

**7.4. Special issues from the philosophy of culture**  
**Higher institute for pedagogy VII-the Olympiadelaan 25 2020 Antwerp.**  
**Introduction to Philosophy 1989/1990**  
**Third year : special issues of cultural philosophy**

**Part 7.4.1 p. 1 to 200**

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**Preface 1.** -- Overview of the first and second years. -- What we will see, in the third year, is an application of the two previous years.

**I.1. -- Ontology** (theory of reality). -- "Ontology," i.e., the analysis of "being" and "beingness," dissects the concept of "reality. What hypotheses and factors must one put forward if one is to "understand all that is real?" The ontologist teaches us to identify. Specifically, to "identify" reality (to question it for its identity or singularity), i.e., to verify whether it exists (existence, actual existence) and what it is (essence, mode of being). -

One strictly distinguishes the diurnal from the ontological: 'being', all that is, is all that is non-nothing, i.e., 'something'. What was (past being), what is (present being) and what will be (future being), -- All that is 'something'. But the merely possible (thinkable) is also 'something', non-nothing. Even our night and day dreams, the contents of a science fiction book, the absurd (which mathematicians work with to prove that it is non-existent), -- all of that is 'something', non-nothing. Our ideals, our wishful thinking, are 'being'. This shows how extremely varied and diverse 'being' is. Yet we summarize all this in the term 'being' which is 'transcendental' (encompassing).

The language of ontology, like that of tropology (metaphor, metonymy, synecdoche), is identitive. In the sentence "the universe exists" or in the sentence "new left (radical economics) rejects market economy and state bureaucracy" I identify the existence, the factuality (existence), of the universe and of the rejection of market economy and state bureaucracy.

After all, I say, it is as I say. In sentences such as "a is a" or "a is red" I identify the being (essence, form, being, beingness) of the subject 'a'.

The first time I do it tautologically: I say that 'a' is totally identical with 'a' ("a is itself") (reflexive or loop identity).

The second time I do it analogically: I say that "a" is partial to "red," so that "red" can be a model of the original "a. -- Compare with this such language as "behold the lion of school education" (metaphor), "the beard said, 'I don't want to'" (metonymy), "an apple does not fall far from the tree"(synecdoche: all apples do not fall far from their tree). 'Identitive' speech is to capture and express total or partial identity.

**I.2. -- Harmology (theory of order).** -- The harmologist teaches us, when we identify things, to proceed in an orderly fashion. And this by the comparative or comparative method. The comparative sees relations,

links, unity in the multitude. -- The connection that the comparative sees can be similarity (basis of the set, based on common characteristic) or coherence (basis of the system, based on at least one common characteristic, i.e. belonging to the same totality).

The internal or reflexive (looping) equation sees something from within: "a is a" is supported by such an internal "relation" (a term, used metaphorically here). The external equation sees that same something from the outside: "a is red" is supported on such an external, this time real relation between the red a and all that is red (a is, then, precisely a copy of red).

Both of these connections rely, in fact, on what summative induction, which summarizes the comparison of a multitude of elements into a unity of them, produces. - The true comparative method is not assimilst (concordist). The assimilst sees unilaterally all that is similarity and coherence. Nor is the true comparative method diferentist (differentialist). The diferentist sees unilaterally all that is difference and gap, contrast. The real comparison is analogistic: it sees and similarity and coherence (assimilst aspect) and at the same time difference and gap (diferentist aspect). Analogy, after all, is the fact that something and partially identical and is partially non-identical.

### ***1.3. -- Logic, (theory of thought). -***

The logician, or logiscian, teaches orderly reasoning. The theory of thought is order applied to reasoning. It is, after all, the theory of reasoning, in which terms (concepts) and propositions, statements (judgments, propositions) form parts of an argument. Concept, judgment, and reasoning are the "elements" (predefined parts, factors), which make up the whole of logic. -

The language form par excellence in which logic expresses itself is the conditional or hypothetical sentence. Even if the formulation is non-hypothetical. An example. "If, on comparing a and red, it appears that a is red, then, if one is objective (truthful) and honest, one is compelled to think and say that "a is red". One can, of course, say the same thing also categorically (non-hypothetically): "on comparing a and red, it turns out that a is red. Thus, if one is objective and honest, one is compelled to say "a is red".

The if-then sentence is purely logical. The second sentence-form is logically supported, but is more than that (a proposition). -- with Platon of Athens (-427/-347), we distinguish two main types of hypothetical sentences:

**(a)** the 'sunthesis' (forward dialectic): if preposition (hypothesis, presupposition), then postposition (inference);

**(b)** the 'analysis' (backward dialectic): if sentence (utterance), then presupposition of preposition, which makes the sentence a postposition. -

In the language of Jan Lukasiewicz (1878/1956):

**(a)** if a, then b; well then a; therefore b (deduction);

**(b)** if a, then b; well then b; therefore a (reduction). Some examples.

**Deduction:** "If Marilyn possesses spirit, then she is amenable to education; well, Marilyn possesses spirit; therefore, she is amenable to education."

**Reduction:** "If all children possess spirit, then also this child (e.g., our Marilyn) here and now, those children there also (singular, private); well, said children (this one here, that one there) possess spirit; therefore all children possess spirit" (generalizing or inductive reduction);

**Reduction:** "If Marilyn possesses mind, then she is amenable to schooling; well, she is amenable to schooling; therefore, she possesses mind"(abductive or conjectural reduction).

**Consider the following economic reasoning:**

The liberal economist will say, "If market and state bureaucracy, then well-run complex modern economy; well-run complex modern economy; therefore, market and state bureaucracy" (reductive, abductive reasoning);

To this the radical (new left) economist says: "If market economy and state bureaucrats, then great inequality between the hopeful (rich) and the hopeless (poor); well, great inequality between rich and poor; therefore market economy and state bureaucrats" (reductive, abductive reasoning). -

One can see that an economic study can go in two very different directions! When identifying - e.g. economic - reality, correct reasoning is a necessary element: if one reasons correctly, i.e. logically, then one identifies the data (reality) correctly.

**I.4. -- Methodology (applied logic).** -- Here the aim is to capture reality in true knowledge (proper identification). Knowledge -- whether it springs from the common sense of the pre-scientific stage or from scientific minds -- is based on orderly (harmological aspect) and logically sound (logical aspect) identification of reality. This is gnoseology (theory of knowledge), -- particularly epistemology (theory of science), which speaks of truth, i.e. correspondence between our understanding and the data of reality. -

There is a multitude of methods, i.e. entrances, approaches, to reality. -

**A.** The descriptive method is the representation of what is given, as much as possible without subjective elements. Think of the description, narrative, and report in the manuals of rhetoric. One notable method of description is the phenomenological one of Edm. Husserl (1859/1938) and his school.

**B.** The semiotic method relies on the logical processing of signs (symbols, phrases), applicable in logic and logistics, as well as in mathematics.

**C.** The axiomatic method deduces from axiomata a whole series of theorems (think of the euklidian and non-euklidian geometries e.g.).

**D.** The reductive methods, applicable in natural and human sciences, represent (describe) and explain nature and man (think of the *verstehende* method (*W. Dilthey* (1833/1911: *Geisteswissenschaft*)), (Humanities), and of the dialectical method (G.W.Fr. Hegel (1770/1831)). -- There are, of course, very many partial methods.

## **II. - Platonism. -**

The second year studied the course of life. As a frame of thought in identifying what life course actually is, we took Platonic thinking, -- not only his own, but also that of Platonic thinkers or Platonists. -- Two aspects in particular we highlighted.

### **(1) The Platonic method.**

#### **A. As already, briefly, mentioned, it is twofold: synthetic and analytical.**

the 'synthetic', i.e. deductive, method Platon could copy from the paleopythagoreans of that time. They proposed - in their then mathematics - as 'stoicheia', elements (i.e. factors to be put first) - e.g. the unity (monas, the monad) and 'arithmos', number, i.e. at least two monads or units. Or they put point, line, plane and body first. They formulated, with that, axiomata, basic statements, which went first. -- From such 'hypotheses' they reasoned on and thus arrived at propositions, which they built deductively, 'synthetically'. This is the forward dialectic: on foundations that went first, they constructed a mathematical science. -- For Platon this would remain the ideal method, also for his philosophy.

The 'analytic', i.e. reductive method originated with Platon, when he raised the question of the foundations of such, in his view, only very provisional foundations. Platon immediately engaged in foundational research of the science of the day. Thus he came to philosophy proper. This then is backward dialectics. The question then is: "which elements govern the e.g. mathematical elements?". Two elements - called ideas - Platon put first: the "being" (being) and the "good" (value). A unit (monad), a number (more than one unit), -- a point, a line, a plane, a body, they are all 'non-nothing', something, 'being'. The question then arises: what is 'being' and 'being'? All these things represent, somewhere, a 'good', i.e. the embodiment of value. The question then arises: what is that good or value? -- One could say that Platonic philosophy revolves around this question: what is the existence of this reality that is good without more? All his life he was somewhere looking for that being (reality) which was good-without-value, and wanted to identify it as much as possible.

#### **B. The hypothetical method,**

The hypothetical method, with its hypotheses to be presupposed and sought, is, according to e.g. E.W. Beth (Dutch logician and mathematician), specified by the factor-analytical ('stoicheiosis', elementatio). The hypothetical method looks for 'archai', principia, presuppositions, the stochiastic method looks for these principles in elements of a whole. Or conversely: in the whole, in which elements are situated.

### **(2) Platonism on humanities.**

Teachers are concerned with people, children in particular. Human sciences - since + 1950 the new name for ethical-political sciences - are therefore commonplace in upbringing and education. Thus we have biology (viz.

examined the theory of evolution, according to the Platonist VI. Solovief (1853/1900), as a theory of organic life, -- not according to the 'biology' of Platon, but according to the more recent biology and its concept of 'life' and 'evolution of life'. -- We dwelt at great length on psychic life, as Platon's philosophical psychology identifies it: the 'soul' -- as the life principle of the body -- exhibits 'strains', -- with the pleasant names of "the great monster"(the needs for rest and sleep, for food and drink, for sexual life, for economic goods), "the lesser lion"(the need to be honored, need for money) and "the little man"(the spirit, 'nous' (intellectus), this is : mind and reason as well as will and spirit, with its needs).

**Platonic sociology** taught us about social life, as Platon saw it over time: according to the very individual 'nature', which covers each member of the polis or city-state of the time, visible in his/her own disposition, each person is given a place within society, in which the individually colored 'soul' can indulge. Noted, in passing, is the discussion around the ideal state, a utopia, which Platon himself says is hardly achievable.

**Platonic culturology** (philosophy of culture) teaches cultural life as a - on the basis of the great monster and the lesser lion - perseverance and full development of the little man (spirit) in all of us souls.

**Finally, Platonic historiology** (philosophy of history): the whole cosmos or 'fusus' (nature) exhibits 'kinesis', motus, process (movement, change), as Platon had learned from his Heraklitean teacher Kratulos. So also our all social and cultural, but also our psychic life: our life is a course of life, a course or process, within the cosmic process, subject to stages of development.

As an aside, Platon, as a scientifically minded thinker of the time, was regularly struck by the universal (common to a multitude of phenomena) and, more so, the higher aspect (which refers the phenomena to an ideal model), in the phenomena, which we observe in and around us.

This led him to ask about the condition of possibility ('hypothesis', presupposition) of these two features in nature. To this he replies with his ideas, i.e. immaterial factors (elements), which make the general and the higher intelligible. Thus he sees the cosmos and ourselves, in our course, as among other things governed by 'ideas', which situate us in a general and higher framework.

**Conclusion.** Not a fashion, not an ideology (with its rigid, pseudoscientific claims), but a method offers us Platonism. In terms of philosophical system, Platon never got beyond (1) inductive sampling in the total work- reality (inductive reduction) and (2) abductive conjecture (abductive reduction), an axiomatic-deductive system has but never found anyone in his dialogues either. This is acknowledged by all Platonists. V. Tejera, *Nietzsche and Greek thought*, Dordrecht / Boston / Lancaster, 1987, underlines this for the umpteenth time.

Platon does not give systematic treatises, but dialogues, which are a (n in principle it is an endless) process of conversations. The interlocutors/interlocutors express, at a given moment, an opinion, which they, at a later moment, withdraw; -- they reason logically, in principle, but in essence such discourses are, at times, mere eloquence; -- they speak as earnestly persuaded, but more often not without irony.

In other words, Platon does see the systematic rigor of mathematics at the time as an ideal, but in fact life, in its course, differs too much from mathematical entities to be fixed in a rigid system. -

One sometimes invokes, against this interpretation, the fact that later Platonists did try to construct a closed system, in which they believed they could identify reality. This is correct, but this is only a part of the overall Platonic tradition: was the so-called Second Academy (from -265, with Arkesilaos) and the Third Academy (with Karneades (-214/-129)) not a typically skeptical school? Was not the so-called Middle Platonic school - in the days of Christ and after - sometimes an eclecticist school, which did not even achieve a real logical coherence in its doctrines, but drew them from different schools of thought (which is really eclecticism). Our conclusion remains: Platonism is open thinking.

Which is also confirmed by a work like that by *Th. Szlezak, Platon und die Schriftlichkeit der Philosophie (Interpretationen zu den früheren und mittleren Dialogen)*, (Plato and the Writing of Philosophy (Interpretations on the Earlier and Middle Dialogues)), Berlin, 1985, in which it is claimed - not without serious reasons - that Platon, from the very beginning, was dismissive towards the full representation of philosophy and philosophizing in written text forms (he stuck to oral transmission), -- a.o. because written texts betrayed the true nature of his thinking, as e.g. The *Seventh Letter* expresses it.

**Note: Rhetoric.** In rhetoric we saw how, for some years now, we have been experiencing a true actualization (re-establishment) of traditional rhetoric. And as a strict theory of eloquence (what was in the beginning, in Sicily, considered) as well as a general literatology (literary theory, -- since the Emperor Augustus (-63/+14)) rhetoric was a theory of communication and interaction. It dissected, classically, the information process into five main sections:

Invention (by Herodotos (-484/-425) *historia*, research, which produces the data material, called)

Arrangement (text order) and design (stylization) - called 'logos', text, by Herodotos;

Temporization and recitation. -- Against this background we have tried to define what a good dissertation (thesis) consists of. As types of texts, which are useful in a treatise, we have tried to define the description, the narrative and the report (as representations of data). -- In doing so we have taken into account as much as possible the achievements of recent text and argumentation theories.

***Preface 2. - Themes and issues of the third year.***

First, this: this year's topic (theme) is culturology. But then applied to our present world. In Platonic language: the elements of our world. In other words: which "elements" (stoicheia) should we - as "presuppositions" (archai, principia) - put first, if we are to understand the world, in which we now live, in 1989/1990?

***Excerpt.*** As one knows, the expression "elements of the world" also appears in texts of St. Paul (+5/67). Since this Pauline view of the matter in our view remains valid even now, we permit ourselves to dwell for a moment on what St. Paul says. We rely especially on *F. Prat, s.j., la théologie de Saint Paul*, (the theology of Saint Paul), II, Paris, 1937-20, 505/509. --

***A. - World (Kosmos). --***

That we can be defined, -- identified, as "being in the world" we should not learn from M. Heidegger (1889/1976). Already St. Paul clearly states that we are "in the world." -- What does, now, "world" mean in his use of language?

**a.** '*Cosmos*' is a typically ancient Greek term, meaning both order (arrangement) and at the same time, beauty (which commands admiration). Cfr. *1 Pet. 3:3*. -

***b. Descriptive meaning.***

**1.a.** Cosmos is the universe or nature as it shows itself in and around us.

**1.b.** Cosmos is, in that all-encompassing framework, the earth as dwelling place - 'home' - of humanity.

**2.** Cosmos, however, is also everything that inhabits the universe or this earth; for example, the high, invisible powers that rule the cosmos; similarly, humanity. -- in that manifold but connected sense, cosmos is the fact that we, human beings, on this earth, situate ourselves in the cosmos, universe, possibly influenced by what lives and happens outside the earth.

***c. Value-added "axiological-culturological" meaning.***

It is notable, among others with St. Paul, that 'cosmos', in its previous meanings, is not always (indicating its 'good' (valuable) character) but still often pejoratively denoted. The world, in the previous meanings, is:

Either as an independent, 'autonomous' type of reality, left to itself (which already includes alienation from God) or

Accepting as both ethical evil and ethical good (the harmony of opposites) a thoroughly suspect area within God's creation, from which also Paul's contemporaries sought to free themselves.

Even contemporaries of today feel life "in this world" as a - sometimes suffocating - burden and seek "liberation" from it. The numerous cultural critiques, of which we will mention the most particular, by the way, express a very clear cultural pessimism, which has strong analogies with what St. Paul says and insinuates.

We consider this to be one valid reason for formulating, as the 'motto' of this course, the theme as "the elements of this world."

***B. The elements of the world.***

"Ta stoicheia tou kosmou" (lat.: "elementa mundi") first presupposes a semasiology (theory of meaning) of the term 'stoicheion', element. Fr. Prat describes this as follows.

**a.** Stoicheion is all that is element, constituent, part, member, in a whole (collection or system), in which it occupies a place such that the whole is understood only if one puts it or its elements first or vice versa.

The configurational meaning does, at times, come through strongly: an element takes its place, in a configuration (cfr. combinatorics).

**b.** Examples are e.g. the heavenly bodies, whether or not thought of in unity with the astral deity (deities) belonging to them, -- with which we meet the strong, late antique astrology, which strongly interpreted our being in the world from such 'heavenly' realities.

Such divine heavenly bodies/deities dominate our lives to such an extent that they were called "the elements par excellence" of our world, -- this, without excluding the other elements. - If we assume this, then the Pauline texts become perfectly clear.

***B.I. The Galatian Letter.-***

According to *The New Testament, Bostel*, 1980, 227, the recipients are, most likely, the Christians of Galatia (the region around present-day Ankara (Turkey), where Celts (Gallic tribes) lived).

Around 50+ Paul notes that - perhaps coming from Jerusalem - proclaimers, Jewish Christians, were questioning Paul's authority. They posited as "elements" of salvation **(a)** Pharisaism, **(b)** as a gateway to Christianity.

***As a result***, even the Gentiles who became Christians had to be circumcised first and immediately follow the Jewish law as a rule of life.

To which St. Paul responds, "We too, during our childhood, were controlled by the elements of the world" (*Gal 4:3*). According to *la Bible de Jérusalem*



Paris, 1978, 1682, this can be interpreted as follows:

the 'elements of the world' are all the factors that must be put forward as components if we are to understand this (material) world. -- Applied here: the pre-eminent element governing the Jewish world (culture) is the law, initiated by being circumcised. Cfr. *Gal. 4:10; Col. 2:16*. -

There was a Jewish tradition which claimed that the law did come from Yahweh, but had been passed on to us by mediating angels, called heavenly "powers" and "dominions".

According to Paul, now, such high spirits controlled - and thus explained - the Jewish law culture: they thus held the Jews, especially the traditionally faithful, in their grip (*Gal. 3:19; Col. 2:15, 2:18*). From which - according to Paul - one had to be freed if one was to attain true, i.e. Christian, salvation.

**Conclusion:** the Pauline (as well as the whole Biblical) culturology (here in the negative form of "cultural criticism") sees as elements of culture not only the visible and tangible data, which even the ancient skeptical philosophers assumed (as immediately given and thus undeniable), but also the invisible, only extra-natural and/or supernatural accessible elements of culture.

### ***B.II. The Colossian Letter.***

According to the *New Testament*, Boxtel, 1980, 243, Paul, +50+, noted that, in Colossai and its surroundings (southern Phrygia, Kl.- Az.), a philosophy was being proclaimed.

It exhibits the main features of the late antique theosophies. These are philosophies which, in addition to the skeptical data which nobody denies, also in addition to the rationalistic data (which a Platon or certainly an Aristotle by reasoning blotters) additionally assume paranormal data, which they record in the word part "theo" (with sophia, wisdom, resp. philosophy, formed into "theosofia"). -

Behold that worldview.

The cosmos, the universe, contains a yawning abyss between the "fullness of the (invisible) deity" on the one hand, and, on the other, this material world (the earthly realities).

Our soul, as central to Platonism, as the life principle of the "earthly" (grossly material) body, is situated in that material world and its removal from "the fullness of the godhead".

**2.1.** Christ, transformed into mere man, especially as crucified, seems utterly incapable of bridging the gaping abyss.

So wrongly, for example, he is preached by a Paul as the "mediator" between God and earthly mankind, yes, the whole cosmos.

**2.2.a.** If, therefore, earthly humanity, yea, the whole cosmos, wishes to attain "a perfect union with the divine fullness," then that humanity and that cosmos will well be compelled to seek refuge in a multitude of incorporeal and semi-incorporeal beings - deities demigods, heroes, souls of renowned deceased (all summed up in the word part "theo-") -, who are then the real intermediary beings between the deity (however conceived) and the cosmos, within which earthly humanity is situated.

They were - in the pagan religions and in the pagan remnants in Israel - the universe rulers/ universe rulers, reduced in the Bible to God's "angels" (messenger servants).

**2.2.b.** In order, therefore, to attain the sense of "being in the world," one should take those "elements of the world" (meaning pre-eminently) seriously, -- e.g., by venerating them, by "alienating from this corrupt world" in an ascetic (depraved) life, as well as by rites (liturgies) or magical acts.

Only in this way does humanity free itself from the grip of the miasma, the impurity, of the dust. To which Paul, analogous to the Galatian letter, but now in touch with a pagan philosophy, responds by explaining that Christ is indeed more than a mere human being, who was accidentally crucified (thereby appearing to be his impotence), that he is the only mediator, viz. as the glorified one (hell-raising, appearances after his resurrection, ascension, return at the end of time). Christ is the true deliverer.

This is how one understands the text, "Take heed, therefore, that no one be found making you slaves/slaves, -- this, by the lure of a vain philosophy, springing from mere human lore, -- according to the elements of the world, not according to Christ" (*Col 2:8*).

Paul then briefly expands on issues of "eating and drinking, annual celebrations, new moon feasts, Sabbath celebrations." In these things angels (intermediate beings) control all those, who entrust themselves to such practices; more than that: these intermediate beings abuse their intermediate position and make their worshippers into 'slaves' instead of them

to "liberate. Self-willed, yes, self-willed, they make the position of power granted by the deity the means to put themselves in God's place, -- as e.g. *Psalm 81(82)* -- titled: "Against the pagan rulers" ("judges") -- puts it.

The princes considered themselves sons of God, i.e. as gifted with a nature, which is the same as that of the deity they worship. The psalmist faces a situation analogous to the one with which Paul is dealing:

"I (*note*: God) have said, 'ye are deities, sons of the most high, all of you.' -- yet not! Therefore you, as (mortal) man, shall die' (...).

In other words, God had appointed a number of "intermediate beings" (angels or deities) in the beginning of the universe to be co-masters of the universe; but he observes - what Paul describes exactly - that they abuse their power, - something that causes them to "die" in some way.

This abuse of power was evident, among other things, in the abuses of power by the pagan princes, who were "possessed", as it were, by their deities and exhibited analogous behaviors.

### ***Conclusion.***

both a Jewish piety of law, with its slavery on "practices" for salvation, and pagan "philosophies," with their slavery on "practices" to achieve "salvation," are rejected by Paul, among other things (not only) because they betray "spirits" (angels, intermediate beings) who dare to put themselves in God's place.

In doing so, Paul enters the domain of the theosophies of the day, but situates Christ within it as the one who controls that domain and elevates it on a higher plane ("catharsis").

both Jewish law piety and pagan theosophies (astrology, theurgy) live on to this day; more to the point: they are being revived, for some years now, in what is now, more and more, being referred to by the American name "New Age" (new era (a name that connects to the astrological aquarius or aquatic age).

Paulinically speaking, New Age is a sign of the fact that the elements of the world, which he was talking about, in his time, are fully continuing their universe domination and their hold on (the unconscious of) the present human hero.

This is a second reason, why we expounded so extensively, as a motto of our cultural philosophy, the elements of the world.

***An initial sample:***

***The "element" of primitives (natural peoples, "savages") in our modern world.***

Instead of giving a kind of abstract exposition of the essence of the culture of the "savages" (first name), of "natural peoples" (introduced by Herder, in 1784), of "primitives" (the XIX-th century name), we translate an article, which throws us "in medias res" (in the middle of it). -

*Valérie Ott, s'Adapter à la modernité ou disparaître*, (Adapt to modernity or disappear), in: *Journal de Genève* 11.02. 1989. -- All over the world, people, natives or not, are caught between tradition and modernity, fighting for a last spark of cultural identity: how to remain "different" while living in the middle of a world that is more and more governed by the logic of modernity? -

**Note** -- In other words, we are faced here with, perhaps, the two main factors, which help determine our current culture and, immediately, with a cultural conflict.

***(i) The first book.*** -

*J. Fr. Held et al., Les dernières tribus* (The last tribes), (Flammarion, Paris), expresses considerable skepticism regarding the possibilities of adaptation available to the last tribes of our planet.

It is, in particular, a single cry of alarm regarding the current situation of the last "sauvages" (savages). The work includes five analyses on five different 'ethnics' (people groups), namely the Peul (Niger), the Australian aborigines, the Pygmies, the Eskimos and the Yanomami (Amazon). -- Stellers want to sensitize public opinion to the fact that a whole piece of our cultural heritage is in danger of disappearing.

To this end, they do not shy away from shocking formulations, which, although they overlook the complexity of the whole situation, affect it all the more profoundly.

Under that point of view, Held's introduction speaks volumes: it shows how difficult it is to talk about primitive societies without falling into "miserabilism" (description of misery, "elendmalerei"), idealization, or guilt. -

Our reading is not to be overwhelmed by the sometimes attacking fatalism and admire the informative richness of this collection of articles. -

We note Landon's text on the Australian Aborigines: it illustrates quite clearly the tension between tradition and modernity in which these tribal remnants are caught. At first glance they manage to

in reconciling the two in some of their practices. For example, when they exchange gifts no longer in kind but in money, or when they carry out their circumcision in a medically responsible manner, or when they teach their myths through school lessons. Which, in short, amounts to an actualization process.

*Note* -- Here we refer to what V. Ott, *On est toujours le sauvage de quelqu'un*, (We are always someone's savage), in: Journal de Genève (17.06.1989), on the special issue of the journal *Autrement (Monde)*, entitled "*Les aborigènes: un peuple d'intellectuels*", ("Aborigines: a people of intellectuals").

In the heart of Australia across the red and cracked soils, with yellow and prickly herbs here and there, emaciated scrub and parched watercourses, run hundreds of invisible paths. Ethnologist Barbara Glowczewski, (1956°) a young researcher, says the natives call them "dreams. There live the Warlpiri, the 'rêveurs du desert', whose portrait she sketches in the form of testimony and questioning.

At the first glance the whites took at these people, they identified them as testament to prehistoric man or even as primates. -- when Jules Verne (1828/1905), the author of the science fiction novels -- it is claimed -- saw them, he is said to have exclaimed, "Apes! But those are apes!"

Meanwhile, people have come to realize the richness of their cosmogony (their stories concerning the origin of the universe). In particular: the Aborigines literally live in the realm of the "dream" (in the sense outlined above), --

Not individually, but collectively. That 'dream' is, at the same time, a kind of 'time', which parallels the 'time' in which we situate our human history, and a kind of 'space', in which mythical events once took place. That sphere is their frame of thought: they turn to that 'world' to explain past, present and future,

On that notion of "dream" rests the whole solidity of their daily lives. And it holds firm. Yet it exhibits adaptations: initiation rites, to make school walking possible, are shortened; religious beings are carried out by truck.

**Conclusion:** This confirms what Landon claimed on the subject: tradition, the primitive, is modernized. This is how an "archaic" (ancient) culture survives, somewhat.

Author, V. Ott, concludes her review of the book by Held et al. as follows:

"The great merit of the work lies in the fact that it raises essential questions concerning the cultural evolution of humanity. For every time a tribe disappears, we lose a little diversity, -- with the consequence that we immediately become a little harder and more uniform."

**Note** -- Here is the place to quote *P. Feyerabend, Adieu la raison; (Paris, 1989 (// Farewell to reason, London, 1987).*

The book by the well-known epistemologist (with Popper, Lakatos and Kuhn one of the four great critics of science) begins with the following text: "The essays collected in this work deal with cultural diversity and change. They attempt to show that diversity is a benefit -- where uniformity impoverishes our experiences of joy and our means of existence (material, intellectual, emotional)".

Indeed: when we see the primitives slowly but surely sinking into the ocean of modernity, it is clear that we are heading toward a very monotonous, "uniform" culture.

Modernity, with its self-confident individuality, is destroying, like sulfuric acid, an admittedly confusing but enormous wealth of cultures. This in the name of 'reason' of the enlightened rationals, first and foremost.

**(ii) The second book. -**

*Simonne Henry Valmore, Dieux en exil (Gods in exile), (Gallimard, Paris),* shows that the practice of magic can be an effective means of ensuring the survival of one's cultural identity, in a modern environment.

This work, by an Antillean ethnoanalyst, will rather disappoint all those who are merely looking for sorcerer's creams, (...), destiny rules. (...).

Indeed: with great sobriety she leads us into the lives of those who "work words and souls" (*note*: a description of 'magic'). Apparently, S.H. Valmore - having experienced magical practices himself - thoroughly managed to inspire confidence in such people.

For this martiniquaise, who lives in France as a migrant, her research on Antillean magic, which is also situated in Paris, has two meanings: her ethnology is at the same time a psychoanalysis. The day she

began her ethnological research, she apparently wanted to blot out her own "roots" (roots of existence). The people she meets - sorcerers, quimboiseurs, guérisseurs - confront her with her dual position as an Antillean in France and, immediately, with the doubts associated with it.

Elima, Léopold, Marie and Pauline are the four characters with whom we are introduced throughout the story. -- Elima, the healer, is still in Martinique -- the three of them have gone to Paris to practice. -

Léopold is the only one who comes clean about the fact that he commits "magic noire" (black magic), relying on the voodoo god of death. -- Marie and Pauline sign up as "spiritual helpers": after a long search, they grew to become companion healers.

In becoming members of the "parapsychology society" and using the media, both found a kind of official recognition. To seek recognition in two ways, namely as an Antillean native, with skills based on tradition, and as a Parisian resident, betrays, quite obviously, the dual position of these two migrant women, --

Immediately the impossibility of still being all Antillean or already all French. -

*As an aside:* They see, in the fact that they have her home not in the place where they practice, a far-reaching degree of beneficence. -

*Conclusion:* However individual the lives of the four characters may be, S.H. Valmore shows how magic, for them, turned out to be an autoanalysis (...).

Also noteworthy is the fact that, by living on the edge of the "deraison" (*note:* deviation from modern "reason"), they have developed a "hypersensitivity", (a higher sense of feeling) so that they can be open to their fellow men. -

A final question: if they were not Negro-Americans and, moreover, did not belong to the class of the poor, would they have become psychoanalysts? So much for V. Ott.

We are far from the earlier ethnology, which, in rationalist spirit, looked down disdainfully on the "other" cultures, -- which are "different" from ours, the modern one, which apparently has no right to set itself up as the only valid one.

***A second sample: traditional and modern historiology.***

We identify, gradually, the essence of "the world in which we live," i.e., the culture of today and its "elements.

We are now going to break down an applicative model of the duality "tradition/modernity" and see how pre-modern man - here in griotism more closely - interprets history in a thoroughly different way compared to modern man. In this way we can better understand what e.g. Paul Feyerabend means by cultural diversity.

This is all the more necessary as we, in the West, by traveling or, simply, that we are confronted with premodernity from our modernity due to the fact of migrants and their children or youth.

*P. Hazen, l'Afrique à bienne: concilier tradition et modernisme*, (Africa in Bienne: reconciling tradition and modernity), in: *Journal de Genève* (18.02.1987), outlines this so well that we could not do better. -

Returning Negro-African history to the peoples, who made it, is the task undertaken by the historian *Konaré Adam-Ba, l'épopée de Segou*, (the epic of Segou), ed. P.M. Favre (1987), is taking on.

She connects the presuppositions of the modern historical method with the symbolic-mythical presuppositions of traditional history as narrated by the 'Griots' (translatable by 'Negro magicians').

**Note** -- In a number of African countries -- Mali and Niger -- there is a caste, socialized by family history, called the "masters of the word," les Griots.

Some of them lived around their "lord" at that time, sang his praises and glorified his courage. If such a ruler got into trouble, they would encourage him. Incidentally, some of them died on the battlefield, assisting the ruler.

But the fact that they depended on such rulers aroused a certain distrust in them. Of them a proverb from Sassali (Niger) says:

"They neither plant nor till the soil. A profession they have not. Without worries they can fall asleep, for they live by their tongue. But how can one speak the truth, if one needs one's tongue to live?"

(1) **K. Adam-Ba** stated a fact: history does not have the same meaning in all cultures.



a. In Africa, for example, the (note is etiological to value role) and offers an ethics (ethical function), which takes its models from reality extracts.

b. But, e.g., the (modern) division of human history into a number of phases -- ancient, middle ages, modern times -- does not respond to what Africans expect or to the inherent nature of the African past. -- Says Konaré Adam-Ba:

"Equipped with my university education, I went to see the descendants of a great monarch. I asked them to verify my assertions about their ancestor's conquests: they said nothing to me. What they did know is that their ancestor had the ability to transform himself into a vulture in order to guard his immense territory. -

How, in such conditions, to write history so that it becomes comprehensible to a large audience? How to translate historical works or treatises into national languages if, once translated, they say nothing to the reading public? For K. Adam-Ba, this is a task yet to be accomplished. Until now - for example in Mali - only two currents have existed side by side, the history of the 'Griots' and the language of modern historical research.

### *Griotism.*

a. One should experience up close - says writer - how the traditional storytellers deeply touch the minds of the audience:

"History, as the Griots see it, is the only one that keeps the interest of the population going. They are accustomed, for example, to inserting events that are far apart or partially omitting events.

For example, an important figure from the XIII century is surrounded by heroes from the XVII century or sovereigns are simply forgotten. -

For modern historians, in these conditions, it is not easy to reconstruct the correct course of events and, at the same time, make it enjoyable for the people. -

This is all the more true since the Negro magicians proclaim their "science" through radio and TV. "They flatter - says K. Adam-Ba - their audience by drawing on the collective unconscious (*note* : a term borrowed from C.G. Jung).

Sometimes they awaken the dead from their eternal sleep to make its descendants understand that they are the members of

are a "great generation" and that "a high mission" rests on their shoulders." -- For example, they literally resurrected a royal ancestor of Sékou Touré (the former president of Guinea, in Conakry) named Somomi: Somomi plays a role in the whole society in this way. -

But the reverse also takes place: the sad period of the slave trade is virtually absent from the repertory of traditional storytellers. -

**Modernity.** -- Speaking, peculiar to moderns historiography, finds its broadest pulpit in schools.

**b.** Well, the traditional view of history and the modern view of it diverge.

However, there may be room for a synergy (*note*: a term which literally means 'collaboration') between the two: "The black magicians do not have their rightful place in 'institutional' history. Yet it would be 'logical' to appeal to them for certain lessons in history".

Konaré Adam-Ba has, nonetheless, built a fragile bridge between griotism and modernity - as far as history is concerned: in her latest work, *l' épopée de Segu*, she once again brings the ancestors to the stage.

Thus her historiography is both a factual report and a collection of life lessons, drawn from the life sources of a people. So much for P. Hazen.

### **Conclusion.**

(1) Summarize our samples: cfr. 13 (updating process), 13 (modernized)-an archaic culture survives; cfr. 14 (surviving in a modern environment); and now here: the fusion of traditional history representation and modern historiography.

Do we see the generalization (induction cfr. 3: generalizing or inductive reduction) at work? On the basis of three singular models we can, to a certain extent, formulate a universal or regulative model: there are facts which show that traditional cultures (including very archaic ones, such as those of the Australian natives) do find one form or another of survival within the planetary framework of our modernity.

(2) Immediately our notion of 'modernity' is indirectly clarified. Reason' (cf. 14: Feyerabend taking 'farewell' to rationalist 'reason' (rationality)), in so far as it operates both unilaterally and exclusively. That is a characteristic of modernity. What we note.

### ***A third sample: ethnology (ethnology, cultural anthropology)***

The analysis of cultures, which are "different", pre-modern, traditional, primitive, is ethnology. - There is a mass of books and articles on the subject, since e.g. a Poseidonios of Apameia (Syria, -134/-51; a stoic, who prepared the later theosophical thought (kf 9)), in a late antique way, studies the primitives, -- and since J.F.Lafitau (1670/1740), in a revived way, from the missionary, analyzes them.

We are interested, here and now, in what contemporary ethnology says of itself. V. Ott; *On est toujours le sauvage de quelqu' un*, (We are always someone's savage), in: Journal de Genève (17.06.1989), summarizes this, in my opinion very well, using Mondher Kilani, *Introduction à l' anthropologie* (Introduction to Anthropology), (Payot, coll. Sciences humaines, Paris). -

This book - says Ott - is an epistemology (kf 3) of ethnology: it shows that the history of ethnology, as thought, is revelatory both regarding the observer (the ethnologist with his - him own - value system or even ideology) and regarding the observed (the value system of those who are 'primitive'). - This will now be explained.

#### ***The subject. -***

**a. Singular model.** -- V. Ott, *s' Adapter à la modernité ou disparaître*, in: Journal de Genève (11.02.1989), cites Géza Roheim, *l'Animisme, la magie et le roi divin* (Animism, magic and the divine king), (Payot, coll: Sciences de l' homme), the French translation of a 1930 English-language work.

G. Roheim (1891/1933) was the first psychoanalyst to carry out ethnological fieldwork (note: cf. His *Psychanalyse et anthropologie (Culture, Personnalité, Inconscient)*, (Psychoanalysis and anthropology (Culture, Personality, Unconscious)), 1967) and recorded it, among other works, in *Animism, magic and the divine king*, London, 1930. -- Ott says: This work is twofold.

The desire to "understand" other cultures from the er to own presuppositions leads Roheim to take a rich inventory of a variety of magical and ritual practices.

the desire to interpret precisely these data from the premises of Freudian psychoanalysis (think of the stages of the sexual life of the child, for example) is, however, too narrow and open to criticism.

For example, Roheim does not hesitate to interpret - on the basis of a set of concepts specific to a well-defined sociocultural context (**note**: psychoanalysis, a modern form of thought) - phenomena such as the magician. -

**b. Generalization. -**

Kilani generalizes what Ott establishes for the one case of Roheim. - For Kilani, anthropology is nothing more than a translation of one culture into another.

*Note* -- Ott means: from one singular (non-universal) culture (the archaic) into another singular (non-universal) culture (the modern). -- The one who thus 'translates' (understand: interprets, yes reinterprets), does so from presuppositions - Platon would say hypotheses (kf 4) - , which are personally, i.e. individually, his/her own.

"In other words, no human being is 'sauvage en soi (*note* : in himself, objectively), but one is always the 'sauvage de quelq' un' (*note* : for someone you label 'savage', from his, perspective)".

In the process, this way of interpreting things reinforces, time and again, Western man's belief in his own superiority. The modern Western outlook - with its ideology of "progress," with its modern intervention in nature, which is transformed from a mysterious, romantic reality into "a capital that must yield" - is increasingly imposing itself on non-Western cultures.

***The object. -***

Kilani emphasizes: the object of the ethnologist, traditional societies, either disappear altogether or change rapidly (kf 13, 14, -- 18).

*Consequence*: No data can be considered "purely ethnological" any longer. In other words, it is no longer so much the object itself (traditional man), but the problems attached to that object that decide the very nature (definition) of ethnology.

Immediately it is forced to change the methods it has previously mastered. This means, among other things, that the analysis of any local primitive phenomenon is only possible in so far as it is situated within modern industrial civilization.

*Note*: -- We saw that, above, in three applicative models, clearly.

The **a-b-c theory** concerning personality, ethnological. -- we refer to the course in rhetoric, 50v., last year. -

Point '**a**' is the given;

point '**b**' is the (often unconscious) interpretation;

point '**c**' is the reaction to the given, influenced by the interpretation. -- behold the scheme of Ellis and Sagarin.

Where is Platon's 'hypothesis' situated? Of course, in the data itself, but also - and sometimes as a very decisive factor or 'element' - in the interpretation, i.e. point '**b**'. -

The fundamentals survey (kf 4) forces a tourist, passing through a 'traditional' culture, or an ethnologist or, also, a settler-colonial or a development worker to ask himself the following (= typically Platonic) basic question:

"Do I have the **(i)** necessary and - what is more - **(ii)** sufficient presuppositions ('hypotheses' in Platonic language) to understand the 'other' people, whom I meet, from my culture, in theirs?"

More concretely, a Poseidonios, as an antique stoic forerunner of a late antique theosophy, will interpret **a** (the primitive of his time) from his way of thinking (cf. cf. 9; see cf. 19), i.e. **b**, and immediately respond in this sense (= **c**). -

"The conquistadors-Spanish in South America, English and French in North America, Russian Cossacks in Siberia-said they were content to massacre the natives in order to take possession of their lands and their women."-Johnson

The missionaries, however, gifted with a greater sense of humanity, tried to penetrate the souls of their - perceived as strange - baptismal pupils or at least noted their habits of life with care.

Thus, e.g., *Les relations des jésuites* (1633) offer us an information, - which is all the more precious as these reports often speak of now disappeared American tribes." (*G. Welter, les croyances primitives et leurs survivances (précis de paleopsychologie)*, (primitive beliefs and their survivals (précis de paleopsychologie)), Paris, 1960, 20).-

**a**, the natives, are, **b**, denoted (the intentions of the conquerors and those of the missionaries), resulting in **c** (the reaction to those natives). -

Roheim (cf 19) observes the primitives (**a**), as a psychoanalyst (**b**) and writes reports (**c**), reflecting this.

**b**, the hypothesis, which one consciously or unconsciously holds, decides about **c**. Thus there are ancient, mid-century, modern, and postmodern hypotheses. The postmodern approach assumes that it is not itself the only or absolute interpretation, but one possible among several.

*Henri Atlan, A tort et à raison (Intercritique de la science et du mythe)*, (Intercriticality of science and myth Rightly and wrongly), Paris, 1986, 11, begins with a postmodern anecdote. -- "Wrongly or rightly! As in a joke, which one often - probably

(note: a holy book of the Jews). In the presence of his disciples, a wisdom teacher spoke justice in response to two accusers.

