, Wundt
- Neo-Kantianism:** F. A. Lange, Kuno Fischer
- experimental physiologism: Fechner, Wundt
- EVOLUTIONISM**
- evolutionism:** H. Spencer, Ch. Darwin
- sociologism: Hippolyte Taine, Gaston Paris, Edouard Rod
- Neo-Comtean positivism:** É. Littré, P. Lafitte
- British positivism: Fred. Harrison, R. Congreve
- naturalism:** Émile Zola, Edmond and Jules Goncourtovi
- Urban realism: Courbet, Manet, Monet
- Parisian commune 1871

- 1872 Mac-Mahonist monarchism and the Anti-Commune reaction
 1873 world's crisis in 1873 announcing a long stagnation
 1874 **NEO-SCHOLASTICS** Pope Pius IX founds Neo-Thomist boards
 leaders of resurrection M. Liberatore and C. Sanseverino
 St. Thomas' Collegium: T. Zogliara, A. Lepili
 Louvaine Neo-Thomism: Desider Mercier, D. Nys, A. Mansion
 Freiburg Neo-Thomism: J. Berthier, A. M. Weiss, A. Rohner
 1875 **antiscientism**, anti-evolutionism: reaction against natural sciences
 1876 Émile Boutroux, Pierre Duheme, Édouard Le Roy, Charles Renouvier
 Émile Boutroux: *De la contingence des lois de la nature* 74
 1877 **Catholic traditionalism**: Barbey d'Aureville, Léon Bloy, Ern.Hello
 1878 Paul Bourget: *Essais de psychologie contemporaine* 83
 'against false dogmas of the year 1789', *Le Disciple* 89
 1879 painters Gustave Moreau, Puvis de Chavannes, Odilon Redon
 1880 **Nacionalism** Paul Déroulède: *Chants du Soldat* 72
 1881
 1882 **voluntaristic iracionalism** Friedrich Nietzsche
 1883 Henri Bergson: *Essai sur les données immédiates de la conscience* 89
 1884 **symbolism**: Jean Moréas, Gustave Kahn, Jules Laforgue, R. Ghil
 1885 **Geistesgeschichte**: Wilhelm Dilthey, Rudolf Eucken, Ernst Troeltsch
 1886 Pierre Duchem, Édouard Le Roy and Anaellier lead a crusade
 against positivist empirical science *Revue de Métaphysique et de Morale*
 1887 Baaden Neo-Kantism: Wilhelm Windelband, Heinrich Rickert
 magazine *La Croix* justifies Anti-Semitist pogromes by ritual murders
 1888 marquis de Morès organises Anti-Semitic pogromes of Parisian butchers
 La Ligue des patriots 1882: Paul Déroulède, Victor Hugo, Félix Faure
 political boulangierism, general Boulanger's campaigns 1887-90
 1889 **antisemitism**: Édouard Drumont: *La France juive* 86
theosophy: Jelena Blavatská, Rudolf Steiner
 1890
 1891
 1892 **economical determinism**: Paul Lafargue, G. V. Plechanov,
 Franz Mehring, Antonio Labriola, Karl Kautsky
 1893 Neo-Kantian economism: K. Vorländer, R. Stammler, M. Adler
 1894 **Durkheim's school**: Émile Durkheim, Marcel Mauss, F. Simand,
 Lucien Lévy-Bruhl, A. Hubert, L. Hertz
 1895 **scientism** Pierre Curie, Paul Langevin, Alfred Cornu
 I. Goll's School: J. Goll, T. G. Masaryk, J. Gebauer, F. V. Krejčí
 Dreyfus's affair 1896-8: Antisemitists are opposed by É. Zola,
 R. Rolland, A. France, Ch. Peguy, É. Zola: *J'accuse* 98
 1896 fantastic realism A. Jarry: *Král Ubu* 96, Jehan Rictus

REGIONALISM 1896-1902

- 1896 **antisecientism:** 1895 F. Brunetière speaks of 'bankruptcy of science'
- 1897 **antisemitism** 1998: abbot Garnier's *Union nationale, Antisemitic League*
J. Guérina's journal *L'Anti-Juif, Ralliement, Ligue de l'Évangile*
- 1898 Anti-German nationalism Paul Valéry: *La Conquête allemande* 97
- 1899 **Action Française** 1899, ideals of tradition, order, discipline and family
Maurice Barrès, Charles Maurras, Léon Daudet, Francis Jammes,
A. Gide, Edmond Rostand, literary critics Henri Massis, George Sorel
- 1900 **monarchism** Charles Maurras: *Enquête sur la monarchie* 00
ruralistic regionalism: Ch. Maurras, Léon Daudet
Catholic ruralism René Bazin *La Terre qui meurt* 99
- 1901 **Heimatkunst** Adolf Bartels, Friedrich Lienhard, journal *Heimat* 00