The first one presented his case: after long consideration, the judge decided to rule in his favor. Then came the second: after this one had finished his plea, the judge again thought long and hard; he ruled in his favor. The students were surprised that their master considered the two contradictory versions of the same facts as equally tried. After a third long pondering, he said, "Indeed, thou art right."

This book wants to show that - if we want to do justice to the data of our senses - there are many 'rationalities', i.e. different ways of being 'right', which are both justified and different". So much for Atlan's text.

One can see that the main thesis of *Kilani 's Introduction à l'anthropologie*, in fact, boils down to such a postmodern interpretation, which emphasizes ambiguity.

### ***Applicable models.***

We give, now, some specimens of interpretation that show how relatable Western modes of interpretation can be.

### ***The Bouéné.***

*Lafcadio Hearn (1850/1904), esquiisses martiniquaises*, Paris, 1924-6, 169/225 (La vérette). -- We are 1887, in Saint Pierre (Martinique), February 15 (Ash Wednesday).--

"The last masquerade will be seen this afternoon, because, in Martinique, Carnival lasts a day longer than elsewhere.

Wild entertainments take place every Sunday in all the country houses - starting from the first week of January - dances on the public roads, accompanied by tam-tam, African dances, which one never gets to see in Saint-Pierre.

Yet, this year, there were fewer entertainments in the city than in previous years. It is clear that the natural joy of the population was inhibited by the arrival of a frightening visitor, unknown on the island until then, La vérette.

This malady came over along a ship (...)" -- Hearn then tells us that a procession takes place with two processions going towards each other, les Sans-Souci and les Intrépides, who poet and sing carnival songs.

"(i) Look, there is the gang of the Intrépides: they are playing the bouéné. This is a peculiar and elated dance melody: those who dance to it go to

each other, kiss and embrace each other and, afterwards, separate again to grip each other tightly again.

(ii) It is a very old dance, of African origin. -- Perhaps it is the dance, about which Father Jean Baptist Labat (1663/1738; in 1693 he set foot in la Martinique), in 1722, wrote: "This dance is contrary to morality."

a. Yet that does not prevent it from being so much in the taste of the creole Spaniards and so firmly among the folk customs that it is the centerpiece of their recreational life.

b. Even this dance is a component of their piety: they even dance it in their churches and in the processions. Even the nuns do not fail to perform it: on Christmas night, on a platform in their choir, in front of their gate, which is opened so that the people can share in the joy that these good souls show at the birth of the Savior. (...)"

*Note* -- (i) One sees it: Westerners speak a language the natives will not use: "wild entertainments," "exuberant dance melody," -- certainly Fr. Labat (a Dominican, member of the Inquisition, in 1687 prof of philosophy and mathematics at Nancy, from 1693 to 1705 at la Martinique and la Guadeloupe): "Cette danse est opposée a la pudeur." (This dance is opposed to modest).

It is evident - and Fr. Labat as a missionary and a friend of the people can see it - that the people hold different ethical and sexual presuppositions: they see no contradiction in principle between eroticism and religion; even the monastic women find the dance, on Christmas, appropriate. -

Probably the dance, in its African origins, is a sacred dance, in honor of fertility deities: to have beautiful children, so that the man may have work, so that the "fruits of the earth" may be lush etc..

The Biblical-rationalist West, however, sees that dance mode from its own highly desacralized view. It is fundamentally nothing more than a (a) pagan remnant (Biblical) and (b) folklore (enlightened-rationalist).

But for those who dance him, he is religion, as they interpret "religion. -- One compares it with the lambada, which, since the summer of 1989, has been flooding the West (coming from Brazil): perhaps the lambada, in its distant origins is not only similar, but also religious and we, here, have a desacralized form of it.

The 'bwene' (bouéné) can, now, be threefold, as can the 'lambada' and other dances.

***Skeptical. --***

The behaviorists, a direction of experimental psychology, which limits itself to observation and description of the visible and tangible behavior of animals and humans, with every introspective-reflective method put in parentheses, are philosophically a type of skeptics: they will note from the bwene precisely the movement visible to every human being.

The rest - **a.** what the dancers live through inwardly, **b.** eventual control by fertility deities (one kind of "elements of the world," in the Pauline sense (kf 9)) - is "put in brackets" ('epochè', judgment suspension) as not immediately given.

***Modern-rationalist. -***

A Cartesian, however, who starts from the cogito, I think, as introspective-reflective experience, will - of course - also perceive the external side of the bwene, which is visible and tangible for everyone, but he, as an adherent of the reflective method, will also try to find out what the dancing fellow man is thinking in his inner life.

If, to an advanced degree, he is "critical," he will shut himself off from what Paul, with some of his contemporaries, called "the elements of the world."

***Theosophical***

(kf 9/11; New Age: kf 11). -- Whoever, apart from the visible and tangible epidermis of reality (skeptic) and the thinking inner life (modern-rationalist), also assumes the transrational (A. A. Cournot (1801/1877) in his *matérialisme, vitalisme, rationalisme (études sur l'emploi des données de la science en philosophie)* (materialism, vitalism, rationalism (studies on the use of scientific data in philosophy)), (1875), i. e. the extra- and supernatural, on which the strict professional sciences have no hold (o. g. their presuppositions, of course), will be able to find a way to understand the transrational. This is the extra- and supernatural, on which the strict professional sciences have no grip (in virtue of their presuppositions, of course), will also explore this aspect, as in late antiquity the theosophists did.

Only the New-Age thinker will discover that the bwene evidently belongs in religion in la Martinique, because, fundamentally, eroticism is sacred somewhere and gives out to the "other" world (and - St. Paul would say - to its "elements").

***Ethnopsychiatry.*** -- *Georges Devereux*, in France, is the pioneer of what is called "ethnopsychiatry" (possibly in the form of ethno-psychoanalysis). His works include *Femme et mythe* (1982), *Baubo (la*



*vulve mythique* (1983). In his line works e.g. *Fr. Laplantine, la culture du psy ou l'effondrement des mythes*, (the culture of the shrink or the collapse of myths), Toulouse, 1975 (an ethnological-ethnopsychiatric work). Yet let us quote a text by *Tobie Nathan*, known for his *La folie des autres* (The madness of others), 1981), *Psychanalyse païenne (Essais ethnopsychanalytiques)*, Paris, 1988. He is the leader of *La nouvelle revue d'ethnopsychiatrie*.

The ethnopsychiatrists, confronted with psychological problems specific to traditional cultures, were forced, o.g.v. experiences, to accept the limits of modern "rationality" (cf. 14: Feyerabend; 18; 22 (Atlan)), regarding ethnopsychology and ethnopsychiatry. -

"Let us formulate the situation plainly: Western psychiatry has been unable to secure the mental health of the members of traditional societies, -- this, both in the homeland and in the defection. This is an observation. But the inferences -- both professional and economic -- are extensive.

As it is today - one can reasonably put it - more than eighty percent of the inhabitants of our planet resort to traditional therapeutic techniques, such as, e.g., shamanism, 'possession', clairvoyance, syncretistic healers of various strains." (*T. Nathan, le sperme du diable*, (the devil's sperm), Paris, 1988, 13).-

**Note** -- The term 'syncretistic' (literally: that which has grown together) means all that, including, also includes other techniques in its own method of healing. Think of kf 15: magic which, in a strange, modern environment, becomes 'autoanalysis' (one of the possible applications of psychoanalysis). Which is - certainly in the eyes of the rabid enlightened-rationalist - a 'syncretism'.

**Note** -- What is called, smugly, "syncretism" is in fact postmodern: the post-modern man no longer has the haughty-exclusiveness of the enlightened; he/she thinks and lives "inclusively," indeed, convivially toward those who are "different.

These are included, as equal - not inferior - in the living world of postmodernity.

**Note** -- Couldn't the fact that modern psychiatry remains alien to more than four billion people be an argument in favor of New Age (Theosophy), among other things? (1) the visible, (2) the inwardly lived through, (3) but also the sacred!

***A fourth sample : primitivism.***

*Susan Sontag, primitivism, in: Encyclopaedia Britannica, Chicago, 1967, vol. 18, 531f., gives us an excellent introduction to both the definition and the history of primitivism, - term, used by A. O. Lovejoy among others. -*

***Definition.*** -- "Primitivism" is a fashion, an ideology, or a method, according to the person or group who advocates such a thing. Culture is the object of it.

chronological primitivism posits a history - and culture beginning - that is better, idealized or even ideal, compared to what is present later, especially in the present era, of culture. What comes after the beginning is decay, degeneration, involution.

cultural primitivism - better would be: future-oriented - posits a salvation situation, identifiable as simple lifestyle. We belong to making history and founding culture in the direction of simplifying the existing complications of life.

***Nature, resp. natural(heath). -***

Both beginnings-oriented and futures-oriented primitivists like to work with the concept of nature.

Thus, for the beginnings-oriented interpretation of that term, the beginning state of humanity or of a part of it is more "natural," "nature-nearer," than the present one or that beginning state is less artificial (artificial) than all the arts and crafts, in which we, later humanity, live.

Thus, for the forward-looking interpretation, "nature" is all that has come into being without human initiative, from nature, -- without appointment or legislation; above all - - and here anti-intellectualism comes to the fore -- "nature" is all that bears witness to the absence of "rationality" (cf 25).

***The "savages" or "nature peoples". -***

The idealization of archaic humanity and its cultural type dates back to ancient Greece. The Skuthen (Scythians) -- for the reason of their vegetarianism, living in 'commune' (communism), simple lifestyle and sense of entitlement - were considered 'primitivist ideal' (Euphorion, Strabon, -- Cicero, Horace, Virgil, Ovid).

The kuklops (cyclops) is already mentioned by the archaic Greek Homer (Iliad, Odusseia) (IXth or VIIIth e. BC) and by the philosopher Ploutarchos of Chaironeia (+45/ +125; precursor to the theosophies

(cf. 9)) elevated to a type of "natural life" as did the Hyperboreans (Pindaros, Herodotos et al.) and the Arcadians (Xenophon, Ploutarchos).

**Note:** The vast majority of early Christians rejected such 'uncivilized models' as not consistent with the Bible. Cfr. cf 23 (Labat; 'pagan rest'). -

Now to make a big leap: according to Susan Sontag, in ethnology, as it recently emerged, one evidently finds, two opposites :

**a.** An evolutionism on culture (at least among those ethnologists who -- mostly previously -- still believed in an evolutionist scheme on culture, -- which is much less or not the case now), -- which indicates cultural progress,

**b.** A romantic primitivism, which readily characterizes all that is primitive as unsophisticated-child stage. -

Even S. Freud (1856/1939), in his psychoanalysis, exhibits these opposites:

**a.** The neurotic/ neurotic (nervous person) resembles the primitives and children (infantile stage = primitive stage), from which he/she only gets through a primitivist-like method;

**b.** The goal, however, is to grow into "rational humanity."

**Note** -- we refer here to Rhetoric (second year), 60/65 (discourse theory (existence/essence), where we have outlined, briefly, the tragic fate of *Margaret Mead, The coming of age in Samoa*, New York, 1927: a genuine primitivism, of the ideological and fashionable type, underlies it and ensured its success, until *Derek Freeman, Margaret Mead and Samoa (the making and the unmaking of an anthropological myth* (1983), razed the work to the ground.

### ***Modern primitivism.***

We skip the extremely fascinating history of all the primitivisms, since the ancient Greeks and Romans. But, with Susan Sontag, we go over -- very briefly -- what enlightened-rational culture, especially since midway through the XVIII -th century (preromancy, sentimentalism, -- later romanticism), began to provoke in primitivist reactions.

#### ***a. French primitivism.***

XVIII-d' century romanticism is mainly future-oriented ('cultural' in Sontag's terminology) primitivism. -- the 'rational' -- understand: enlightened-rationalist -- civilization, respectively civilization ('culture') becomes the counter model of romantic 'nature'. As principal thinkers in this direction pointed

mentioned: Montesquieu (1689/ 1755), *Diderot* (1713/1784; founder and leader of the famous *encyclopédie*), -- especially *J.J. Rousseau* (1712/1778), with his *Emile, confessions en rêveries d' un promeneur solitaire*, (Emile, confessions in reveries of a solitary walker), which claims that "civilization" is "repressive" (repressive, oppressive) and addictive, while equating the primitive with the spontaneous and the childlike.

Primitive man, and in his wake Rousseau, suspects (modern) "reason" and is a model for Rousseau. -- Many a writer thought in the same direction: Chateaubriand (1768/1848; one of the great romantics), Théophile Gautier (1811/1872; romanticist, known for the theory of "l'art pour l'art"), Ch. Baudelaire (1821/1867; dandy, known for *les fleurs du mal* (the flowers of evil), (1857)).

Special mention deserves le Marquis de Sade (1740/ 1814), known for his texts that are half porno half philosophy. Like Rousseau, he pushes the Enlightenment, with its 'reason', but much more thoroughly: God is dead and so everything is allowed, first and foremost sex and killing. Here the return to 'nature' (a central concept with de Sade) is the unmasking of a sham culture, built up by 'reason'. Its influence and aftereffects are very great, perhaps most in today's sex and violence video culture. One could call this raw primitivism.

#### ***b. German primitivism. -***

In addition to S. Sontag's text, we also rely on *K. Rothmann, German Literature, Utr./Antw., 1581, 90vv..*

#### ***-- a.-- the klassik. -***

Usually situated between 1786 and 1805. - *J.J. Winckelmann* (1717/1768), *Gedanken über die Nachahmung der Griechischen Werke in der Malerei und Bildhauerkunst* (Thoughts on the Imitation of Greek Works in Painting and Sculpture), (1735), sets the plastic art of the ancient Greeks as a model, -- for the reason of "its noble simplicity and quiet greatness."

Winckelmann situates this in an 'apollonian' painting of ancient Greece, as the harmony of truth, value and beauty. With this we are faced with a form of 'primitivism' (in the broader sense) directed towards an ideal period of culture situated in the past. Klopstock, Lessing, Wieland, Herder are the trailblazers, Goethe (1749/1832) and Schiller (1759/1805) the top figures, Hebel, Jean Paul, Fr. Hölderlin (1770/1843), H. Von Kleist (1777/1811) are the further elaborators of the 'classical' ideal. -

An excerpt from *Hölderlin, Hyperion oder der Eremit in Griechenland* (Hyperion or the Hermit in Greece), (1797/ 1799)

Let us sense the type of primitivism for a moment: "the beautiful world is my Olympus. In it you shall live and - with the sacred beings of the world, with the deities of nature, with them together - you shall live joyfully (...).

I have felt it: the life of nature that is higher than all thought. If I were a plant would it be so bad?" -- one could call this "nature-primitivism". One can find more on this in e.g. *K. Leese, Recht und Grenze der natürlichen Religion*, (The right and limit of natural religion.), Zürich, 1954: Herder, in his "Bückerburger Zeit" (1771/1776) and *Schleiermacher*, in his *Reden über die Religion* (Talking about religion), 1799), overcome the 'natural' religion and theology of enlightened rationalism.

Not "reason" and "law," not "innate notions" and "general truths" (= Aufklärung), but animated intuition and living feeling of one who stands in life, grasp "nature" in that romantic sense, which merges with the antique-Greek experience of nature in Hölderlin.

One also reads *M. Ambacher, les philosophies de la nature*, Paris, 1974, 79ss. *Les caractéristiques des philosophies de la nature au cours des temps modernes*, (The characteristics of philosophies of nature in modern times), where it appears that it is not the mathematical and natural scientific and technological approach (= enlightened rationality) that reveals the true essence of 'nature'.

Schelling and Bergson are, of these, perhaps the purest representatives. -- see also : *B. Velette, La nature*, Paris, 1978 (a series of texts); *Rol. De miller, Les noces avec la terre (la mutation du nouvel age), l'isle sur la sorgue*, (Les noces avec la terre (la mutation du nouvel age), l'isle sur la sorgue), 1982 (again, an anthology).

A *Von Kleist*, in his *Ueber das Marionettentheater* (About the puppet theatre), (1810), goes so far as to present the feathery, loose and freely moving marionette as the epitome of radiant magic and beauty - inhibited by no 'rationality' whatsoever.

#### **-- b. The romantik. -**

Situated between 1798 and 1830. -

**a.** Wilh. Von schlegel (1767/1845), his brother Friedrich Von Schlegel (1772/1829; known for his *Philosophie des lebens*), Ludw. Tieck (1773/1853), Novalis (1772/1801), Clem. Brentano (1778/1842), -- with the philosophers Fr. Wilh. Schelling (1775/1854) and Fr. Dan. Schleiermacher (1768/1834) set the stage for German Romanticism. --

To illustrate, a text from Novalis' fragment (1799/1800): "the world must be romanticized. In this way one finds again the 'original' meaning. Romanticizing is nothing but

qualitative (*note*: standing in opposition to the mathematical-quantitative model) increase in 'power'.

the lower 'self' is identified, in such an operation, with a better 'self'  
(...)

by giving to the common a high sense, to the ordinary a mysterious prestige, to the known the dignity of the unknown, to the finite an infinite lustre, I romanticize it."

That this also involves cultural philosophy is shown by the fact, noted by Susan Sontag, that Novalis wanted to see the Biblical ideas of '(salvation) history' and especially 'sin' banished in favor of his dream, namely a golden age, characterized by childlike innocence in a Greek and oriental background.

Note the interlocking of romantik and klassik. -- S. Sontag says that analogous conceptions live on and are re-established with Henrich Heine (1797/1856; friend of Karl Marx), Friedr. Nietzsche (1844/1900; the anti-Platonic - anti-Christian nihilist), -- in the XXth century, with Stefan George (1868/1933; symbolist, after the manifesto of symbolism (1886; Jean Moréas), -- like Ch. Baudelaire, by the way) and Thomas Mann (1875/1955; *Buddenbrooks* (*Verfall einer Familie* (The decline of a family), (1901); *Zauberberg* (Magic Mountain), (1924) in the style of the neue Sachlichkeit (new businessness)).

### ***c. Anglo-Saxon primitivism.***

S. Sontag says:

foregrounding a past (archaic or ancient) ideal culture type is less discussed in Anglo-Saxon literature,

but that the rejection of "rationality" and the emphasizing of "deconsecration" (deghettoization, desacralization) by professional science, as well as the extolling of mind and feeling and of the innocence of rural life are commonplace. -

Thus with Will. Wordsworth (1770/ 1850) who thought to find his '*Arcadia*' (cf 27) in Lake District (hence the name 'Lake Poets' given to the Romantic poets), but gradually became disappointed in his primitivist expectations.

So Sam. Coleridge (1772/ 1834), who - to free himself from 'rationality' - took drugs (opium) to develop his 'creativity'. With Rob. Southey (1774/ 1843) he dreamed of founding an "ideal community" on the banks of the Susquehanna (USA).

***Conclusion.--*** This survey is incomplete. It is a bunch of samples yet with sufficient inductive value (kf 3) to give an insight.

***Primitivism in xx-st' century art. -***

We read, now, a literary criticism by the hand of *J. Leenhardt: les modernes : souvent primitifs!*, (les modernes : souvent primitifs), in: *Journal de Genève* (30.01.1988).

As will become clear from a reading, the focus of the proposer is on specifying the nature of the cultural influence involved in artistic primitivism. -

**(1). *William Rubin, Le primitivisme dans l'art du XXe siècle*** (Flammarion, Paris), is a work that is decisive for the proper understanding of the entire XXth century art.

The paradox is unmistakable: from primitive and exotic sources our rationalist and technical century draws the very substance of its innovation.

Consequently: one must, at the same time, consider the history of the discovery of ethnography (*note : The history of the discovery of ethnography (note: the purely descriptive part of ethnology)*), of art collectors and artists, but also of the development of Western aesthetics (theory of beauty and art) must be considered simultaneously if we want to understand the encounter with the primitive and exotic world which took place around 1900 and since then through Paul Gauguin (1848/1903), Pablo Picasso (1881/1973), Georges Braque (1882/1963) and others.

In particular: the primitivist influence should not be limited - as is all too often done - to the discovery of African sculpture by the cubists (*note : artistic movement, created around 1907, which strongly emphasizes geometric forms; Picasso, J. Gris, Braque, Gleizes, Villon et al.*), for this is only one case of strange influence out of many.

**(2). -- *Rubin's work contains a set of equations:***

It sometimes presents striking, sometimes rather questionable parallels. It does so, however, as if our system of concepts had never succeeded in grasping and expressing the exact nature of the relationship between one art (the primitive or the exotic) and another (the Western). -

Think, in the process, of a Picasso who explored the aesthetic solutions (ways out) to which the encounter with the Grebo mask, which he had in his possession, compelled him.

Imagine a Max Ernst (1891/1976; Surrealist) who has seen the bird man of Easter Island, -- a theme, which he repeats so often. Consider that, in France, Matta, Lam, Brauner, -- in Germany, the expressionists

(*note* : a movement in painting and film aesthetics; its predecessors, at the end of the 19th century, are Edvard Munch (1863/1968), James Ensor (1860/1949), Vincent Van Gogh (1853/1890); still extant) have come up with solutions (ways out) which have inspired them all the more as they were provoked by a way of perceiving which differed profoundly from their own and, in so doing, have made visible in their works something which Western man, at the time, was trying to grasp.

**(3). Rubin provides us with a true documentation**

It highlights the relationship of one art to another. That relation cannot be precisely represented either by the term "influence" or by the term "analogy."

The art of our XXth century tries to find means to give a visible form to the radical changes, which concepts such as perception of space, "substance" (*note*: that which, to a multitude of elements, gives unity, coherence,), consciousness, time, undergo, when something from one culture is taken over by another.

***Applicable model.* -**

Perhaps the most fascinating example is one for which "influence" or, perhaps, even "encounter" is uncertain, namely *Carnaval d'Arlequin* (1924/1925) by Juanmiro (1893/1983).

This painting offers us a kind of "space" with little or no order or rank; in it the "forms" "float. It shows eskimo masks. -

I, J. Leenhardt, might have added some objects, peculiar to the Australian Aborigines (cf 12v.), so close to contemporary sculpture. -

To that what Leenhardt wrings. He concludes, "Rubin's book, spawned by the exhibition at the Metropolitan Museum in New York, is a collection of comparisons, parallels, in which the fluidity of what is called 'influence' comes out particularly strongly."

***Conclusion.* -**

'parallel': cf. rhetoric (second j.), 29; 113/115); cfr. kf 1: comparative method).

Steller wants to express in words/concepts 'exactly' that which one can only grasp intuitively by perceiving the data itself (here: works of art).

In this sense, language remains too vague. Impotence of language, enhanced by the power of intuitive knowing.



***A fifth sample: negro African magic and puritanism.***

We now dwell on a cross-cultural problem: the misunderstanding, indeed the malicious interpretation, of a phenomenon from a culture too little or not known, certainly not trusted.

Bernard Pivot - presenter of la Bibliothèque idéale (Albin Michel, 1988) - drew attention to *Maryse Condé, Moi, Tituba sorcière... (noire de Salem)*, (I, Tituba Witch... (Salem Black)), Mercure de France, 1986. -

We quote from it a few excerpts that clarify our current culture, with its "elements" (kf 7). However, for clarification purposes, the following information. -

***-- a. Anglo-Saxon Puritanism. -***

Puritanism is a strict wing of Presbyterianism (the collective name of the Anglo-Saxon Calvinist churches. A Puritan can be labeled a "fundamentalist": he is, viz, extremely attached to one type of so-called "literal" interpretation of the Bible.

English Puritanism arose from a rigorous (= stern) reaction against loose - 'permissive' - morals during the time of Queen Elizabeth.

The English Revolution of 1648 was caused, in large part, by Puritans: after all, the first two Stuart's - English monarchs from 1603 to 1688 - persecuted them, with the result that many fled to North America. -

For the proper understanding of one of the texts, let us mention "the most notorious among all American Puritans," *Cotton Mather* (1663/1728): one of his clerical chief concerns was the role and nature of the supernatural (cf 9 (Theosophies); 24) in daily life.

His views on the subject were reflected in his *Memorable Providences Relating to Witchcraft and Possession* (1689), a book that is held responsible, at least in part, for the infamous Salem witch trials (1692).

***-- b.-- Salem. -***

Salem is an old seaport in New England (Essex County, Mass., north of Boston), founded in 1626. There you will find the Witch House, where Judge J. Corwin conducted part of the preliminary investigations into the "witchcraft hysteria" of 1692.

Nineteen individuals - the majority women - were convicted and executed for reasons of .... "occult doctor".

The book. -- the motto reads, o.c., 231: "Tituba, a slave girl, from Barbados and probably practicing 'hodou'" Abena,

my mother. An English sailor raped them on Christ-the-King Bridge, one day in 16.... The ship was on its way to Barbados. From this aggression I was born. From this act of hatred and disdain". Behold the opening words of the book.

On page 20, it appears that the rape in question took place in "classic sailor fashion": "amidst a circle of sailors as shameless peepers."

Tituba is the daughter of a slave, who was left to her own devices. Fortunately: Yao, also a slave, took mother and child with him "in immeasurable and supremely gentle endearment" (o.c.,17). As primitives can.

Later, Tituba - as befits "witches" ("mages" were a better term) - learns about herbs, the witch's material of choice, under the guidance of Man Yaya, also a witch.

In time Tituba acquires the fame of a witch in Barbados, one of the Antilles (capital: Bridgetown). She married John Indien in love. Both end up, as slaves, in the United States where they are "bought" by Samuel Parris, the minister.

With him they get to Boston and later to Salem, a village. -- In the staid framework of Salem's all-pervasive Puritanism, the infamous witch hunt suddenly arises, culminating in the equally infamous witch trials of 1692.

Excerpt 1. -

O.c., 153. -- In prison Tituba meets Hester, a young woman accused of adultery. - "I have been informed that they call you 'witch'. What do they accuse you of?". Driven for the umpteenth time by the sympathy, which stirred that stranger in me, it occurred to me to explain it to her. - "Why does one in your society...?"

She -- a savage like -- she interrupted me; "my society it is not! Am I not banished from it, -- like you? Locked up between these walls?"

I said it a little better: "... In this society, in the fact of being a witch, a connotation of wickedness? A witch - if we must use this word at all costs - sets right, brings back to the right path, encourages, heals".

She interrupted me with a laugh, "I see. Thou hast not read Cotton Mather". She raised a high breast, became solemn: "The witches perform strange and sinister things. To 'real' miracles, however, they are not capable, for these can only be done by "the

elect and the ambassadors of the Lord" be performed." -

In turn, I shot into a laugh and asked, "who is this Cotton Mather?". - No answer. But, with both palms, she clasped my face.

"Thou canst do no wrong, Tituba! That is certain: thou art, as a woman, too beautiful for that. Even if all accused thee, I would still maintain thy innocence".

Speechless with emotion, I dared to caress her face. I whispered: "You too, you are truly beautiful, Hester. What are they accusing you of?"

Immediately it echoed, "of adultery!" I was horrified. And looked at them, as I reflected on the seriousness of such a mistake in the eyes of the Puritans. -

She said, "and I'm sitting here rotting, while the person who planted this baby in my belly is going free." (...).

***Excerpt 2. -***

O.c.,263. -- "The body of Ephigene was the first to dangle in the thin air, -- hanging from a strong beam. I, tituba, was the last to be led to the gallows, for I deserved an exquisite 'treatment'. (...).

A man clad in an impressive black and red robe listed all my past and present crimes: I had cast the black fate on the inhabitants of a peaceful and God-fearing village.

To plunge them - like misguided rabble - into mutual conflict I had summoned Satan into their midst. The house of an honorable merchant, who had not reckoned with my crimes and had paid for his naiveté with the death of his children, I had set on fire.

At that moment of the requisition, I was about to cry out, "That's false! That is slander, cold and vicious slander!". But it occurred to me, "To what end? In a few moments I will reach the realm where the light of truth shines unmixed with darkness."

I was straddling the beam of the gallows. Man Yaya, Abena, my mother, Yao, -- they were waiting for me there to take me by the hand. I was, therefore, the last to be led to the gallows. All around me were strange-looking trees full of strange-looking fruit". -- with these tragic words this novel ends. -

Any explanation, any comment would sound false now, here. Such degrading practices, committed by Bible fanatics, only provoke silence.

***A sixth sample: harmonious multi-culture, yes, if no absurd situations.***

We begin with a citation: "Those who begin to think about law in 'multicultural terms' soon find that the contradictions in the 'new' anti-racist argument become most apparent here.

It is actually simple: one cannot simultaneously and ask for full equal rights and for respect for foreign law. It is one or (*note*: in Latin 'aut') the other.

***Appl. model.-***

One cannot, for example, ask at the same time for full equal rights for migrant women and for respect for Moroccan law, which recognizes the principle of unilateral repudiation by the husband" . (B. Govaerts, *The multicultural dream (Many houses but one house)*, in: Streven,1989: 11 (Aug.-Sept.), 987). -

The logical reason is abundantly clear, -- at least for those who, even in matters of cultural philosophy, want to think logically. When B. Govaerts says, "It is one or the other," this is rendered in Latin not by 'vel' but by 'aut'. 'Aut' expresses what in ontology - and thus also in logic - is called the principle of contradiction (principle of contradiction) (cf 1; 2).

From the Eleates (Parmenides of Elea (-540/...) and his school) it sounds, "What is (so) cannot at the same time (sometimes adding unnecessarily, but for clarification, "and under the same point of view") not be (so)." If one puts first

full equal rights and at the same time

unilateral-male rights, then one falls into what is called in mathematics, since the Pythagoreans, "the incongruous.

Because - in that 'hypothesis' (cfr. 4 (Platonic hypothetical meth.)) - the (Moroccan) woman does not have equal rights.

***Conclusion.***

Before we go through a few exemplifications, first this: multiculture - and the preceding pages have - we think - more than sufficiently proved (albeit inductively) that we, more and more, live in a multiculture - at least in the harmonious form, viz. in the contradiction-free form, is only conceivable and, in reality, possible, if, by comparison (cf. 1: comp. m.), it appears that none of the subcultures contradicts any other; i.e.: if no 'absurd' or 'incongruous' situations occur.

***Appl. model 1 .-***

*Aster Berkhof, Fear of Africa, Antw./Utr.,1969, 207h.. -*

The title: "21. The Ten Flaws of the African". The scenario takes place or in Congo-Brazzaville. Speaking of an engineer from Toulouse. -

Clumsiness: give them a hammer and they drop it; let them drive a tractor, and they forget - over and over again - to fill it with gasoline. They can do nothing. -

Stupidity: while the Frenchman pointed to his forehead, he said "They don't have it here; with their heads they don't work; -- the coherence of their work they never understand; consequence: now this now that."

Non-creativity: in difficulties they stand there helpless; at the slightest deviation from the routine they are as if struck from the hand of God, incapable as they are of finding anything on it. -

Inertia (inertia): they would sleep while standing, so "lazy" are they. -

Indifference: for their work they do not show the slightest interest; work, as we Westerners take it, "says nothing to them" (Kf. 17 "That question said nothing to them"), -- so "unmotivated" are they. -

Unreliability: one never knows -- when one hires an African, whether one will see him again the next day,-- so inconstant are they. -

Posturing: in talking they are all "super engineers," so "arrogant" and conceited are they. -

**8. Egocentrism:** team spirit they do not possess; everyone thinks only of themselves, -- so selfish are they. -

Demanding: for every finger they stir, they must be paid.

Uncontrollable: they cannot keep a cool head for a second; conversations become arguments in the blink of an eye; they cannot distinguish a problem from the feelings that it arouses in each of them; fighting ensues; they feel insulted or offended time and again. -

Such is the bitter experience of more than one Westerner when he has to deal, day in and day out, with 'Primitives' in a Western work context. The views of Archaic cultures on work and the meaning of life differ to such an extent that those who present themselves as differentists in the matter (cf. 2) are certainly, in serious part, right: the difference is sometimes enormous. So much so that one no longer has or can have an eye for all the profound similarities that are present in spite of everything.

***One possible explanation. -***

In the First Year (WDM 108/110), we mentioned "des Grosse'sche Prinzip" (the Grossian Principle), briefly, which claims that "If economy, then main factor" (cfr. *E. Grosse, Die Formen der Familie und die Formen der Wirt(h)schaft*, (The forms of the family and the forms of the economy), Freiburg i. Br., 1896). -

Well, it could be that somewhere one or the other economic form of life - atavistic (i.e. working in the 'deep' heredity) - still thoroughly determines the 'inert' ('slow', i.e. governed by - in our Modern eyes - 'inertia') natives depicted in Aster Berkhof's book.

If we want to 'understand' Archaic cultures, we should, in addition to e.g. psychological and sociological, also put economic 'stoicheia', factors, first. We think we can find them in *Marshall Sahlins, Age de pierre, âge d'abondance*, (Stone Age, Age of plenty), Paris, 1978 (// *Stone Age Economics* (1972)), one of the main theses of which we will touch on, very briefly.

A lot of economists label primitive economics as a "misery economy" Sahlins replicates this not with a "theory" but with facts.

**Note** -- Note: 'facts' are always and necessarily also interpretations (we shall see that Sahlins defends a thesis akin to Susan Sontag's notion of 'Primitivism'). Cfr. cf 26vv.

**2.1.** Sahlins takes the "facts" (they are truly data), as they occur to ethnics, whose conditions of life are

- inhospitality of the habitat,
- resource scarcity,
- unite inefficiency on techniques.

For example, the gatherer and hunter nomads in the deserts of Australia and South Africa, who - in the eyes (=interpretation) of ethno-economists such as Herskovits (see his *Melville J. Herskovits, Economic Anthropology*, New York, 1952) - represent the figurehead of 'Primitive Misery'. -

The monographs, analyzing the Aborigines of Arnhemland (cf. 12, 32) and the Bushmen of the Kalahari Desert, are a numerically supported representation of "facts" (e.g., the length of time taken up by economic productivity was measured). -

***Findings. -***

Far from being given up throughout their lives to a feverish search for perhaps untraceable food, these "misery seekers" spend an average of five hours at most, more often between three and four

hours per day of economically productive labor. With the result: sufficient means of subsistence for a decent living. With then following precisions:

seldom is this daily labor uninterrupted; frequent rest periods spread  
Him;

never involve all members of the group at the same time:

- a. children and youth participate very little, if at all;
- b. not even all adults are, at the same time, engaged in picking or hunting or fishing. -

More to the point, Sahlins notes that these recent quantified data confirm the determinations of travelers from the XIX century.

### ***Conclusion. -***

Sahlins' Primitivist thesis is this: these Primitives - one snatch from the totality of these Archaic cultures - represent a type of abundance economy. What does a Primitivist understand by the term "abundance"? "If labor within a short period of time and if labor of the type of 'light effort' than the infrastructure of a decent livelihood." Behold in Platonic, 'hypothetical' terms expressed the creature definition. From this it is abundantly clear that Sahlins is dismissing the contemporary, 'Modern' capitalist as the sole standard of surfeit. -

### **2.2. The domestical mode of production (dpw). -**

Sahlins extended his in-depth research to Neolithic agricultural cultures. These are - within the limits of the present situation (kf 20: the object) - presently still observable in Africa, Melanesia, Vietnam, South America.

***In passing:*** *J. Lizet, Economie ou société? Quelques thèmes à propos de l' étude d' une communauté d' Amérindiens*, (Economy or society? Some themes from the study of a Native American community), in: *Journal of the Association of Americanists*, ix, 1973, 137/175 - an analysis of the culture of the Yanomami (Venezuela) - perfectly confirms what Sahlins claims.

### ***A striking analogy. -***

As we saw (cf 2), analogy is and difference and resemblance.--

***difference.*** -- The jungle or desert nomads, briefly sketched above, and the sedentary agrarians of the Neolithic, who, leaving aside picking, fishing and hunting, live mainly on the produce of their kitchen gardens, differ, at first sight, thoroughly from each other. --

***similarity.*** -- Relying on a whole bunch of inductive sampling, Sahlins believes he can summarize the main traits of the new agrarians as follows:

Domination - within the "household" (hence the term "domestically") - of the sexual division of labor:

Predominance - within society, which includes families - of "political" (in the Antique-Greek sense: ordering society) conceptions:

- a. consumption-oriented production segments (i.e., segregated units);
- b. independent access to the means of production (the segregated units operate autonomously regarding nature exploitation);
- c. centrifugal relations between the production units (the segregated families wish to operate 'self-sufficiently' (in Greek 'autarkically' (note: not 'autarchically'))). The terms 'segment', 'independent' and 'centrifugal' mean, fundamentally, precisely the same thing, a form of primitive privatization. -- We explain this briefly.

**Striking fact.** -- The main traits, which practice the economic system of the Neolithic agriculturists -- which practice fire culture (burn down a piece of forest or field, to do some land improvement) - also define the social order of past cultures. In other words, an itinerant nomadic group -- like a sedentary tribe -- consists of production and consumption units, namely "hearths" and "household" -- with two distinct characteristics:

within the family, sexual division of labor predominates (= women do different work than men);

within the whole of families, each economic "unit" (= family, hearth) functions as an independent segment. Even if some barter arrangement structures the itinerant group, it remains, in essence, divided into independent economic units. -

### **Conclusion**

the differences between first and second economic phase are real (different lifestyle (lifestyle)), which includes other sacred ideas and ritual ploys).

Identical, nevertheless, is the basic structure.

### **The autarkic ideal. -**

Hippies, Radical New Leftists sometimes dare to take inspiration from the "communal life" of the Primitives (cf. cf. cf. 30: ideal community). Yet this seems to us to be a mistake.

**a.1. external autarky.** -- Every Primitive community -- as regards the economic process (= from production to consumption) -- strives, in so far as



the sometimes harsh conditions specific to a primitive situation allow, to the exclusion of all relations with neighboring communities, insofar as they would imply dependence. In other words: they want to live autonomously.

**a.2. external autarky. -**

Within such an autonomous community one produces the minimum that satisfies all needs. One understands this this way: the dpw (domestical mode of production) is hostile both to overproduction and underproduction.

This, in order not to need the others. Which implies that e.g. the establishment of market relations are radically excluded.

Market implies, after all, that both selling and buying, one active, the other passive, depend on each other.

**internal autarky. -**

In Sahlin's language "centrifugal organization". Each family (or hearth), i.e., each unit of production, does neither over- nor under-production, -- not to depend on the other families. Transformed into a slogan: "every man for himself".

Which points to clearly discernible privatization.-- "The family turned out to be the fortress of private interest, namely that of the domestic group, -- a fortress, which -- in times of crisis -- isolates itself from the outside world and pulls up all social drawbridges, -- if it does not go so far as to plunder the kitchen gardens of the relatives.

In other words: as long as nothing serious disturbs the day-to-day life of these people, they continue, as centrifugal units, to respect the bonds of kinship," P. *Clastres*, *Préface*, 17s.

**Ethical-political aspect. -**

'Ethical-political' means, since the Antique Greeks, the fact that every human society develops virtues and defects somewhere; hence the great concern of the same Antique thinkers to design an ideal-utopian - 'polis' (society) somewhere. -

From a sophisticated analysis of the Mazulu (Valley Tonga), Sahlins explained the underproduction of some families: they were sure that solidarity of wealthier households works in their favor if some production units "fall short" it is because they count on "the others" - out of solidarity - to bail them out.

In Southern Dutch: the planters always count on the others, "who will pay". Privatization prevents, in other words, inertia, the "seventh original sin.

***General decision. -***

Reread, now, with in mind, what Sahlins et al. have noted concerning Primitive types of work, kf 37. What the engineer from Toulouse interprets as 'inertia', e.g., may be nothing but the atavistic residue, actively present in the collective un(der)conscious, which determines the unconscious life of such natives. -

But -- viewed against the modern work ethic -- the contradiction is so great that it is, pretty much, "contradictory" and produces a dilemma (an either-or statement).

One understands, now, better why *Valérie Ott*, cf 12, entitles: *s' Adapter ou disparaître* (To adapt or disappear). A cultural conflict is, in such conditions, inevitable. One cannot live Archaic-autarkic and Modern-capitalist at the same time. Wanting to "reconcile" both in a "synthesis" (the so-called harmonious multiculturalism) is incongruous.

***Appl. model 2. -***

We discuss the conflict "tradition/modernity" that we now exemplify in two steps.

***a. -- 'look' in French lay education and multiculturalism. --***

'Look' is the Anglo-Saxon buzzword for the mode of appearance that today's man acquires o.g. fashion. -

*A. Bosshard, Blouses grises, voiles blancs*, (Grey blouses, white veils,), in: *Journal de Genève* discusses 24.10.1989,, from the aspect of 'look', view, the cultural conflict, which, in the meantime, also broke out in our little country, between the Freethinking Laicized French culture and the Right Believing ('Orthodox') Islamic culture. We let the journalist speak first, while we insert, here and there, historical precisions (which the article does not contain).

***-- Jules Ferry (1830/1893)***

He was a French politician and more than once a member of the government. Famous he became, certainly, as an advocate of state education as compulsory, free of charge, but laissez-faire.

All boys and girls - he reasoned - of whatever origin or culture have a right to knowledge. 'Public' called Ferry a school insofar as it ensured coexistence - expressed, over a certain period of time, in the grey smock common to all - for Catholic, Protestant, Jewish, Islamic and Agnostic children.

"A common content was, in principle, imposed on all, namely French Enlightenment-Rational modernity ('les Lumières'). This cultural type

Had its 'god' viz. reason and knowledge. It had its 'priests' viz. the teachers. (...). His 'Messiah faith' was the cultural mission of France (in its colonies). His Jacobinism consisted in flattening the local cultures within the 'Hexagon' (*note*: 1' Hexagone is the metaphor for France)."

Bosshard could be right: do we listen to Alain Minc, *La machine égalitaire*, (The egalitarian machine), Paris, 1987, 29:

"Equality at its French boils down to uniformity, regulation and norms (cf 14: Feyerabend). Equality at its American equivalent amounts to difference, vagueness regarding rules and market. -

Of course, there is no single model of similarity that, in itself, is the best: at most, it is, to a lesser or greater extent, adapted to the circumstances and context (...).

The French school is a top model of French "democracy": "aiming at equality ('égalitaire'), emphasizing the unitary ('unitaire'), patronizing ('tutélaire'). This is radically contradictory to the individualist and pluralist presuppositions in the USA and England'. -

Minc repeats this, o.c., 188: integration, i.e., the inclusion of non-French elements (e.g., foreign cultures), in French culture differs from integration "in its American way." O.c., 112:

"Flattening the differences, fabricating something 'French' on the same pattern - yesterday to make a soldier, today a scholar or a taxpayer - these are habits, which weigh heavily and are difficult to combat."

One sees it: Minc speaks in very similar terms. "Equality in its French way defines to this day the policy of assimilation. It is expressed in "Tous unis, tous pareils" (All one, all equal). This has become our specialty. The assimilation (kf materializes thanks to the identification with the national model, where the school acts as a melting pot and cultural differences are waltzed away." (O.c. 187). O.c., 189 speaks of "système identitaire", "identitarian system") O.c., 29 also speaks of "syncrétisme Français" (melting together).

On p. 28, Minc also explicitly holds Jules Ferry responsible for the assimilationist role of the French school. -

**Conclusion:**

The own "identities" of other cultures are not seen as enriching the French, but as so many brakes on assimilation.

**Note** -- The Enlightenment - in the Anglo-Saxon countries 'Enlightenment', in Germany 'Aufklärung', in France 'Lumières' - is the dominant one in the USA. It is also so in France. But the mentality of the American 'Enlightened minds' is -- visible in the assimilation of all that is 'different' -- different from French 'modernity' -- we, now clearly establish -- exhibits variants.

In France, above all, the revolutionary element and assimilationism are expressed: "reason," once revered as a "goddess," is the same in all people. Variants such as e.g. the Islamic or the Basque are eradicated as "la barbarie des siècles passés" (Abbé Grégoire, the combatant of e.g. the regional languages, in the name of "la Raison universelle", where 'universal' must be understood as uniform, not as analogous). Which is assimilationist language.

**-- Bosshard**

He sees two major contradictions emerging that threaten French Enlightenment assimilationism. -

**2.1.** The French school had as its creed - grosso modo - the "figure" (foreground), which was Rationalism, on its "background", which are the Judeo-Christian religions. -

Well, the one and uniform obligation for all people to - on Judeo-Christian background (which makes up the vanquished "past"). -

To hold modern rationality as the highest value is to divide, among other things, Unesco, a multicultural system par excellence, into a multitude of cultures. And in such a way that, on that planetary level, the non-Jewish and the non-Christian, as well as the non-enlightened cultures are no longer treated as inferior ("*la barbarie des siècles passés*"), (the barbarism of past centuries), but as equivalent. -

**2.2.** The second contradiction is situated in the major economic systems -- first and foremost, the euro market -- especially after 01.01.1993, -- and the large-scale emigration, which partially intertwines with it. They indirectly (KF 38: if economy, then main factor (Grosse)) reinforce the multicultural.

The young. -- If one - says Bosshard - asks someone among our young people, he will find it ridiculous that, from on high, one forbids his comrades to dress at school (KF 44: look) as they like it.

Young people see the look as the expression of emotional bonds and affinities. In particular, the need to underline one's identity through clothing is still felt among young people.

never been so strong; the respect for differences has never been so "evident.

**Consequence:** in such matters of higher pressure - whether in the name of "sacred principles" or not - seems to young people something typical of the older generations. "Refuser le voile à ces jeunes Maghrebines (ou Turques), voilà le scandale, voilà l'anachronisme". (To refuse the veil to these young Maghrebi (or Turkish) women, that is the scandal, that is the anachronism), Such are the words, with which Bosshard ends his article.

**Note:** The term "Mag(h)rebine (girls)" comes from the term Maghreb (Arabic: al-Maghrib, the setting sun), by which one designates the countries between the Atlantic Ocean, the western Mediterranean Sea and the Sahara, namely Morocco, Algeria, Tunisia (Atlas countries).

**b. - French laicity and integration of 'integrists': -**

First a few terms.

**a. integrism. -**

By this term one understands the attitude to life and doctrine, which seeks to preserve a traditional system - preferably a religious system - intact (in Latin 'integer', unblemished, unblemishable). It is a form of conservatism or conservatism. Thus, Catholic "Integrists" are vaunted.

**b. fundamentalism**

(Fundamentalism). -- By this one means that attitude or doctrine of life which wishes to preserve intact the foundations of a system. Such things as fundamental research or fundamental crisis are not tolerated. -

One sees that the Integrist is at once also Fundamentalist: don't stir the ('holy') foundations! -- One sees the problem: an integrist or Fundamentalist system that wants to keep itself cool - ends up in a multicultural system, risks running into contradictions with the multicultural system.

*Alain Rollat, La France laïque est en émoi, in: Journal de Genève 24. 10.1989, will guide us in the analysis. -*

First, the proposer notes that the Islamic religion, in France, is the second largest, given the large number of practitioners. -

**The dilemma. -**

The recent polemics surrounding the wearing of the "chador" (sacred veil) by young Islamic girls, as the holy book, the Koran, makes it mandatory, creates a dilemma: either laicity, i.e. neutrality regarding religion or even worldview o.g. separation of state and religion or worldview, or tolerance.

***The prompts. -***

Rollat sees two.

**a.** Conscious dilemma became acute: it sufficed that two young girls of Islamic descent, at the College in Creil, where they had first accepted not to wear chador from now on, in class, suddenly changed their minds at the behest of their fathers.

**b.** Conscious dilemma became even more acute: it sufficed that several hundred Islamic integristes - although disapproved of by the majority of Islamic associations - demonstrated on a recent Sunday, in Paris, "in the name of the right to veil". France, as a laicized republic, immediately faces a multicultural contradiction.

***The divisions of politicians. -***

Even the Socialists disagree among themselves. They, with the other parties, are split between:

**a.** protecting the rights of children, neutrality regarding religion, the public (cf 42) character of the school, which repels all "fanaticism" outside its domain,

**b.** tolerance as an ideal, the right to be different,

**c.** the "xenophobia" (xenophobia; think of far-right parties like Le Pen's), which is fueled by it, displeasing the Islamic community.

***The Masonic lodges. -***

The dilemma became from acute and more acute: the main branch of French Freemasonry, le Grand Orient (the Supreme Council of the French Rite of this type of "Secret Society; which is called "Lodges"), has been - since the historical role of the Lodges in the revolution of 1789 - a decisive factor in the push for laïcité, separation between state and religion. Well, on the initiative of le Grand Orient, women intervened.

**a.** Mrs. Danièle Mitterrand provoked this new turn of the debate. The wife of Francois Mitterrand, the President (and socialist), invited the defenders of laïcité to welcome all religious expressions.

**b.** The leading figures of "le Grand Orient de France" were, immediately, assailed by protests, which, mostly, emanated from the women, who

**(i)** are active Masons and

**(ii)** moreover, particularly numerous among the teachers: they demanded an immediate rectification! -- In the course of a Republican banquet', at Créteil, Val-de-Marne, the demanded rectification took place. The spokeswoman of

the "obedience" (section), which is nearly four hundred thousand members strong in France, shifted the discussion to the field of women's liberation.

(i) One can hear, day by day, in front of French TV, politicians of all colors, including non-socialist ones, argue as follows: we are a laicized republic, with its 'public' education; those who, in an educational context, e.g., wear a religious badge, are committing a form of freedom, which includes an attack on the freedom of co-educated people, for they are, in that indirect way, imposing their opinions on fellow students.

(ii) The maçonnic ladies, however, add to this a typically feminist argument: one who wears the chador in educational contexts wears the allure of 'aliénation' (literally: misappropriation, i.e., appropriating what belongs to someone else), best translated by 'disenfranchisement' - this one, in fact, perpetrated by the clerical power grab of the Islamintegrists. -- We specify, now, the argument.

***The Feminist Argument. -***

This breaks down into two, methodically well separated sections.

**(A). -- *The three major, "higher," monotheistic religions. -***

The overall problem is as follows: the wearing of the Islam veil is of a very similar nature, if one compares the wearing of the kippa or the cross with it; i.e. : a global approach is required here.

**(B).-- *The subproblem. -***

**(1)a. *Islam.-***

Behind the chadigarette - who doesn't see that? - is the aliasing of the woman. Once one gives in on the veil, - for female students -

physical education,  
natural sciences class,  
the sex education -

all prohibited for women within the Integrist Islam context, are brought up. The three points mentioned are, according to the wishes of the spiritual authorities, reserved for men. -

**(1)b. *In Algeria, in Egypt***

There e.g., Islamic women are fighting the chadura as part of her liberation o.g., emancipation of women.

**Note:** - Madbouli, the well-known publisher of - in Islam not tolerated - literature in Cairo, published, in addition to translations of Sartre, Camus, Beckett, Ionesco, the books of the Egyptian feminist Nawal el-Sadawi, who denounced the clitoridectomy (=ittler excision) on Islamic women committed. Result: Madbouli was recognized throughout the

Islam world boycotted (Cfr. *L. Deonna, Les écritures du Caire*, (The writings of Cairo.), in: *Journal de Genève* 04.11.1989). M.a.: the French maçonique ladies know what they are talking about.

**(1)c. *The question of the French Freemasons***

It reads: "In the name of some differentialism (cf. 2;37), should we, in our France, legally permit the excision of the cervix? Should we, on the same grounds, prohibit by law the abortifacient pill? Should we, on the basis of differentialist preconceptions, deny women the right to decide according to their personal conscience?"

**Note:** The one we now mention is not a pure authority, but - seen in this context - he is of weight. The convinced Islamist Colonel Gaddafi, leader of Libya, said very recently, before the General People's Congress (parliament of Libya), about Libyan Integrist: " These new heretics are more dangerous than cancer or AIDS".

Secondly, he has armed problems with it: a group of armed fundamentalists has entrenched itself south of Benghazi (O.-Libya) and threatens to shoot at anyone who approaches. It should be noted that Libya, e.g. in February 1987, thought it had to suppress Integrist outbursts by force. -

***Decision:***

What the French Freemasons say is based on solid information.

***Judaism. -***

We have just heard it named for the reason of wearing the badge par excellence, perhaps, the "kippa" (the calotte). -

The French maçonies claim: What the Integrist Islamists impose on young women, for example, can be interpreted as being of the same nature as the ban, in Israel, imposed on a Jewish Falach girl, who was extremely gifted at tennis, because "the Rabun" forbids her to wear shorts and to compete on the Sabbath (Saturday), she will never be able to live up to her enormous talent. -

***Catholicism. -***

Reasoning the French Masons, "Where is the freedom and equality of women and men - i.e., modernity, if we know that the pressure, exerted by the Vatican, has had the effect, throughout Latin America, of perpetuating political systems hostile to the right to abortion, contraception, and divorce?"

***Conclusion: --***

The spiritual heirs of revolutionary women



of 1789 sounded the alarm against - what they labeled - "la bastille integriste" (*note*: la Bastille was once the state prison of Paris; over time it became the symbol of the arbitrariness of the French rulers of the Ancien Regime (= Absolutism), among other things because one could be locked up in it on the basis of a simple "lettre de cachet"; this prompted demonstrators, on July 14, 1789, to storm the Bastille and take it).

Basic premise here is : the separation of state and churches, resp. religions.

From that interpretation:

they denounced the dominance of the Islamic clergy and  
they emphasize the fact that

a. although the right to "la différence" (to be different) is a bulwark against totalitarianism,

b. the right to equality of rights nevertheless cuts off - what they call - "the libanization of France."

**Note.--** One knows that the tragedy of Lebanon is that it has practically become a vassal state of Syria and is 'ruled' from many other powerful countries. Libanization' therefore means nothing more than 'aliénation', the fact that what is the property of France is in fact and treacherously stolen by Integrist systems.

***A simple question. -***

The question, which - with all right and reason - can be asked of these Feminist (and analogous) reasoners, is the following.

(1)-- *E.W. Beth, The Philosophy of Mathematics (From Parmenides to Bolzano)*, Antw./Nijmegen, 1944, 19, writes: Zenon of Elea (+ -500/...), disciple of the preeminent founder of Western Rationalism (Parmenides), is known for his so-called 'paradoxes'.

According to *Clémence Ramnoux, Parménide et ses successeurs immédiats*, (Parmenides and his immediate successor), Ed. du Rocher, 1979, 158ss. (Techniques de formalisation), this form of argumentation boils down to this:

a. his teacher, Parmenides, claims something;

b. Parmenides' opponents refute that claim (antilogia); c. Zenon refutes those refuters (antilogia).

Ramnoux, an expert on Eleatism, summarizes: Zenon is a "dialectician," i.e., he formulates the antilogy of antilogies.

(2)-- Beth cites Aristotle's description of Zenonic thought:

admitted that my teacher does not provide the absolute proof of what he claims, but only arguments, which make his thesis probable to some extent

make (what in Aristotelian parlance is called a "dialectical" proof);

but you too - refutors - in turn do not provide the absolute proof of your thesis, but only arguments, which - even your opposing view - make it probable to some extent.

***Briefly stated:***

Nor do you (my teacher) provide (his refutors: the apodictic (i.e. in Aristotelian parlance an 'absolutely conclusive' proof) evidence.

**Note** -- That Modern Enlightened rationalism is fatally affected in its foundations by analogous reasoning is expounded at length by a pupil of the famous epistemologist Karl Popper (1902/ 1994), known among other things for his *Logik der Forschung* (1934), viz. W.W. Bartley, *Flucht ins Engagement (Versuch einer Theorie des offenen Geistes)*, (Escape into Engagement (Attempt at a Theory of the Open Mind),), Munich, Szczeny Verlag, 1962 (// *The Retreat to Commitment*).

Bartley, radical Modern-Rationalist, admits: neither the Cartesian (Intellectualist) Rationalist (cf. kf 24) nor the Lockian 'Empiricist' Rationalist

(Note: J. Locke (1632/1704; known for his *An Essay Concerning Human Understanding* (1692); Locke is the Anglo-Saxon counterpart of the French Descartes

(René Descartes (1596/1650; *Discours de la méthode, Dioptrique, Météores, Géométrie* (Discourse on Method, Dioptric, Meteors, Geometry), (1637), -- usually only mentions the first part of the title)) provide the absolute, apodictic proof of the presuppositions, from which they proceed.

The murderous criticism of especially Protestant theologians such as Karl Barth, Emil Brunner, Reinhold Niebuhr, Paul Tillich and others, collectively called Neo-Protestants, reasoned as follows: Thou - modern rationalist - nor I - a Bible-believer - furnish the absolute proof of your presuppositions. -

***Decision.*** -

Platon of Athens is regularly blamed for his Eleatism, which is clearly worked out in his dual hypothetical method (cf 4;20;36). But here again, for the umpteenth time, this method (not a fashion, -- certainly not an "ideology") gives us the basis for calling into question the "absolute" rejection of the wearing of the chador by Islam girls by the French Magonesses: the Islamist can say, as Zenon does, neither you nor I, you too provide of your laicist presuppositions (Platonic: hypotheses, not proofs) no stringent, absolute proof, but only make them probable.

So the "simple question" reads:

"How knowest thou, with utter, absolute certainty, that thou, and thou alone (exclusivism), art entirely right?"

It is more than patent: the Maçonique ladies "don't know" either. Why not? Because they do not even pose the question of its foundations (Platonic: hypotheses) as foundations, but starting from what they 'feel' for certain somewhere, i.e. its axiomata, but reasoning on. What, in Platonic language, is called 'synthetic' (Modern: axiomatic deductive) thinking, where one must reason analytically (reductively).

***Islamic dedramatization. -***

Islam is, by the way, not an indivisible block of assertions.

In evidence. -- Paris, 23.10.1989 (Reuter). Sheikh Tedjani Haddam, rector of the Paris mosque, intervened in the controversy over the Islam veil and the lay school. He called for de-dramatization and dialogue. -

In a Q&A with Le Monde, Sheikh Haddam recalled that the chador gesture for Muzelman women is not an "obligation," but a "recommendation.

laicity can be interpreted as the securing for all without distinction of the right to personal opinion together with the right to free expression freed from any pressure."

**Note** -- One sees it: Modern French Rationalism does not have the monopoly of interpretation regarding 'human rights'. Non-Enlightened minds also possess 'rationality', though not the Enlightened Rational, but a 'traditional' rationality.

In the other place: did we not see, cf 13, that the magazine *Autrement*, speaking of what is very definitely "traditional," titled the natives of Australia, "Les Aborigènes: un peuple d' intellectuels"?

Kf 14 taught us Feyerabend's point of view: 'reason' in its Enlightenment-Rational scientism risks being rather impoverishing in that, in its exclusivism, it promotes monotonous uniformity (assimilism) across the planet.

See also kf 18. See especially kf 21: in order to understand a traditional culture truthfully, I do possess the necessary and especially sufficient presuppositions as a non-traditional thinker? -

Especially kf 21 taught us the sequence "premodern (traditional)/ modern/ postmodern", where 'Postmodern' means inclusive (including), -- also regarding 'rationality'.

### ***Laic dedramatization. -***

Not only Integrism, but also Laity can be flattened. -

### ***Eugene Spüller: from exclusive to inclusive laity. -***

Bibl. sample: Al. Rollat, *La République est-elle trop bonne fille?*, (Is the Republic too good a girl?), in: Journal de Genève 07.11.1989.-.

### ***1.-- Fact. -***

To prove that, actually, in favor of the rock-hard, exclusive Laicity, only 'dialectical' (= making probable) arguments exist, the following. -

Michel Rocard, Socialist, Prime Minister, has taken up the defense of Lionel Jospin, Socialist Minister of National Education, who, in his own camp, is accused of having "capitulated" to the Muzelman Integrists.

L. Jospin had, after all, refused to exclude the chador veiled girls from "public" education. -

### ***2.1.-- The argument. -***

M. Rocard refuted the argument of "the extremists of laïcité," who "interpret" the veil wear in question as a manifestation of fanaticism and of proselytism (*Note: werfaction*), -- both things, which are contrary to the maxims of the "republican" school.

"Laicity - said Rocard - is one of the values of my government. Refusing exclusion is one of the principles of that government.

Would we be condemned to having no other solution than to "sacrifier nos valeurs ou renoncer à nos principes" (sacrifice our values or abandon our principles)? The difficulty is situated there and not elsewhere;

### ***2.2.-- The basic argument. -***

What basic theory do Laic socialists like Rocard and Jospin espouse? "Thou, Rocard / Jospin refuse to take a stand" reads the objection in the socialist camp.

"Not at all! I do, however, refuse "the simplistic choice". Such a position would lead, in concrete reality, to identify laicity and the refusal of exclusions as radically opposed data. -

I choose to create the conditions that make laissez-faire and exclusionary. (...)". Thus the French Prime Minister. -

### ***2.3.-- Eugene Spüller: A new tolerance.***

(a) Among the Third Republic, a counter-revolutionary current, somewhat covered by the hierarchy of the Catholic Church, of the period, was active, seeking to undo the French Revolution of 1789. -- J. Ferry, taking this fact as a premise, called, in

1881, called for "anticlerical militancy." This was the background of his laicization of education, among other things.

The Rocard/ Jospin position takes inspiration - not from a Ferry but from Eugene Spüller, a successor to Ferry. Spüller was minister of education and worship in 1894. The government, of which he was a member, at the time wanted to bring the left and center together. Spüller, taking this fact as his premise, stood, on Laity,

"un esprit nouveau" (a new mentality) for it. Said Spüller: "A true spirit of 'Enlightened', 'humane', superior tolerance, -- a tolerance, which puts forward not only freedom of thought, but also love of heart."

*-- A guess. -*

Apparently Rocard/ Jospin count on the fact that the Muzeloman girls, e.g., under the influence of the emancipation process, which, normally at work in the laicized educational environment, will themselves, in time, shed its integrism. -

Against this - which Rollat underlines - is a strong ideological current of rock-hard and, therefore, exclusively modern Laicism, on the one hand, and, on the other, a teaching force, part of which - we saw kf 47 (four hundred thousand + the rest) - very self-confidently believes it is fulfilling a "mission civilisatrice" (A. Rollat), a cultural mission, directed against all fanaticism, thanks to the lessons of "morale laïque" (lay morality) and "instruction civique" (civic education), -- mitigated by a will to leave the freedom of conscience of every child -- the Integrist included -- untouched.

***Conclusion:***

**a.** This 'Kulturkampf' (cultural struggle), in France, one of many expressions of the duality "traditions/enlightenment", "premodernity/modernity", is in full development and - like any real 'crisis' - is still undecided. In this sense, the cultural policy of Rocard / Jospin is a gamble. -

**b.** Following on from kf. 51, we can rightly claim that the Freemasons hold a modern and socialists like Rocard/ Jospin a postmodern position.

Using very transient, historical facts and discourses, we measure what modern philosophers - still today - have worked out in our daily lives.

The thinkers of modernity have done more than merely intellectually "interpret" the world they have changed it.

***A seventh sample: one billion two hundred million Chinese.***

A minute sample. Culturology is not an easy subject. What goes before has already made this abundantly clear.

At least if one is doing cultural analysis in a Platonic spirit, -- paying attention to the facts and their "hypotheses.

Rather, the Primitive civilizations (and its presuppositions or "elements") have been the focus so far, except in the final pages, where one of the three major monotheistic religions of the West came up as an applicative model of "Tradition" in conflict with "Modernity.

Do we, now, turn our attention to China, which, because of the Tiananmen Square (Tianmen) massacre on the night of June 3 to 4, 1989, through the subsequent "repression" and "return" to tougher policies in the face of political "liberalization," made the front pages of our news.

For seven weeks in the Soviet Union, students seeking political participation and thinking of Michael Gorbachev's perestroika (restructuring) and glasnost (transparency) dominated "the largest square in the world. This is called, in analytical terms, the "figure" or foreground.

The background can be summarized as follows: Deng Xiaoping introduced, since the end of 1978, economic liberalizations, like so many socialist countries tired of the stagnation of the command economy. The following text gives priority to these reforms. It looks at the cultural repercussions.

***The method.*** -

In Rhetoric 117/119 (The Romantic Idyll), an excerpt from *St.W. Mosher, Journey to the Forbidden China*, New York/ London, 1985, 42ff., we met with a detached description.

Stellar views, from a distance, a Chinese village. -- One can, however, also make knowledge in a hermeneutic way.

In *The Philosophy of the Course of Life*, 05/06 (Hermeneutics of Life (W. Dilthey)) we learned that, following Schleiermacher and von Savigny, Dilthey conceived of 'spiritual science' as trying to 'understand' (= *Verständnis*, -- understanding) the 'Erlebnis' (experience, living through) of one's fellow man - through the 'Ausdruck' (external behavior) of that fellow man. To try to 'understand' the inner life of one's fellow man through signs, through empathy -- such is the understanding method ('la method comprehensive'). -

In Platonic terms: I, as a purveyor of my soul life, try to understand the phenomena ("ta fainomena") that fellow human beings exhibit, from "hypotheses" (i.e. elements, "stoicheia", as presuppositions) situated in their soul life, according to a minimal and essential similarity ("the similarity axiom") between my soul life and that of my fellow human beings.

This, not only in terms of distant and impassive "viewing" (the detached gaze), but in terms of - see FLL 49 - intimate coexistence (dialogue), preferably to the degree of friendship (as Platon, e.g. in the Seventh Letter explains). -

The text, which now follows, relies thoroughly on such closer contact ("encounter").

***Bibl. sample:*** Daniel Glinz, *New Look: les habits neufs du tourisme Chinois*, (the new clothes of Chinese tourists), In: *Journal de Genève* 13.02.1987. -

We follow the text, if possible, to the letter. Note that, as Platon emphasized, one sample -- what he called 'phenomenon' -- is, inductively (cf 3.-- 18, 30), extremely weak, given the enormous number of inhabitants of China, but she is nevertheless -- to speak ontologically -- 'something'.

### ***Introduction.*** -

China is undergoing modernization. It adapts, therefore, its reception of "the foreign devils" to (for that country revolutionary) conceptions of mass tourism (...).

Among the many collateral consequences of the Post-Maoist liberalization of the Chinese economy (since the end of 1978), one observes that an old "capitalist" vice is in the process of "infecting" minds, namely lust, the burning desire to get rich quickly and without any effort (...).

### ***A.I. -- data.***

#### ***1.1. The new establishments for tourists.*** -

In five years, the price of hotel rooms has increased fivefold. Why? The manager of such an institution in Beijing (Beijing) provides us with "brilliant logical proof": "We are going to renovate the hotel. Well, we need money to do that. So we will increase the price of the rooms". What, now, in fact, does this "renewal" amount to?

Often it involves nothing more than the installation of a Japanese-made television set -- out of snobbery, of course -- or the furnishing of a bar ,-- with decorations that one would hang on the Christmas tree at home.

Followed by the "inauguration. This provokes, more times than not, its final full-cleaning. -

### ***The service. --***

The "service" is quite doable during the first month, but, once that month has passed, when the curiosity of the staff as to its new employment framework has died out, one again lapses into the sour-sweet scenes of the Chinese hotel industry.

At the morning meal, for example, you ask for a second cup of coffee or three spoonfuls of jam (on the underbag for eight people): it is as if you have asked the impossible. -

For example, do not push your 'boldness' to the point of asking for tea: "Tea has been abolished. At the 'bar' what the client asks for is never available. However, the service personnel always find one or another 'ingenious' pretext to 'justify' the absence of drinks or the slowness in serving them: "The padlock on the refrigerator no longer works" (which is of no importance, since the refrigerator is always empty anyway).

The next day it says: "The cashier responsible has just left, carrying the key to the drawer. Three weeks later, the client, who again comes running to ask for a drink, finds -- he is slightly surprised -- that the same cashier is still out and about, -- with the same key in his pocket.

#### ***1.2. Do we review a few "arguments".***

**a.** "Actually, foreigners don't appreciate Chinese tea". Evidence: those 'foreign people' add sugar to it. Conclusion: in order to address that taste, 'the Chinese' have made coffee obligatory. (...).

**b.** A bar, as mentioned, is something recent in China. -- but also that bar is there "to cater to the tastes of strange people". Especially if they don't want to go to bed like the Chinese, at 9 pm. Whether or not drinks are available at such a 'bar' is entirely secondary. What matters is that this 'bar' - as a symbol of modernism - is mentioned in the prospectuses.(...).

#### ***2. The major luxury hotels. -***

Paradoxically, the bad reputation of the average Chinese hotel industry has led to the creation of the so-called "big luxury hotels".

These are financed by "mixed capital" and are run by international hotel chains. They are bases for beguiled tourists, where one orders the room directly from the stranger. The comfort there is undeniable.

Yet these "golden cages" have lost the Chinese traits of falling into "the flaws of the Materialistic West." For example, the Golden Flower, in Xian, the most magnificent hotel in all of China.



To his great surprise, the client finds that there is not even a thermos in the rooms. Reaching for the phone to obtain one, the answer is, "We can always provide you with black tea." -- "No: I would like the thermos with a few leaves of green tea.

One finds this all over China in all hotels". A voice from "the service" with a slight disdain; "Ah yes, one has that only in the hotels for natives".

The following day, the same disappointed client found that his camera had been stolen from his room. The hotel reception wants to hear nothing of this! Also: they send the complaint from one department to another. The result is that the client nostalgically longs for "the hotels for the natives".

### **A II. -- *The 'elements' at work (explanation).***

How to make such behaviors and states understandable?

The unabashed attitude of the Chinese hotel staff is, in part, explicable by a sense of saturation in the face of an ever-increasing mass of tourists.

Another factor is the fact that, in the context of a poorly functioning planned economy (*note*: the economy, in socialist countries, is run from above, through a bunch of bureaucrats), the hotel is not a profitable business. -

3. Third "element" that works is the fact that, for some Chinese, "serving another human being" comes across as something degrading, something that dates back to a "feudal" era.

More to the point, "serving those rich foreign devils" is just shameful. In Shanghai, a hotelier confided that. -

*Note*: A note. -- H. Dubois, S.J., *La morale chez les Malgaches*, (Morals among the Malagasy), in: *Settimana Internazionale di Etnologia Religiosa*, IVa Sessione Milano, 17/25 Sett. 1925), Paris, 1926, 171/185, says that the natives of Madagascar (Hova (Asians) and Negroids)) consider everything that infringes on society, insofar as regulated by the ancestors (= tradition), as hostile; consequently: towards people who commit such an infringement (foreigners e.g.), "everything is considered permissible".

This fact also explains Chinese behavior, which, as we shall see a little further on, is very much dominated by "Manism" (Ancestor Cult). -

Fourth element: some Chinese feel cheated by the Maoist Revolution, which once foretold them "a new society."

"Did not the 'Liberation', in 1949, settle once and for all with the conception of "lord/servant" (*note*: an allusion to the dialectic of the "lord and servant" in Hegel and Marx)?"

"Were not the 'classes' wiped out by the cultural revolution (1966/1976)?" "Since the end of 1978, did not Deng Xiaoping - in order to get the socialist economy going again - give the go-ahead for individual initiative?"

Surely we should be archaic if we missed the opportunity to "exploit" the tourists, before such a thing will not be possible anymore." This is how some Chinese speak. (*Note*: note that the article was written in February 1987). -

A fifth element that works. This year - 1986/1987 - the number of Japanese tourists in China declined: they are tired of paying down, for their trip in China, with the pathetic service attached, more yen than for a tour in Europe. -

What I am writing now may sound paradoxical, but it is truth. Some foreigners reason as follows: "Our grandfathers did not hesitate, at the beginning of the XXth century, to plunder the Chinese.

After all, we are doing nothing more than paying for one of the many debts bequeathed to us by the past. It is therefore not surprising that those who want to spend their savings in China are treated as naïve people to be exploited.

***B.-- The Wang case.*** -

We now reread Rhetoric 108.1 (Characteristic) and RH 109vv. (Portrait). Steller has spent weeks getting to know a Chinese person up close and 'paints' him as a more general 'type'.

***Introduction.*** -- Ten years ago the Chinese, who acted both as guides and interpreters, "to give a welcome to friends from abroad", all wore the same blue clothes. They all spoke the same language in a totally uniform way (cf. 14, 43, 51).

Now the foreign visitors are once again reduced to "ordinary tourists" and the guides once again become "themselves". (...).

**(I).-- *The view ("behavior").***

Following my last trip accompanying a group of thirteen tourists across China. -

The "national guide-interpreter" provided to us by the Chinese International Tourism Agency, Lüxingsje, was named Wang.

The role we assigned to him was: to accompany us all this time as an interpreter and play liaison between us and the "local guide-interpreters."

Now that Wang has turned out to be the prototype of the Chinese New Look. So far one finds it in a minority, but - possibly - China will, in the next few years, produce a whole mass of it. -

From the first time we met, an unsettling atmosphere hung around Wang. He is about twenty-four. Not tall. For the reason of the Chinese girls, who prefer men of six feet or more, Wang walks around in high-heeled shoes. In China, parents are - still - eager to dispose of a baby of the female sex.

Result: fewer girls than boys. But, once girls reach adulthood, they are the object of the persistent rivalry and infighting of men. It is claimed, herewith, that girls are mistresses in the skill of squeezing out of that rivalry every possible advantage.

Immediately they behave - real rulers alike - rock hard towards those who compete for her hand. That is also the mysterious reason why Wang wears form-fitting pants, which make his thighs stand out. And he tightens his coarse leather belt so that the slenderness of his waist makes the bulging chest stand out.

He chose a short-sleeved sweater that exposed the tip of the collarbone under the Adam's apple. To really throw off the female eye that might fall on him, he had his hair set in permanent. -

Two flaws. The first: he turns his flawed eyes into something glorious; in particular: his thick glasses give him the appearance of an "intellectual," which is reinforced by the fact that he speaks fluent French. The second: he hides this. He has absolutely no athletic allure, but by smoking foreign cigarettes, he gives himself a truly 'masculine' appearance (....).

**(II). -- *The cultural elements at work.* -**

What is, behind, the mask of that external behavior at work? Steller was able to get to know him, in 'participating observation' (observation in the context of living together). Which is an application of the 'humanities' method or 'Verstehen'.

a. One cultural factor has been 'painted' to us, in the meantime, with complete clarity, namely, the fact that one still finds the ancient ('Archaic') custom of aborting babies of the female sex in 'modernized' China and ... its impact on marriage formation.

b. Steller writes "Notwithstanding everything, Wang is a character who elicits some sympathy. He smiles throughout and his "sans gêne" comes across as radically 'natural'. In the first place, he is the utter embodiment of his surroundings, -- so much so that he is fundamentally 'an innocent'."

**Note** -- One of the objections made against the 'comprehensivist' method reads, "Tout comprendre, c' est tout pardonner", (To understand everything is to forgive everything), - by which one means that the (possibly mutual) sympathy, which quasi-inevitably goes with "participating observation", clouds the purely 'objective' (reality-based) judgment. This may, of course, be so. But we shall see that the proposer does not fall into that shortcoming. The proposition of the proposer is twofold.

***The Archaic carpet pad ("substructure" if you will).***

Wang wants, at all costs, to act on the tastes of others (cf 56). -

**Note:** All field ethnologists note that, especially, "Traditional" civilizations breed a type of people, who, in contact with strangers, invariably talk those same strangers into their mouths.... "in order to cater to the tastes of those fellow human beings".

Wasn't Margaret Mead, on Samoa, a victim of that very thing? Further 'element', that works: Wang possesses the all people naturally own laziness.

This form of behavior is "condoned" - the proposer says - by a philosophical current in Chinese antiquity, Taoism, which appeals to a form of "non-active" action.

Getting through all the vicissitudes of life without being inwardly disturbed by them, so that the inner peace of the soul, the source of high old age, is maintained, -- such, according to the claimant, is the practical maxim of Taoism. -

**Note** -- It is indeed the case that Daoism, with Chinese Buddhism and Confucianism, constitutes one of the "three ways" of China (according to *Cl. Larre, China, in:*

*P. Poupard, dir., Dictionnaire des religions, Paris, 1984, 277,*

in which Larre notes that Shamanism (Siberia, Central Asia, -- also in Europe among the Magyars (Hungary)), also, played an essential role, characterized by the central role of a (female or male) 'medium', who -- usually in ecstasy ('trance') -- comes into communication and interaction with e.g. guardian deities, souls of deceased people and the like). -

Steller continues. - The consequence of that "natural laziness" was that, during the three weeks of our being together, Wang did strictly nothing.

Sleeping he did wherever it was possible, -- including during the exploration -- three days long -- of the Tsaidam Desert (from Xining to Dunhuang), a region he could have gotten to know, since it was his first time there.

*In summary*, if he did not stay awake to drink or eat, he was found to be asleep. -

*Note* -- We cannot refrain from referring here to FLL 119 and the Platonic psychology involved: Euagrius of Pontos (346/399), a Platonist, describes the sleepiness of a listless desert monk, to whom meditation "said nothing," as an illustration of "the great monster" in man's soul, which instills in him a desire to sleep. -

Steller continues. - Happened that I begged him to call the next stop to confirm the place talks, he took advantage of it to, just, faint for the rest of the day. -- But, when evening came, he woke up. He informed himself carefully about possible visits to a disco. He also tried to lure female colleagues.

***Conclusion.*** -

Wang was extremely concerned about his individual well-being. He did not care about the tourists, whose "guidance" he had taken on. --

More than that, unlike his colleagues, who were older, he had nothing but derision for what his clients/clients would think about China. For Wang, it was 'propaganda' air. He certainly did not suffer from "national pride" that caused more than one guide-interpreter to choke before him, so to speak.

***(b) The Modern upper class ('upper class').-***

For the author, Wang is not just the product of tradition. He also exhibits a dose of modernity. -- "He is the precipitate of a series of ideologies. First, Marxism-Leninism. Then a Marxism-Leninism revived by the thinking of Mao Zedong (= Mao Tse-toeng (1893/1976; the 'Liberator' of China)).

Finally, this latter thinking was revived by the Post-Maoist 'Pragmatism' of Deng Xiaoping (since a dose of Liberal economics was introduced at the end of 1978)." Steller already pointed this out above kf 57 (planned economy), 58 (fourth element)).

**(III).- Western responses.**

Colonial therapy? - Some large travel agencies quickly understood how to deal with this kind of "newcomers". They simply did away with the gifts that usually ensure a good relationship between foreign clients and Chinese guides.

Now they buy - coldly - the service of the "New-Lookchinese," at the price of one hundred yuan (about 1,250 B. Fr.). This, as in Sjangai, "in the good old days" of so-called 'concessions' -

Should I have "bought" Wang? I seriously doubt the effectiveness of a fallback to bribery. Even if, in the medium term, it can help to transform the Chinese system by incorporating competition into it. Reason: if one resorts to "old methods," they inevitably involve the revival of "old flaws." The nostalgic longing for the colonial era should not blind us to such an extent that we do not also see its "less elegant" downsides.

*Note -- Manism* -- "Manism" means "Ancestor worship. -- See here what our missionaries, at the time, experienced from that. -

"A Heathen family - called Ten - lived in a large village, a few kilometers from the market of Pin-Fe (Koey-Tsjeöe). (...)

The Ten's, as Pagans, like countless other Chinese, worshiped a Tan-Shen (= tan-chen), a kind of house deity (called 'lar' by the Ancient Romans).

In this region this is a rather large vessel made of stone, in which - so the Chinese believe - the spirits as well as deceased family members (souls) reside. In that vessel they (...) store a lot of "things" and bury it halfway under the house altar.

Before that altar they burn incense and reverently prostrate themselves daily."  
(*Revue du monde invisible* (Paris), 10 (1907/1908), 134s.).

In other regions, the hearth deity (= Tan-Shen) is a square stone, with a center opening in it, "one of the most revered, but also most feared objects" (o.c., 453).

***An eighth sample: the Marxist speech on child wealth in China.*** Lenin (Vladimir Ilyich Ulyanov, nicknamed Lenin (1870/1924; founder of the

Marxism-Leninism and leader of the October Revolution in 1917) once defined Marxism as the "synthesis" of three Western rationalisms, namely, English economics, the French Revolution, and the German dialectic (Hegel).

We are now going to examine, very briefly, what modern rationality does regarding birth control.

***Bibl. sample: Marianne Lohse, 32 millions d' enfants uniques (Voici l' avenir de la Chine),*** (32 million unique children (This is China's future)), in: Madame Figaro (Ed. intern.), 167 (10.01.1987), 78/82; *Cl. Cadart / M. Nakajima, Stratégie chinoise ou la Mue du Dragon,* (Chinese Strategy or the Moulting of the Dragon), Ed. Autrement.

### **1.1. Tradition / modernity. --**

***Tradition:*** China is a country, where, traditionally, the child-rich family is held in high esteem, -- where lore has it that -- when the parents have grown old -- son and daughter-in-law assume their responsibilities. Add, to this, what kf 63 (Confucianism) taught us: the enormous reverence for the ancestors. -

***Modernity:*** since the days of N. Machiavelli (1469/1527; founder of the Rational Theory of State), the modern state has been the embodiment of enlightened reason.

So in "Modern" China. In 1970, Chinese girls marry 'early' (eighteen) and, once married, raise an average of 5.8 children.

The Chinese authorities, frightened by the economic and social consequences of this population explosion, intervene in such a way that, ten years later, a family, on average, only raises 2.2 children. -

Deng Xiaoping (cf 54) wants, starting in 1981, to intervene even more drastically: the age of marriage, determined by legislation, is, for men, 22 and, for women, 20 (but one recommends 25 and 23).

Those who do so are given priority when looking for work or moving into a home, receive a 10% premium, free schooling and medical care for their only child.

Those who, however, raise more than one child and thus have a "child-outside-the-plan" will repay the benefits received in advance, -- not to mention mandatory abortion and sterilization.

### **1.2. -- Individual responses.**

Here are a few interpretations.-

Zhu Ling (Zhou Ling): "I am 34. I was ten years old when, in 1958, "The Great

Leap Forward" took place. I saw people die of hunger then.

At home, there were five of us, boys and girls. It was really hard. -- Because of the Cultural Revolution (kf 58), starting in 1966, I had to give up my studies and my childhood dreams had been destroyed. How could I not put all my hopes on my only son now?". -

Liu (Lioe) - The beautiful Lioe is 26. She is an accountant in a firm in Sjangai; she married a colleague. Per month, they earn, each, 120 yuan (1 yuan. +/- 200 B.Fr.) -

Lioe comes out in front if she did not have a second child, she would live with the feeling of having missed something.

But: how to get it done? "We would, with certainty, have to vacate this 13 sq. m. apartment and repay all the premiums that were granted to us, following Yio, our little daughter.

But do ye know what still frightens me most? The "rejection" by our "superiors" who married us. You know that the lady who is responsible for my block of apartments would be punished if I had a "child outside the plan"? And then: in the clinic they would push me to abortion".

-- *Metabolics*. -- 'Metabolics' is the psychology of change. -

There are currently some 32,000,000 families with "the only child" under the age of thirteen. -- Their education is beginning to cause serious concern to those in authority. Among other things, more than 12,000 schools for parents were recently founded all over China.

One observes, viz., that the only child has too little respect for the adults, -- "like a little emperor." In this it differs noticeably from the child of a child-rich family.

"Parents, grandparents literally spoil the only child." -- Prof Zheng Ziam in Beijing (Bejing): "In first-cycle schools, today, such children are not only enjoined not to spit on the ground or pursue the red neckerchief of 'the good students'.

One also tries to instill in them that they behave less selfishly.

It is true that their ability to think has increased, but their hearts seem very ruthless.

That is why we are pushing to do 'a good deed'." -

*Note* -- One sees, therefore, what precisely modern rationality achieves in such conditioning by the "enlightened state.



The Element of 'State' in Modernity. -- What Communist China gives us to see is "modern. We now, briefly, elucidate that statement.

**A.-- The "national" state.** -- One of the Modern factors, which determine our cultural life, is the state.

***Definition of terms.***

**a. 'State' is, first of all, a community**

(society, society). It assumes two premises:

viewed internally, it appropriates to itself the power to determine what is 'right' or 'wrong' (= internal sovereignty or self-power);

viewed externally, it opposes the environment (e.g., other states; external sovereignty). The way in which these two - incidentally intertwined - propositions are realized is 'rational'. In other words:

(a) an 'identity' (= essence form), namely sovereignty,

(b) is carried through (=assert oneself),

(c) against the opposing factors, internal and external, in (= struggle), -- and this, 'rationally' i.e. supported by experience through reasoning.

**b. 'State' is, secondly, 'those in power', government,**

with all that it encompasses. It is said, "The state aims at the common good" (at least in the Antique-Middle Ages traditions).

In fact, it is - what is called - "the political class" (whether that is an "Absolute" monarch with his entourage or a current "Democratic" government with e.g. influential individuals or some "lobby" (pressure group)).