- 1902 'Left Bloc' and Radical Socialist Party winning 02-05 1902
radicals Georges Clemenceau, Aristide Briand, H. Poincaré, G. Hervé
- 1903 an explosion of syndicalist, radical and bolshevist parties 03-06
- 1904 **unaninism:** Jules Romains, Charles Vildrac, Luc Durtain,
René Arcos, Henri-Martin Barzun, Georges Chennevière
- 1905 comparatistics: Ferdinand Baldensperger, Paul Tieghem
- 1906 economism: Max Weber, Georg Simmel, Max Scheler

- 1907
- 1908 corporative **distributism:** Hilaire Belloc: *The Servile State* 12
- 1909 Neo-scholastic traditionalism G. K. Chesterton: *Orthodoxy* 09
- 1910 Church hagiography Francis Thompson: *Saint Ignatius* 09
- 1911 philosophical irrationalism, Bergson's circle at *Collège de France:*
Charles Péguy, nationalist Ernest Psichari, critic Henri Massis,
syndicalist Georges Sorel, poet Tancrède de Visan, philosopher
Jacques Maritain, historian of art Henri Focillon, neo-Hegelelian
philosopher Jean Wahl, literary historian Albert Thibaudet
- 1912 **bellicismo**, a wave of warlike chauvinism: P. Fort, E. Psichari,
Ch. Péguy, P. Claudel, P. Valéry, Drieu La Rochelle
- 1913 Catholic fundamentalism G. K. Chesterton: *Antichrist* 13
French president R. Poincaré called Poincaré-guerre 'war'
Jean Jaurès was assassinated by nationalists for his anti-war views

FORMALISM 1910-1916

- 1914 **cubism:** Picasso, Braque, Delaunay, Duchamp
- 1914 futurism: Majakovskij, Burljuk, Kamenskij
- 1916 Russian formalism: R. Jakobson, V. Šklovskij
- 1917 **Neo-Positivism:** B. Russell, A. N. Whitehead

1918 anti-Soviet reaction: 354 rightist murders & 22 leftist murders
 1919 home guard squads *Freikorps*, *Bund Wehrwolf*,
Jungdeutscher Orden, *squadre d'azione* (black shirts)
 1920 **Neo-Thomism**: Étienne Gilson. Antoin Sertillanges
 1921 Jacques Maritain *Art et scholastique* 20
 1922 **Georgkreis**: St. George, Friedrich Gundolf, Max Kommerell

1923 **SOCIOLOGISM 1923-1928**
 1924 sociology: B. Václavek, K. Teige, Pereverzev, Friče
 1925 geographical descriptivism: F. Boas, E. Sapir, L. Bloomfield
 ethnographical diffusionism: L. Frobenius
 1926 poetism: V. Nezval, K. Biebl, J. Seifert, F. Halas

1927
 1928 **FORMALISM 1928-1932**
 1929 **Wienerschule**: Moritz Schlick, Rudolf Carnap, O. Neurath,
 L. Wittgenstein, K. Popper, F. von Hayek, H. Reichenbach
 Prague Circle: V. Mathesius, J. Mukařovský, J. Vachek
 1930 **functionalism**: R. K. Merton, T. Parsons, B. Malinowski
 1931 **surrealism**: A. Breton, V. Nezval, K. Teige 1931
 1932