***Note -- Rule of law/power state. -***

By 'rule of law' one understands a system of government that -- has as its overriding premise what is called: 'law'. Whatever that 'law' may be, it is invariably something that is considered higher than the 'conclusion-makers' --

The "power state," however, - aka "police state" - has no "law" worthy of the name "higher": those in power are the law itself. Of which two models.

*Adolf Hitler* (1889/1945), the founder of the Nazi doctrine, in *Mein Kampf*, writes: "The highest goal of the Racist state must be to watch over the preservation of the representatives of the 'original race', who establish civilization and, at once, constitute the beauty and moral value of a higher type of human being." One can see that a concept of culture is hidden in the Nazi doctrine.

*Joseph Stalin* (1879/1953), the long-time leader of the Soviet Union, in *The Principles of Leninism*, says:

"(i) In the grip of the ruling class, the state is a machine aimed at crushing class opponents (...).

The proletarian state is a machine aimed at crushing the bourgeoisie". Here is another cultural ideal at work. --

But both Hitler and Stalin are "etatists," understanders: a government possesses a position of power to push through. What we see in the case of e.g. the Communist government in China. We saw, in the process, how deeply private life is perused. Something which the racist measures also testify to.

**B.-- *The national state system doctrine.* -**

A sovereign, "autonomous" community of law or government, insofar as defined by a territory, something that can be defined by the concept of "fatherland," "people," "nation," is a national state.

**SCALE.** -- The Modern, "rational" state has conquered what used to belong to e.g. the clan or tribe. -

*P.J. Bouman, Textbook of Economic History*, Amsterdam, 1947, 74, writes: "In the Late Middle Ages the Modern, centralized state emerged: Burgundy, France, England (...). -

The Modern State subjected all interests to its independence. It did not recognize a higher power above it, -- not even the Church. The doctrine of state sovereignty implied a recognition of the right of the strongest (...).

***scaling down.* -**

*H. Védrine, Les philosophies de la Renaissance*, Paris, 1971, 86, says: "The Middle Ages had lived on two 'myths', which the facts had never allowed to become reality:

To the unity of the Empire belonged the unity of Christendom". It may be that the Middle Ages did not live up to their ideal of international unity.

To the Modern, 'rational', secularized state had equally to do with its smallness: 'national' is larger than 'local', but remains smaller than 'international'. The national state is, relative to local (hyposystem), hypersystem, but, relative to international (hypersystem), hyposystem.

Only the scale has changed, not the problem, which is to hold our own among the other nations. -- What we are still experiencing, for example, with regard to the Euro market or a Europe, "common home" (M. Gorbachef).

***The national state culturologically.*** -  
Modernity, on state has two extremes.

**A. *The Liberalist view of the state,***  
advocated among others by *Adam Smith* (1723/1790; Scottish thinker, known among others for his "epoch-making" work on economics (cf 63: English econom.), viz. *Inquiry into the Nature and Causes of the Wealth of Nations* (1776)).

The core idea was, perhaps, most brilliantly expressed by a contemporary, who incidentally invoked Smith, the Austrian-born Friedrich A. Hayek:

"Liberalism runs parallel to the most recent physical, chemical and biological sciences - in particular to 'chaology' (disorder science), as Ilya Prigogine formalized it.

In nature as well as in the market economy, order emerges from "chaos" (disorder); specifically: order founded by millions of conclusions and informations.

(**Note:** Hayek refers to the free individuals who, each for himself, seek their own advantage) does not lead to disorder, but to a higher order. *Smith* was the first - as a Liberal - to sense this in his *The Wealth of Nations*, two centuries ago". (*Guy Sorman, Les vrais penseurs de notre temps*, (The true thinkers of our time,), Paris, 1989,245). -

Precised: "No one possesses the science that makes planning for economic growth possible. The reason is that we don't really know its mechanisms (*note.:* processes). After all: the market sets in motion so many decisions that even the most powerful computer would not be able to process them. Consequently: to believe that state power can substitute itself for free market economy is something absurd.

In what Hayek calls "The Grand Society," i.e., the Modern and Complex Society, people have been given up - with necessity - to the "market," i.e., individual initiative.

Dirigisme, however, can only succeed in an extremely small society. There, after all, all information can be kept under direct control.

'Socialism' (so Hayek once said) is above all the nostalgic longing for an archaic society, for the solidarity that governs e.g. tribal life." (*Ibid.*). -

Curious, in doing so, is that Hayek calls Liberalism "the only philosophy of the state that is truly 'Modern'" (*ibid.*). (Now it is based precisely on the inability of 'reason' (cf 14, 18, 20, 25) to directly grasp 'chaos'!

**Note** -- Kf 41 we noted that even an Archaic society exhibits strongly 'privatizing' features, -- at least according to some ethno-economists. If that statement proves further verifiable, it could be that the "chaos" or disorder is already at work somewhere in that human phase and, even there, still establishes order. Beyond the "Archaic reason".

**B. The Socialist conception of the state. -**

One of the names for it is "etatism", "atomization thinking". Entrenchment can be defined as that system of society which wants governmental powers to the maximum (*D. Julia, Dictionnaire de la philosophie*, Paris, 1964, 92 (Etatism)). As we saw it - cf 65 - both National Socialism and Communist Socialism are curious applications of this.

**Mercantilism (Economic étatism). -**

"In the Late Middle Ages the Modern, centralized state emerged (...). This fact also became of great significance for economic history (...): wherever, in the 'New History' (*Note: Modern History*), powerfully governed and strictly centralized states arose, one saw these states also include economic life in their power politics. The pursuit of state economic organization is called 'Mercantilism', (P.J. Bouman, o.c.,74).

**Scope:**

(1) In France, under Louis XI (1461/1483), -- later under J.-B. Colbert (1619/ 1683; minister to Louis XIV; "Colbertism"),

(2) in England, under Henry VII (1485/1509), -- in Germany after 1648 ("chamberalism") emerges -- what will later be called -- etatist dirigisme or protectionism. -

**After-effects. -**

Originating in the Late Middle Ages, Mercantilism, precursor of the XIXth and XX-st' century Socialisms, continued to dominate economies for two centuries.

So that we can say that, notwithstanding its more recent character, today's Socialism is rooted in the typically modern tradition.

**Mixed Economy. -**

The excesses of the free market mechanism, also recognized by real Liberals, led, e.g. also in the so Liberal USA, to state intervention in the free market (think of monopoly control), - since *John Maynard Keynes (The General Theory of Employment, Interest and Money (1936))* also called "macroeconomics". -

**Mercantilism** (Colbertism, Chamberlainism) had, at the time, two main features: **a.** The treasury, -- which, at the time, was preferably filled with precious metals (there was no paper money in circulation; incidentally, to this day, gold has a high 'treasury value');

**b.** The preferably favorable trade balance (i.e., the ratio of imports to exports). - Pay attention to news reports on government policies in all Liberal ("Western") countries: the treasury and the balance of trade are still two main concerns of any government, -- no matter how Liberal it may be.

But also the Dirigist Planeconomic-oriented states are weakening their state intervention, -- in favor of a 'Liberalization'. Cfr. kf 54 as regards Communist China. As regards the Soviet Union, see e.g. *J. Baynac, La révolution gorbatchévienne (Essai d'analyse historique et politique)*; (The Gorbachev Revolution (Historical and Political Analysis)), Paris, 1988; -- *K. Malfliet, Behind the mask of law (The individual as role-player)*, in: *Our Alma Mater* 37 (1983): 2, 137/153.

**A.-- Soviet rationality: 'progress'.** -

The "future state," the ideal of the Soviets, materializes - within the "reasoning" of Marxist ideologues - in two "rational" phases.

the present stage.-- It is called "Socialist": the singular man in the Soviet state is -- the ideologues readily admit -- still in a "purgatory," for there is, at this stage, absolutely no freedom or equality among the citizens of the state; on the contrary: the Soviet man is supposed to work himself to the maximum in the state goals, called "plan.

The political class (kf 69) is first of all the only party, -- surrounded by the 'Nomenklatura' (the privileged): it is the embodiment of Soviet rationality. Simply put: it 'knows'!

the future stage.-- If ever the present complete self-denial (*Note*: what an "ascetic" cultural conception!) of the communal beings devoted to labor (hence the name "Collectivism") comes about, then the actual "communist society" can be realized.

Only then, in that future state, will everyone be and free and equal. -- We have (cf. the child-outside-the-plan) can measure how far state intervention, in an extreme Communist system, can go in China.

**-- B.-- The actual 'rationality', --**

But socioeconomic reality has, apparently, within it its own "rationality," which the cerebral does not always "verify" (confirm). -

On the one hand, the heavily dirigiste economies suffer from severe scarcity problems - we saw this in this year 1989, when the East Germans, for the first time, were able to pass en masse through "the wall of shame" and admire the abundance of the so-scandalized "Capitalism" -;

On the other hand, against the cerebral predictions of a Marx et al, the "Capitalist" economies did not collapse; -- not even in the wake of the "oil crisis" that began in the fall of 1973 (on the contrary: the populations of the People's Democracies knew, through all sorts of channels, that "The West" was gradually overcoming that severe crisis with

...

Liberal Resources).

**Consequence:** Gorbachev and other "clairvoyants" introduced "Liberalizations," at least in the economic field. -- A congress of Soviet economists held in Moscow in this year 1989 notes, however, that "the transition from the state-controlled economy to the 'Market' (that's what they call it)" - in the Soviet Union and in the states of the Eastern Bloc, will be "both painful and difficult." One of the Soviet economists explained such a crisis situation in terms of "the lack of free competition". He confessed that, from that point of view, the Soviet Union, at present, "lags behind" countries such as Hungary and Poland.

**Conclusion:** the "rationality", which - e.g., according to Platon - is at work in things themselves, including the economic, apparently has a different structure than that designed by theorists. -

Now there are, evidently, people, who, long before, have sensed such a "falsification by hard facts."

Jacques Baynac, o.c., places the following text as the motto of his book on the Gorbachevism in front:

"(1) Socialism will unfold in all its phases, -- to its last consequences, to its utter absurdities.

At that moment, from the Titanic (*Note:* the Titans are "wild deities" in Antique Greek mythology) depths of a revolutionary minority, the cry of "denial" will once again resound.

(*Note:* understand: the rejection the accomplished Socialism); the life and death struggle will flare up again. At that time Socialism will take the place of the present 'Conservatism' (*Note:* which the Socialists 'ignore', fight) and will be overcome by a revolution unknown to us." (Alexander

*Ivanovich Herzen* (1812/1870; In passing: Herzen was a Russian revolutionary writer born in Moscow and who died in Paris, -- including such novels as *Doctor Kroepof* (1840), *Who is Guilty?* (1845) and of *The Clock*; a journal published first in London then in Geneva (1857/1867)).

***The general, inductive conclusion. -***

Both extreme Liberals (who apparently need the so dreaded state as a corrective) and extreme Dirigists (who feel they need to introduce a dose of the Capitalism so hatefully proposed) have "reasoned" from a "cerebral" rationality, which is falsified by the "divine judgment" ("atè" says the Antique Homer) of the facts. -

These two samples in 'extreme' forms of thinking - Platon would speak of 'para-frosunai', forms of rationalities thinking beyond reality - leave us with a ... always cautious generalization: woe betide us for extreme forms of thinking! See kf 3 (generalizing induction; 18, 30, 55).

Return to our "good old" A-B-C theory (cf 20). - A is the economic fact.

B is all that "Reason" - often self-serving - designs in response to, not necessarily in connection with, economic fact.

C is the thought result that is then "proclaimed" in books, articles, speeches...in the name of "reason. -

Let then only an Alexander Herzen have been a "revolutionary writer"; he, in a moment of "clairvoyance" somewhere, saw first of all the real process of Socialism, which, in his time, emerged as a corrective to Liberalism. In this way Baynac can use his text as a motto.

***Cerebral and "actual" rationality. -***

Let us dwell for a moment on B, the nevralgic point in the process of interpretation. The logic (kf 2: if, then) - especially the Eleatic (kf 49: Zenon) and, in that track, the Platonic (kf 2, 4) - pays rabid attention to the propositions, also called elements (kf 8), in B.

Apparently, the presuppositions in our cranium do not always correspond to the presuppositions which govern the real facts reproduced in that cranium. The "real rationality" stands or falls with those presuppositions, which namely control our - e.g. economic - history (our life course).

***The national start "realpolitik" (macchiavellian). -***

The Modernity on state, apart from the intervention, in different degrees, in the economy, has extended to other cultural domains.

One of the great figures, who set him on the way to this, is *Niccolo Mac(c)hiavelli* (1469/1527), who was born in Florence and was, among other things, chancellor of his native city in 1498, -- only to be later exiled. His main work is *Il Principe* (The Ruler) (1513, but published in 1532).

***Machiavellianism. -***

One often identifies "Machiavellianism" as the proposition that the (subjectively stated) end "legitimizes" (all available) means, i.e., pragmatically (purposefully) permits.

The English Machiavellian scholar Quentin Skinner, known for his book on Machiavelli, claims, however, that the facts are different. At the center of it all is - what Renaissance Humanists in Italy highly valued - the "virtu," the "virtue(s). Machiavelli - according to Skinner - took his cue from Marcus Tullius Cicero (-106/ -43), the great Roman thinker, politician and above all orator.

**a.** Cicero: the ruler, if he wants to show 'virtus; 'virtue(iness)', has as main traits conscientiousness, accompanied by generosity and especially magnanimity. These three main qualities are, one by one, ethical qualities.

**b.** Machiavelli: Machiavelli, when he wrote, had a rich Florentine Renaissance experience behind him (second chancellor, diplomatic assignments, introductions to Italian and foreign rulers); but Cicero also had a rich political experience behind him. Where is the difference?

Machiavelli was, in fact, a modern political scientist, who empirics, i.e., a series of inductive samples on state policies, summarized in a theory, i.e., a summative and especially amplificative induction.

**Note.-- (i)** An induction (= generalization) is summative, when it summarizes the actually verified cases (phenomena) in one term (= finite set). This is present in Machiavelli's case.

An induction is amplificative, when, having proceeded summatively, it extrapolates: from the verified cases one generalizes to all possible cases of the same nature (infinite set). One can call this an call "law(moderation).



But, as we touched on it, kf 03 (inductive (peirastic) as well as abductive (hypothetical) reduction), science - especially in the Platonic sense, is more than mere induction: there must be a hypothesis, which illuminates the induction.

Here: "If A (= elements), then B (= phenomenon as result (consequence) of the elements). Well B (for Machiavelli: the successful pragmatic policy). So A (for Machiavelli: the necessary and sufficient conditions, i.e. the elements, that govern that success). -

Are we listening to Skinner right now.

**a.** If a ruling purely ethical conscientiousness prepares the downfall of the state.

**b.1.** Applicative model: if, for example, he is purely magnanimous (= generous in such a way that he easily forgives) towards subjects who are agitators or who are plotting against the state, he incites others to agitate or to conspire, even with foreign help. In other words, he fails. Which is a "falsification.

**b.2.** Applicative model: if he acts in a purely generous way, he will be forced to increase taxes, -- then, immediately, by not 'giving' to everyone, but only benefiting a part of the population, he will make a part of his subjects dissatisfied. In other words: he fails (= falsification).

Well, during his political career and his life as a political observer, Machiavelli has thought to see confirmations (= inductive samples) of these - of these hypotheses. So - he concludes - 'elements' of a purely ethical nature like magnanimity and generosity work, in 'public', i.e. state affairs, negatively.

***Political "ethics". -***

What rules of conduct follow from that reductive evidence?

The ruler, even if he puts forward the rule of law, must at times use the means of a power state, -- in order to survive as a politician and to succeed (pragmatically, effectively). Cfr. cf. 65.

Whoever possesses "virtu" as a private person, is virtuous, is, therefore, not yet necessarily virtuous as a public person (as a statesman and politician). We can summarize the result of as follows:

both a rule of law and a power state, to materialize (identity), may have to use the means of the power state (self-assertion),

to hold his own in the world, as it actually is, i.e., in a partially immoral world, and to "succeed" (i.e., achieve his goal), (denial).

**Note** -- One clearly sees the triad of "identity/self-affirmation/denial." By "negation" we mean the struggle that should be waged in order to "negate" that which demolishes the stated goal.

Is such a pragmatic ethic in fact an amoralism, as is often blamed on Machiavelli?

It can possibly degenerate into amoralism (think of Hitler and Stalin, who carried on Machiavellianism to a raw degree).

But it can just as easily be a non-ideal ('idealpolitik'), but effective or 'pragmatic', 'Realpolitik' starting from the factual data as premises.

**Note** -- We have discussed this ethical problem directly in the Course First Year, WDM 62: John of Salisbury (1110/1180) distinguishes, also, but as a Platonic, between thesis (positio, ideal) and hypothesis (which here means 'causa', situation, actual circumstances). This is also discussed in *R. Barthes, L' aventure sémiologique*, Paris, 1985, 143s. (rhetorical aspect).

**The after-effects.** - *P. Vervaeke, Sales news*, in: *De nieuwe gids* (Ghent), 05.11.1962 (as well as in the following issues), points out the very great influence of Machiavelli on our Western, i.e. modern sales science (marketing): in order to reach the goal - to make the buyer buy -, our Western, 'aggressive' sales science does not hesitate to apply the means of the empty will to power: "if only we get rid of it".

*E. Faul, Der moderne Machiavellismus*, Köln/ Berlin, 1961;

**a.** This work deals with the 'time' (i.e. culture) of Machiavelli and what he found as a solution to the problems of that time. The author also calls Machiavellianism 'state utilitarianism', i.e. the proposition that whatever is useful to the state is also 'good'.

**b.** This work discusses, further, what others subsequently thought about it: Walter Raleigh (1552/1618; English statesman), Oliver Cromwell (1599/1658; English statesman), *Denis Diderot* (1713/1784; the Enlightened Rationalist, who was the inspirer of the famous *Encyclopédie*), *J.-J. Rousseau* (1712/1778; *Contrat social* (1762)). -

Furthermore, it appears that the national wars of freedom, especially the French Revolution (cf 49), are the stakes of today's 'Realpolitik'.

Faul also talks about the Machiavellian elements in social ideologies: so e.g. with Karl Marx and Marxism, -- with Friedrich Nietzsche (1844/1900) and the typically Nietzschean with *Georges Sorel* (1847/1906; French sociologist, known for his *Réflexions sur la violence* (1908)) and the syndicalism he theorized.

***Idealpolitik/ Realpolitik.*** -- After the cultural-historical overview, Faul attempts to give a definition of Machiavellianism or 'Realpolitik'. This reads as follows.

She is the rational aggregation of

- a. state policy, on the one hand, and,
- b. on the other hand, economics (we already knew that) and - not least - military necessity.

In other words: political science includes polemology (the science of war). This means that, from the outset, Machiavelli also prioritized warfare as a public-ethical "necessity" as an "element" that makes politics intelligible.

(i).-- That this is so is shown by what *E. Mead Earle et al., Makers of modern Strategy (Military Thought from Machiavelli to Hitler)*, Princeton (P.U.Pr.), 1944, 25, write. This shows that Machiavellian thought controls not only selling or economics, but also wars.

(ii). -- That certain social "ideologies" harbor the Realpolitical as a presupposition, as Faul asserts, is evident from what follows.

a. E. Mead Earle, *ibid.*, writes: "Like Fr. Engels (1820/1895; Marx's thinker), Lenin (1870/1924; founder of the Soviet state) had von Clausewitz (Karl C1. (1780/1831; Prussian general and polemologist, who ran with Machiavelli)

- i. read,  
commented and  
OVERVIEW.

Von Clausewitz is famous for his maxim: "War is politics continued by 'other' means." Lenin's comment: "The Marxists have always interpreted this axiom as the theoretical justification of the meaning of every war (*V.I. Lenin, Works* (English Translation), New York, 1929, XVIII, 224). (....)

Lenin was further convinced that there was a close connection between the structure of the state and the system of government and the military organization and the policy of war. -- From Marx and Engels -- among others -- Lenin acquired the eye for the real facts inherent in power politics: (O.c.,323).

b. The "New Philosophers". -- Since June 1976 (following an article by B.-H. Lévy (short : B.-H. L.) in *Nouvelles Littéraires*)

one speaks, in France, of les Nouveaux Philosophes.

***Bibl. st.:***

--S. Bouscasse/ D. Bourgeois, *Faut-il brûler les Nouveaux Philosophes*, (Should the New Philosophers be burned,), Paris, 1978;

G. Schiwy, *Les Nouveaux Philosophes*, Paris, 1979 (*// Die Kulturrevolution und Neue Philosophen*; Hamburg, 1978).

***A couple of characteristics:***

**i.** The Neo-Philosophers are disappointments of and in the Révolte of May 1968 and, immediately, not very "Left" anymore;

Methodologically, they align, rather, with the critique of language and language use of Poststructuralism (Rol. Barthes (1915/1980; the semiotician), Mich. Foucault (1926/1984; first Structuralist, then Poststructuralist), Jac. Lacan (1901/1981; psychoanalyst), noting a particular form of apoliticism (aversion to actual politics). Which brings us very close to postmodernity.

**Note**-- According to A. M. G. Schiwy, the Princeton Gnosis is related to the Neo-Philosophers in France: they are a number of professional scientists of Anglo-Saxon or Asian origin (physicists, astronomers, biologists, doctors), known by that name since 1968.

***Bibl. st.:*** R. Ruyer, *La Gnose de Princeton*, Paris, 1974.

***As an aside***, the Princeton Gnosis exhibits many traits that it shares with New Age (kf 11). What is even more "Postmodern". -

Do we listen, for a moment, to A. Glucksman, *Le discours de la guerre*, (The discourse of war), Paris, 1979, 93s., where the proposer states in unison:

Niccolo Machiavelli, **(ii)** Karl von Clausewitz, **(iii)** Vl. Lenin. Lenin he describes as the Bolshevik, who as a Russian emigrant at Berne, in 1915, immerses himself in the lecture of von Clausewitz and from whom he will incorporate the doctrine of war into the construction of the Soviet state.

"Machiavelli - it reads - at the age of forty-three, excluded from the political life of Florence. Inconsolable. During fifteen years of enforced non-activity he writes the first political treatise, the first book on strategy, and the first modern history (cf 16).

Three paths, which definitively delineate the only object of passion from which Europe suffers, namely political action." (O.c.,93).

**Note**: -- One cannot, fundamentally, give a better definition of modernity than this triad: Modern history is made primarily by statesmen (political action) who operate as strategists, i.e., who possess the skill of leading a "battle" under all its aspects.

### ***"Die totale Mobilmachung". -***

*Ernst Jünger*, e.g., in *Der Arbeiter* (The worker), (1931), once claimed that the essence of typical Modern man is "labor," i.e., taking up the task assigned to the individual within the totalitarian state.

### ***Totalitarianism***

It is either the system or the doctrine (concerning the system), within which the individual or the group (less than the state) only represent "reality" in the eyes of the governing, insofar as they owe it to the "grace" of those in power.

### ***Totalitarian***

is a state system, when the executive, legislative and judicial powers are exclusively in the hands of a small number of rulers, who, in the name of the "raison d'état" (state law), regard democratic human rights as totally subordinate. -

An example is a dictator, with around him his political class, who has total control of state power. -

What Jünger once called 'total mobilization' fits into this framework: those in power literally mobilize according to the plan, product of totalitarian reason, every reality within their grasp. Thus, then, 'history' is made. One spontaneously thinks of a Hitler or a Stalin.

### ***The case of Ceaucescu. -***

*Victor Loupan*, *La folie de Ceaucescu: du passé il a fait table rase!* (Ceaucescu's madness: he wiped out the past!), in: *Le Figaro - Magazine*, 484 (08.07.1989), publishes original, mostly secretly taken photographs of the totalitarian cultural revolution, by Ceaucescu, "the great leader ('conducator') of popular democracy Romania, since quite some time, implemented in the cultural landscape itself.

We just said, "every reality"! According to "the plan" (kf 63, 69), the characteristic product of modern reason, of 13,000 Romanian villages, 8,000 are being "methodically" razed to the ground. Among them are gems of traditional cultural landscape. -

Residents are notified, often, only one or two days in advance of the destruction by the - usually night - bulldozers. Sometimes rural residents prefer to die under the rubble.

-

The great "enlightened minds" of the XVIII century have, in the name of rationality, finished all that is "tradition" as "irrational. In the Romanian school system, tradition is finished in 48 hours: the rest of the history lessons are about modernization, peculiar to the Ceaucescu era. What the Enlightenment can do today!

***A ninth sample: the "modern economy" element.***

Recently, in England, "The Year of British Food and Agriculture" was celebrated. *Jane Grigson, A Celebration of British Food, in: Observer Magazine* (a British Sunday newspaper), 26.02.1989, says among other things what follows.

**a.1. *From 1700 to 1800*** - the century of British Enlightenment (cf 63, 67) or Enlightened Rationalism, which was primarily professional scientific, technological and economic - the English population changes two-fold:

it doubles in number -- from 8,500,00 to 16,500,000 inhabitants;

she urbanizes,--from the outposts the center of gravity shifts to the emerging modern cities!

**a.2. *From 1700 to 1800***, an economic issue presented itself: (given) population growth and urbanization (demanded, wanted) necessitates thorough economic adjustment to. -

The solution to the issue or problem provoked by the given consisted, in fact, in the British farmers changing their agriculture, i.e. their arable and livestock farming. Their model: our owners and farmers in Flanders and Brabant.

**b.1.** Sir Richard Weston, English royalist, because of the civil war in the XVIIth century, emigrated. In Flanders and Brabant he made the acquaintance of farmers who had been improving their land. The means for this was the right crop rotation.

"First they sow flax, then turnips, then oats with clover as an undercrop. Turnips and clover allow them to increase their livestock in the winter. An increased livestock yields more manure, which, then, can be spread over larger field surfaces."

**Note** - We have here a Flemish-Brabian production process, i.e. a succession of activities, so that more goods can be put into circulation (distribution process) in order to be consumed (consumption process). We have, right away, a basic insight into what economy as a process is, among other things.

**b.2. 1650:** *Sir Richard Weston, Discourse of Husbandry Used in Brabant and Flanders.* -

The major theme was called "improvement". This idea of "progress" became one of the basic ideas of the "rational" agricultural process in the 18th century.

***An initial equation. -***

Let us take an applicative model from another "sector" of economic life, finance. When many people hear the term "economy" used, they probably think "money". But beware: finance is only one part of the whole economy. -- We rely on a few works on the subject, which show us both the traditional (= premodern) and the modern money economy.

**I. --** *Michel Sot, Cestrois siècles qui firent le marchand*, in: *Le Monde* (19.02.1988), 18. - It begins - again, we note this - in the Late Middle Ages.

**A.-- premodern. -**

In French they were called "pieds poudreux" (dust feet). They are the merchants of e.g. the XI - century. They carry their own merchandise. From one city to another. Amidst the dust of the roads, looking for a type of profit.

Their Premodern reasoning: if I can sell enough to live and to purchase a new supply of wares, then I can restart (the process of my fabric footwear).

In other words: an improvement, a progress is not in it, in their mind. This is how a merchant family can hold out for centuries.

**B. modern. -**

In the XVth century, along our roads, one still knows the door-to-door salesmen ("leurders"), who sell e.g. sewing yarn or trinkets, or the shopkeepers and innkeepers of all types. -

But what a difference - metaphorically speaking - from the "new businessmen," i.e., the wholesalers and bankers, who had emerged in the meantime.

They - instead of trampling on the spot - accumulated, within the time of a few generations, serious fortunes. In other words: they knew improvement, progress. -

***Applicative model.*** -- Known, e.g., as Lorenzo I de Medici (1449/1492), in Florence, -- called "Il Magnifico" for good reason: his son e.g., and later his nephew became pope and his great-granddaughter became the queen of France.

**Note** -- Let us now pause for a moment. *J. Bremond / A. Geledan, Dictionnaire économique et social*, Paris, 1981, 269/281 (Monnaie), cites the French Enlightened Rationalist *Denis Diderot, Le neveu de Rameau* (Rameau's nephew), (1823; posthumously) (KF 74), where money, central element of the practical education of the child, is discussed.

"(...) If I possess a Louis d'or - which does not happen very often, I place myself before the child. I take the coin out of my pocket; I show it to him full of admiration; I lift the eyes to heaven; I kiss the "golden louis", where it stands looking up at it.

In order to make the child grasp even better the scope of "la pièce sacrée" (the sacred coin), I now show it what one can acquire with it: a tight-fitting skirt, which looks nice, - a nice coin - a sweet cookie. -

To close: I put the louis in my pocket and I walk proudly over and over again; I lift the pledge of my vest, -- to make it so understood that the self-confidence, which he sees me playing, is due to that louis."

**Note** -- One sees here, economically, one of the roots of the proud self-consciousness of the modern capitalist.

**II.-- Jean Favier, *De l'or et des épices*, (Gold and spices,), Paris, 1987, makes us feel the expansionism of Capitalism. Singles and families expand their living space, -- from one end of Europe to the other, -- to the borders of the planet.**

**A.** -- Boldness was needed to seek spices, silk, alum in the (Far) East, for example. A number of Italians in particular excelled in this. -

**B.** -- Calculate. When building galleys in Genoa or Venice, with a tonnage of 200 to 300 metric tons, one must have enormous sums of money at one's disposal. This praxis compels the merchants to  
organize themselves and  
calculate.

By, further, conspiring, by linking labor and money in many ways, they founded capitalism.

**Thought Model.** -- Around 1350 already, methodically - *le Discours de la méthode* of *Descartes* did not come out of the blue - one distinguishes three aspects in the production process:

1. the financial aspect of the business, 2. its management, 3. wage employment.

However, since that type of "doing business" involves risk, one will also quickly learn to calculate that risk; which leads to a fourth aspect: one puts oneself back into calculating to include the amount of insurance in one's expenses.

**Conclusion.** -

Immediately we get an insight into the structure of what is certainly central to the Modern economy, the enterprise.

**-- Rise and fall (harmony of opposites).**

The ancient Greeks, among others, had understood the structure of destiny: first rise, then fall: what, in the XIXth and XXth centuries, a Balzac and a Simmel (as well as a Schumpeter) saw, Favier's book confirms (verifies).

**Rise.--** Merchant undergoes a change in mentality



(= metabolic aspect): with the growing size of his business (progress)!

He becomes the calculating man, - always engaged in complicated calculations;

Yes, he becomes the speculator, i.e. someone who checks the up and down prices in order to, also from that, draw profit.

- **Descending.** -- Rare, however, are the "bourgeois" - families, caught in such an economic role, that last more than three generations. The favorable result turns the bold-entrepreneurial capitalist into a 'rentenier': (one who lives on his interest), risk-taking lies, him, in time, no longer.

That is one outcome. The other outcome is: the capitalist becomes a man who comes to 'power': in a merchant city e.g., he becomes an administrative official or member of the government, yes, 'prince' (sovereign). The latter is the case with some of the Medici, for example.

**Conclusion** -- Either as a pensioner or as belonging to the political class he grows, in each case, away from business.

#### **IV. - *Le culte de l'argent,***

In: *Le Monde* (19.02.1988), summarizes the equation, which we perform. -

**a.** We are experiencing, in our current culture, the after-effects of the modern "economic revolution." Money holds daily current events in its thrall:

**i.** formerly, stock market quotations or the value of the Japanese yen could be found in a dark corner of magazines for financial specialists.

Now they are topic of conversations even in the cafe. -

**b.** Let us add that there is even an economic doctrine which emphasizes the money aspect, monetarism. Since the fifties, in Chicago, a tendency has developed around Milton Friedman, who claims that the currency is the basic element which governs all other economic elements. Cfr. *F. Poulon, Econ. gén., 274s.*

**Honoré de Balzac** (1799/1850; French novelist, known for his *Comédie humaine* (about ninety volumes), saw, in the "worship of the god of money," the mark of a decline of humanity.

**Georg Simmel** (1858/1918; German thinker and sociologist), known for his anti-capitalist cultural critique, puts "the harmony of opposites" in the Capitalism exposed. In his *Philosophie des Geldes* he says:

**a.** the money religion does not so much mobilize the life will (creativity) of its adherents;

**b.** rather, it leads, over time, to energylessness.

*Fr. Bayard, Le monde des financiers au XVII-e siècle*, Paris, 1987, is a book that deals with state finances under the Absolutist monarchs of the "Ancien Régime" (from 1598 to 1653). The conclusion is analogous:

- (i) the entrepreneurial spirit, the sense of discovery,
- (ii) once money becomes the controlling element,
  - a. runs into speculation and
  - b. degenerates into the frivolities of annuitants.

***The logical conclusion.*** -

Apart from the structure of the typical Modern economy (belief in progress), we have learned, in the comparison with the British improvement of agriculture, that destiny-analytically, economic "progress" at least when we look at its actors and actresses in their/their family histories, intrinsically, through the psychic or mentality changes (metabolic), involves "regression". what in antique-Greek language is called "harmony of opposites".

***Money and young executives.***

Before proceeding with the exposition of the typical Modern in our economy, let us dwell on a few "money phenomena". -

The first concerns the whiz kids ("wonder kids"), also called "golden boys" ("Silver Boys"). - By "yuppie generation" we mean the social stratum of the executives (i.e. in a company the personnel, insofar as they hold leading positions), namely the young people. -

Well, among those "Yuppies," the Whiz Kids form a distinct class. They are, of course, young people. At the exits of universities, in the USA, the funding systems fight over their recruitment: they promise -- and give -- them a starting salary of \$50,000 annually, -- an amount that is quickly increased (doubled, tripled) by bonuses, percentages and other benefits.

Their job is to speculate. It is hard work: twenty hours out of twenty-four they sit in front of the screen, if necessary. So much so that some of them collapse.

Counterbalance: Porsche 's, Mercedes cars are their vehicles; luxury apartments they inhabit; fashionable restaurants and entertainment venues they visit.

The ordinary American, in New York, stands there dumbfounded. -- until fate takes a turn: there were already some signs, but on that 19.10.1987 the stock market, in Wall Street, collapses.

That "jeunesse dorée" (golden youth), of New York (and other financial centers) has, since then, been pointed at. According to experts, largely unjustified.

After all, we know that, for example, the great economic depression of the 1930s was due to at least four elements. Four crises were active

- a. the fragility of the American financial system, of which the great crash of October 1929 was one of the signs,
- b. the planet-wide crisis of the credit system,
- c. the mercilessly furious struggle of the national states with regard to their currency values: to attack each other they used "competitive currency devaluations".
- d. protectionism (i.e. the artificial protection of a country's agriculture, industry or trade against foreign competition). In this, among other things, one must situate a stock market crash.

### ***Money and women.***

With the Golden Boys we are experiencing, today, a second money phenomenon, namely, the growing interest of a section of women in financial activities. -- We have very little factual material on this subject.

(1). *M. -Fr. Hans, Les femmes et l' argent (Histoire d' une conquête)*, (Women and money (History of a conquest),), Grasset, is the first study except for an American one.

We learned Rhetoric 12, 142 (Herodotos) that a "survey" includes two elements:

- a. the 'historiè', the collection of factual information,
- b. the "logos," the text in which, in an ordered manner, the proposition(s), rising from the material, are expressed. -

*I. Martin, L'argent au féminin*, (Money for women), in: *Journal de Genève* (30.01.1988), does so as follows.

#### ***Historia.***

Historically, literarily and also sociologically (interviewing about a hundred women, from several countries, from all kinds of backgrounds, of all ages) writer has examined the value judgments of women.

#### ***b. Logos. -***

1. ***Recent mindset shift.*** More and more women earn, through their own work, money and, gradually, a lot of money. More so, they themselves spend it (real estate, stock market values, but most in risk-free spending).

***Factors.*** The main element of this "financial emancipation" of women seems to be the economic independence gained through women's work outside the home, after a difficult feminist struggle.

Further elements: upbringing, parental tone, religious views, political views.

***Conflict.*** Especially women, who have a demanding job, live through an inner tension (taseology): womanhood (tradition), e.g., family role, and/or career (modernity).

One factor in resolving that sometimes tragic tension (conflict) is, apparently, the fact that a woman-in-the-finances has an understanding partner.

(2). -- J.- L.I., *Enquête. - Les femmes et l'argent: un intérêt réel pour la finance*, (Women and money: a real interest in finance), In: *Journal de Genève* (30.11.1988).

**i. Historia.** *Jeu boursier* 1988, conducted by SBS (*Societe de Banque Suisse*), with the participation of some Swiss media, interviewed 452 women.

**Logos.-- (a)** 26% show no or little interest,  
38% show pronounced interest. -

Main impression: if the chances of a successful career in finance were the same as those of men, more women than today would enter the sector.

**Conclusion.** The women, although as housewife busy with money, were, until now, as it were, a bastion against modernity - by all kinds of influences ("Children, kitchen, church", sexism (the fact that in our social system, due to tradition, the woman is treated as inferior in all areas of culture), etc.). So this 'bastion' seems to be giving way.

#### ***A second comparison.***

Progress in English agriculture in the XVIII -th century, -- progress in the whole economy (visible in the modern Capitalist), -- progress in the Fugger family. Y. Verbeeck, *A la découverte de l'histoire*, (Discovering history), Paris, 1981, 92/93 (*Les Fugger, des marchand et des banquiers*), (The Fuggers, merchants and bankers).-

#### ***Entrance***

**1. 1367** (Note: again, the Late Middle Ages). Hans Fugger settles as a weaver in Augsburg (S. Germans). He and his sons become the richest merchants in the city. They quickly become known throughout Europe. Even princes, constantly in need of money, come to borrow money from them. One of Hans' grandsons, "Jakob the Rich", became very rich.

**2. 1487 - a.** The Fugger's lend a large sum of money to Archduke Sigismund. The latter allows them control of the silver mines of Tyrol. Later, through new loans, they come into possession of rich mines in Hungary.

**b.** They establish metal foundries and blast furnaces.

**c.** In time, they dominated the European trade in copper and silver. -

From the Low Countries to Italy, they peddle futein (bombazine, a fabric manufactured by the Fugger's from Egyptian cotton) in huge quantities to the buying public who beg for it. -

In terms of trade in spices, they associated themselves with the Portuguese monarchs.

- d. They set up a trade in jewelry and silk fabrics. -

**Conclusion:**

i. The Fugger network of branches spans all of Central Europe, -- from Warschau to Rome (internationalism).

More than that: thanks to very modern methods (kf 78: as early as 1350, the Early Capitalists were thinking methodically and with thought models), they controlled the entire European economy. Their capital management was decisive. -

As a result, (the first part of) the XVI century can be called "the century of the Fuggers." In what sense?

The monarchs, always in need of money, for reasons of wars (kf 75: polemology) using mercenary armies (equipped with guns, among other things), borrowed money.

The "gold" of the Fugger's was also a necessity for the Church: popes, cardinals, bishops - in order to cope with their debts - turned to the

Fugger's. For example, the Popes paid them with the money from indulgences. This will be one of the many elements that will trigger the Reforms.

3. 1527.-- Jakob de Rijke - 76 years old - dies. The decline of the family sets in. Quite a few princes could not repay.

End of XVI - the century around 1700) the Fugger's still possess an enviable fortune, but the bankers (moneylenders) of Genoa take first place.

**Bibl. st.:** R. Auget, *Le banquier* (1980);-- Ph. Brochard, *Une famille de marchands et industriels du Moyen - Age à nos jours* (A family of merchants and industrialists from the Middle Ages to the present day), (1980); -- P. Jeannin, *Les marchard au XVIe siecle* (1957). -- Here reference should be made to another moneylender model: Fr. Morton, *Les Rothschild*, Paris, 1962; -- Derek Wilson, *Les Rothschild*, Paris, 1989 (*// Rothschild (A Story of Wealth and Power)*, London, 1988). -

**Note** - Caution: one does not confuse the "decline" of the Fugger's with what we, higher, kf 2, have mentioned: there it was about metabolic reasons; Here it is about for financial reasons: the debtors could not (or would not) repay.

**A third comparison.**

Progress (English agriculture), - Progress (the typical Modern 'Capitalist'), - Progress (the Fugger's), Progress: the first large-scale modern enterprise. -

Y. Verbeeck, *A la découverte de l'histoire*, Paris, 1981, 114s. (*La Compagnie hollandaise des Indes orientales*), ((The Dutch East India Company).

First of all: we are now going to briefly, see how with capitalism as a substructure, a whole culture can be built: it is as if the rest is becoming a kind of superstructure.

The United Provinces, in the form of the East India Company, had a merchant capitalism.

**1594.--** In the home of a wine merchant, nine men set out on a Dutch voyage to "the East Indies" (four ships with 249 sailors). -

At the time, other smaller companies were also founded with a view to exploring the Indonesian islands. -- This was not without many disagreements.

**1602.--** The government decides: the East India Company absorbs other companies.

### **Structure. -**

**The Capitalist Actionariat.** -- Among others, six companies, in the main Dutch cities, seek buyers of 'actions': a broad public subscribes; the success is there! After ten years the actionaries can sell their 'values'. In this methodical way the East India Company maintains its capital.

**Note.--** The term "capital" has more than one meaning;

**1. As an element of production.** -- In all economic systems, including the most communist, "capital" plays the leading role. It is the totality of all that a unit of production (a trading house, a factory, a farm) possesses:

**i.** raw materials (industrial capital), **ii.** tools (technical k.), **iii.** money (financial k.), **iv.** claims (legal k.). -

To get a production unit operational, there is the complementary element needed: labor.

**Actionable capital.** -- The contributions of the owners (e.g., in the form of buildings, but money, of course, most in many cases) of a productive unit (enterprise: e.g., a joint-stock company) constitute one aspect. This is what the case of the East India Company was about.

**Negotiable capital.** -- These are detached sums, distinguishable from merchandise or services e.g.. - By conceiving of actionable capital in this way, the East India Company became the first large-scale modern corporation.

### **2. The Capitalist Leadership. -**

The power of decision rests with sixty directors (from the trading rooms).

They designate, in turn, the "Lords XVII," seventeen administrators.

The "small actionarians" have no voting rights. -

**The Capitalist Monopoly.** -- In the mother country, the Company acquires the monopoly on fine spices from Insulinde. -- The colonization method completes this. **(i)** The natives engage in monoculture: nutmeg

(Banda), cinnamon (Ceylon), cloves e.g. - Any other culture of plants is made impossible, by force if necessary (kf 75: "Violence is Capitalism by other means").

The natives are only allowed to live on the import of food and textiles. This, again, under the direction of the monopolizing East India Company.

In other words: the hold, the power grab, on the colony is total (kf 77: instead of state totalitarianism here is Capitalism totalitarianism).

***The Capitalist Sale.*** -- Barter, in Europe, in Asia, in Bengal they barter for silk and elephants. In Siam for tin. In just about every region for gold. This is internationally oriented "expansionism. -

Exchange solutions: if the sugar from Batavia is cheaper than that from Brazil, it is imported into Amsterdam; if, however, it is more expensive, it is exported to Persia (Iran) or Japan.

***Conclusion.***-- Unmistakably - with that structure - the East India Company became one of the basic elements of what is called, in our books of e.g. literary history: "the golden age".

***Note*** -- One remembered well the structure: it allows us, mutatis mutandis, to better understand our current Capitalist culture. If the Capitalist structure then our culture understandable.

***The basic economic concept of growth.*** -

Now that we have clarified, inductively (kf 3, 18, 30, 55, 71, 72), through sampling, the concept of "modern capitalism," we can properly grasp the notion of "economic growth.

***Applicative model.*** -- Supposedly, a very lucky coffee harvest in Columbia has the effect of suddenly sending that country's GNP (gross national product) soaring. This phenomenon is not true "economic growth.

The reason: one climatic factor, on which it depended, may be such that the next year there is decrease in growth. -

But, if the growth in question is the result of e.g. new improved (cf 78: improvement) techniques (e.g. regarding coffee plants), which can be sustained in the future, then there is progress in the efficiency of the work done, -- then there is sustained growth. That is real. Economic growth.

Applicative model. -- A. Sampson, *The Money Lenders (The Power of Banks and the Economic Crisis)*, Weesp, 1983 (// *The Money Lenders*, London, 1981), 197v., provides. -- The Four Dragons. --

The term "The Four Dragons" refers to Taiwan, South Korea, Hong Kong, Singapore.-

### **1.1. Economic growth as fact. --**

The "young countries of East Asia - known in time as the 'Superrivals' or also 'The Gang of Four' - stand out as ambitious newcomers to the trade battle.

During the 1960s, South Korea and Taiwan had annual growth rates of 17% and Singapore one of 13%.

### **1.2. Social characteristic. -**

That growth came about without creating greater inequality among the population, -- unlike what often happens in Latin American countries.(...) -

### **2.1. The elements at work. -**

These "human termites" (...) were now found to be much more coordinated and attuned to each other than the lanky Westerners: like plugs, they fit into the narrow circuit of the economic means of communication; their fingers are as if made to work skilfully with pocket calculators; their small homes fit best with small television sets. -

### **2.2. Basic philosophy. -**

Their ability to put one's individuality at the service of the team impresses Western investors and bankers throughout. "Their philosophy is built into the framework of their society system" declared, in October 1980, James Wiesler, head of the Asian division of the Bank of America." -

*Note* -- This second example contains one of the possible explanations of economic growth. It is remarkable that Pagan-Eastern cultures, mixed with Modern 'rationality', do not produce the disastrous effect that we see in Latin America, which is both Biblical-Christian and largely Western in population, i.e. screaming social injustice. Yet the formula is essentially the same: capitalism. this means that a multiplicity of capitalisms is possible.

### **Notes. -**

Meanwhile, the notion of 'economic growth' is a not so easily definable concept. -- *O. de la Grandeville, Robert Solow (Les legons d' un prix Nobel)*, (The Legacy of a Nobel Prize), in: *Journal de Genève* (31.10.1987), talks about the Nobel Prize in economics awarded to Robert Solow, prof at M.I.T. (Massachusetts Institute of Technology). -

The financial crises (cf. 83: Great Depression) that we are experiencing, as well as the profound upheavals that the economic systems are going through, make it abundantly clear that R. Solow's profound contributions concerning the theory of the economy

growth. One of its pioneering achievements lies in unblocking the technical elements, which are both necessary and sufficient to provide our economies with balanced growth.

***World War 1939/1945 ends:***



How is economic growth to be understood? The answer of the growth theorists in the 1950s did not take into account what economic history teaches us about growth.

Where did the inflexibility lie? In the fact that, according to them, the elements of production - e.g. technical capital (cf. 86) or labor (cf. 86) - had to remain within unchangeable proportions. For the planning experts, that was making their job easy.

But Solow proves that that growth model almost flawlessly leads either to the inadequate use of the capital stock or to lingering unemployment.

Consequence: he proposes pliable, flexible production structuring. With the upshot: balanced growth, leaving unemployment and inadequate utilization of production elements behind.

**Conclusion:** intellectuals who are not directly involved in economic life, in the modern sense, regularly underestimate both economic activity and economic theory. But, if they want to dwell on e.g. continuing unemployment as a consequence of wrong economic praxis, itself a consequence of wrong economic theory, then, when they - socially sensitive - denounce Capitalism as "the cause of all our ills", they will recognize that the improvement does not lie in complaining and stirring up revolution, but in improving the very essence of Capitalism.

That is why, among other things, we paused to consider the achievement of the Nobel laureate Robert Solow, -- who tries to construct a socially sensitive economic theory, presupposing socially sensitive economic praxis. ---

**Note** -- We do cultural analysis. According to the Grossian principle (kf 38, 44) if economy, then main factor of culture - we sometimes understand bitterly little of a culture, if we do not know its economic structure (of which to model, kf 86v.).

Who wants to learn more about that, in a not so difficult way, reads e.g. *R.L.Heilbroner, De filosofen van het dagelijks brood*, (The philosophers of daily bread,), Groningen / Purmerend 1987 (// *The Worldly Philosophers*, New York, 1953).

O.c., 280vv., Steller explains how the economic process (i.e., pure economic life) is governed, in addition to economic elements, by non-economic elements.

**1.a. Adam Smith** (1723/1790; *The Wealth of Nations* (1776)) sees in the accumulation of capital the element par excellence. We, above, have learned to see that. Malthus and Ricardo, incidentally, shared the view that free price formation runs purely economically. This view was once called "homo oeconomicus," the purely economic man.

**1.b. Thorstein Veblen** (1857/1929; American economist, intensely concerned with change and growth) pointed out the opposition pair of "lender/technician" (financial management and production are, indeed, not always harmoniously compatible).

**2.a. Thomas Malthus** (1766/1834) and David Ricardo (1772/1823) pointed out that population growth can be a real threat (cf 63 (China), 78 (England)), -- which is doubted, at least in part, by G. Sorman, for example.

**2.b. J.A. Hobson** (1858/1940) put his finger on the fact that rich people are extremely frugal and keep wages as low as possible, -- which, according to Hobson, has the effect of imperialism: large capitals more often than not need "outlets," "cheap labor," possibly somewhere in distant overseas territories (cf 86: East Ind. Comp.).

**2.c. John Stuart Mill** (1806/1873) argued that distributive justice (the distribution of economic goods) also proceeds non-economically and that it should.

Consequence: the free formation of prices must be calculated both mechanically (= pure economics) and on the basis of ethical considerations (= non-economics). In other words: if everyone wants to share in the prosperity, prices must be affordable by everyone.

**2.d. Karl Marx** (1818/1883), following the Capitalist process of production, exposed the system "capital/ labor" ("plutocrat/ proletarian") (cf 86). Effectively, we have seen a fierce class struggle emerge.

*Note* -- The Ecolo-Pacifists further point out the impact of the Modern economy on the environment, again an extra-economic factor.--

**Conclusion:** Growth depends on a whole range of elements. Growth remains a complicated process. -- Not to mention monopoly curtailment, unions, governmental measures, etc.

### ***A tenth sample : elements of economics.***

It is so quietly time to order our basic concepts (the Modern name for what the Platonists called "elements") concerning economics.

**Definitions.** -- We deliberately say "definitions" and not definition, because one can pretty much always (at least outside of logistics (= axiomatic-deductive logic) and axiomatic-deductive mathematics) "define" something in multiple ways.

**First definition.** -- Prof Gaston Eyskens, Blessed Memory, at Leuven, gave as a definition: the "rational" satisfaction of needs with the goal of "material prosperity. He immediately added, as a socially sensitive man, something like "spread over the entire population" (kf 90: distributive justice). But this addendum was, on closer inspection, already extra-economic.

**What could "Rational" mean here?**

The application, in the economic field, of the principle of economy, which, as we know, the Nominalist Petrus Aureolus (+1322) held concerning "elements" to explain something: when, confronted with a given, one seeks to understand it and, immediately, to find its premises (archai, principia), one must eliminate all superfluous ("redundant" we now say) elements.

If one wants: with the necessary and sufficient minimum of presuppositions, explain the maximum of data.

Rational" certainly also means, here, - although G. Eyskens, to our knowledge, never explicitly addressed it, what we kf 74 labelled "pragmatic ethics" (here concerning economics). And what a sales theorist like P. Vervaeke (cf 74: The empty will to power) clearly explained in the early sixties (the basic distinction between our typically Western sales techniques and what he called, for example, "Eastern sales techniques", which are much less "aggressive").

Cfr. also kf 87: "Violence is Capitalism by other means." -- The Eyskensian definition can be broken down as follows:

regarding material prosperity  
has needs for humanity,  
which she satisfies  
in a rational way.

The purposive appears, where the prof says "for the purpose of". All real "economic action" (one type of what praxeology or action theory has as its object) is purposive and thus "pragmatic" in the very broad sense.

**Second definition.** -- Although a *J.K. Galbraith (New Industrial State)*, an American-style "leftist" economist, tried to run him to the ground, we still quote him: *Paul A. Samuelson/ W.D. Nordham, Economics, McGraw Hill, 1985-12, 4:*

"Economics is the study of how individuals and society decide how to use scarce resources, which can also be used in other ways, with a view to producing all kinds of

useful things ('articles') and distributing them among all kinds of individuals and groups in society for consumption now or in the future." -

This definition emphasizes the decision-theoretic element. Economics is thus:

decide

how to

a. manifold resources (land, plants, services)

use will be in production distribution and consumption process within the framework of society and its members.

The Samuelsonian definition attempts, at all costs, to incorporate the triple economic process (produce, distribute (through sales), consume). Hence its complexity.

**Notes.** -- *Fr. Poulon, Economie générale*, Paris, 1988-2, 3, says: "The discipline of economics analyzes a particular type of human activity. -

Definitions of it abound. The otherwise famous definition by *L. Robbins, An Essay on the Nature and Significance of Economic Science*, London, 1935, says: "Economics is the study of human behavior, so far as it has to decide on the relation between scarce resources, which may also be, employed in other ways, and purposes."-

That man's aims are all themselves directed to the realization of his happiness, and that the means to this end, at his disposal, all compel him to the harsh reality of labor, - - on this everyone can agree." - As noted above, the goal-oriented nature is highlighted here.

**Sectors.** -- The total active population, involved in economic life, can be classified into some forty sectors. But the economists themselves, again, summarize this mass into three major sectors.

The primary sector: four subsectors (fishing, agriculture (= arable + livestock), -- mines, quarries).

The secondary sector: twenty-two sub-sectors summarized in "manufacturing industry" and one sector, i.e. construction. -

Appl. model: the textile processes raw materials into clothes e.g. (manufacturing industry).

The tertiary sector: eleven subsectors, which include trade and services. --

**Appl. model:** education, public services, the medical and health sectors, where goods are not produced, but service is done. -

One noteworthy example is tourism, which is growing steadily: this industry, according to experts, creates the most places ("jobs"); in recent years, tourism has ranked third in the world after the "energy production" and "car manufacturing" sectors.

**Note** -- H. Pesch, S.J., *Das christlich-soziale System der Volkswirtschaft*, (The Christian Social System of the National Economy), 23f., notes that the Physiocrats (Fr. Quesnay (1694/1774, French economist (La Physiocratie (1768)), who consider the land to be the only source of "wealth" (with its processing), emphasize in the land the "primary sector.

What Pesch calls "the Industrial System," i.e., the economic views of traditional Liberalism (A. Smith; KF 90), which viewed industrialization as a basic phenomenon, privileged the "secondary sector.

Pesch believes that Mercantilism (cf 68), by privileging foreign trade, immediately jerks the "tertiary sector" into the center of attention. -

This shows that the three major sectors are more than a mere logical or sociological classification.

### ***Industrial and post-industrial era. -***

**Bibl. st.:** J. Peperstraete, *Employment in the information society*, in: Our Alma Mater, 1987: 2, 67/79 -

### ***Industrial Society. --***

The production process is notable for its share of "automatic labor," in raw material-phen processing and energy consumption -- What was performed pre-modern by animal and human muscle power -- think of the farmer with his horse or ox -- has, since the introduction of the machine (think of the famous steam engine in our history books), been mechanized. -

**Trait:** man still remains driver, initiator. -- Result: products are manufactured in large series and at a price, which is affordable by the masses.

### ***The post-industrial (= information) society. -***

Muscle power - animal or especially human form of energy - allows to control matter. - Today's professional sciences - physics, chemistry, as well as biology - work

with three fundamental conceptions, namely, matter (substance), energy and information.

1- Mechanizing muscle power was, was, central to industrialization (started in England, 1780s and following years). Consider the enormous role of the steam engine as a mechanization of energy.

The mechanization of (animal and) human knowledge, form of information, is central to the information society. -

The starting point is the communication or information theory, which we discussed in the Second Year (Rhetoric 38vv: Rhetoric as Information or Communication Theory).

There we learned that any messaging (information as act) can be analyzed as the fact that a messenger transmits a "message" (message or "information" as communication content) to a message recipient.

Thus, in any case, already Aristotle of Stageira (the "Stagirite," -384/ -322) saw it. Never has his doctrine of information been more topical than now.-

Three subjects spring from the updated computer science curriculum: microelectronics, telecommunications, and computer science (about which more later, separately).

Briefly, 'computer science' deals with the technically-mechanized processing of (massive) amounts of 'data' (data, information units, 'bits') - ingestion (input, supply), - - processing (arrangement, comparison, storage in memory (memorization)), -- decision (output, drain) -, with machines as tools (robots e.g.). -

Now reread kf 87 ("Growth, in the real sense, relies on techniques, which, in the future, will be permanently useful"). You will see that all that the communicative has produced in the way of techniques and mechanizations, amounts to 'improvements', progress, improvements of all kinds, which in the future will not only - continue, but will increase.

**Conclusion:** A new name for a new economy: informational economy, immediately the economy is richer in a few (otherwise fundamental) sectors, among which there are some that surpass many others. -

This is one of the reasons why we have so long dwelled on progress and especially progress as real growth.

### ***The company.*** -

Vaguely defined, the term "enterprise" refers to a unit of production or service. It is an organization, in which "the patron" ("the boss"), whether or not surrounded by co-helpers in the leadership (the "decisions"), works together with "the staff".

To anyone with even a modicum of economic awareness, it is immediately clear that the modern economy stands or falls with enterprises, - meaning with entrepreneurs. An economic system that does not encourage entrepreneurs soon finds that "everything grinds to a halt."

Joseph Schumpeter (1883/1950; School of Vienna), known, to his students, as the most hopeless conservative ("Liberal") and, at the same time, great admirer of Marxist economics, resembled Zenon of Elea (kf 49).

He did 'antilogy' (= refutation) of Liberalism ("He was full of serious criticism of this system"). Yet he also did "antilogy of antilogy" ("He was a sarcastic critic of the critics of Capitalism.") -

*R.L. Heilbroner, The Philosophers of Daily Bread, Groningen/ Purmerend, 1987, 277, attempts to depict what the heroic entrepreneur is, according to Schumpeter. "In his eyes, Capitalism had all the sheen of a Middle Ages joust (...). For (...) Capitalism could retain its dynamic power only as long as the Capitalists continued to behave like knights and pioneers.*

Not all, of course: with each entrepreneur belonged a small flock of humble followers. But the actual thrust of the system had to come from men of courage, -- men who dared to risk their whole fortune to bring new plans to fruition, -- who had the courage to innovate, to experiment, to expand."

Of this economic proposition we have met with exemplars: reread e.g. kf 78vv. (up and down).

#### ***The role of small and medium-sized enterprises. -***

Hearing some people talk, one would think that only giant corporations - e.g. the (so hated) "internationals" determine our economic system.

*Phil. Regnier, Les 'Quatre Dragons' et l' Europe, (The 'Four Dragons' and Europe,), in: Journal de Genève (10.10. 1988), writes on this subject: "It seems that the Post-industrial Age has as a characteristic the cooperation and mutual complementation of small and large enterprises, both in the East and in the West." Indeed, the American, Japanese, and European giants should not make us think of the countless small and medium-sized enterprises.*

For example, the Japanese Wirtschaftswunder (= economic "miracle") owes its flexibility (adaptability, ability to restructure) to an exceptionally large number of small and medium-sized enterprises, which e.g. perform tasks in the service of the large ones, because they can do so more cheaply than the giants (in French "sous-traitance").

The same proposer, in: *Journal de Genève* (11.10.1988), adds that the "Four Dragons" (cf 87) - South Korea, Hong Kong, Singapore, Taiwan - exhibit an analogous system. About which some data.

To give us an idea: S.-Korea has around 1,650,000 small and medium-sized enterprises, Hong Kong has 90,000 and Singapore 70,000.

Taiwan has 730,000 small and medium-sized businesses. Well, Taiwan's financial surplus (on the balance sheet), e.g., in early 1988, was nearly US\$75 billion.

This put it, at that time, in second place, after Japan. -

Taiwan's economy is simply dominated by small and medium-sized enterprises. They are the preeminent element of Taiwan's huge payment surplus in the commercial and financial fields. -

**Conclusion.** -- As Herodotos says (kf 83); if one judges the nationals e.g. as the as good as and only, one should confront this with the historia, the facts! Which 'falsify' such a thing.

### ***Economic systems -***

Definitions, sectors, enterprises. But also 'systems', i.e. totality regulations. The manuals distinguish four of these, divisible into two related types:

**1.1. Market Economy.** -- Supply and demand for commodities, products, and services are determined exclusively by totally free individuals and groups (kf 67: chaological modes of decision making).

**1.2. Concerted economy.** -- 'Economie concertée' in French. -- The actors are invited to compare their interpretations (positions) regarding supply and demand in mutual consultation so that joint decisions can be reached.

**2.1. Plan Economy.** -- The whole of supply and demand is regulated ("regulated") by the state through a centralized plan. Cfr. cf. 63 ("Child-outside-the-plan").

**2.2. Managed economy.**-- Supply and demand are 'managed' ('regulated') -- to a greater or lesser degree -- by the state, -- through e.g. global measures (e.g. price fixing), customs duties, taxation and so on.

**Note** -- Planned economy, managed economy (Dirigisme) -- both -- involve an 'economic policy'.

**Bibl. st.:** *J. Beishuizen et al, The magic pentagon (Economic politics in brief), Utr./ Antw., 1976.*

O.c.,9, gives the five basic elements, which govern an economic policy:

Balanced labor market (maximum employment),

Stable price levels (think of the price increases, which had to be controlled by governments from 1964 ("wage explosion") and, even more so, from 1973 ("oil crisis") onwards),

Balanced economic growth ( kf 87),



Equitable income distribution (kf 90: distributive justice; 91: spread across the population),

Balanced balance of payments (kf 97: balance sheet;- - 93: Mercantilism (foreign trade)).

The piece discusses a sixth element: "An important and topical question is whether a healthy environment should be added as a sixth objective or under

"balanced growth" can be understood.

There is a strong case for including the environment as a separate factor in the economic-policy discussion, as more and more people realize that a healthy environment is a life issue." (O.c. 10).

**Note** -- This sixth point alone proves that economics (and politics) concerns us all. And should be object of cultural philosophy.

### ***Mixed Economics. -***

Since the 1950s, a kind of fusion of extremes has been occurring: public and private sectors work hand in hand (e.g., a local business enjoys state grants).

**Note** -- Under the pressure of the economic crisis, not only do Dirigists like the Keynesians, who put state intervention first as a matter of principle, but also liberals, like President Reagan (the 1981/1986 Reagan Plan) and others, accept state intervention, including in investment.

'Investment' is the fact of 'investing' capital (kf 86) in a production process (e.g., to start or benefit a business) or in values (which are also put to use somewhere).

**Bibl. sample :** *Phil. Marchat, L' économie mixte*, Paris, 1980-2 -

**Conclusion.** - As stated, (kf 51), extreme positions may be nicely put together in the brain, but in the facts (phenomena) themselves they require additions, which the opponent sees better.

### ***Economic actors. -***

We already saw that a government has to take "all kinds of things" into account. But so do we all! In order to give an overview of this "everything" in the economic field, we will look at economic life - praxeologically. A "praxis", action, assumes an agent, - an "actant" -- of "actors", who "act".

**Bibl. st.:** *R. Colonna d' Istria, Initiation à l' économie*, (Introduction to economics,), Paris, 1989. -- O.c.,17/24 (*Les agents économiques*) lists:

An economic actor is an entity ("something") or "unit", not reducible to anything else, from which economic decisions (kf 92: decision-theoretic wording) - receiving income, spending - spring.

Family. -- Even one person if he lives only in one place and is economically active from there or locally is called "family" in the economic sense.

The company. -- See supra cf 95.-- It (i) manufactures and (ii) sells.

Administration. - Public (the state, the R.I.Z.I.V., etc.) and private (worship services, parties, unions, V.Z.W., etc.) are actors, which produce goods and services, but - unlike e.g. the corporation - do not sell them (even if one has to pay for them somewhere)

The financial institution.-- Families consume, businesses produce, administrations do not sell. The essentiality of a financial actor -- a bank, the national or federal ("central") bank, the treasury, an insurance company -- lies in carrying out financial operations (withdrawal of savings, loans).

Foreign country. - All that lies outside the territory of a state, in summary, acts as an "actor," -- what one sees from the balance of payments.

### ***Production elements.***

O.c., 25/35 (*Les facteurs de production*). -- The elements, so far as not actors, that actors employ to produce goods or services are called "factors of production.

1. Nature. -- Picking, fishing, hunting (kf 38), -- agriculture, mines, -- they employ nature.-.

2.1. Capital.-- The goods insofar as in the service of economic activities, are "capital" (kf 86).

2.2. Labor.-- 'Labor' is any hand and mind activity, so far as in the service of economic action. Which gives rise to the idea of 'active population'.--

3. The coin.-- A coin, a bank bill, a bank account (= scriptural coin) play a major role (barter, value - unit).

### ***The class. -***

The current description of the concept of 'class' can be summarized, in Platonic terms, as follows: a 'class' is the collection, resp. the system (system) formed by the individuals, who, within a society, are governed more or less by the same (mainly or even only economic) elements - conditions of life and work, achievements, interests, etc. -

Since the concept of class struggle, in the language of a number of contemporaries, plays such a large role, we pause for a moment with someone, who brilliantly analyzed the English working class. -

***Bibl. st. :*** J.Cl. Favez, *Histoire sociale : "Ils cultivaient l'arbre de la liberté"*, (They grew the tree of freedom), in Journal de Genève (11.02.1989). -- See here what stellar, following Edward P. Thompson, *The Making of the English Working Class*, London, -- just now translated into French - Miguel Abensour, trad., E.P. Thompson, *La formation de la classe ouvrière anglaise* (The formation of the English working class), (Gallimard / Le Seuil) - writes:

Thompson was initially a communist. In time, he became one of the inspirational figures of the New Left (the Radicals). - New Left in the 1960s.

The notion of "class," therefore, occupies a central place with this "critical" intellectual. His book is permeated with admiration for what he labels the heroic culture of freedom, for which the English working class fought.

The book in question analyzes the reactions of workers to the industrial revolution (1790/1830) in England, which, in that field, was pioneering, situated within the total process of "the making", literally: the construction, of a social class. -- Thompson partially falsifies the simplifications (including the reduction to purely economic factors) committed by Liberal and Marxist economists. -- Now reread kf 83 (Herodotean method).

**2.a. Historia.** -- The sources, consulted by Thompson, are traditional data, but also literary texts, which are, as it were, 'testimonies', representing and interpreting this terrifying time in English society.

**2.b. Logos.-**

The thesis defended by Thompson is, first, that an economic element -- industrialization -- played a role: from 1790 to 1830, broadly speaking, the level of prosperity of the English working class increased,

her overall life situation, however, has deteriorated.  
two political elements strengthened the economic factor.

***The Counter-Revolution.* --**

'Counter-revolution', taken very broadly, means "the 'Reactionary' movement, which seeks to undo the previous revolution (in this case, the French Revolution)."

**Note** -- Le Club des Jacobins. -- A number of clergymen, aristocrats, and wealthy citizens were, at first, advocates, in France, of a constitutional (i.e., governed by a constitution) monarch.

After the flight of the French monarch to Varennes, they became distrustful: they took an even more democratic direction. -- In October 1789, their meeting place became the former monastery of Jacobins-St.-Honoré. -- The club exerted great influence on many "clubs" and "associations," including those outside Paris.

At the time of la Convention Nationale (20.09.1792/26.10.1795), which abolished kingship and established the republic, the Jacobins played the leading role.

The club even supported la Terreur (May 1793/July 1794), which ushered in a brutal dictatorial phase in the French Revolution. The fall of Robespierre (1758/1794) had the effect that on 12.11.1794, the club closed. --

Thompson notes that a certain ruling class in England -- fearing Jacobinism, which had played such a large part in the genesis of the French Revolution -- took steps to quell a brutal revolution similar to the French Revolution. -- This is one type of "Counter-Revolution," of which we saw another type at work in France (KF 52).

**Conclusion:** a revolution on his French, according to Thompson, was made impossible by the interlocking of the Industrial Revolution and the Counter-Revolution in England.

#### ***Utilitarianism and Methodism. -***

Generally speaking, "Utilitarianism" is called that streak in ethics which defines utility ("utilis," in Latin, is "useful") - the common good or private "utility" - as the norm of our conscientious behavior.

John Stuart Mill (kf 90) e.g. was in favor of it. -- Methodism was founded by John Wesley (1703/1791; theologian and minister). It is a Protestant religion, spread mainly in Scotland and the USA. -

Well, according to Thompson, both Utili(tari)sts and Methodists imposed a harsh labor discipline on the new working classes.

***A historical diagram of economics as a science.***

From *Paul A. Samuelson / Peter Temin, Economics*, Tokyo, 1976-10, 921.

***The Bible (-800/+99):***

Artistic philosophers (-600/+600)  
Aristotle of Stageira (-384/-322)  
Mid-century scholasticism (800/1450)  
H. Thomas Aquinas (1225/1274)

Practitioners,  
Businessmen; pamphlet writers

Physiocracy  
Francois Quesnay (1694/1774)  
La physiocratie (1768)

Mercantilism  
(Colbertism,  
Camerarism) (XII-/XVIIIth e.)

Classical ("liberal") school Adam  
Smith (1723/1790) *Wealth of Nations*  
(1776)

Thomas R.1 Malthus  
(1766/1834) *An Essay on the*  
*Principles of Population* (1798)

David Ricardo(1772/1823)  
John Stuart Mill(1806/1873)*On*  
*The Principles of Political Eco-*  
*nomy*(1817)

Socialism  
Economy(1848) Karl Marx  
(1818/1883) *Das kapital*(1867)

Neo-classical (Neo-liberal) school  
Leon Walras(1834/1910) Alfred  
Marshall(1842/1924)

VladimirUlyanov(Lenin(1870/192  
4))

*An eleventh sample: the rationality of economics.*

***The Invisible Hand. -***

Adam Smith, the father of "classical" (understand: Liberal) economics, put, as we saw, the formation of prices, in virtue of all economic, freely acting actors, at the center.

That out of this disorder order nevertheless arises somewhere, Smith - and with him all true Liberals - attributes to "the invisible hand." We saw that, since the informational culture, information is becoming the idea par excellence (kf 94), - - also in economic praxis and theory. -

Thus, according to Smith, "the price mechanism," within the free market system, would be the best collector of all information. But this, insofar as "an invisible hand" works cybernetically or steeringly in doing so.

In other words: the chaos of the many individuals, who seek their individual or private "utility" (benefit, profit), grows, thanks to that invisible hand, into an optimum of general welfare, the outward sign of order.

***The second invisible hand. -***

*Milton and Rose Friedman, The Choice is Ours* (Acropolis, Brussels/Amstelveen), argues, on the basis of factual evidence, that there is a second, 'opposite hand' at work. The politicians and their bureaucrats (the civil servants) - they invariably claim that they have only the common good in mind - are directed by an invisible hand so that, in effect, they are serving private interests against their will.

The vast majority of legislation, introduced by them, serves, in fact, certain non-general interests. This, at the expense of the common good, i.e. other non-general interests.

The electorate, after all, in our de facto democracies, only vote for one candidate (and his program) in order to allowances and privileges. The government, by living up to those allowances and privileges, when it is in office or participating in it, is, in effect, recruiting votes for the ever-recurring elections.

***Consequence:*** often the best-organized voters get the benefits, while the not or poorly organized have to pay for the privileges. And this is sometimes extremely expensive.

That detrimental side of the legislations is, most of the time, never paid attention to. Why? Because those disadvantages are spread over the great masses and are therefore less directly felt. -- Both Friedman's also call this mechanism "invisible hand."

The Ancient Greeks, here, would certainly have spoken of "harmony of opposites."

***Applicable model.*** -

Government grants can work in reverse. -- In several dozen countries, governments designed a "new form" of "industrial expansion" in the form of zones where subsidies were allowed. Result: unemployment, which this was intended to combat, at least indirectly, increased!

***Conclusion.*** -- Is our modern economy now a 'rational process' or not? If one thinks 'rationally' without the first hand, which establishes order out of disorder, and with the second, which works out the opposite of what is apparently wanted, then it can simply be called 'irrational'. The informative processes at work in it work disinformatively.

***The adventurous conquistadors.***

***The Middle Ages Foreplay.*** --

As so often, the Middle Ages were the trailblazers. Notably: *Marco Polo* (1254/1324), the adventurer from Venice, made an exploratory journey through Asia, across Mongolia, to return along Sumatra. -

His book, "*The Book of Miracles*" told of an island, Gisopango, by now identified with Japan, where one found "gold in gigantic quantities" - "from never exhausting mines" - and "large, pink, round pearls in great numbers." This gave rise to the dream of one or more el dorado's.

***2. Christopher Columbus (1459/1506)***

Columbus had Polo's book as the sole guide of his search for "the wonders of the Indies." On 12.10.1492 he set foot on the Central American island of Guahani. -

On the shores of the atoll El Salvador, Columbus and his sailors admired nature and inhabitants. "The inhabitants are very beautiful, well built and very gentle. - I gave them some buttons and some glass beads, which they immediately hung around the neck, as well as other, worthless things, which they were delighted with. (...). I kept a close eye on them to find out if there was any gold there. (...). -- Continued to the South - they claimed - lived a prince, who possessed great stores of gold".

***Note.--*** one sees it : main concern was gold!

***Following in Columbus' footsteps,*** many conquistadors *went* in search of gold, immediately in search of power. -

'Conquistador' is the Spanish term for adventurer-conqueror. Hernan Cortez (1485/1547) was one such adventurer. He conquered Mexico (1519/1521). Francisco Pizarro (1475/1541) was another adventurer: he conquered Peru. -

Adventurers, yes. But also conquerors: they are the pedestal on which Modern Spain built its empire. -

The great mass of nameless conquistadors were - as anyone who is not misled by idealizations, in school textbooks, for example, knows - disinformed

mostly beggars, -- thieves, murderers, who, at the time, populated Spain's prisons. If they allowed themselves to be recruited for one of the voyages of conquest, they were promised freedom. -

When, e.g., Pizarro had discovered the capital of the Incas, he captured Atahualpa, killed him, and took all the treasures to the so-Catholic Madrid, which - e.g., in the name of the Gospel, to be proclaimed to "all peoples" - could have punished that killing and refused those blood- and theft-encrusted "treasures. -

More to the point, the Spaniards -- note that they are not the only Moderates -- left behind, on their roads, streams of blood, -- always in search of gold.

Darcy Ribeiro, Brazilian anthropologist, calculated this genocide: "Aztecs, Mayas, Incas counted, together, between seventy and ninety million people - say people - when the foreign conquistadors appeared on the horizon. A century and a half later, their numbers still stood at three and a half million." -

The Catholic Spaniards of that time, the beginning of the Modern Era, took the inhabitants of Central and South America for inhabitants of "India" (the Indies of Marco Polo) and called them "Indians. More than that, their 'Catholic' beliefs converted them to non-humans. Why? They were not even 'Christians'.

So thought, of course, not all Spaniards; -- most missionaries, for example. But the tone was set by the radical misunderstanding (kf 19) of the "savages" (and then more times than not "Biblically" justified (kf 35: "Bible fanatics")).

**Conclusion.** -- (i) How Biblical is the Spanish (and other) conquest now?

Above all - we are talking about modernity - how 'rational' is that now?

**Georg Simmel.** -

*G. Simmel* (1858/1918) was a German sociologist and thinker. At Berlin, where, from 1900, he taught philosophy, men like G. Lukacz, E. Bloch, K. Mannheim were his students. We have already mentioned him (Kf 81). His work includes *Der Konflikt der Modernen Kultur* (The Conflict of Modern Culture), (1918).



Now *J.-L. Vieillard-Baron, trad., Georg Simmel, Philosophie de la modernité (La femme, la ville, l' individualisme)*, (Philosophy of modernity (Women, the city, individualism)), Paris, 1989, published the translation of a number of separate articles. O.c., 305/325 (L' aventure) gives *Simmel's Das Abenteuer*, in: *Philosophische Kultur*, Potsdam, 1922, 13/30, reproducing. -- Yet, before we analyze a few excerpts, this:

Simmel was a purebred rationalist, following in Hegel's footsteps, who prioritized methodical thinking as an absolute requirement;

Simmel was, however, somewhat Postmodern in that he also applied the rational thinking to subjects, which the traditional Enlightened mind did not consider amenable to "rational analysis.

The Modern city, the cultural landscape of Modern man, -- woman, with the question of whether or not modernization will affect the deeper being of woman, -- adventure, typical of Modern individualism, -- all subjects, which, although treated strictly "rationally," nevertheless differed from what the Enlightened-Rational mind of old thought of them.

Do we listen to Simmel where he tries to depict the adventure so characteristic of Modern man. -- O.c., 311: "Life in its totality can be lived through as an adventure". Behold, a.k.a. the motto. -

**A. -- *Some "content" lived through in excitement. --***

The content is not yet, in itself, the actual adventure. For example, one survives something deadly. A woman is 'conquered' with a view to short-lived happiness. One has dared to play with unknown elements and one has either won or lost. Such 'contents' do not yet fully make up, as Simmel defines adventure, an 'adventure'. -

Going through such experiences actually only becomes "adventurous" when the vital consciousness - the depths of the human soul must be exposed

lives through a kind of excitement, which is at the same time the main point of the lived experience. -

**-- *Simmel, as a thinker, designs the adventure -***

An experience, in which excitement is the essence - in the background of a historiology. - The relation between the merely accidental and the thoroughly rational. -- This reminds one of Platon, where he compares 'ananke' (that of which one understands nothing, if need be, but which, as your fate determines, imposes itself) and 'nous' (intellectus), the rational human mind. --

In every event, which we experience, we find so many things that, simply, "are there," i.e. come from outside us as coincidences.

**Consequence:** it is only a matter of 'quantity', -- at least if one wants to 'weigh' whether the totality of each event can be considered as something 'rational' and 'intelligible', assuming a 'sense', or whether the 'color' of that totality is determined by the fact that it is as if by more and different from what precedes it, and by its unpredictability, when one wants to infer the future from it.

Up to there a difficult - typically German-intellectual - text, but which is ready in terms of its meaning: what we experience now is "more and different" from the past, from which we, with our "reason" and its Modern "rationality" cannot deduce the present; what we experience now is such that we cannot deduce the future from it, with our "reason" and its Modern "rationality".

In other words: our even Modern 'reason' has no grip on it. She is confronted with something 'irrational'.

***A differential.*** -

The irrational in Modern reality is, now, not hypermassive: there are degrees in it, -  
- Listen to how Simmel portrays that:

"Between the (civilly speaking) safest enterprise and the most irrational adventure is situated an unbroken series of expressions of life, in which the intelligible and the incomprehensible intermingle."

Thus - according to Simmel - merit, i.e., what we ourselves have accomplished, and pure favor, i.e., that which the "pure luck" provides us with, as well as the predictable and the merely accidental (and therefore unpredictable) run into each other. -

"Since, of this unbroken series, adventure constitutes one extreme, the other extreme, pure rationality, exhibits fundamentally similar features of being." (O.c.,323s.).

In other words: according to Simmel, life, including the Modern, even where it is cleanly rationally controllable, is still tainted with irrationality somewhere.

**Note** -- Re-reading, now, from here e.g. Kf 82 (the Whiz Kids): isn't Simmel's irrationality description perfectly applicable to that? -

Or Kf 80: "business involves risk" (around 1350 people knew it very well, so much so that they introduced an insurance system).

Risks prove that our rational grasp has its limits and has to deal with something irrational.--

Or kf 81 (from bold-entrepreneurial, the trader evolves into a risk-averse pensioner e.g.. Which proves that he is getting tired of "adventure"). --

Or kf 89 (the remark concerning the unorderedly (and therefore irrational) series of 'elements', which determine strictly economic either within or without). -

Or do we return to Hayek's theory of the disorderly factor in the economy (kf 67): could it be more clearly stated that both rationality (information) and irrationality (disinformation) are intertwined?

And kf 102: the two "invisible hands" prove that there are "mechanisms" at work that are not or not so easily (Simmel speaks of a differential, i.e. an interval (two extremes) within which a large number of mixed forms are situated) controllable by rational processing. -

The conquistadores (kf 103) are thus, not a Fremdkörper (i.e. something that does not fit into a whole) in Modernity. On the contrary, they situate themselves somewhat more towards one extreme (the irrational). Nothing more. And to say that, largely, on such an 'irrational' phenomenon the Spanish empire was able to establish itself!

### ***The Kretek.*** -

But don't we now continue to look too much into the past.

#### **(1).-- '*Kretek*'**

That, in present-day Indonesia, is the name for a cigarette. It is made from "black" tobacco mixed with cloves. - The clove tree, *Caryophyllus aromaticus*, is an evergreen tropical tree, which, originally, belonged to the Moluccas (more specifically: to the islet of Makian); its flower buds, resembling a nail, are dried into 'spice', -- with an essential oil in it. - The name is sound: with each puff, the clove cigarette 'crackles'. -

The 'black' tobacco contains at least twice the doses of nicotine and tar that the 'white' tobacco contains. The sharp taste of the kretek comes, of course, from the 'punishing' tobacco, but is enhanced by the cloves.

#### **(2).-- *Publicity campaign.*** -

Originally, the kretek was the hand-rolled "cigarette of the poor": who were the big buyers of it. A kretek is cheap and is sold, effortlessly, by the piece in a store or on the street.

The well-to-do class in Indonesia therefore looked down upon the smoking stick - initially - with a touch of contempt. In recent years, however, rhetoric (cf. RH 102/105 (Marketing, no. 74) has been interfering: an advertising campaign aimed at the better-off has been launched.

One designs a new brand:

- a. not made by hand, but by machine, b. better quality ingredients,
- c. packaging with "style".

In a short time, the kretek becomes the fashionable epithet of the yuppie (kf 82). A growing number of Indonesian smokers find "white cigarettes" (Lucky Strike, State Express) - well-selling elsewhere in Asia - "lacking in real flavor."

**(3).-- *The kretek as an economic element.* -**

The figures "speak": in 1979, what amounted to more than seventy billion cigarettes, annually, were sold; in 1988, that rises to one hundred and forty billion. -- With such a turnover, the tobacco industry becomes a political power: of the +/- 4.5 billion guilders, 1.2 billion go to the Indonesian treasury (kf 69). The element of employment also counts: +/- 11.5 million people earn their living in the tobacco industry (17% of the active population). Cfr. kf 97 (employment), 98 (active bev.). -

Patronage" - one of the publicity elements of today's economy - cooperates: the tobacco bosses support the road network, -- the schools (what a cultural concern) the hospitals. -- Thus, the tobacco world builds itself an image impression ("image").

**(4). -- *The kretek a political factor.* -**

Economy and state finances are partially intertwined. We already saw that. -- The Indonesian "political class" (kf 65, 69) -- aka: "the government circles" -- realize that the tobacco world represents a "power. Knowing how harmful tobacco is to public health, one of the great concerns of a government, it faces a conflict situation on the one hand, real ethical concern (the welfare), on the other, the power of the tobacco industry. Until now, she has only dared to urge the population "not to smoke for a day".

**(5). -- *The kretek a youth plague.* -**

The government cannot "look beside it;" but it can "think beside it" (Platon's 'para-frosune'; kf 71), when it notes how tourists see children as young as ten buying and smoking a kretek on the street, for example. According to conservative estimates, sixty percent of young people between fifteen and twenty are addicted to smoking.

**(6). -- *The kretek on the "dish".* -**

There are, of course, also Indonesians -- some of them, Greens -- who oppose the kretekwoede.--

The fight against the kretek bosses is rock-hard. A lawyer saw a kretek manufacturer launch a cigarette called "remaya jaya" (successful youth). Purely to know how the courts would react, he filed, against that manufacturer, a complaint entitled "irresponsible advertising."

The 'court' -- one might well speak of 'crooked' -- found against the lawyer, of course. -- Thereupon the manufacturer filed a complaint against that miscreant of a lawyer, -- with the 'name' being "besmirching his good reputation."

### ***Conclusion.***

If one looks at the sale, the successful sale of the new yuppie cretek (not to speak of the old one) from the point of view of information science, the question still arises:

"What name does the publicity campaign deserve? Is it information or disinformation?"

Adam Smith - and with him all true Liberals - may claim a thousand times over that the free market in itself sets in motion the necessary and sufficient information processes, facts - we do say "facts" - like the kretek prove that the invisible hand, which must purge from them real, true information, will have to intervene particularly powerfully.

If one looks at such economic processes - which are purely financial as successes - from the idea of 'rationality', does one not necessarily fall back on the pre-eminent figure in this regard, Nicolo Machiavelli? (kf

72vv. (the 'virtu'; not as the naive Cicero interpreted them, but as the cynical rationalist Machiavelli conceived them)).

Psychologically, cynical reason or rationality is perhaps best exemplified by Paul Diel (1893/1972, of whom an Einstein, in 1935, said he had discovered in him "a thinker of stature." -

Briefly, Diel, an Austrian, but who has worked in France, under H. Wallon, and now has an after-effects that are growing, distinguishes two types of psychic abnormalities,

the naive, which end up in e.g. a neurosis (the petite man cannot cope with the cynical element), and

the cynical, who have so-called 'normal' views. Isn't the publicity - which goes down well with people of the yuppie level (despite their 'rationality') - around the new kretek a pure work of cynical reason? (Cfr. *P. Diel. Psychologie curative et médecine*, (Healing Psychology and Medicine), Neuchâtel (CH), 1968).