1933 **TRADITIONALISM 1933-1938**
 1934 **personalism** Emanuel Mounier revue *Esprit* 32
 Albert Béguin: *L'Âme romantique* 37
 1935 **existentialism**: M. Heidegger, K. Jaspers, J. Pfeiffer, O. Bollnow
 Christian existentialism Gabriel Marcel: *Être et avoir* 35
 1936 **British traditionalism**: T. S. Eliot, F. R. Leavis, E. Pound
 Catholic traditionalism: J. Durych, J. Pekař, J. Deml, J. Scheinost
 1937 Soviet traditionalism: M. Lifšic, G. Lukács, P. Judin
 campaigns against sociologists Plechanov, Pereverzev and Friče
 Makarenko's school rejects Blonsky's reformed pedagogy
 Lysenko's school rejects Mendel's and Vavilov's genetics
 6 proletarian writers executed (Kiršon, Čumandrin, Jasienski)
 Moscow trials with Trotskyists, Zinoviev, Kameniev, Bucharin
 1938 **irracionalism**: *ermetismo* in Italy, *agrarianism* in American South
 astrologer Fuhrer with adherents of *Welteislehre* and *Höhle Welt*
Lehre (Hollow World Theory) and expel physicists from colleges
 Hielscher's movement *Ahnenerbe* 33, Himmler's *Black Order* 35
 corporativism, ideal model of a corporative state: Havelka, Kliment
phalangism: colonel Casimir de la Roque's *Croix-de-Feu*,
 Szálasi's *Arrow Crosses*, Irish *Blue Shirts*, *Iron Guards*

1939

1940

1941

1942

1943

1944

1945

APOKALYPTIC HERMETISM 1939-1945

holism J. C. Smuts: *Die holistische Welt* 38
 plasmatic mysticism E. G. Kolbenheyer, Kurt Rosmann, Franz Koch
 energetic organicism, philosophy of 'organic community'
 revival of agrarian movement, Ruralism and Agrarianism
 British and Soviet Leftist folklorism:
 Šišmarev's school revives A. N. Veselovsky's heritage
chosisme: E. Guillevic, Francis Ponge.
 Group 42 J. Hauková, Ivan Blatný

1946

1947

1948

1949

HISTORICAL SOCIOLOGISM 1947-1950

Masaryk's positivism J. Král, E. Svoboda, I. A Bláha, J. Tvrký
 comparative typological linguistics V. Skalička *Typ češtiny* 51
 T. Miłewsky: *Zarys językoznawstwa* 49
 Isachenko develops N. Ya. Marr's sociolinguistics
 materialist philosophy of history: A. Kolman, V. Husa, J. Charvát

1950

1951

1952

1953

1953

McCarthyism 1950-53: witch hunt in response to the Corean War

hussards: François Nourissier, Roger Nimier, J. Laurent, A. Blondin
 neo-conservative sociology: Raymond Aron, Daniel Bell
New Right: P. Viereck, R. Kirk, R. J. Williams a G. Harrison
 Peter Viereck: *Conservatism Revisited* 49
 Russel Kirk: *The Conservative Mind* 53
A Program for Conservatives 54
 Soviet trials renewed: Rajko, Slánský
 Stalin's campaign against sociolinguistics and marrism 50
 campaigns against Veselovsky's folkloristic stadialism 47-8

1954

1956

1957

1958

1959

1960

1961

1961

CIVILISM 1956-1962

XXth Congress of CPSU: Chrushev's liberalisation of communism
 cultural ideals of 'little man' (*Little Englandism*), *Angry Young Men*
empirical sociology: Theodore Adorno, Horkheimer,
 Jürgen Habermas, Robert Escarpit, Pierre Francastel
 statistical methods of measuring growth rates in humanities
nouveau roman: A. Robbe-Grillet, M. Butor, N. Sarraut, Peter Weiss
poésie quotidienne. Francis Ponge, Jean Tortel
Květen: J. Šotola, K. Šiktanc, M. Holub

- 1962 **STRUCTURALISM 1962-1969**
- 1963 Šik's economic reform and ascension of technocracy 62
- 1964 generative grammar Noam Chomsky: *Syntactic Structures*
- 1965 struktural anthropology Lévi-Strauss: *Mythologiques* 1964-71
 formal, exact and mathematical methods in humanities
 linguistic **universalism**: J. H. Greenberg, N. Chomsky
- 1966 **nouvelle critique** Roland Barthes, G. Bataille, M. Blanchot,
 Serge Doubrovsky J.-P. Weber, Reverzy
- 1967 **Tel Quel** Philippe Sollers, Marcelin Pleynet, Jean Thibaudeau,
 Denis Roche, Jean-Pierre Faye, Pierre-Jean Remy
 mathematical geometrism in prosaic texts: Philippe Sollers,
 Jean-Pierre Faye, Eugène Guillevic, Vera Linhart,
- 1967 lettrism, concrete poetry: V. Havel, E. Ovčářík,