## ***The cultural-historical origins of cynical thinking -***

**Bibl. st.:** Felix Flüchiger, *Geschichte des Naturrechtes, I (Altertum und Frühmittelalter)*, (*History of Natural Law, I (Antiquity and Early Middle Ages)*), Zollikon Zürich, 1954. -- The question arises "When did a cynicism like the one seen in the history of kretek ever arise?". -- Nothing better for this than a little legal history.

**1.-- The archaic sacred law.** -- O.c., 9, tells us Flüchiger what follows. All the conceptions of law of the Archaic period, among the Antique Greeks, as this is known to us from the epic poems of *Homer* (Homer, -- cf. *Herodotos*, a poet of Asia Minor, around -850) and the poems of Hesiodos of Askra (in Boiotia (Beotia), around -750), have a twofold premise.

The Archaean Greeks, with a number of exceptions (found in all Archaic cultures), assumed two certainties:

Law, i.e., that which gives to the behavior of the Greeks-in-society an orderly appearance, assumes deities (divine origin);

The information concerning this right is given to the Ancient Greek by revelation, by inspired men, or by what appears in nature or society.

'signs' (a storm e.g., which stands out for its 'unusual', 'suspicious' character), of the wills of extraterrestrial beings (cf 10: called intermediate beings in e.g. Pauline interpretation), usually high deities.

### ***Hesiod's testimony. -***

From his *Erga* (277/285).

The animals -- wild as they are -- and the fish and the birds, -- they may devour one another; for among them there is no "right" ("dike"). But the people, -- to them Kronion (*note:* the son of Kronos, the Primal God; Zeus, the present Chief God) gave the right, -- the best among all that ever came our way.

Whenever someone, who truly knows the law, also expresses it in the 'agora', the people's assembly, Zeus (*op.:* the current Supreme God, son of Kronion) grants him good fortune and prosperity. -

But the one who, while committing perjury, is lying, is acting against the law, -- an incurably blind right. This is the stake of the disappointment of his sex. -- The man, however, who swears an oath according to the law, will see his posterity flourish".

**Note** -- One sees it: the humanness of man lies in his sense of right, which is a divine gift. It is precisely because of this that man evolves above the animal.

Once it becomes very clear: the deities, according to *Paul* "the elements of the world" (i.e. in the context of his *letters to Galatians and Colossians*, at least, the intermediate beings, including the law-abiding supernatural beings) are not necessarily evil. Paul is going a little too hard on them.

Also: very early on e.g. Klemens of Alexandria (150/215; from the Alexandrian Christian Catechetical School) will see the 'logos' (in his language: God the Son, made man in Christ) at work in the 'pagan wisdom'. Wisdom, which should not simply be wiped off the map, but merely purified ('catharsis'). Which, in Middle Ages Scholastic language, reads: "Gratia (i) supponit (ii) sanat et (iii) perficit naturam" (Grace, i.e. Biblical revelation - Old and especially New Testament -, (i) presupposes, (ii) purifies ('sanitizes') and (iii) elevates on a higher plane nature).

***Applicable model.*** -

Agamemnon, prince of Mycenae (Mycenae), leader of the Greeks at the siege of Troy, is instructed in a dream to summon the army, leaders and men, to the "agora" (people's assembly) (*Iliad 2:1vv.*) -

Telemachos, the son of Odusseus (Ulysses), meets Pallas Athene (the goddess Athens) - this, in the guise of Mentès (such disguises occur several times in the extra-natural world of the "elements of the world"); she instructs him to convene the people (*Odusseia 1:289vv.*)-

In *Odusseia 2* we learn how Telemachos carries out this task: in that 'agora' he complains about the cynical suitors, who "literally eat up" the house and property of his mother Penelopeia (Penelope).

In this agora, Zeus, the current Supreme God, announces his "will" by a sign. -- Note: sometimes an agora amounts to the mere hearing of a divine will; this information regarding lawful behavior goes on even without any will of the leaders and/or the soldiers.--

Here in this case: the warning from the deity addressed to the cynical-shameless suitors. If this information, due to their disinformative blindness, is not accepted, then their unscrupulous behavior exceeds the limit ('hubris', arrogance, transgression, 'pride'), whereupon, in an inevitable process, the divine sanction follows, -- as e.g. a Hesiod still knew.

## **2.-- The desacralized natural law.**

Flückiger says that the Protosophists (-450/-350) are the first philosophers, who clearly "de.sacralize" (desecrate, desecrate, de-enchant) the Archaic sacred law.

From +/- -850 (Homer) or +/- -750 (Hesiod) to -450/-350 there is a difference of +/- four centuries. At that time a revolution of the mind took place in Ancient Hellas: reason in its Antique-Classical sense, came through in rhetoric, professional sciences of all kinds, philosophies of all kinds. This multiplicity made a deep impression on a number of thinking Greeks. Among them: the first Sophists (wisdom teachers). Another multiplicity affected them deeply: their great discovery was e.g. the fact that what was called "good" in one group of people was considered "bad" in another.

### ***Appl. model. -***

Herodotos of Halikarnassos, the famous "land and ethnologist," lived in Ionia. The Ionian Greeks, in Asia Minor, were:

with the world of those days - which stretched far, to the Caucasus, for example, or beyond Gibraltar - very well-known sailors and

businessmen. They brought it, a long time before Athens e.g., to solid prosperity and to a high cultural flowering. This explains among other things the high sense of multicultural (kf 36), Herodotos's own. *D.H. Teuffen, Herodot (Sieben und andere Wunder der Welt)*, (Herodotus (Seven and Other Wonders of the World)), Wien/Munich, 1979, 46, writes:

"Herodotos testifies to an impartiality of perception. With that type of perception he approached all phenomena peculiar to foreign cultures, -- yes, with that same openness he approached even the cultures of Greece's immediate enemies. -

Business people, after all, seek e.g. trade relations and such a thing only thrives in a climate of mutual trust, a kind of trust that can only arise from accurate information about the business partner.

This, especially in a world, in which totally isolated local cultures rooted in their own traditions lived side by side, -- with relatively scarce possibilities for connection." Herodotos' narrative method. -- Teuffen, p.c., 65, describes it as follows.

### **(1)-- The antique Greek democratic mentality.--**

Herodotos was an enthusiastic, but not naive, supporter of the democratic city-state policy, as Athens sought to achieve. In it, everyone could speak freely and boldly. This was already so at the time of the sacred culture of the Homeric Greeks, as F. Flückiger, o.c.,14, demonstrates very clearly.



### ***The sacred information process of Greek primal democracy.-***

Note: Homer lives around -850, according to Herodotos. What he describes is at least as old as the IX century BC. On this, all Homer scholars are in great agreement. -

Well, listen carefully how F. Flückiger, o.c.,14, summarizes everything. "Also the daily order of the agora is laid down in a sacred rule. -

He who is qualified to speak, receives the sceptre, the symbol of Zeus' rule. - He is under his protection and is, therefore, inviolable (*note*: in the language of the South Pacific 'taboo' ('taou')), even when he opposes the leader of the army." --

Flückiger, *ibid.*, explains, "The popular or army assembly is a sacred space of life, -- this, within a society still dominated by Archaic warfare.

It is precisely there, under Zeus' protection ("one of the elements of the world"), that freedom of speech, freedom of decision making, prevails." -

Flückiger concludes, "es ist die urform der späteren demokratie" (It is the original form of later democracy). - So much for the regulatory model.

### ***Applicable model. --***

As an application of what *Homer*, in his *Odusseia* 2:37vv, 3:138, says in this regard, Flückiger quotes what follows. -

Diomedes, the son of Tudeus, king of Argos, affords the liberty, in the context of the army meeting, to take a stand against Agamemnon (cf 111), the general leader of the Greeks before Troy - that is, in full warfare.

"Atride, first of all against you, because of your lack of understanding (*op.*: information), I must act. Such is 'Themis', 'anax' (= lord), in the agora".

Flückiger notes here, "Themis is the ancient sacred law," - even before the reign period of the Supreme God Zeus. It is, therefore, the "traditionally handed down" (traditional) law, which, probably stems from the form of deliberation within the house circle, center of the Themis period.

If Flückiger's hypothesis is correct, then freedom of speech, at least among the Archaic Greeks, would represent ancient law. -

This should not come as a surprise: the right of asylum, a sacred right par excellence, is also ancient. In particular: whoever, chased by anybody (even the princes), flees into a temple is inviolable.

The Bible can learn something from this.

**(2). -- Herodotos's democratic narrative style.**

Teuffen describes them as follows:

When Herodotus writes down his texts, he gives the floor to everyone who has something to say about the subject being dealt with. In doing so, he does not, for the time being, show the slightest preference for or dislike of the point of view taken by everyone.

*Note* -- It is as if the tradition-fixing Herodotos still experiences the atmosphere of the Archaic family, deliberating, or of the Homeric agora, in full discussion.

Only after he has given all other opinions a chance to speak does he come up with his own. -- If, at the same time, he is not completely sure of the facts, he will show this in the formulation of his opinion.

*Note.--* We know: Thales of Miletos, the founder of Greek philosophy, discipline, rhetoric (-6247-545), was also Ionian, with his countrymen and especially his followers Anaximandros of Miletos (-610/-547) and also Anaximenes of Miletos (-588/-524).

Herodotos lived, therefore, in a climate of historia, research of data (cf 83). Among these data are also the opinions of others, even if they should be dismissed as uncritical.

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*Applicative model.* -- Herodotos on multiculture. -- Teuffen, O.c., 46f., cites.-- Historiari 3:38.

***Regulatory model.* --**

Suppose one wanted to invite all the nations of the earth to choose the best from the great variety (kf 14: Feyerabend) of forms of behavior. In such a case, each people would, first, carefully test all morals for their value, in order, afterwards, to put its own morals first, as the best. -- Such is the assumption of each people that its own forms of life are "the best." -

***Applicable model.***

Of these - Herodotos continues - (...) there are many examples. (...) -

When Dareios (= Darios, Persian monarch) reigned, he once had all the Greeks in his court called to him and asked them, "What should be given to you that you might want to eat your father who died?" Answer, "in no case do we commit such a crime." -

Then he sent for the courtiers, who were from the Indian tribe of the Kalatians (they eat the corpses of their parents). When all the Greek courtiers were out, Dareios, through an interpreter, asked the question, "What must be given to you that you may be willing to burn your old parents?"

With a loud voice they cried out and took to Dareios a pleading attitude: "Do not utter such ungodly words." -- Such is the state of the morals of the people. - So much for the text of Herodotus.

***The desacralized "nature" law of Protosofistics.***

**a.** *E.R. Dodds, Der Fortschrittsgedanke in der Antike, Zurich, Munich, 1977 (// The Ancient Concept of Progress, Oxford, 1973), 124ff., characterizes the mentality of the Sophists of the first hour as follows:*

"(Sophistics) exhibits the same traits as the liberal thinking of the XVIII-and the XIX - centuries. These are: (1) individualism, (2) humanitarianism (*note*: the aftereffects of Renaissance humanism), (3) secularization, (4) criticism of tradition on the basis of 'reason', (5) great faith in applied reason as the key to unceasing progress (cf. 78)." -

One cannot summarize more clearly the transition from Archaic-sacred culture to Enlightenment-rational culture.

**b.** *Werner Jaeger, Paideia, I, 368, says on this subject as follows. -*

"The Problem of Problems in Democracy" -- The century of Perikles is known, at least as far as Athens is concerned, for its "democracy.

But Perikles (-482/-429), the leader of the "democratic party," became, in - 444, the sole ruler of Athens.

According to Jaeger, his so called "democracy" was "eine kaum verhülte Tyrannis" (a barely concealed tyranny). -

Consequence: the tension between the strong, 'cultural' personality, on the one hand, and, on the other, the whole society. All the thinkers of the time about society, the 'polis', as we saw it, Second Year (*Philosophy of Life, 246/264* (Elements of Plat. Sociology), thought about this, "ohne damit fertig zu werden" (without finding a solution to it). -

Well, the first Sophists saw that problem razor sharp. They wanted, therefore, no more general popular education, but elite formation. "Es war, im Grunde, nur des alte Problem des Adels in neuer Form" (It was, basically, just the old problem of the nobility in a new form), (according to increasingly Jaeger). However, everyone, including ordinary citizens, could acquire an - elementary - education in Athens.

To the Sophists, wisdom teachers, from the outset only people from the elite come: in particular, all those who want to make themselves politicians and, immediately, lead their polis. -

Behold a second characteristic (description) of Protosofistics.

c. Third characteristic. -- *Platon*, in his dialogue *Protagoras 317b*, has Protagoras of Abdera (-480/-410; head of Protosophism), who advocates Skepticism (cf 9, 24) and Relativism (about which more later), maintain the following. -- "(...) I claim the title 'Sophist'. My profession is to teach people culture (...).

The others, -- they destroy the young: (...) they reduce them -- against their will -- to specialized subjects (...), -- calculations, astronomy, geometry, music (*note*: as one sees: the learning subjects, which the Paleopythagoreans introduced) (...).

But, if a young man comes to me, he only learns what he likes to learn.

Other: the subject matter I teach is 'eu.boulia', the sound deliberation (*note*: we would now say, with an Anglicism, 'know how' (thorough knowledge)), viz.

In private matters: the way one manages one's property excellently;  
in public affairs: the way one, in the polis (city-state), acts and the speaks, -- with maximum results" (*J.P. Dumont, Les sophistes (Fragments et témoignages)*, (The sophists (Fragments and testimonies)), Paris, 1969, 29s.).

As one knows, the International Humanist Alliance runs rather high with Protagoras:

What we know of the data -- the 'things' -- is only the way they are immediately given to us ("as they appear to us"), -- which is what Skepticism is;

All assertions are, somewhere, true (but then so that to determine whether there is gradation as to truth, -- whether there are nevertheless both true and false assertions, in so far as one goes beyond the directly - observed, is impracticable),-- which is Relativism.

**Conclusion:** man, insofar as he thinks and acts Skeptically, is the "measure," i.e., the ultimate standard, of "all things.

This entails that the view of the top figure of Protosophistics is limited to the visible and tangible (which is Secularism), -- with man -- in it, in that limited realm of reality - - as the highest instance (which is Humanism, -- or "Humanity" in Dodds' parlance (cf 115)). -

So one sees what it comes down to:

is "real" all that is visible and tangible (the phenomena); beyond that there is, in fact, nothing except pure hypotheses, which are untestable; man, in search of property and political power, is central to it.

Now reread kf 110, at the bottom: according to the Archaic-sacred view, "the humane in man" is his sense of right, insofar as this is a god-given, wisdom inspired by some deity; for protogorean humanism, the "humane in man" is the know-how in political influence. -

Again: as kf 115 already said, this is the transition from the archaic-sacred to the enlightened-rational culture. One should keep this in mind when we now briefly sketch the ethics resp. politics of the Protosophists.

***Philosophical relativism. -***

Protagoras is the "star. But Sophistics was at give time - -450/-350 (for a hundred years) - a whole movement, with all kinds of figures. -

One of their greatest discoveries was - what Herodotos (-484/-425) had already discovered, but nevertheless did not interpret Sofistically (cf. 114) - the multiculture in ethico-political (since the fifties we would say: in human scientific) terms: the fact that what, in the presuppositions of one type of culture, fits and is therefore 'good' (conscientious), does not fit in the presuppositions of the other type of culture and is therefore 'bad' (unscrupulous).

***The Protosophist Foundations Critique. -***

For a Pythagorean or a Platonic, the variants of the same basic insight (Platonic: idea) are merely the phenomenal side of a hidden unity.

One could express it mathematically, almost: phenomenon (= visible and tangible)/hidden (= ideal) = variants/same insight. -

For most Sophists, this is different. The presuppositions of cultures are not divine insights, of which human cultures invent varied applications, but mere opinions, mere "humane" opinions.

Somewhere by initial characters "figured out". -- God knows for what 'humane' (Nietzsche would say "menschliche, allzu menschliche") motivations or unconscious drives. -

One feels the humanism on hypotheses (presuppositions). The changing circumstances ('situational'), multiplied by the relatively arbitrary interpretations of these circumstances, -- these are the foundations on which the multiculture is based.

***A Euripidean formulation. -***

F. Flückiger, o.c.,87, cites a verse by the third great tragedian of the ancient Greeks, Euripides of Salamis (-460/-406), who, with his deeply mystical disposition, wrestled at length with the crisis of values of the Sophists.

"(1) If 'good (in itself) and 'evil (in itself)' were the same everywhere, there would be no more dispute among men. -

In fact, however, only the words that are used are the same everywhere. But what is indicated by those words differs from region to region;

*Note.*-- This brilliant formulation by Euripides expresses two things. -

**a.** The distinction between conceptual realism ('good, resp. evil in itself', i.e. since Parmenides of Elea (-540/...), the founder of Eleatism (kf 49,50), independent of our conceptions and our words) and conceptual nominalism:

For Septic Philosophy the names of 'things' are merely 'words' (understand: sounds, with which one culture can designate this, another that). The ontology, theory of reality (theory of being) of Parmenides becomes linguistics here, as the science of language use. Nothing more. One can call this, with some current thinkers, linguisticism.

**b.** Relativism. -- 'Relativism' becomes the value-added attitude of Sophistics. By 'relativism' one understands "the systematic inclusion of the (traditional) presuppositions of cultures as not or not so 'absolute'."

Where 'absolute' (in Dutch 'voluntarily') means "independent of our arbitrary or at least varying opinions," which, in the absence of any 'absoluteness' or 'absoluteness', can act totally autonomously, self-possessedly (kf 73v.: self-assertion).

And in the Individualist sense, as Dodds so rightly said (kf 115) both of Antique Sophistic thought and of Modern Liberalist thought. I, thou, he, she, we (as a group), -- we think 'unbound' ('free'), independently, 'self-determining', self-powerful.

***The protosophist naturism/ primitivism.***

kf 26/32 already taught us what Modern Primitivism in particular is. -- In it, the concept of "nature" (think "natural peoples") plays a leading role. -

F. Flückiger, o.c., 107, notes that "the first, who consciously made human nature ('fusus') the norm of :

things, the "being" (i.e., what we think and especially say of the realities) and prioritized behavior, individually or in cohabitation". They were especially the later Sophists, Antiphon (-480/-411), an Attic orator, -- Hippias of Elis (-481/-411) Thrasymachos of Chalkedon (-430/-400), -- and others.

**(1).1. -- The concept of "nature" ("fisis").**

With a W. Jaeger or an F. Flückiger, one can think that the Sophists borrowed the concept of nature from the medics of the time, among others and especially. -

F. Flückiger believes, in my opinion correctly, that their use of the word stems directly from a well-defined traditional explanation of the ancient Greek word 'fisis' (explanation, which also mentions a Jaeger).

a. The term "fisis" first appears - according to Flückiger - in *Homer, Odusseia* 10: 303. There 'fisis' means the energy (power, ability), present in a well-defined magic herb - molu - with which Odusseus strengthens his own energy, so that he can hold his own against the sorceress Kirke (Circe).

One sees the three-part diagram:

An identity (= being form, essence),  
which constitutes a self-poweredness,  
such that one holds out against negative influences (kf 73, where the virtu of a Machiavelli is described in an identic triad (identity, self-power or self-assertion, holding out against negativity in or denial).

One should not forget that in Latin, mother tongue of Italian, 'virtus', translation of the Greek 'dunamis', energy, regularly, in a traditional language usage, means, among other things, magic power, magical energy.

b. The term "fisis" means, in the Antique Greek usage:  
identity: origin or what arises from an origin ('genesis') (such that it possesses the same identity, nature)  
which perseveres selfishly (self-assertion)  
Against all that is contrary to it (negation). -

We are going to see, now, if those very traditional meanings do turn out to be the right ones, from what follows.

What "identity" do the Sophists in question emphasize? Two features emerge. -

The 'nature' -- e.g. of a politician -- if Sofistic, such that he acquires power (the principle of power). -- A Thrasumachos says, e.g., "I, self-powerfully, designate as 'just' ('righteous') -- better: 'lawful' -- what I, -- as the stronger or even the strongest, designate as useful to me; in that case I am 'the fortunate one,' exemplified by the autocrat." Behold the 'theory' - concerning 'nature'.

The 'nature' -- e.g. of an Anakreontian poet, if Sophist, is such that it indulges lust, pleasure-seeking. -- Anakreon of Teos (-572/-487) deploys an erotic poetry, which begins to look 'autonomous'. -

Whereas e.g. a Sappho of Lesbos (-612/...) does have a strong erotic, yes, some lesbian poetry, she is deeply religious: she worships e.g. Aphrodite or Eros (a deity), while living erotically. -

'Anakreontic' eroticism, after Anakreon, is lived through separately from any deity.

--

Analogous to this is the thesis of the Sophist Kallikles (*Platon, Gorgias 447*):

"For me, personally, 'right' consists among other things in the fact that I, like any individual or group, may not only indulge my own lustful feelings, but may also do so by any means necessary." -

Note: "may indulge" is the freedom of power; "may indulge" is the freedom of "conscience"; -- power the ethical -- so to speak. A Kritias of Athens (-460/-403) seems to have proclaimed analogous theories.

***In summary***, then, "nature" does appear to be  
an identity, -- here a power-wielding and lust-sensitive identity,  
who selfishly perseveres,  
against all resistances.

Again, that triad of "identity/self-affirmation/denial".

**(1).2.-- *The systechy 'fusus (nature)/ nomos (habit)'***.

Once one has the power- and lust-crazed nature of the Sophists in mind, one understands one of the possible interpretations of the infamous opposition "fusus/nomos". -

One looks at the third term of our triad:

the presuppositions of tradition - custom (law)

the (democratic) constitution or ordinary law are as many obstacles, which the persevering nature has to overcome, if it wants to make itself true. -

***Appl, model.*** -- The Sophist Hippias puts first "The law is the tyrant of man".  
Of the sophisticatedly minded man, -- well understood .

***Note:*** Note that this sentence can also be understood differently: if a law is unjust, then it is tyrannical. But this is not a truly sophistic interpretation.

**(2).1.-- *The sophistic,-- sometimes democratic, sometimes anti-democratic.*** -

Protagoras of Abdera, Antiphon of Athens and others were in favor of equal rights for all citizens. They were very democratically minded.



Recall "Everyone equal before the law." Here, "law" is signified as the preposition par excellence which, in a society, also grants "life space" to the Sophist.

Not all, but still a considerable number of Sophists denoted equality of rights as "eine gasze Ungerechtigkeit" (F. Flückiger), "a great iniquity." --

The argument was, among other things: in that "democratic" way, after all, the inferior - so the masses - are privileged and the superior - so the most gifted - are disfavored. -

Flückiger, o.c., 109, explains. -

**a.** If, in the school of Gorgias of Leontinoi (-480/-375; with Protagoras the second greatest Sophist), in the name of 'nature' the right of the strongest or of the best was put forward, this meant the liberation of the individual - individualism - from the 'shackles:' of the prevailing "conventions" (e.g., ancient customs) and / or of the prevailing legal system.

*Note.*-- Again: very understandable from **(i)** identity, one's own being, **(ii)** self-assertion, one's self-possession, **(iii)** denial, here the conventions or laws, which 'hinder'. Cfr. *Platon, Gorgias 483.* -

**b.** Flückiger summarizes, "This natural law exhibits and Individualistic and Antidemocratic character."

*To sum up.* -- One cannot get rid of the impression that a Sophist liked to begin democratically, to develop over time from a position of power acquired in a 'democratic' way, 'anti-democratic tendencies'. Thus his 'nature', -- his 'aretè', 'virtue', unfolded.

### **(2).2. - Animalistic primitivism. --**

Here we come to the true cynical reason. -- "Surely the right of the strongest applies generally in "nature" (here as a collective term for all that has a 'nature'):

It is the rule in the animal kingdom and -- so the Sophists claim -- also among humans, -- in the ground.

Among humans, this is crystal clear in phenomena such as war: after a (won) war, after all, the victor can decide on the lives of the vanquished (Thus F. Flückiger o.c.,109).

*Note.*-- Thus we are at the antipodean of a Hesiod, (KF 110) for whom, on sacred grounds, man as man by his sense of right rises above the animal kingdom .-

Shorter: Cicero resembles Hesiod, most Protosophists resemble Machiavelli (kf 72).

**Conclusion.** -- Dwell, first, on a few value judgments. -

***An initial value judgment: Dodds, Fortschr., 125,***

Dodds, however, a staunch supporter of Liberalism and a principled admirer of Protestantism, says: "(Sophistics) should have inaugurated a great epoch of intellectual, social, and political emancipation."--Provided by publisher.

What she, in fact, initiated was, first of all, a period of civil and urban warfare, fought out with a deliberate joy of brutality, -- a brutality that, until recently, had hardly been surpassed among other peoples of high cultural standing.

Then a period of dictatorships - the so-called "second turannis" for which Dionusios of Syrakuse (*note*: a well-known tyrant) was the model. (...)-

In the world of thought, for the first time, the theory of the *Urbemensch* (*note* : Nietzsche's power man) emerged, -- namely, that political immoralism which a Kallikles, in *Platon's Gorgias*, puts forward so shinningly and, on the other hand, Platon himself, whose philosophy Crossman has rightly described as "the most atrocious and thorough attack on liberal conceptions, which history has known."

***A second value judgment bespeaks us the International Humanist Alliance.***

**(1) H.J. Blackham, Humanism,**

*Blackham*, Penguin Books, 1968, 9, defines Modern "humanism" as follows. -

"Humanism is the invariable swap solution for religion" (i.e.: a dilemma is presented here: either religion or humanism). -

Humanism, at least within a Christianized Europe, consists in a rejection of Christianity. (sic). -

This negative definition is the conclusion of two premises.

"This earthly life is everything" (*note* : exclusivism); immediately "man exists in himself" (*note* : the autonomous, utterly self-sufficient man).

"Man is responsible for his own life and for life on earth". Note that "responsible" here means: that man must not appeal to e.g. sacred elements, which could relieve him, at least in part, of the massive and massive responsibility. He is radically on his own. --

***Analogue presets***

hails *J. Alleman, The Leading Foundations of Modern a-religious Humanism*, in: *Tijdschr. v. Phil.* 21 (1959): 4, 615/680; 22 (1960):1, 13/76.

***The Humanist Alliance on the Greek Enlightenment.*** -

According to that view, "Greek Enlightened Reason" experienced its zenith in the V- th century (= the century of Perikles (kf 115)).

-- How, Humanistically speaking, has Hellas grown there?

***Homer's Iliad and Odusseia***

These are referred to as the "heroic form of Humanism," where "Humanism," now, is defined as "excellence in all human achievements" (athleticism, drama, building and sculpture, eloquence, politics, thought, life). In other words: a culture. -

**Note.**-- Anyone who reads Homer, however non-exclusively Humanist, finds that he describes people, deeply religious, yet outstandingly accomplished. Reread e.g. cf 110/112.--

***Thoekudides of Athens (-465/-401 or -395)***

He wrote the *History of the Peloponnesian War*, which, indeed, ushers in a Sophist historiography. --

***The Corpus Hippocraticum,***

i.e., a small library of medical notebooks (prognosis, dietetics, surgery, pharmacology, descriptions of diseases and of health). -

**Note** -- Whoever reads the Hippocratic texts without prejudice, concludes that these books dating from the Vth and IVth centuries are certainly, for the most part, not by Hippocrates of Kos, a contemporary of Socrates (-469/-399), but by a multitude of authors, who hold both agnostic and religious opinions about them. So that they absolutely cannot be an argument in favor of 'Humanism' -

***Demokritos of Abdera (-460/-370; Atomicist),***

Demokritos can in a sense be called "the first materialist," but in the sense of Hylion Pluralism (Demokritos accepts both coarse matter and "subtle" or fine matter, by which he explains e.g. occult effects and appearances of deities).-

***Protagoras of Abdera* (kf I 116).**

The Humanist Alliance salutes in him "the man who first proclaimed the regnum hominis (the Kingdom of Man)."

**Note.**-- That Protagoras put "humanity" at the center is, broadly speaking, correct. But nowhere does it show the radical exclusivism regarding sacred realities that the humanist covenant holds: Protagoras says correctly, "I do not know whether such things exist".

In other words: as a true Skeptic, he leaves all that exceeds the sensory experience of immediately given realities (kf 9, 24, 116), as untestable and, immediately, indistinguishable in parentheses (he does not pronounce on it, as the Humanist Covenant does, aggressively ignoring it). Compared to Protagoras, the Humanist Alliance comes across as dogmatically-exclusively rationalistic (kf 47).

***A twelfth sample : the current triumph of liberalism.***

As a basis of this sample in our present culture we take the brilliant article by *Pascal Garcin, Economics: Le bon marché*, (The cheap stuff), in: *Journal de Genève* (29.06.1989), which we comment on with other remarks. --

**I. -- *The facts.* -**

**1.1. *The West.***

For a long time the church, once the center of the villages and cities of the West, was replaced by the market. The logic (*note*: the author means the assumptions) and the laws of the market can be found again and again in the very essence of all issues in our Western society. That logic, those laws, decide on the value and unvalue of any given thing. --

**1.2. *The Eastern Bloc.***

The Eastern Bloc countries exhibit a multitude of experiments - Soviet Russia, Communist China, Hungary, Poland, if they have not yet succeeded in transforming the étatist economy into a market economy, it is not because they have not tried.

**1.3. - *The Third World.*-**

Although inhibited by the obsolescence of a number of structures, liberalization is advancing daily while, in the process, the role of the state is diminishing, both industrially or commercially and monetarily.

**- *The Socialist International.*-**

As if to add strength to its current enthusiasm for the market economy, the Socialist International has now "converted" to it as well: during the week of June 19 to 24, 1989, its members - the more than eighty Socialist parties from around the planet - gathered in Stockholm to celebrate its centennial (1889/1989). -

Undivided positive value judgments about the market economy

adequate critiques intake the economic roles of the state generally and, in particular, nationalizations were included in the program of the International.

The Social Democratic parties of Northern Europe were already, for the most part, market-oriented. The attitude of other parties was more ambivalent, such as the French Socialist party (which still carried out nationalizations in 1981), as well as a number of Socialist parties in the Third World.

**II.-- *The value judgment.* -**

**(a).-- *the theorem.***

Insofar as the apotheosis of the market economy is the victory of reason over some discredited models of economics, it deserves our acclaim.--

2. To the extent, however, that the market economy, through this triumph, acquires a kind of monopoly position such that it becomes unchallengeable, it is a cause for concern. And this on account of the rules themselves, of which the market economy is merely the application.

**(b).-- *The argument.***

***Analogical model.* -**

Imagine a company that is **(i)** shielded by protectionist measures, **(ii)** not keeping up with its production expenses, **(iii)** unable to restructure because it is drunk on its adulterated successes.

Well: if the market economy no longer sees competing ideologies or models of thought around it, then it risks ending up in the situation of such an enterprise. --

**2.1. *Historical model.* -**

The risk is less imaginary than one might think. - Recall the reverse situation of the decades following World War II (1939/1945). The success of the social democratic model was thunderous then. So thunderous, in fact, that it influenced all those in political power: intoxicated by a general consensus (*note*: unanimity), the state was assigned one role after another. The result was the inflation of the sixties and seventies.

**2.2. *The risk.* -**

The market economy is experiencing an analogous consensus.

**Consequence:** because of this lesson of more recent history, our appreciation must be tempered by serious reservations. Immediately openness to the - now rare - opponents is ... is a rational duty.

***Enterprise restructuring.***

**Bibl. sample :** A. Bosshard, *Interview: les nouveaux emplois qui font frissonner les syndicats*, (Interview: the new jobs that make trade unions shudder the unions,), in: *Journal de Genève* (20.09.1988). -

In early September 1988, the International Bureau of Labor (B.I.T., Geneva) is devoting a seminar (= study group of the same professional science dealing with an issue) to the current innovation of the enterprise (cf 95). -

One of the basic ideas which prevails now is called "restructuring" (in French: adaptation, -- "perestroika" (kf 54)). This is the set of measures that a company takes to survive competition and slow growth (kf 87). -

**(I). - *The idea of "deregulation".* -**

"Deregulation" means the abolition of all sorts of regulations that limit the freedom of companies. In May 1987, for example, the 18th Flemish Economic Science Congress in Brussels devoted a two-day debate to this.

Most speakers argued for a balance between state intervention and irresponsible deregulation. No school of economics, -- not even the Monetarists (cf 81, 102,-- 98) or the Supply Economists, called for wholesale deregulation (cf 71: extreme forms of thinking).

**(II).-- *The idea of "flexibility". -***

'Flexibility' includes:

the increase in the company's latitude to "adjust" the number of employees and, immediately, employment,

The relaxation of the employment -- in particular: the hourly schedules -- of the workers. -- In this context: 'atypical forms of employment' are part-time work, home working, passing on work to smaller firms (kf 96)

('soustraitance')

***Notes.***

Between 1960 and 1980, small and medium-sized enterprises shrank significantly, -- because of economies of scale. This process continues: think of the preparations in view of the Euromarket 01.01. 1993.

Since + 1980, however, one sees a restructuring and introduction of diversity in the secondary (industrial) and the tertiary (services concerning) sectors (cf 92v.: sectors) (kf 96v.).

***The great concern of unions. -***

The lightning-fast and profound transformations of the enterprise - in the form of privatizations (kf 40, 54), flexibility, informatics (cf 94) - not only in the West, but also in the East and even in Third World countries, bring:

a new organization of employment, wage agreements, hourly schedules, etc., as well as

new relations between employers and employees. The great concern of the trade unions, in this regard, can be summarized lapidary in a sentence:

"Technology may create labor, but it makes jobs disappear." -- This applies first of all to computer science.

***The Eastern Bloc. -***

In socialist economies - Hungary and China (kf. 54,58) in the lead - in restructuring, brigades, cooperatives, collectives, and private firms are taking over the role of the state and the bureaucracy associated with it. -

At the seminar of the Int. Labor Bureau, Mr. Aganbeghian, from Moscow, noted that the Capitalist West, the Dirigist East and developing countries were introducing privatizations. He accepted privatization as one method of favoring the production of goods and services, -- provided that

it is accompanied by respect for the standards and rules, which protect the physical and mental health of workers from excesses.

**Note** Bibl. stitchpr.: *J. Baynac, La révolution gorbatchévienne (Essai d'analyse historique et politique)*, (J. Baynac, *The Gorbachev Revolution (Essay on Historical and Political Analysis)*), Paris, 1988. -- Steller attempts to show that Russia is on its fourth revolution: 1905/1907 (spontaneous uprising), February 1917 (democratic revolution), October 1917 (Bolshevik revolution), 1985 (Gorbachevic revolution (Mikhael Gorbachev (1931/...))). In o.c., 21/60 (*Gorbachev avant Gorbachev*) he shows that Gorbachev had precursors, - including Iuri Andropof and Andrei Sakharof (the latter as early as 1970, -- with V.F. Turchin and Roy A. Medvedef).

Steller also refers to a novel, which via the KGB, under the direction of *Andropof*, filtered through to the West, viz, *V. Grossman, Vie et destin*, (Life and destiny), Paris, Julliard, 1984 (in the Soviet Union only in 1988) in which passages can be read, equating Stalinism and Nazism.

Thus, e.g., the conversation between a Nazi and an old Bolshevik, confined in the same camp: "We are different forms of the same form of being, the party-state." Cf 65v., 73 (Skinner). -

The "Postindustrial" revolution (kf 94: informational economy; 88, -- 126) -- the computerization and automation of production -- plays a leading role in the Gorbachevist revolution (J. Baynac, o.c.,16).

But the revolution is much more profound: in April 1988, Gorbi (as he is called) says: "Like every revolution, perestroika is a continuing, revolutionary reform of consciousness. (O.c.,10); in June 1988 he says: "The process of revolutionary renewal permeates more and more the economy" (ibid.); in July 1988 - in Krakow - he talks about "the second world revolution" - ibid.).

**In summary**, from the power state to the Socialist rule of law: the rejection of Capitalism, the rejection of dictatorship, the rejection of the degeneration of the system in the Soviet Union of the Nomenklatura, with all its secrecy.

The restoration of the "original" theory, the "ethical" conception of the system, the return of power to the toiling people, who, only thereby, become the true masters of their destiny, the establishment of a Socialist democracy, the inauguration of "humanism" (man central), -- the background of perestroika, at least in the purely economic sense of the word. -- The economic effects, which interest us here and now, are e.g.:

the fact that the state relaxes its monopoly on foreign trade so that companies can also trade with foreign countries,

the revaluation of the enterprise (kf 95): to introduce a dose of free market economy, among other things, the law on family enterprises (which are crafts) was enacted, -- the law on cooperatives (to establish a network of small and medium-sized enterprises (kf 95)) was enacted;

the "joint ventures" (introduced by a law) to acquire Western capital and technologies (*note*: joint venture is cooperation with foreign country on enterprise).--

*Note -- Bibl. ample J.K. Galbraith/ Stanislav Menchikov, Capitalisme, communisme et coexistence, (Capitalism, communism and coexistence), Paris, 1988, underlines the dead weight of the (state) bureaucracy and in the Soviet Union and in the USA; --*

But what Menshikof says interests us here: the intention is to establish a "democratic centralism" that links and the plan and the free market; -- e.g. "the prices of the basic products are still fixed by the state, but the rest (most of the prices) are determined by the free market."

Mensjikof underlines, "The market is not necessarily the perfect instrument."  
In other words: not Capitalism is introduced, but a relaxed Dirigisme.-

This is confirmed by *G. Sorman, Huit jours chez les grosses têtes de la 'perestroïka'*, (Eight days with the big heads of 'perestroïka'), in: *Le Figaro-Magazine* (16.07.1988), where Otto Latsis (economist), who is rather pessimistic, Mikhaïl Ulyanof (Soviet actor), who is spirited, Roy Medvedef (historian), who claims "Not to abolish Socialism but to set it in motion". Vitaly Ginzburg (nuclear physicist), who mainly criticizes the bureaucracy, Andrej Kornelof (engineer-entrepreneur), who leads a cooperative, speaking.

***Main impression:***

Very mixed feelings as to the results in the economic sphere: the seventeen million state officials, (the bureaucrats) and a very large proportion of the workers are, rather against than for perestroïka (for several reasons). -

Regarding the bureaucracy: *Tamara Kondratieva, Bolcheviks et Jacobins (Itinéraire des analogies)*, (Bolsheviks and Jacobins (Itinerary of analogies), Paris, 1989: the revolutionaries of 1917 (October) considered themselves the first "real revolutionaries; albeit in the wake of the famous Jacobins (kf 431 1001); -- *Michael Voslensky, La nomenklatura (Les privilégiés en URSS)*, (The nomenklatura (The privileged in the USSR), Paris, 1980 (recalls, o.c., to *Milovan Djilas, Die neue Klasse, (The New Class)*, Wien, Munich, 1957), in which the Nomenklatura is discussed.



The 'Nomenklatoera' (from the Latin 'nomenclatura', list) is the list of the most important posts; the candidacies are examined beforehand, recommended and sanctioned by a committee of the party of the district, of the city, of the region, etc.; in other words: the Nomenklatoera includes the persons who occupy the key posts" (o.c.,30).

As to the labor (st)ers class: *J.Baynac, La rév. garb.*, 254, says: "(...) The mystery of the absence of the proletariat in Gorbachevian language. Did Gorbachev speak profusely about the farmers and the intelligentsia (*note*: the artists and the thinking class), he never, ever found the means to adequately bring up the proletariat.

This, in none, but none, of his speeches. He does recall it briefly, in passing; nothing more. -- One is not surprised, then, that within the working(st)ers class there is a marked uneasiness. Its fear opens its ears to the Conservatives, the rock-hard Leninists (...). When the specter of unemployment haunts many (...), one should not expect the proletariat to warm to it (...)." -

What lies behind this? The informational revolution (kf 94, 127), in which there is less room for the ordinary working man of the day.

***The interpretation by the International Labour Office (Geneva).***-

See what a report on the subject, at the end of November 1989, says:

Difficult to predict the economic consequences of perestroika in Eastern Bloc countries. --

But already now it is certain that a surplus of labor will require other forms of employment. --

***Explanation:*** the bottleneck is:

moving from an overly-standardized economy to freedom for businesses without large-scale unemployment or wild inflation.

***Note :- Bibl. sample :*** *J. Bremond/ A. Geledan, Dictionnaire économique et social*, Paris, 1981, 212/220 (*Inflation*). -

***Definition.*** By C. Olive defines as follows:

It is not the fact that some prices go up, but that the general price level goes up, that creates "inflation.

The 'measure', by which one measures this rise (or fall), is the index (= the general index of prices, calculated from the point of view of the average family ((kf 98), which pays the whole of the prices for the whole of the goods and services). -

The index, measure of prices, is the summary of a number of macroeconomic (kf 68) mechanisms. Economic life is a "system," i.e., a set of "elements" that interact. Such elements, which can cause inflation, are:

- a.1. any wage increase (which, after all, is passed on),
  - a.2. the currency, which increases too rapidly or is too easily circulated,
  - a.3. the state, which appropriates wealth without quid pro quo and resorts to budget deficits,
  - a.4. the permissive lifestyle (out of snobbery or under the influence of publicity, -- an example of which is kf 107/109: the Kretek, desiring and spending more and more without considering the possibilities); -
- b. Foreign countries (consider the sudden rise in oil prices). -

Economists this year feared a resurgence of inflation (in the first half of 1989, there was indeed a "boom" (0.2 USA; 0.1 France), which could not be attributed to seasonal variations (e.g., vegetables become more expensive in winter or during a drought) or erratic trends (the oil crisis): it was indeed all of the prices as such that increased. Yet it was not as in the 1970s, when inflation worked like a ghost.

### ***The concept of deflation. -***

Now don't think that the term "deflation" is the reverse of "inflation. Deflation" -- in a free market economy -- is the totality of countermeasures taken to curb demand (kf 96: supply and demand) (deflationary policy);-- e.g., reduction of state expenditures, increase in fiscal pressure (to limit income available for spending), control of credit interest rates, wage restraint, limitation of profit margins, -- the "price freeze").--

**Note** -- That we dwell on this, in the context of a philosophy of culture, is due to the fact that virtually everyone -- first and foremost the common man -- undergoes inflation, -- usually without knowing the "mechanisms" that govern them.