- 1968 students' riots 68 **RUPTURISM 1969-1975**
- 1969 students' left: Rudi Dutschke, Cohn-Béndit, Joschka Fischer
- 1970 leftist maoism: Philippe Sollers, Jean Baudrillard
- 1970 **New Left**: Raymond Williams, Frederic Jameson
- 1973 **rupturism**: Michel Foucault, T. S. Kuhn, P. Feyerabend, I. Lakatos
 sociological neoevolucionism: Gerhard Lenski, A. Gouldner
 nostratic comparatistics: V. M. Illič-Svityč, A. Bomhard,
 Brno nostratic school: A. Lamprecht, A. Erhart, M. Čejka

- 1974
- 1975 **TRADITIONALISM 1975-1981**
- 1976 stagflation crisis 1975-77, inflation and rising prices
- 1977 Reagan's and Thatcher's new economic policy (*Reaganomics*)
 Chicago School monetarism F. von Hayek, Milton Friedman
- 1978 **New Right**: historians Jacques de Goff, Georges Duby
 philosophers Bernard-Henri Lévy, Jean-Marie Benoît
 publicists Jean-François Revel, Louis Pouwels
 Alain de Benoist *Vu de droite* (Pohled zprava) 78
- 1979 the generation of journal *Change*: biblical traditionalism
 Gérard Macé, Jean-Pierre Lemaire, Patrick Modiano
 a revival of historical novels Roger Peyrefitte
 Czech traditionalism H. Hrzalová, J. Dvořák, J. Peterka
- 1980 **postmodernism** J.-F. Lyotard: *La Condition postmoderne* 79
- 1981 **revivalism** Pope Paul II objects passionately against abortions
Catholic Triumphalism Paul Johnson, lord Rees-Mogg
 Jerry Falwell's *Moral Majority*, *The Heritage Foundation*
 New Sociobiology Edward O. Wilson: *On Human Nature* 79

1982	CATASTROPHISM 1981-1990 Jacques Derrida: <i>D'un ton apocalyptique en philosophie</i> 83 Deconstructionism Derrida's deconstructing European metaphysics
1983	Yale School Hermeneutics : Paul de Man, Walter Jackson Bate, Harold Bloom, G. Hartman, J. Hillis Miller
1984	sectarianism perfectionism: <i>Life Spring, Scientology, Dianetics, Erhard's Seminar Training (EST)</i>
1985	enviromentalism : <i>deeper ecology, anti-growth ecology</i>
1986	discriminative elitarian sociobiology: K. Lorenz, E. O. Wilson, I. Eibl-Eibesfeldt, H. J. Eysenck, Roger Pearson
1987	'scientific racism': Richard Lynn studies black people's IQ
1988	New Age , explosion of astrology and oriental cults Fritjof Capra: <i>The Turning Point</i> 82
1989	Pat Robertson's televangelisation fund <i>Christian Coalition</i> 88
1991	HERMETISM 1990-1997
1992	<i>First Amendment Coalition</i> 94 - young conservatives against 'positive discrimination' and 'political correctness'
1993	Neo-Creationism : Philip Johnston: <i>Darwin on Trial</i> 91 Michael Beh: <i>Darwin's Black Box</i> 96
1994	Neo-Luddites : <i>Earth First!</i> anti-technology enviromentalism suicidal sectarianism, suicide of David Koresh's sect, Waco, Texas 93
1995	suicide of 39 members of <i>Heaven's Gate</i> (1997) preaching a UFO cult
1996	anti-ecology movement <i>Wise Use</i> supports felling forests without limits militias : 80 000 members of Texas home guard <i>The Big Star</i> Timothy McVeigh's bomb attack on federal ministry in Oklahoma City explosion of islamism, Afghani Taliban, al-Khaida's terrorism
1998	ANTIFUNDAMENTALISM 1997-2002? remedial labourist movement k obnově civic society: Blair, Jospin, Clinton, Prodi, Schröder
1999	British <i>Blairism, New Labour</i> or <i>Third Way</i> , Schröder's policy of <i>Die Neue Mitte</i> , Bill Clinton's <i>New Democracy, nueva via</i> in Spain anti-corruption trials <i>mani pullite</i> in Italy, Giuliani's steps in New York
2000	'growth school' - Walt Rostow, R. E. Lucas, Joan Robinson Bob Reich, Jeremy Rifkin, society's needs preferred to elites' leisure rhetorical historicism : Louis Montrose, Jonathan Goldberg, Hayden White, Leonard Tennenhouse, Stephen Mullaney, A. Greenblatt cultural materialism : Alan Sinfield, B. J. Dollimore, Catherine Belsey, Graham Holderness, Francis Barker

Table 18 *Science vs. modern fundamentalism*

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