### ***Communist China. -***

We recall kf 54: Deng Xiaoping, to the stagnant economy of 'the plan', implements liberalizations. With brilliant successes, -- including in agriculture. -

Comes the Student Revolt with the bloody repression, which is the stake of the struggle against "peaceful development." -

The term "Peaceful Development" refers to what we, since Gorbachev, have seen at work in the Eastern Bloc, in Europe. -

***Beijing (Bejing) 28.11.1989. -***

Chinese Prime Minister Li Peng said it very clearly: China will have to fight a long-term battle against its "capitalist" enemies.

The entire Communist press sings, Tuesday, 21.11.89, the praises of Romania (cf. which - she maintains - "constructs" a Socialism (it is von Hayek's term (cfr. kf 67: he calls Socialism, in the economic field, a

'Constructivism', imposing its conceptions on economic realities), which possesses sufficient strength to resist "peaceful development" in Eastern Europe. -

The People's Daily newspaper of Tuesday 21.11.89 quotes Li Peng. The latter declared, before working groups of members of commissions of inquiry, during a National Conference, "that they had done much to maintain social order, protect the stability of the nation, strengthen the people's democratic dictatorship."

More to the point, China accuses "forces alien to the people" of having resorted to "peaceful development" to launch, in the course of spring 1989, the most powerful anti-government protest movement since the founding of the People's Republic, which, in early June 1989, was "happily razed to the ground by the military."

**Note** -- One rereads kf 70: Herzen; 73: Machiavelli, with his war politics. -- It's as if this Renaissance-humanist still has his shadow above Communist China hangs; -- kf 121: The Protosofist Mystery of War.

After all, in the current parlance of Chinese authority figures, the term "Peaceful Development" is a negative one!!! It is something that one should fight with all one's might!!!

**Note**-- This bellicose language is accompanied by planification restoration (kf 96). The primary sector (kf 93) is being reworked: the agricultural lands are going to be re-collectivized; the secondary sector (ibid.) is also being reworked: the party figures are, again, depriving the enterprises of its so resultant individual initiative.

**Conclusion:** P. Garcin may rest assured: the opponents of liberalism are making themselves heard.

### ***The rationality of liberalism.***

Kf 102 (the "rationality" of economics) prepared us perfectly for this subject. -- We are now going to refine what we, then, learned to understand, -- especially on the basis of the theory of knowledge or, if one wishes, computer science.

### ***Risk/ Uncertainty.***

#### **1. *This theme is not new:***

Kf 80 (around 1350+, the Early Capitalists of the Late Middle Ages already clearly see the "risk" and set it off); Kf 106 (Simmel argues that rational and adventurous are really just extremes of one differential); -- Kf 102 (Smith-Hayek recognize that the disorder of the few, each seeking their own advantage, needs an "invisible" hand, as a corrective);--

#### ***Bibl. st.:***

*F. Knight, Risk, Uncertainty and Profit, Houghton Mifflin Company, 1921.*-- This American economist distinguished two types of decisions (KF 92,98), insofar as information gaps are at work in them.

#### **A.-- *The risk.***

A risk is one type of uncertainty, which can be controlled to some extent by countermeasures. For example: one keeps more than one product or service in stock (if the situation changes); one simply builds up stocks (to be prepared for anything); -- one calculates, as the Early Capitalists already did, and one takes out an insurance policy (calculable risk).

#### **B. -- *The general uncertainty.***

This is the 'risk', in that it makes one fully adventurous, to the full degree: it is simply incalculable, our 'ratio' (reasoning ability) has no grip on it. One gropes in the dark. Yet one knows that it is there. So our 'ratio' does have some control over it.

#### ***Typology of uncertainties. -***

##### **(I)-- *The objective uncertainty.***

The uncertainty can refer to the object, which is the stake.-- I decide to buy a work in a second-hand bookshop. But, for the time being, all I know about it (= information dose) is author, publisher, title and a quick glance through (in which I catch a few sentences that incite me to buy).--

##### **(II)-- *The intersubjective uncertainty. -***

The uncertainty can also refer to my partner(s), the subject. -- I ask the cashier, whom I know, if she knows anything more about the piece of work; she looks at it and says, "Yes, that gentleman (a high-minded intellectual) also took it yesterday." I know something more (= information.

But I don't know with what intention this 'intellectual' bought the piece: was it 'haphazard' ("at random")? Or was it because an acquaintance of his was looking for it, without knowing it? (information gap).

**Decision.--** The "free market," core piece of Liberalism in all its variants, in which I buy the piece, does not prevent me from buying with information deficits. That is, "with irrationality." For lack of information equals irrationality.

***Institutionalist free-market critique.***

P. Garcin, decided supporter of Liberalism, Kf 125, begged for "opponents. This, out of democratic awareness. -- but there are also purely economic reasons.

**Bibl, sample :** *G. M. Hodgson, Economics and Institutions (A Manifesto for a Modern Institutional Economics)*, Oxford, 1988, --

**(I),** Behold how an Institutionalist reasons.

Current Liberalism (think, among other things, of *F. A. Hayek, Individualism and Economic Order*, Chicago, 1948) posits as a hypothesis (cf 2, 71; -- 4, 20, 36, 50):

Situated within the (totally) free market, the economically active person - e.g. a business leader, a merchant - has not only the necessary, but also the sufficient information (intelligence, 'knowledge', skills) at his disposal, -- so that he/she can make rational decisions.

In other words: this hypothesis pretends that economically active people are "omniscient" with regard to their economic actions. However, from what a Knight says about risks (that could pass) and about uncertainties, it appears that this is very rarely the case. This explains the adventurous. -

Yet, if there is serious information gap, then economy cannot be an "autonomous" (Kf 74), merely rule-free, if necessary deregulated (Kf 125) reality. Thus no purely or totally free market.

**(II).** -- The Institutionalists put first as a hypothesis: most economically active people do possess some (= not all, some) necessary informations, but not all (universally) sufficient informations. This implies that economic action, in such irrational conditions, needs gap correctives. -- This the Institutionalists call "institutions" (institutions).

**'Institutions'.** -- **(1)** Regulation is, with this, given a very positive role, namely insofar as it can fill information gaps.--

The "institutions" - better: "market correctives" of an informational nature - are many. -

**a. Ethics.** -- A firm, led by a number of leaders, who want to be conscientious at all costs, is, in itself, an extra-economic information: "They don't cheat you there."

**b.1. Private firms.** -- There are private firms, which vet a product (merchandise or service) and keep that information available.

**b.2. The state.** -- A government, which controls 'wild' price rises, thanks to regulatory measures, is in itself informative: "we know that they will (may, dare) not charge us too high prices".

**b.3. Supranational institutions.** -- The World Bank, the International Monetary Fund (IMF) -- things about which one hears too much only negative value judgments - have information about governments (e.g., from the Third World) -- whether they are spending the money well or not; banks that want to advance money to such governments can get information there.

**A Soviet application.** -

That information and economics go very closely together, and decide on the rationality of the economy, is further shown by *J. Baynac, La révolution gorbatchovienne*, (The Gorbachovian Revolution), 34.

There, a letter drafted by V.E. Turchin (physicist), A.D. Sakharof (academic), Roy A. Medvedef (KF 128; historian) - all three world-renowned, states. -

On 19 03.1970 they addressed the top figures of the then Nomenklatura. Here is an excerpt (o.c.,34). -

"It seems, at the present time, with imperative necessity, duty to issue a series of measures to carry out a greater democratization of social life in this country (Soviet Union). -

This necessity arises, in part, from the close connection between (the question of) progress in the techno-economic field and professional scientific management methods, -- intertwined with (the question of) freedom of information, publicity, and competitive spirit."

A little further, o.c., 41, it returns emphatically to "la liberté d' information", which is curtailed by the Soviet system, -- to the great detriment of Soviet life itself.--

**Conclusion.** Not the 'institutions', nor the (absolutely) free market, but the (available) information decides the rationality.

***A thirteenth sample: the first and second industrial revolutions.***

We can, from now on, afford the opulence of clarifying as sharply as possible two well known, yet more often misunderstood expressions.

***A -- The mid-century industrial revolution. -***

***Bibl. st.:*** Jean Gimpel, *La révolution industrielle du Moyen Âge*, (The industrial revolution of the Middle Ages,), Paris, 1975. - An industrial discovered by historians without Enlightenment-rational bias

revolution should be mentioned, as a prelude. -- "From the XIth to the XIIIth centuries (*note*: thus between +/- 1000 and +/- 1300), Western Europe experienced a period of intense technological activity. This period is one of the most fertile periods in history in terms of inventions. -

This epoch should, in fact, have been called "the first industrial revolution," were it not for the fact that the English industrial revolution of the XVIIIth and XIXth centuries is already referred to by such a name." Thus Gimpel.

***Note.***-- J, Rosmorduc, *De Thales à Einstein (Histoire de la physique et de la chimie)*, (From Thales to Einstein (History of physics and chemistry)), Paris / Montréal 1979, 19s., 31, endorses that statement.--

***Note:*** In passing: O.Brunner, *Bürger und Bourgeois*, in: *Wort und Wahrheit VIII* (1953): Juni, 419/426, states that - different and from the characteristic Antique city (which was a polis, a city-state, -- in Latin: civitas) and from the typical Oriental city - in the XIth century (*note*: when the Middle Ages Industrial Revolution got off the ground), in Western Europe, between Seine and Rhine and in Northern and Central Italy (Lombardy, Tuscany), the bourgeoisie and the bourgeois city emerged. Cf. cf 79: *Ces trois siècles qui firent le marchand*. (These three centuries that made the merchant), A characteristic Middle Ages "urbanization" (urbanization) draws with a typical population layer, the businessmen. -

***Note*** --- Immediately it is clear: the natural scientists of the Renaissance could enjoy the technological achievements of their mid-century predecessors.

***B. -- The First Industrial Revolution.***

***Bibl. st.:*** W.W. Rostow, *Les étapes de la croissance économique (// The Stages of Economic Growth)*, Paris, 1962, 46, 49 (*Le premier démarrage*). -

***I.-- Basic elements of the modern economic revolution (cf 78).--***

Rostow mentions two, among others:

1.Post-medieval Europe experiences the (re)discovery of parts of the planet outside of Europe (the voyages of discovery).

It experiences the professional science

revolution Copernicus (1473/1543), -- heliocentrism; -- Tycho Brahe (1546/1601), Johannes Kepler (1571/1630; Kepler's laws regarding planetary orbits around the sun); -- Galileo Galilei (1564/1642; exactness regarding natural science, i.e., restriction to the mathematical of reality and mathematization of it)), -- with in its wake the modern technological revolutions.

## **II.-- *Not the Dutch Republic but Britain.*** ***Not Holland.*** -

Cfr. kf 85: the first large-scale Modern enterprise (the East India Company). - "Why did not the final stakes of the, in principle, endless process of economic growth (kf 87,- - 97, 125) occur in the country which, in the XVIIth century, was the closest to exhibiting all the prepositions of it and which taught so much to the other countries, Holland? (...).

The Dutch relied too much on finance and trade, -- without creating a necessary and sufficient industrial foundation. -- This had, among other things, two causes :

Holland did not have the resources at home;

Holland's financiers and businessmen outweighed their industriousness.

### ***Well Britain.*** --

Britain made it to the Low Countries by the Sea. From what?

Domestically, it possessed more industrial vital resources (think coal) than Holland.

England had more Protestants of various sects (cf. e.g. kf 33: the Calvinists (Puritans) were more financially progressive than the Catholics and even the Lutherans; consider the interest rate issue).

England owned more ships, than e.g. France: it could build an empire overseas ("England rules the waves"). --

Above all: England (with Scotland) had already had its social and especially religious revolution around 1688. -

***Consequence:*** only "Britain was able to mobilize the bundling of the cotton industry, the coal mines and the steel industry; it could, at once, valorize the steam engine. It could, after all this, develop its foreign trade.

***In conclusion,*** all these elements together made up the stakes - between 1780 and 1800 - of the final growth process." -

***Conclusion.*** We possess, now, the necessary background information to better understand the proper -- very revolutionary -- scope of the Second Industrial Revolution, -- by comparison.



**C -- *The second industrial revolution - the informational* .**

We have already touched on this indirectly, cf 94, -- 127, 129. There we used the term "post-industrial. We consider this term to be totally unsuccessful. Why? Because it gives the impression that we are living after 'industry-without-more'. Which is very incorrect.

Coal and steel have - the coal and steel crisis of the last few decades made us see this clearly - lost much of their underpinning value. This is true.

Textiles, even after the textile crisis, remain, however, a solid factor of economic life. -- But new types of industry have emerged, which are called 'industriousness' (industry) deserve. But yes, the name post-industrial era is used.

***Mechanization.*** -- kf 94 we saw that mechanization was central to both the first and second industrial revolutions. This is a further argument for avoiding the term "post-industrial. -

But what exactly is being mechanized differs thoroughly. That which - in the Second Industrial Revolution - is being mechanized is information. Or rather the signs, the material or material signs or symbols of information (knowledge, insight, - - - message, information) -

***Note*** -- It is also too often claimed that, in the First Industrial Revolution, energy became mechanized. This is correct. Energetics, the theory concerning energy as distinct from "matter," developed simultaneously.

But look at the economic history of the last few decades: wasn't there such a thing as an "energy crisis"? Governments sometimes risked the brink of war to think of the Gulf States - to secure the energy supply. But this energy is still processed by means of very classical methods, albeit updated by ordinator, which are typical of the First Industrial Revolution. -

All the more reason not to use the term "post-industrial. For there is more similarity than difference, under that point of view, of course. It is and remains clear: without energy no mechanization! If, sometimes, much less energy is needed.

***Main features.*** -- J. Peperstraete, *Employment in the information society*, in: *Our Alma Mater* 1987: 2, 67/79. -

## **A.I. Informational technology as an element of economic growth. -**

A three-pronged premise governs the transition from the "Industrial" to the "Information Society.

### **1.1.- The information theory. -**

As mentioned, it is not the knowledge itself, the 'information' itself, which is present in our mind, but the signs, 'symbols', of it, called 'signals', which are transmitted, outside of our mind, transmitted, so that communication occurs. This happens

technical, namely by means of an electrical circuit ('circuit'),  
biological, viz.

a. through genotype (the set of 'information' that genetically determines a living being),

b. by means of the nerve discharge (= impulse). -

In this way, changeable and, in principle, measurable amounts of "information" (signals) are transmitted and thus made usable.

### **1.2.- The informatics. -**

This is the professional science, which analyzes the automated processing of information - specifically: the methods of processing. Consider the term "automation.

### **2.1.- The microelectronics. -**

This term summarizes all techniques that, o.g.v. electronics and radio-electricity, enable the creation of electronic microstructures.

### **2.2.- The telecommunications. -**

This subject analyzes all - wireless or non-wireless - electrical and electromagnetic techniques, which enable remote ('tele-) communication.

The economic role. -- Now reread kf 87 (the basic economic concept of growth). -- Technical progress, o.k. the aforementioned subjects, is source of real economic growth.

-

One can briefly check its size. The three-part technology in question was, in 1980, among the top ten subsectors (kf 93) of industry. Cautious predictions state that, in 1990, it will rank fourth and, in 2000, second after the energy sector.

## **A.II.-- Explanations regarding microelectronics and computer science. - a. microelectronics. -**

Microelectronics refers to miniaturized (scaled-down) electronic circuits, which carry elementary (irreducible) amounts of information - called "bits

can process and store in the 'memory' by means of an ordinator (computer).

### **(1).-- The chip. -**

a.1. Miniaturization is an application of the economy principle (economy principle). One makes the matter, respectively the energy, needed for a product as small as possible. Here: the more an electronic

tool is miniaturized, the more "bits" one can condense ("integrate") into it.

**a.2.** the invention of the transistor in 1948, the refinement of photographic techniques, and the use of chemical etching methods dominate miniaturization. -

The breakthrough occurred around 1960: on a single sheet of silicon, one 'integrates' a multiple of transistors. -- This leads, in time, to "Very Large Scale Integration" (= VLSI): several tens of thousands of transistors are placed on one surface ('chip').

**Note:** Experts foresee "unlimited progress": perhaps, by 2000, one will produce chips with 10 to the 12 power, transistors. This would amount to +/-1/100 of the number of neurons (= nerve cells) in our brains, --

Now reread kf 78vv: progress, we grope, here, for the umpteenth time, the essence of modernity.

**Note** -- The term "transistor" is the English contraction of "transfer resistor" (command resistor). This is a device (replacement for the electronic tube) made of semiconductors. It can amplify electrical currents, generate electrical oscillations, perform modulation - and detection tasks.

**(2).-- *The microcomputer.* -**

As soon as ten-thousand-transistors-per-chip was doable, the microcomputer (which, in turn, is producible in large series) was born. This is and type of ordinator (machine that numerically processes information (signals)).

**Note** -- Usability. -- The micro-ordinator is an ordinator that is delivered without "predestination": its user makes it himself - by programming - fit to a purpose.

**B.-- *Computer Science.* -**

The rapid development ('grows) of microelectronic technology is the premise of rapid progress. - Note the modernity - of computing.

Industrial technology ('industrial' in the limited sense), one of the main factors of the so-called 'Industrial Society', needs raw materials (coal, iron e.g.) and requires a great deal of energy.

**Consequence:** The idea of "energy" was, since the XVIIIth century (cf 136: Britain), central. -

Informational, "post-industrial" technology processes virtually no matter (raw materials) and requires bitterly little energy. -

***The first run-up.*** -- This is situated around 1830. -

**1.1. *Machine aspect.*** -- Ch. Babbage, around 1830, with government grants, designs a calculating machine (it worked, badly enough, very inaccurately).- --

**1.2. Logistic aspect.** -- G. Boole, known for his Boolean algebra, designs the reasoning aspect, in his *The Laws of Thought* (1854). The notion of "artificial intelligence" arises, immediately.

***The transistor (1948)***

and transistor integrated circuits (1960) make an excellent reasoning machine (signal processing machine) possible.

**Result:** the ordinator can take over intellectual tasks, hitherto only performable by a living being acting in a reasoned way. and this, eventually, better than humans. -

**Appl. model.**-- Around 1985, in Japan, a robot ('robotics') was marketed that can play the organ. A mechanical 'hominoid' (artificial human) reads the score, pads the keys (with its mechanical 'fingers') and pedals (with its mechanical 'feet').

**B.I. -- *The role of humans in the informational economy.***

The day the chip was invented" changed our culture very profoundly. What one would once have dismissed as "impossible" became, suddenly, factual: super-fast pocket calculators (for a few hundred francs), portable computers, clocks, which one no longer has to wind daily. -

**Note.**-- The inventors of the chip -- Bob Noyce and Jack Kulby (in 1958) -- although the founders of an enormous advance, have remained virtually unknown to the public, which celebrates other scientists as celebrities.

***Christmas party 1989 an informatics party. -***

The electronic rigs - ordinator, gadgets - are transforming our "traditional" Christmas. Traditional playthings - dolls, lego, duplo - are falling, in part, into the shadow of electronics, which are rising dramatically.

Children, young people do not feel the 'aversion' of some adults to the new technology. Businessmen count already two-year-old children among the possible "consumers" of ordinator. A Japanese firm conducts the following publicity "To educate is to prepare for life. Parents, it is your duty to favor the talents of your children".

**Indeed:** a rapidly growing number of jobs are computerized and, through toys, preparing children for them seems justifiable. -

**Consequence** is that works arise similar to *Carl Mitcham* (New York)/ *Alois Hunig* (Düsseldorf), *Philosophy and Technology II (Information Technology and Computers in Theory and Practice)*, Dordrecht, 1985. -

The thinkers in question discuss, first, the metaphysical (understand: ontological (kf 1)) and epistemological (scientific) nature of information.

Then they talk about the interaction between humans and computers. Finally, they discuss the ethical-political implications of information technology. Says us: the culturological ramifications.

### ***Silicon Valley. -***

California is home to the microelectronics empire, Silicon Valley, which has become "a household name." Hewlett-Packard was the first company to set up there, in 1937.

*J. Dumoulin, trad./ adapt., Les diables de Silicon Valley, (The devils of Silicon Valley,)*, in: *Express No. 1573* (04.09.1981), 44/47, delineates the importance as follows: "The consequences of the microelectronic revolution are not limited to digital clocks, pocket calculators and science fiction games. This revolution has, moreover, simply, turned upside down the very nature of the strategic weapons that make up the arsenal of the USA and the SU." (A.c.,45). -- Here one tests the stakes, as it were, with the finger. Not just economically.

### ***The knowledge technologists. -***

Consider, roughly, the structure of an informational firm:  
equipment (R and D; Research and Development),  
software (teleprocessing),  
service ("service"). -

The task revolves around information. The R-and-D departments that analyze the equipment in the companies (and in the universities) are working on this. The Anglo-Saxons call those who work there knowledge engineers or, with a metonym, golden collars (cf. kf 82, the analog in finance). -

### ***The center of gravity has shifted.***

In the classic industries, where matter and/or energy is processed first of all, the "raw materials" are almost always located outside of humans, in nature;

In the informational industries, the locus of what is processed, information, is in the human being himself, in his mind, source of all information, before it is converted into signs (signals). -

***Right away:*** informational companies depend, like all others, on capitals, raw materials, machines, labor (kf 86, 89). But there is one big difference: human input, in the form of explorers, finders, and doing so with strong personal commitment (motivation)

## **B.II -- *The Soviet Union and the informational revolution.* -**

We have already alluded to it (kf 134), -- as a background to the 'glasnost', information turnover, in the Communist system. - But there is more: there is also 'perestroika', restructuring. -

*J. Baynac, La révolution gorbatchévienne*, 38, extracts, among other things, from the program letter of the world-renowned scientists Toertshin, Sakharof (Andrei Dimitrijevitich Sakharof (1921/1989)), Roy Medvedef, what follows. -

"We are ahead of the USA (*note*: we signed 19.03.1970) on coal mining. -- But we are behind on oil extraction, gas production, and electric power; --.

We have a tenfold lag in chemistry and an infinite lag in ordinator technology.

This last lag is particularly important, because the introduction of electric calculators into the Soviet economy is of decisive importance: this phenomenon, after all, amounts to a radical change in the system as a whole -- because in the mode of production.

It was rightly labeled the "second industrial revolution." -- well, the overall capability of the Soviet organizers is hundreds of times below that of the USA.

As for its use in our Soviet economy, the backlog is so extensive that it is simply immeasurable: we in still living in a previous era."

### ***The machine as the main factor of wealth.* -**

No longer the worker-proletarian was in a sense the chief actor of Capitalism. *But K. Marx, The Foundations of Economics* (1857/1858), cited by J.Baynac, o.c., 255s., had a premonition of what we are experiencing today, in the Information Economy.

There is, possibly, a future era on the horizon in which the factor "human labor" simply becomes inconvenient for the production process itself (hitherto necessary element becomes that labor unnecessary). --

How is such a mutation possible? Such a transformation of the mode of production, says Marx, is a characteristic of "fixed capital" (meaning the machines), which differs from the living worker. --

***Consequence***: instead of being at the heart of production, as the main actor, living labor is, in time, sidelined: he is no longer the main source of wealth. -- cf. kf 128.

***A fourteenth sample: Japan as an element of the world.***

"Made in Japan": who hasn't seen those little words written somewhere on what they bought from us?

***A. The Group of Seven (richest industrialized countries).***

The sixteenth Summit of the Seven, in 1990, will take place from 09.07.1990 to 11.07.1990 in Houston, Texas. Since 1975, the USA, Canada, the Federal Republic of Germany, France, Italy, Great Britain and ... Japan have been meeting regularly, --

On the fifty largest banks of the planet -- the international banks that is -- there are 24 Japanese, 7 German, 5 British, 4 French, 3 Swiss, -- the Americans have 3 (in 22nd, 48th and 49th places).

Thus claims L'impact (CH), No. 241 (Nov. 1988), 64. In less than a decade, Japan became Earth's first lender. -

In Berlin -- in the presence of several thousand ministers, bankers and international credit institutions -- Mr. Sumita, in the name of Japan's high role, wriggled out of the patronage of the USA and Britain, whose economies represent only a small fifth of the world economy: he claimed, to the surprise of all, at the annual general meeting of the International Monetary Fund (IMF; kf 134) and of the World Bank (ibid.), the role appropriate to Japan's dominance, -- supported in this by France.

***-- B.-- The Japanese expansion.***

Talk about 'growth' (kf 87, 97, 125, 136, 138)!

**a.1.** Japan has accumulated extraordinary wealth: incredible trade surpluses, phenomenal debt claims, huge dividends (profits from "actions" of companies or after liquidations) from foreign countries, powerful savings system. -- Like no country before, Japan has invested in "research" (investigative work).

**a.2.** It develops, now, a new activity: buying up foreign companies, massive implantations all over the planet, -- commercialization of a whole bunch of new products. -

In all kinds of sectors: leisure, tourism, real estate, banking, insurance, -- cinematography, -- one encounters "those little men from the East" everywhere.

**b.** They know, in the process, in which branches of the economy the taper is located. In all areas of electronics (kf 138, 142), the USA has, practically, lost leadership. Among the twenty largest producers of semiconductors (the components, memory), there are ten Japanese; since 1985, Hitachi, NEC and Toshiba firmly occupy the first three places. -

There's more: in calculated fashion, the Japanese are trying to control the top firms in Silicon Valley (cf 141) somewhere. For example, Hitachi owns 80% of National Advanced Systems; Canon is investing \$100 million in Next; Kubota Ltd. bought 44% of Ardent Computer and 21% of Mips Computer Systems; Fujitsu now owns 31% of Poqet Computer. -- We borrow these data from *Karen Benchetrit, Japon (L' empire contre-attaque)*, (The Empire Strikes Back), in: VSD No. 635 (02.11.1989), 75/81. -

One more 'detail,' viz: in the course of 1987, the Japanese took 320,000 brevets for themselves, -- i.e., three times more than the USA and seventeen times more than France. No country in the world -- we repeat it with Karen Benchetrit, a.c., 78 -- spends more time and money on surveying (research and innovation).

We saw it - above, kf 141: the 'Post-industrial' or Informational Age stands or falls with 'information', applied by knowledge technologists. Something that our education system will have to take into account from the earliest childhood years - a Japanese company is already marketing 'ordinators' for two-year-old children (kf 140). At least we do not want to remain like the Soviets- kf 142 - "stuck in the previous era." Which a man like Sakharof, in March 1970, already denounced.

**Note.**-- On Friday, 01.12.1989, the Ministry of Finance, Tokyo, announced: investment by Japanese in Europe increased by 90%, during the first half of 1989 (compared to the same period in 1988); it reached ... 7.69 billion US - dollars. A figure that speaks for itself.

**The statement.** -- The question arises "What elements control - and make intelligible - the enormous Wirtschaftswunder (= economic 'boom') that Japan, worldwide, is exhibiting." -

*Y. Verbeeck, dir., A la découverte de l'histoire*, (Discovering history,), Paris, 1981, 146/147 (*Le grand bond du Japon*), gives us, in a very elementary but very amenable way, a global understanding of the historical dialectic involved in our explanation of Japan's economic growth.

**Note - The traditional platonic dialectic.** -

As culturologists, Socrates, Platon e.g., walk around Athens. They closely follow - 'akribos' - the mentalities and their changes.



***As they walk around, chat, discuss,...***

they are looking for samples. This is known by the name of socratic induction (kf 3,-- 18, 30, 55, 71, 72, 87). Total reality -- about which Socrates and Platon did not leave the slightest doubt -- never, except vaguely, grasps earthly man, with his intellect (= intuitive aspect of the human mind) and his 'reason' (reasoning ability). Only samples, with 'akribeia', accuracy, reasoned, give testable insights or 'information'.

***While Socrates, Platon are walking around, chatting, exploring -***

with every sample there is a possible generalization or induction -, they are, at the same time, looking for hypotheses (kf 2, -- 4,20, 38, 50, 71, 133), -- in our Dutch language: propositions. These hypotheses or 'archai', principia, 'principles', can be e.g. general truths. But a "hypothesis" or premise can, just as well, be a historical fact. Here the historical dialectic begins, in Platonic, spirit.

**Note** -- A Hegel, with his Idealist dialectic, or a Marx, with his Materialist dialectic, are too "dogmatic," i.e. they start from presuppositions, which they make at best probable, never apodictically certain (cf. 50: You - like me - do not give the absolute proof; "Eleatism"). - A Platon - too uncertain about the premises even when they are his ideas - therefore never ventures into systematic works, as especially a Hegel, but also a Marx did. Plato 's ontology is only an inductive ontology. Nothing more.

**Bibl. st.:** *E.O. Reischaver, Histoire du Japon et des Japonais*, (History of Japan and the Japanese,), Paris, Seuil, 1973; -- *F. de la Mure/M. Pontillon, Vivre au Japon*, (Living in Japan), Paris, Hachette, 1981. -

We know that e.g. England, in 1793, sent a formal and impressive envoy to the Chinese emperor, with the result that, thinking himself the center of the universe, the emperor rejected the English "as barbarians" (i.e. in Chinese eyes, "cultureless").

But they could have explored the whole of China by now. -- In the course of the XIXth century, in search of areas to sell and colonize (cf 86: structure), the Western powers actively intervened in China, in Japan.

Around 1900, therefore, the Westerners, supported by their economic supremacy, acquire dominance in the Far East.

## **I -- *The statement: premodern (developing country).***

### **A.1.a. *Businessmen***

lend to farmers machinery,  
take away the goods at little cost. As a result, silk and cotton spinning mills, paper mills, pottery workshops, sugar refineries emerge. -

### **b. *the government* -**

fearful of change (= traditionalism) -  
prohibits businessmen from recruiting too many farmers;  
it limits (quotas) the number of their machines. -

**Consequence:** the economy remains underdeveloped. It relies, overall, on small-scale agriculture.

### **A.2.- *The great lords,***

With in their service the Samurai (= warrior, vassal of a Daimyo, feudal 'lord'), remain, at least in theory, the masters (possessors) of the domain, on which their peasants labor and from which they recruit their soldiers - by order of the Emperor. -

In fact, they were assigned to the Shogun (Shogun,-- literally: chief commander against "the

barbarians" (kf 145: Chinese analogue)) subjected.

We can Westernize this by using the term "palace master" or "court meister. This one appears to be subject to the Mikado, the Emperor, but in fact, possesses the power, -- since 1185.

The Shogun is invariably - for two centuries - chosen from the same family and rules as "the protector of the Mikado." -

More to the point, in his "omnipotence" the Shogun also takes away much authority from the feudal lords. He controls them.

**Appl. model.** -- Each 'Lord', domanial possessor, must send a member of his family to the Shogun's palace, where it resides. If the Lords commit rebellion e.g., then those family members of the Lords serve as hostages. They are, then, simply killed.

### **B. -- *Yet uprisings are occurring.***

More and more. -- The reason: the people must pay -- both in the cities and on the estates -- the debts of the lords.

Farmers are giving up more and more of their crops;  
city dwellers see the price of rice rise (yes, the department stores don't get filled all the time).

## **II.-- *The statement: modern (industrial country).***

### **A.-- *The signal.***

The spark, which unleashes the sudden turnaround, lies in the arrival of Westerners, first the Americans, later the Russians. They bomb the ports and demand the opening of trade. -

**Consequence:** the government collapses. Customs tariffs drop; foreigners are allowed to settle in Japan for the purpose of any activity,- --without control of the Japanese government. -

*Note.*-- Please reread kf 87: "Violence is Capitalism by other means".

**A. -- *The radical-authoritarian modernization.***

We note 1868: the Shogun withdraws. He bestows his power - at least in theory - on the young emperor, Mutsu-Hito.

Now the "miracle" happens Mutsu-Hito` has understood "the West": he labels his reign type with the Japanese name Meiji; translated: "enlightened-rational government". Cfr. kf 44.

Mutsu-Hito surrounds himself with new collaborators, a government. The justification is: "the best way to fight against foreign domination - it came down to that - is modernization." One then becomes, in their field itself, the equal, perhaps in time, the superior of the Westerners. Which was prophetic: today Japan, barely a good century later, is the equal and even, in a way, superior of the West.

*Appl. model.*-- Mutsu-Hito, nicknamed "Meiji Tenno" (1852/1912) opens the Modern era, the "Meiji era" recalling our "Enlightened Despots. -- The result comes quickly: by 1872, Japan has already somewhat assimilated the Meiji, Westernization.

The industrial revolution continues (which was already seen at the time, e.g., in spinning). - Cf. kf 135v, (England), where we saw the first large-scale example.

**B.1.-- *Political Enlightenment.* -**

A number of measures are implemented by Mutsu-Hito. -- The Archaic-Feudal divisions of the country are abolished and prefectures are created in their place.

*Note.*-- One compares this with what, in France, happened: the new division of departments. Goal, as in Enlightened France: unification. - The army comes under the leadership of the government (in other words: the Lords and their Samurai lose their power). -- Far-reaching measure: the peasants may, from now on, leave their land and practice another profession.

**B.2. - *Economic lighting.* -**

As mentioned above: it is progressing rapidly. -- The government abolishes traditional land ownership; consequence:

a land may be sold;

one can grow on it whatever one wants. -- Trade is promoted: customs duties between the traditional "provinces" are abolished. -- Monetary: a single currency, the yen, now the world's most notorious currency -- Industry: the government establishes model factories so that Western techniques are spread, --

***The result.***

Machiavelli, in his grave, will have smiled (kf 75 teaches us: Realpolitik is:

political policy, (ii) in a with economy and ... military necessity): in less than thirty years Japan is a superpower. It destroys unjust treaties and this with all its might: in May 1905 the Japanese fleet crushes - in a few hours - the Russian fleet.

***C.- The Enlightened Revolution. -***

She is and Premodern and modern. Which, perhaps, constitutes her power. -

The true leaders of the Meiji are

- i. the petty nobility and businessmen, who manage the lands of the 'Lords',
- ii. the samurai, who become traders or artisans.

**Note.--** They are very attached to 1. archaic values, 2 . the feudal order ("hierarchical thinking"), 3 . the imperial system. Striking: they do not want to share the great profits made on the sweat of the peasants.

The peasants have no real solution to Meiji modernization.

**Appl. mod.--** In most prefectures -- for twenty years -- farmers had access to only twenty percent of their harvest. 80% went to the aforementioned owners there also to the state. -

**Decision.--** (i) The so-called revolution came from above. (ii) The traditional forms of society continue to live on. -- So it is a mixture of tradition and modernity. (iii). - The statement: the sacred traditions.

**Bibl. sample :** Michio Morishima, *Capitalisme et Confucianisme*, (Capitalism and Confucianism,), Paris, 1986, -- J. Attali, *L' électronique de Confucius*, (The electronics of Confucius), in: *Le Nouvel Observateur*, 30.01.1987, 84/85, summarizes Morishima's theses as follows.

Puritanism (cf 33/35), by putting individual initiative first, got capitalism off the ground.

the Asian religions (Kf 60, 62), by putting the common sense of orderly work first, made the (Japanese) enterprise triumph.

Michio Morishima of Japan is one of today's leading mathematical economists. He is a professor at the London School of Economics. He is known for his formalization, i.e. mathematical-logical ability: the Classical-Liberal and Marxist theories were captured by him in the language of the most advanced mathematics. Well, Morishima comes up with his own explanation for the rapid Japanese rise.

**Main thought:** if the way in which the religious mentality - a metabolic fact, that is - came about in Japan, fourteen centuries ago, is put first, then what we see of today's Japan (the facts), becomes understandable. -

Cf 144v. we have touched briefly on the turn from the classical Platonic dialectic to a historical dialectic. Here we face one application: the hypothesis (premise), introduced by Morishima as an explanation, is a cultural-historical fact.

**Further explanations. -**

Japan's economic rise is not the result of the so-called triumph of a Western revolution at the end of the 19th century, as many - even Japanese - historians claim.

That rise, however, is the result of a series of sacred events. In particular: four religions helped shape Japan's culture. Taoism (cf 60), Buddhism and Confucianism (ibid.) were introduced into Japan during the VIth century (500/600). Christianity was introduced, in the XVIth century. -

**Morishima's critique of Max Weber. -**

Max Weber (1864/1920) is a German sociologist. The idea that there is a close connection between Calvinism (= Puritanism) and Capitalism arose, in Weber's mind, as a result of a work by one of his students. The latter had examined the occupational choices of the various religious groups. He found a high percentage of Protestants among the industrial bosses. As a result of that student's discovery, Weber saw the significance of Puritanism and economics going hand in hand. --

**The reason:** for the Calvinist, labor (kf 86, 89, 90) is a form of prayer; for the Calvinist, the result of labor - wealth - is the indirect sign, which the Biblical God gives of elective grace. Such is the thesis of *Die protestantische Ethik und der Geist des Kapitalismus*.-(The Protestant Ethic and the Spirit of Capitalism).

Max Weber asserts concerning Confucianism what follows:

- (i) Like Protestantism, it is a "rational religion.
- (ii) But it represents the adaptation of that "rational man" to the actual universe, while the modern-rational religions advocate the "rational subjugation of the universe."-

**Weber's conclusion:** a culture dominated by Confucianism like that of traditional China cannot possibly become Capitalist and, immediately, develop economically. In other words: Confucianism will continue to make a country like China a developing country. -

Morishima's position;

a. It is true: in Japan, Confucianism is an extremely strong cultural factor.

b. How, then, could Japan, in those conditions, develop with lightning speed? The answer: Japanese Confucianism differs from Chinese Confucianism in that other sacred conceptions have changed it in its essence.

***Chinese and Japanese Confucianism. -  
Chinese Confucianism. --***

For Confucius, the founder, ethical virtues are the presuppositions of a healthy society. In particular: loyal affection, sincerity, justice, 'wisdom', 'faith'. -

If each individual, within the framework of his family (cf. 63), wishes to become a high-ranking human being, namely by living up to these ethical values in the praxis of every day, then social order arises. -

***The consequence:*** a social system flows from this without any intervention of power (the legislation, the state). We do see the following: an "Enlightened" (***note:*** in the sacred sense; cf. kf 110: revelation by extraterrestrials; kf 113: information) Emperor rules by means of such an ethic and controls that rule by means of rites (religious geologists).

***Japanese Confucianism.***

In Japan, Confucianism is the religion of the ruling circles. These very quickly see two other religions show up beside them.

Taoism - called "shintoism" - becomes the religion of the Mikado, the emperor.  
buddhism becomes the religion of the common people. -

***Consequence.*** - Not goodness, as in China, but faithful adherence, respect for parents and elders, feeling obliged to the nobility, become the main values.

***Since 604. -***

It begins in 604. Prince Shotoko Taishi is troubled by the cultural power of China. He therefore issues a constitution, in 17 articles.--

Influenced by Chinese ethics (Confucianism) and by Buddhism, he posits a dichotomy. -

the mikado the emperor, has the precedence.  
all other citizens of the state are equal. -

***Main values:*** loyal adherence, "harmony," benevolent behavior and conscientious righteousness.

***To date***  
Since then, the basic pattern of Japanese society has been pretty much fixed until today.

a Mikado - even if he was not really the ruler for only one third of all those centuries since - rules Japan;

Japan is a "society of degrees" and not a class society, -- accompanied by a bureaucratic system, -- domed by an autocratic rule moderated by a constitution, -- focused on the glory of the state.

***Since 1868.***

In the middle of the XIXth century, everything is ready for a kind of Capitalism. -

The Confucian "virtues" are adopted by the common people, -- excluding any "individualism.

A bureaucratic elite works its way into all techniques. -

**Result:** "Japanese Capitalism Begins as State Capitalism." -

**Note:** J. Attali notes here that - according to J. Raynouard - the Italian businessmen of the Middle Ages, in Venice, in the XIVth century, starting from Catholic preconceptions, founded a state capitalism, which, somewhat, is similar to Japanese.

***The company.*** -

kf 95,- - 125, 128, point us to it: the entrepreneur(s) with their business(es) are the cornerstone. - The dual spirit, that of 604 and that of +/- 1850, if you will old and modern, that governs Japan is Confucian. We explain this in more detail.

***Praxeological model:***

**Harmony.** - kf 92 taught us that one of the approaches to economics is the decision theory. Well, it is not the 'force measurement model', so aggressive here in the West (sometimes), in which syndicates make demands in such a way that the company itself (in its prime or even in its existence) is threatened, but the 'harmony model' that governs Japanese business. -- See here the praxeological diagram.

every decision is long-term. -- Consulted is every part of the company and every single person in it, -- even if, at the top, the decision, in fact, has already been made. What then is the purpose of such a "consultation"? It is for information purposes (cf. 134): everyone must know what it is about.

consensus breeds fast execution. -- Since everyone, from high to low, knows what it is all about, there are no hiccups. -

**Note.**-- The union also considers itself part of the enterprise, although it tries to get the most out of it for its members.

***A fifteenth sample: communalism within Indian multicultural.***

India is, for many New-Age people, the land of yogis and mystical experiences. But India is also different.-- **Bibl. sample :** *Kim Gordon-Bates, L'Inde au seuil du IIIe millénaire (Enrichi, le pays retrouve ses démons), (India on the threshold of the third millennium (Enriched, the country finds its demons)), in: Journal de Genève (22.11. 1989).* -

***Mahatma Gandhi (1869/1948),***

Apostle of ahimsa, non-violence, was the soul behind the independence movement. -  
- Yet the real build-up -- kf 73 (Machiavelli's political ethos) -- began only with Jawaharlal Nehru (1889/1964; prime minister 1947/1964), of the Congress party.

After him came Shastri (1964/1966). Indira Nehru (1917/1984), married to the unknown Feroz Gandhi, became prime minister 1966/1977 and 1980/1984, -- also of the Congress party.

***India, 1947***

India -- actually "Bharat" (Indian Union) -- becomes a laicized state (kf 42), but Pakistan becomes an Islamic state. -- At present (1989) India is a state of 830 million souls. 21 states form, since 1947, an independent state, since 1950 a federal republic. Bharat is "the largest democracy in the world", with 500 million eligible voters. Currently, +/- 83% are Hindus and + 11.3% are Muslims.

***I.-- 1984. -- the assassination of Indira Gandhi. -***

Indira Gandhi-Nehru is murdered on her lawn by Sikhs under her bodyguards. On 31.10.84.

***The communal primal urge immediately ignites:*** to avenge itself on the community of Sikhs ("community," -- from which "communalism") Hindus in New Delhi, e.g., under the eyes of the international press, kill thousands of people.

Sikhs, -- men, women, children, were burned alive. -- the political class got the fright of it. Fortunately, the Congress Party, in the person of Rajiv Gandhi, Indira's son, suddenly famous for completing the sacred circle, around his mother's funeral pyre, gained 415 out of 518 seats in the December 1984 general election. Stability had been saved.

***Background.*** -- "Sikh" -- literally "disciple" -- is a follower of the religion founded by the guru (wisdom teacher) Nanak Dev (1469/1538) in Punjab. He wanted to make the warring Hindus and Muslims



unite within one community. He wanted to banish all Hindu and Muslim rites and introduce in their place a strict monotheism, which emphasizes mystical experiences, - without worldliness, admittedly.

The goal is called "Mukti" (liberation). -- The Sikhs resisted English conquest until, in the mid XIXth century, they were subjugated. -

In 1947, at independence, the new border ran right through their homeland.

**Consequence:** almost 40% of the Sikhs had to flee their native region to escape the persecutions of the (integrist; kf 46 (45)) Islamists. Since then they have formed a communalist hornet's nest in India, very bitter about their fate.

## **II.-- 1989.-- the communalist scenarii. -**

A typical "Communalist" scenario looks like this. -

**A.--** A religious ceremony -- a procession, a parade, a pilgrimage -- of Hindus, Muslims, Sikhs takes place. At some point, the group ventures into the habitat of non-believers. -

**B. -** Challenges, -- reactions to challenges occur. Consequences: homes are set on fire, there are bloody riots.-- Such is the structure of the facts.

### **Statement 1. -**

The opinion of Romila Thapar, a historian. -- She feels that Indian Communalism went through a profound development. It has, since 1947, increased across the country and especially much more thoroughly organized.

In 1947, in the first weeks, communal unrest occurred, which caused about half a million deaths. But they were spontaneous outbursts, brought on by the border changes and so on.

## **II. In 1989 -**

so claims Thapar, joined in this by many even Laic Indians - a Communalist scenario is being prepared in advance by organizations, which advocate "cultural self-defense" and, which have its "identity

arbitrary action

against the dissenters in

- cf. kf 73, 118v, d.m.v. polarization (= driving up the opposition) of hatred. --

**Note** -- Here we recall kf 50: although Hindus, Islamists, Sikhs, etc., present only probable proofs for their postulates (hypotheses), yet they interpret them as if they were absolutely certain (apodictically proven) and imposable on others. The Eleatism of Zenon of Elea alone gives, here, a clean logical out.

**Statement 2. -**

Another opinion says what follows. -- The success of other beliefs (hypotheses) is denoted as a threat to the group's own identity. -

The Hindus e.g. see the result of Christians, Sikhs, Buddhists, -- especially, however, from the 11.3% Islamists (who occupy key positions) think of the Islamic workers, who come to work from the Gulf States.

Since the encounter with modernity, several figures and tendencies seek an *aggiornamento* (term famous since Pope John XXIII), a modernization, actualization, of the tradition.

Today, however, a growing number of Hindus want a militant Hindu revival (i.e., a "revival" or revival movement). - It is even taking root in a whole range of opposition political parties.

How far the politicization can go is shown e.g. by the conversation cited by the author with an Indian philosopher who was nevertheless educated in the West: he insisted that only - notice the typical exclusivism (cf 51) - Hinduism can offer the "true" foundations of "laicity" and that the religious minorities have to take this on board.

This, evidently, strips 'Laicity' of its essence. -- According to Romila Thapar and others, the substance for Hindu fascism lies in this.

**Statement 3.**

Inder Mohan, ex-militant for Human Rights, who, since 1947, has lived through just about every scenarii of communalism, puts, in large part, the rapid economic boom first.

Especially since Rajiv Gandhi - through a number of reforms (cf 54: Parallel to the Deng-Xiaoping reforms; 124 (Liberalism-triumph) - founded a free market economy "a new economic order"), the consumer society has been flooding the country.

Names like Suzuki, Sony (kf 143: Japanese position of power), -- perfumes like Dior's, symbols of the conquering Western model, -- the emasculation of the woman working outside the home, who ... pocketing her own salary, -- all this comes across as a threat to her own cultural identity.

The "new values" of free market economics are rejected. -- More to the point, "the new economic order" fosters social inequalities. Some become rich, while others have no part in the new wealth. -

**Consequence.**-- Return to the good old traditions. -- Romila Thapar is even alarmed

by the revival of something like the Sati, i.e. the sacred custom whereby, with the corpse of the deceased husband, the wife is burned alive (something which, in principle, is forbidden).

***Statement 4. -***

Final opinion: regarding the "new economic order", again, but an outgrowth of it.

(i) Indian society was, until 1950, divided into castes - the threefold, which one finds, somewhat among other Indo-European peoples: the 'brahmana' (priests), - the 'kshatriya' (soldiers). - the 'vaiçya' (businessmen), the 'çudra' (farmers and manual workers). Outside that established caste system were the 'casteless' ('asprçya'), the untouchables or, in European, 'parias'. Although abolished within the framework of a democracy, atavism still remains (cf 42). -

Indian society, following the neoliberal system, sees a new class emerging. Bharat is becoming a land of "riches" ("Wealth" in the language of Adam Smith).

A new middle class -- some 15% to 20% of the population -- is emerging. The possession, e.g., of a color TV is one of the symbols, called "status symbols," --

Well, like in China, like in the Soviet Union - wherever "liberalization" takes place, this new economic class also wants political influence. Especially on the outside. -

Now the Congress Party, so far, to some extent, possesses the monopoly on political power. According to a number of observers, it is the party of English-speaking, well-educated and therefore wealthy Indians. -

The new middle class, in order to secure a constituency effective in the political field, mobilizes, among the people, communal themes. Which is a new source of Communalism.

***The religions of India. -***

Since the beginning of the XIXth century it has become customary to call the whole of the religions of the Indian subcontinent "Hinduism. -- The other traditional religions then are, (1) Buddhism, (2) Jainism, -- Islam over time received a

today still - increasing influence. The other Biblical religions-Judaism and Christianity-are of little consequence.

**Note.**-- It is not the place here to go into more detail about Hinduism. However, this can be noted. It begins with the vedic period (n.-India) the dravidic period (z.-India) lasting from -2000 to -600 (*Note*: Thales of Miletos, (-624/-545)). Then comes the time of Buddha and Mahavira (Jainism).

***A sixteenth sample: the Fascist element.***

Cf 154 ventured, at some point, in Indian context, of 'Hindu-Fascism'; -- The term, for years previously avoided, has been used more and more in recent years, -- sometimes in too broad a sense (i.e. absence or even rejection of 'democracy'), -- so much so that even Hitler's National Socialism (Nazism) is included in it. -- We use the term, here, in the strictly historical sense.

***I.-- The actualization of Italian fascism.--***

In 1946 - two years before the new Italian constitution, which banned both monarchy and Fascism - a certain Giorgio Almirante (1911/1988), a "charismatic leader," founded the M.S.I. (literally: Italian Social Movement). -

In December 1987, he was succeeded by Gianfranco Fini (1952/...), representative of a moderate wing of the Neofascist Party that is, in fact, the MSI.

Not the regime, as it dominated Italy from 1922 to 1945, but its ideology, -- here, according to Fini -- is what the MSI must put first. In short: the struggle against the excesses of Italian parliamentary democracy, which it wants to replace by means of reforms. About which more later. --

Says Fini regarding the mentality in today's Italy, "I don't see what aggravation would lie in the attempt to update the enduring values of fascism.

What I reject, in Fascism, is all that is "moldy": the Fascist salute, the Black Shirt.

(ii) But the very term "Fascism" does not frighten me. I believe that the word no longer frightens anyone. No one can, viz, interpret Fascism as "the breakthrough of hell in Italy."

***Note*** -- It's not that simple. -

**A.** -- 01.01.1948: the new Italian constitution comes into force. It rejects kingship with Fascism, It puts 'labor' as a basic proposition in front. -- Since +/- 1980, Italy experiences its Wirtschaftswunder ('boom', kf 144: Japan): it comes fifth among the industrialized superpowers (kf 143). It is

Conquering Europe. -

**B.--** Yet there is a certain crisis of identity. With the demand for "reforms. Indeed: the governments in Italy resemble mushrooms more than centenarian oaks! A Commission - the Bozzi - proves the crisis.-- Such plays in the

card of the MSI, of course. Who has not heard of the series of scandals in which "the parliamentary parties" are embroiled? Who does not know how these even maintain ties with the Mafia somewhere? -

**Note.--** The 'Maf(f)ia' is an Italian 'secret society', -- of Sicilian origin --, fought by the Fascist system (1925/1929). The Mafia survives, indeed, expands, especially in the United States, where it elaborates a system of criminality -- a veritable state within the state --, controlling parts of the American economy, politics, -- 'magistracy and police included. -- In fact, the Mafia has grown into an international system. -

**Note.--** The identity crisis was expressed, in 1987, in the Milanese magazine *Corriere della Sera*. -

Renzo De Felice, who devoted his entire life to the history of the

Fascism and, among other things, to Mussolini's personality, wrote: "The anti-fascist thrust of the constitution, at this time (1987), no longer makes sense." -- In passing: this speaks t.v. MSI leader Fini, of course. --

(ii), Paolo Spriano, also a historian, replied in the same journal: "The Constitution, by explicitly rejecting Fascism, distinguishes between freedom and dictatorship, between democracy and tyranny. This distinction is just as valid today." -

Cfr. **bibl. st.:** *Jeanclaude Berger, Italy: le fascisme bon teint de Fini*, (Italy: the good-natured fascism of Fini.), in: *Journal de Genève* (15.12.1987), where the data, processed here, concerning Fini's stance are mentioned.

**Note --** Fascism. -- We are not going to lose ourselves in elaborate expositions. -

As a teaching system, "Fascismo" got off the ground in 1919. Benito Mussolini (1883/ 1945) in Milan elaborated. -

As a working system it dominated Italy from 1922 (the March on Rome) until 1945 (the victory of the Allies). Two features emerge in the evolution:

gradually, Fascism grew into totalitarianism (= the state controlled by the Duce, Mussolini; KF 77);

**b.** gradual rapprochement with Hitler - Germany (both states entered WW II (1939/1945) jointly). --

**Note -** According to a former Fascist, Curzio Malaparte (actually: *Kurt Erich Suckert* (1896/1957)), *Technique du coup d'état* (1931), both Trotzky and Lenin and, on the other hand, Mussolini and Hitler, were very similar in the technique of the coup d'état.

### ***The Fascist "hypothesis" -***

See here, greatly abridged, what elements dominate Italian Fascism.

**Negative.** -- Mussolini opts against Socialism and especially Communism (which is "enemy number 1"). -- Liberalism remains, somewhat, central. – In other words :

Fascism is one of the ways out of the opposition "Socialism/Liberalism". A third way.

**positive. 1.** The one-party state. -- Parliamentary democracy, with its party multitude -- seen as one of the great ills of the age --, is eradicated. -

Nationalism. -- The "national state" (KF 65), one of the modern achievements, is also a central feature. -

Corporatism. -- We spoke of "third way."

**a.** 'Corporatism' is the doctrine that advocates 'corporations' (professional associations) equipped with economic, social and political powers. A 'corporation', now, is a 'guild' or 'professional society' The word comes from the English language: 'corporation' - the French 'corporation' - comes from across the Channel during the XVIIIth century. It denotes: an association of persons, exercising the same profession. This was so before the French Revolution, which abolished them in 1791.

**b.** Corporatism - unlike true Socialism (Communism) - thus does not abolish the free market economy, but brings to it a thorough corrective, the corporation.

### ***II.-- Leonardo Sciascia, on actual Fascism.***

We now turn to a 'Comprehensive' (Verstehende; kf 54v. (Hermeneutic meth.)) description of actual life within Fascist society.

**Note** -- Leonardo Sciascia (1921/1989), once dubbed "the conscience" of Italy was not a Fascist. Yet he brings to bear the necessary and sufficient conditions to describe matter-of-factly. -- Here is a series of excerpts from an interview (***bibl. st.:*** *Maura Formica, Entretien: Leonardo Sciascia à batons rompus*, (Interview: Leonardo Sciascia in conversation), in: *Journal de Genève* (01.12.1989)).

#### ***II.A.-- The brilliant system. -***

For me, as a little schoolboy, Fascism was the most beautiful thing in existence.

The whole world envied us. Mussolini, Italy was "great" in everything and everywhere, -- in sports competitions, in airplane performance (...). Everything was perfect and magnificent.

**2.** But it is ready that, inevitably, at some point I had to reach a certain maturity and come to the years of understanding. --

Such a thing was, in the Italy of the time, not easily possible: neither old nor new reading material was available.

For example, I made some of the concepts of Marxism my own by accidentally falling upon a book by *Mondolfo, Sulle orme di Marx* (1919; In the Footsteps of Marx), which explained a bit about what Marxism was.

### **II.B. -- *The bitter awakening.*--**

As for myself, I came to realize what fascism really was, during the Spanish Civil War (1936/1939). This, too, came to me by chance.

My generation, namely, was fond of film, especially American film. Well, the Fascist magazines presented, at some point, a list of Hollywood actors and directors who openly expressed sympathy for the Republic in Spain: these were to be boycotted. -- My eyes opened: for a young person of 16/17, it was simply unthinkable that a Gary Cooper would be on the wrong side. Imagine that! (...).

### **II.C. - *The Police State.***

1. I was, for four years, a member of parliament. I was part of the Commission of Inquiry, which had to shed light on the death of Aldo Moro (1916/1978; leader of the Democrazia Cristiana, murdered by the Brigate Rosse).

I was then able to state with absolute certainty that if our Italian police acted with more intelligence and had better leadership, Moro could have been found alive (...).

2. Under Fascism there was, in Italy, a very good police. But it was abolished, with the "good" Fascist bureaucracy.

### **II.D. - *Years of Consensus.*-**

*De Felice, History of Fascism*, rightly defines those years as "the years of consensus."

For the vast majority of people, "freedom" is a value of little importance.

The reasons, why there was such a consensus in Fascist Italy, lay, among other things, in the fact that the citizens knew themselves to be safe, -- both indoors and on the streets. For the vast majority of citizens, under Fascism, it was possible to move safely in the streets during the day and at night.

Under that regime one could, further, count on a wage adapted to the demands of daily life. The six hundred liras earned by a state employee, e.g., as a teacher or professor, fully sufficed for subsistence. Never, incidentally, have the liras represented such purchasing power. -- Security and purchasing power already constitute the summary.

Furthermore, there were no wild strikes, as there are now, the consequences of which the population has to swallow and which always affect the poor migrants who return to Italy after the festivals. -

A strike is an element of uncertainty and insecurity. -- Thus it is evident that Fascism, for most Italians, has created a desirable situation.

By the way: the facts are there. Some among my generation, who are not particularly fond of freedom or who do not take too much trouble to think about the meaning of life, still claim today that if Mussolini had managed to limit himself to the conquest of Ethiopia (the Abyssinian War 1935/1936), his system would have been "the best in the world."

Of course, there is a minority of people, for whom freedom is the value that dwarfs all other values. I myself do not agree with the eulogy to the Mussolini regime. I prefer any disorder to the fascist order.

*Note*-- That some Italians, as Sciascia says, remember the time of Fascism with nostalgia may be justified, among other things, by the following data. -

Virginio Rognoni, Minister of the Interior, stated in July 1982, before Parliament: since political terrorism emerged in Italy in 1969, an incredible number of attacks have been carried out there, killing a total of 315 people and injuring 1,075.

Since 1974 - he added - 11 magistrates and 72 members of the security forces have been killed. At that time - early July 1982 - 1,477 people were in prison, considered "Left Terrorists," while 451 right-wing Orientals were imprisoned. -

*Note*-- Too loose a democracy is an ideal opportunity for hypotheses, i.e., in this case, the extreme left or the extreme right which, although they put forward only probable arguments, nevertheless consider themselves to be absolutely valid (kf 153: 50: elitism) and to pursue their own identity (1), self-powerfully (2), against the environment (3) - kf 73 -, to run amok.

*Note* -- Sciascia typifies the actual behavior of the vast majority.



Perhaps a book like *J.L. Beauvois/ R, Joule, Soumission et idéologie (Psychosociologie de la rationalisation)*, (Submission and ideology (Psychosociology of rationalization)), Paris, Puf, 1981, can offer us one of the explanations.

The theme is: the relationship between conceptions ('ideology') and actual behavior, understood as people acting under pressure. Where that 'pressure' can come from outside (e.g. people in a police state) or, also, can have one's own free choice as a cause (a person commits himself for something (an ideal, a fellow human being). -- Stellers distinguish two theories.

The theory of rational choice says that man converts his ideas into practice.

The theory of rationalization says that man adapts his conceptions to the circumstances of his praxis.

Historia (cf 83, 96, 99, 114): theorists examined the actual behavior of people acting under pressure - e.g., those subject to some authority. -

Logos: they note that individuals, who are under pressure, change their actual behavior

'Justify' by rationalization, by hindsight. -

**Application.--** Most people do not process that their actual life is called a failure. Well, most people in the Fascist system could not escape that impression. So, they 'rationalize': they always find the necessary probable arguments to claim that "it is not so bad yet", that, "if it were not for this or that, the regime would be the best in the world". And such 'rationalizations' more.

By the way: very many people expect from life, after some maturation, nothing more than what it can give. Only 'unsatisfied' people like a Sciascia, who thinks about "the meaning of life" or wants more 'freedom', expect more from it. -

In any case: the "satisfiers" are the basis of the dictatorial or, at least, authoritarian systems. For these take peace with it.

**A vicious list.** -- Has been in circulation, for years, a list of names of people, who were baptized and brought up Catholic and ...who were extreme rightists, See here: Hitler (Germany), Mussolini (Italy), Franco (Spain), Salazar (Portugal), Pétain (France), Pilsodski (Polan), Horthy (Hungary), Dollfusz (Austria), Schusznigg (Austria), Tiso (Slovakia), Degrelle (Belgium), Pavelich (Croatia). -

Without further investigation, on real information, one knows nothing more from this list than that being baptized and raised Catholic did not prevent the twelve extreme Rightists from becoming it.

**Reason:** the "elements" (kf 4, 8, 73), which dominate right-wing extremist life, are plentiful. One can, just as well, construct lists that insinuate an analogous causality (for that is what it is about) in the opposite direction). -- Yet, for all those who think and live Catholic, such "combinatorics" (connection) provokes deep thought.

***The "value(s) doctrine" as a way out? -***

*P. Schotsmans, The doctrine of value as a way out of our crisis of civilization, in: Our Alma Mater 1986: 2, 107/120; esp.: 114/116 (Reaction to authoritarianism in psychology), 117/119 (Sign of a secularized society). -*

We reason, now, by analogy. -- Steller explains how USA psychology evolved from a value-free (purely Positivist) psychology - think of B.F. Skinner's Behaviorist or Behavioral Psychology (Walden Two (1948)) to an Axiological (= value-based) psychology (think of A. Maslow or C. Rogers). -

The psychological analysis of - what is called - "the right-wing, fascist ('fascistoidal') personality" which swears blindly to authority, was, at some point, applied by the Humanist psychologists to the American-Skinnerian or Freudian-psychiatrists, who ...authoritatively 'controlled' their patients in the health care system.

The 'Fascist' submission, which was presupposed (again: hypothesized) by such 'authoritarian' doctors, in their patients, misunderstood - according to the Humanist psychologists - the uniqueness (singularity) in the human personality.

Immediately the 'human potentialities', potentially present in every individual being, were disregarded. -

Since, however, most Humanist-psychologists put some kind of Existentialism (Heidegger, Sartre) first, in conceiving of the uniqueness in man (and his possibilities), this corrective to Authoritarianism led to another shortcoming, viz. the fact that any attachment, in conscience, to:

objective data, the first basis of information, and  
authority-without,  
was called into question.

This amounted, in praxis, to Individualist-egocentric anarchism ("radical sprawl" (a.c.,116)). What people like Maslow and Rogers, in time, saw through.-

This led to another corrective: an admittedly purely psychological, but nevertheless incipient value(s) theory or axiology. If one wants to escape radical arbitrariness then one way out is there namely referring to 'values'.

Cfr. kf 17 (tradit. type), 33 (the pair "Permissivism/ Rigorism"), 149 (the pair "adaptation to the cosmos/submission of the cosmos"), 150 (main values). -

In Humanist context were, then, put forward (hypothesis): justice, simplicity, goodness, beauty, truth, playfulness, versatility, -- totality (holism), which apply to every person(s) as ideals, which bind the (unrestrained) freedom somewhere, in conscience.

Cf. kf 72 (Ciceronian "values" vs. Machiavellian "values"); kf 120v.: the Protosofist crisis of values, leading to both excessive democracy and anti-democraticism.

***The transfer to our whole society, --***

The psychiatrist-Skinnerian or Freudian or Humanist-psychologist, insofar as "authoritarian" or "anti-authoritarian" ("misarchical" says Fr. Nietzsche, literally despising all authority), shows, in his field, a broad culturological problem. -

Which Schotsmans, a.c., articulates as follows. -- The profound cultural crisis, in which we all live, leads to the fact that young people, today, no longer have a grip on values, which exist in themselves and - what is more - are 'inviolable' ('sacred', 'taboo').

There is such a thing as "the fact that our young people, rudderless as they are, in a so-called pluralistic multicultural, come to no appreciation of their own worth." -

**Note.**-- In this regard, Schotsmans points to the Values Clarification Movement (*L. Raths/ S. Simon, Values and Teaching (Working with: Values in the Classroom)*, Columbus, 1966-1, 1978-2), which introduces a system of values into the educational system itself.

The educator inculcates deep reverence for the value of the person, the personality, and its "values" based development. -

**Note.**-- Such conceptions evoke what *H. Redeker, Existentialism (A Passage through a Philosophical Front)*, Amsterdam, 1948, 197, already recognized very clearly: "Through a Hitler, Nihilistic German thought came to its final consequences."

The value-free or value-critical German thinking - i.e. - had already prepared the ground for Nazi Fascism. Hitler found himself in a kind of "vacuum."

***A seventeenth sample: the Nazi element.***

***Bibl. sample :*** Alfred Grosser, dir., *Dix leçons sur le nazisme*, (Ten lessons on Nazism,), Paris, 1964 gives us - using seven contributors - the main dates: 1923 (the 'Putsch' (= seizure of power (kf 157)) in Munich; 1930: The Declarations 1933 (the actual seizure of power); 1936 (the Hitler Youth is founded), 1937 (the settlement of relations between "das Reich" and the Vatican); 1938 (the Munich Conference); 1940 (Hitler attacks the West directly); 1941 (Hitler attacks the Soviet Union); 1942 (the Wannsee Conference, which decides on "die Endlösung"(the extermination of the Jews)); 1945 (the defeat). -

For all those who, because of their too young age, did not live to see those eventful days, those dates seem like "dry sums". But, in fact, they are an unparalleled tragedy. Tragedy that still produces after-effects. Therefore, a brief word about National Socialism or Nazism.

***Italian Fascism is not Nazism, --***

Far from it. -- ***Bibl. sample :*** P. Ayçoberry, *La question nazie (Essai sur les interprétations du national-socialisme)* (The Nazi question (Essay on the interpretations of National Socialism ), (1922/1975)), Paris, Seuil, 1979.

We already said it very clearly, kf 56: Fascism is not Nazism. Many, under the influence of Marxists in particular, use the term "Fascism" in a historically incorrect sense. -

Since we wish to account for this, here is what follows. P. Ayçoberry, o.c., 57/59 (*Nazisme et fascisme Italien*), (Nazism and Italian fascism), gives the great Nazi figures themselves to speak. -

The Nazis themselves don't want to know about equality.

When - in their late twenties - some Germans labeled themselves "Fascists," they did not belong to the Nazi party, but made one wing of the 'Stahlhelmen' from. --

**a.** 1934: After the coup in 1933, Dr. Göbbels (1897/1945; Propaganda Minister) an article to "The Practical Results of Fascism. He praises the "Italian brothers."  
He identifies a common "enthusiasm.

He endorses the "common struggle" against Marxism and Liberalism (kf 158), -- against Pacifism, against "Democracy" (understand: its degenerate forms) and "the Reaction" (here: against what the Hitlerians call "die Reaktionären," i.e. who want to restore an obsolete stage concerning politics or so). --

One sees it: only that against which both tendencies are mentioned.

b. 1935: Adolf Hitler himself espouses the same "polite style" (P. Ayçoberry) as his minister, in the preface to an Italian book.

He merely notes that "both systems hold views related to each other on the state and Concerning Socialism." -

**Conclusion.** -- As one notes, both Dr. Göbbels and Hitler totally conceal racism, certainly one of the basic propositions of Nazism.

**Note** -- *S. Altink, The myth of the minority*, Utrecht/ Antwerp, 1985, 174vv, speaks, more or less, in the same sense. -

"By the way, the Left itself has contributed a lot to the chaos surrounding the concept of 'Fascism' in the past. For many Leftists, "Fascism" was a part of Capitalism.

"The Communist interpretation of Fascism as an outgrowth of Capitalism was not entirely incorrect. The large corporations were important pillars of support for a Fascist policy.

But how exactly Horkheimer's adage (*note*: Max Horkheimer was one of the leading figures of the Frankfurter Schule, a Neo-Marxist movement):

"Those who will not speak about Capitalism must also be silent about Fascism."

how exactly that sentence should be interpreted has never been made clear. Never has a dedicated Marxist been able to pinpoint that Capitalist influence exactly.

Although Fascist politics beckoned to the big industrialists, yet it cannot be easily traced to a form of Capitalism. The Fascists did not work in a sufficiently planned manner for this. The Fascist parties even worked against the big entrepreneurs at times. (...)" (O.c.,176).

### ***The guided "information" in child and adolescent.***

*M. Danthe, Comment fabriquer de bons petits nazis*, (How to make good little Nazis,), in: *Journal de Genève* (04.02. 1989), says concerning the information process on child and youth education what follows.

He refers, in doing so, to one source, namely *Erika Mann, Dix millions d'enfants nazis*, - - a book recently published in French translation. -

1938.-- The eve of WW11 (1939/1945). Erika Mann is the daughter of *Thomas Mann* (1875/1955; known for *Buddenbrooks* (*Verfall einer Familie* ((Decay of a family ), (1901))). She is publishing, in New York, an austere but informative book: *School for Barbarians* (The Education Under the Nazis).

In it she describes what German children become, once they are caught in the grip of das Dritte Reich. In that book one sees a dictatorship (kf 77: totalitarianism) at work in the slightest detail.

A Nazi dictatorship, which

religious counseling,

wants to take over the family, the school, the youth movement -- with the goal: the child, the young person becomes one with the will of "der führer" (the leader).

In the book of 1938, E. Mann states: "No part of society as a whole has been so marked by the reforms to which National Socialism has subjected its subjects as the social group of children.

*Adolf Hitler* - and this is strongly confirmed on reading his *Mein Kampf*, Munich, 1943-17, 30ff. (*Der Mangel aan 'Nationalstolz'; der Leidensweg des Arbeiterkindes; Junge Autoritätsverächter*) (The lack of 'national pride'; the ordeal of the working-class child; young people's disdain for authority), strongly confirmed - has, apparently, immediately grasped the importance of education.

Nothing -- soul, body, will -- is neglected in order to subject children and youth to the system. -- Cf. regarding the control of the information process, kf 158v. ("for me as a little schoolboy"); kf 61 ("... the precipitation of a series of ideologies"); kf 64 (the education of 32,000,000 Chinese children). This shows that a Curzio Malaparte, in 1931, where he highly equated totalitarianism of the Left and of the Right, was not thinking so wrongly (kf 157).

### ***Three concentric circles of life. -***

Erika Mann divides the Nazi group into three circles of life.

#### ***A.-- Collectivization of the family --***

An atmosphere of generalized snitching - the children, the adolescents tell about the attitudes of their parents and relatives and so on - is systematically created.

***Consequence:*** the father distrusts the mother, the mother her children, the children each other. A diffuse atmosphere of fear is created. -

But there is more: the closed - safe intimacy of each family is ripped open; the 'authorities', along the snitching system, get direct access (information) into the families. A family, in such a society, is no longer a basic community, inviolable, closed off from the gaze of the community: it becomes collectivized. -

***Result:*** between two powers, each child is pulled apart:

his family and **(ii)** the "collective" of the Nazi community (especially through the youth leadership, more on this later). Something, where the parents especially often fail to make it.

#### ***B.-- Racialization and militarization of the school.***

According to the Nazi hypothesis (= set of assumptions), all programs are

transformed. **1.** Catechesis, **2.** history, literature, -- even mathematics are rewritten on racist and militaristic premises. Thus, "the values of Aryan culture" are taught.

**Racialization.** -- Here is an excerpt from a reader's letter, sent by little Erna to the Nazi magazine *Der Stürmer* (1935). -- "Dear Stürmer. - Gauleiter Streicher has taught us so many things about the Jews that we hate them as it is our duty to do.

**Appl. model** on the subject of "literature". -- Little Erna betrays, in her reader's bill, the method. "In class we have made an essay about the Jews, the title of which is: 'The Jews are our doom'. I ask you to please publish my text".

**Militarization.** -- The entire educational system is one pervasive method of creating a sustainable climate of warlike zeal. -

**Appl. model** on the subject of mathematics. -- In a textbook "Mathematics" it is stated as follows. "Given: An aircraft is flying at an average speed of 240 km per hour. It has to release its set of bombs at a distance of 210 km. The dropping of the bomb load takes 7 minutes 30 seconds. -

Asked.- - When exactly will the plane land again?". -

**Appl. mod.** on the subject of drawing. -- In a textbook of drawing "Gas masks lend themselves best to graphic representation. They greatly simplify, after all, the outline of the human head, which, in itself, is difficult to grasp."

**Note** -- Steller rightly notes: the axiology of the Nazis situates school knowing only in the fourth place.

genetic inheritance (which, of course, is racist on and on),  
the character,  
the body,  
schooling. -

**Note.--** the vitalism, - the cult of 'das Leben', in the Racist-biological sense, is abundantly clear in this scale of values, *J.P. Stern, A Study of Nietzsche*, Cambridge, 1979, gives a critical reconstruction of what the 'system' (which he never intended) could have been, if Nietzsche had wanted to think systematically-logically.

It is a long struggle against - what one Nietzsche labels as - "life-hostile thinking." Now it is known that the Nazis drew liberally from Nietzsche's thinking.

H. Arvon, *la philosophie allemande*, Paris, 1970, 17/67 (*L' irrationalisme*), also agrees with the thesis: Alfred Rosenberg (1893/1946), the thinker of Nazism, with his *Der Mythos des 20. Jahrhunderts* (1931) identifies life as the central fact, where that 'life', at its deepest core, is myth, wrapped in a death struggle with the 'logos' (logically rigorous thinking).

Only the coming through of "the myth" in (Aryan) man will give rise to "a new type of man". Cfr. o.c., 54. Here "myth" is not interpreted as the Archaic form of thought, but and as the Archaic-Primitivist form of thought and as the radical counterpart of logical thought.

We refer to kf 28/30 (*German Primitivism*). -- Somewhat further, o.c., 57/59 (*Le national-socialisme*), H. Arvon names Ernst Krieck (1882/1947; *Ein Volk im Werden* (A people in the making), (1933), -- *Die deutsche Idee des Staates* (The German idea of the state), (1934)).

This one claims that "myth," in the Nazi sense that is, has absolute precedence over all sciences, even biology. The ideas of "race" and "blood" spring from the "mythical" primal ground in (Aryan) man.

The 'blood' overcomes "the purely formal reasoning". Also mentioned is a second Nazi thinker, *Carl Schmitt* (1888/1985), known among other things for his *Der Begriff des Politischen* (The concept of the political), (1932), in which he accuses Liberalism of having created a gulf between the nation (the people) and the state.

'State' includes, in its language, religion, economy, education, -- in other words, the whole culture of the people, who are the bearers of the myth. -

So much for a brief explanation of the mythical irrationalism inherent in Nazism. Irrationalism, which places the school as "cerebral education" at the fourth place in the scale of values.

### **C.-- Final nazification of child and adolescent.**

E. Mann also dwells on the third circle of life, the youth movements, which bring the genetic inheritance, the character and the body to full development. The family is still too private a sphere.

The school still lives too much of pre-nazist traditions. The youth movements, however, are overall the work of Hitler 's Nazism. Only in that midst of life does one become truly 'Nazi'. -

The more concrete objectives, in which that Naziism is expressed, are (i) the future soldier and (ii) the future leader figure.

**General conclusion.** -- What might be called "a free market in information" is excluded, in principle, both in Fascism and in Nazism. For everything is done to inhibit "inconvenient information".



Hence the profound impression of "op- and enclosure" that populations undergo in such systems. Cf. kf 134: neither the institutions (e.g. the Fascist-Nazi systems) nor the purely free market, but the factually available information decides on rationality. 'Information' was, traditionally, called 'truth'. That Antique-Middle Eastern truth may be actualized, but it remains the norm.

***Guided information and German intelligentsia. -***

*Monique Lebedel, trad., Karl Löwith, Ma vie en Allemagne avant et après 1933, (My life in Germany before and after 1933,), Paris, 1988. -- K. Löwith (1897/1973) - known, among other things, for his *Das Individuum in der Rolle des Mitmenschen* (The individual in the role of a fellow human being), (1928) - volunteered, in WWI (1914/1918), to serve in the army of der Kaiser.*

He took classes with, among others, the existential thinker M. Heidegger, from whom he obtained his Habilitation. However brilliantly he did it, as an intellectual, after 1933 he quickly became an outcast. Was, after all, not an "Aryan" but half-Jew.

Forced into exile, he first ended up in Italy -- to end up in the USA via Japan. In 1952 he returned to teaching in Heidelberg. In Japan, Löwith learned that Harvard University was holding a competition for all those who knew "Germany before and after Hitler's rise to power".

In 1940, he wrote his *The Life in Germany Before and After 1933*,--a book--which had been abandoned to oblivion, full of anecdotes and brief analyses.

Löwith describes

How the universities gradually became Nazified,  
how the intelligentsia - even the most knowledgeable intellectuals - are getting carried away with the Nazi system of thought. -

Löwith, however, returns to the past (kf 145, 149) to explain the whole fact. He describes the intellectual and ethico-political chaos, which prevailed in Germany after WW1 (1914/1918): intellectuals go under the impression that they, as generally discouraged, are witnessing the great decay. To express it Freudian: a kind of Todestrieb (death drive) leads the intelligentsia to that type of doom-thinking.

***The "compromises". -***

With great bitterness, Löwith unmaskes the permissive politics of his colleagues, who swallow Nazi ideas and try to "rationalize" the fact that they adhere to National Socialism. (kf 151). There were 'intellectuals', for example, who accepted political divergence (*note*: Racist theory), with its race percentages, as something self-evident.

Löwith also denounces the logical fallacies of some Protestant theologians. The worst are, for him, some Jews, who have always felt like Germans and, therefore, would have joined Nazism, had they, in this, not been hindered by the fact that they belonged to the Jewish race.

***Long Löwith elaborates on Martin Heidegger's blindness***

This regarding the Nazi system, -- about his lack of basic courtesy towards the Jews, -- about his uninterrupted "philosophical" style of thinking, -- about his political involvement. -

**Note** -- Löwith's position is, meanwhile, confirmed by the whole discussion provoked by *Victor Farias, Heidegger et le nazisme*, (Heidegger and Nazism), Verdier, 1987. -- This work can be summarized as follows:

From 1910 (on Abraham a Sancta Clara a Jew-hater) until 1964, Heidegger continues to hold a number of basic beliefs, in which a dose of authoritarianism (cf 162), anti-Semitism and ultra nationalism are present.

Heidegger's general entry into National Socialism in 1933/1934 is a well-known fact. V. Farias tries to prove that this commitment was not due to a passing opportunism (= lack of fixed principles such that one takes advantage of circumstances), but was the expression of explicit convictions, which he advocated throughout his life. -

The partial "break" with the Nazi Party's policy on universities was due to the elimination of a group within Nazism, namely Rhöm and the S.A., which, for Heidegger, represented "the inner truth and greatness" of Nazism. These pushed through too radical a reversal concerning the universities.

**Consequence:** not Heidegger, but Rosenberg and Krieck (KF 168) became the "official philosophers" of the system. -

**Note** -- The book of Pharisee is, in some respects, disputed. Nevertheless, the main tendency of the work appears to hold. Among the many works, which have appeared since then, we point out *J.-Fr. Lyotard, Heidegger et "les juifs"*, (Heidegger and "the Jews"), Paris, 1988 (Heidegger did not forget "being", but rather the Jews); -- further : *L. Ferry/ A. Renaut, Heidegger et les modernes* (Grasset);-- *Fr. Fédier, Heidegger (Anatomie d'un scandale)* (R. Laffont); -- *Ph. Lacoue-Labarthe, La fiction du politique* (Chr. Bourgois).

***Jeanne Hersch's position statement. -***

J. Hersch (1910/2000), a Swiss, native of Geneva, is a disciple of the Existentialist thinker Karl Jaspers; she is difficult to classify but she is knowledgeable. In early 1988 she set out her position for la Société Genevoise de philosophie.

She hailed in Ferias' work a solid book, notwithstanding its gaps.

She relies on her versatile readership, on her personal acquaintance (she attended M. Heidegger's classes, in 1933, for one term), on her praxis of "committed" philosopher. -

She emphatically denies any "greatness" of the man Heidegger. She argues that his Naziism is closely related to the very foundations of his thinking.

**(4). a.** The facts. -- Heidegger is not a great thinker, but a thinker of an ordinary level. -- The reasons. -

**i.** His 'hostility' to rationality as such makes, in the texts of "Heidegger the dark" philosophy and poetry intertwine. This is in connection with his 'condemning' dismantling (deconstruction) of the whole of Western philosophy, after the pre-Socratics (*note:* Heidegger walks high with the fragments of the pre-Socratics, -- in an interpretation of his own, of course). --

**ii.** His "hostility" toward the professional sciences confirms his "Irrationalism". -

**Note:** One now rereads kf 167 (Vitalist Irrationalism), where an analogous aversion to strict-logical and scientific thinking appears. --

His rejection of all languages except Antique Greek (cf. 26 (Classical Primitivism)) and Heideggerian German as valid languages for expressing profound philosophical problems points to an exclusivism, which is unwise and unscientific.

**(4).b.** The explanation. -- The "elements," which govern the traits just mentioned, are:

**a.1.** Heidegger's "hypothesis" hinges on the cult of the forest as his beloved habitat;  
**a.2.** that hypothesis can be formulated in two terms "*Blut und Boden*", (Blood and soil).

**b.1.** what, in addition, has a decisive effect is the immeasurable disdain Heidegger suffers with regard to all that is common to all people (in other words: a kind of elitism);

**b.2.** this disdain applied in particular to democracy (kf 158 (Fasc.), 154 (Göbbels)).-

- J. Hersch specifies:

some values advocated by Nazism were also those of Heidegger;

by joining the N.S.D.A.P. (the Nazi party), Heidegger hoped to gain a social position that would allow him to make his "prophetic songs" heard;

His resignation as rector of the University of Freiburg-im-Breisgau was not motivated by his disagreement, on the whole, with the party, of which he remained a member until 1945, but by his failure to obtain the desired appointment. -

*Bibl. st.:* Charles Widmer, *Heidegger, un philosophe quelconque, selon Jeanne Hersch*, (Heidegger, un philosophe quelconque, selon Jeanne Hersch,), in: *Journal de Genève* (21.04.1988).

***How, then, does one explain Heidegger's enormous influence? -***

Incredible is the prestige of Heidegger, -- at least in well-defined, especially European-continental philosophical and non-philosophical circles. Also: the emphasis on his unmistakable (and undeniable by anyone) Nazism causes uneasiness among many adherents.

**a.** Some argue thereon that a person can be a "great" thinker, and yet commit politically gross errors (*note:* this was certainly not the main thrust in Antique Hellas, where the ethical-political aspect (now replaced by "humanities") weighed heavily; -- consider our Second Year Course on Platonism).

**b.** It is true: as a Phenomenologist, in tandem with his Fundamentalontology (foundational research - in his Irrationalist way - of traditional ontology), he has made a name for himself; in it, it is nowhere clear that he is a Nazi; on the contrary: a point of departure as plainly apolitical as possible and lying before every possible 'hypothesis' stands out in it.

But in his smaller works, his 'hypothesis' (point of view) - strongly influenced by Nietzsche, among others - emerges very clearly. These are, often, recited as preliminary approaches, seemingly without involvement in society. But a climate is created of something like in the place of reason, which no longer does it, a "verstehen", an "illumination" of the total reality situated before any rational activity, which can go well with Nazism, but in such a way that "reason" is and remains subject to it.

***The "unconscious" reason of Structuralism. -***

The French Structuralists fought the Existentialists.

In (French) Existentialism, the focus was on man as a subject, i.e. as an independent-free acting being.

**Consequence:** Sartre e.g., its protagonist, could publish a booklet entitled "*L'existentialisme est un humanisme*". 'Humanism' in the sense of bringing to full fruition what distinguishes man from animals (cf. cf. kf 110), -- whereby that which distinguishes man from the animal is situated above all, indeed only, in the identity, which he pushes through as self-willed-individually as possible, against every element that is or is deemed to be in conflict with it, (cf. cf. 119).

That Humanist thought subject has history ("We are thrown into life") and makes history ("We design our lives"). That, then, is the famous historicity. -

**Bibl. sample :** *J.M. Broekman, Structuralism* (Moscow/Prague/Paris), Amsterdam, 1973, 1; -- *G. Schiwy, Der französische Strukturalismus* (French structuralism), (Mode/ Methode/ Ideologie), Rowohlt, 1969, 210 (*der Begriff 'Subjekt'*); -- *G. Schiwy, Neue Aspekte des Strukturalismus*, Kösel, Munich, 1971, 58f. (*Strukturalismus und Existentialismus*).

Now it is striking, when reading a Sartre, for example, that "la liberté", "freedom", so central to his system of thought - we say, rather, "hypothesis" - springs from a "choix préreflexif", a "choice" situated before any "reflection", i.e. conscious thinking. In short, but less learned and ready to say: an unconscious choice, which, admittedly, afterwards, can be analyzed, tested by conscious thinking ('reflection').

Unconscious thinking also plays a leading role in (French) Structuralism, but not as 'Irrationalist' as with Heidegger or Sartre. As real, but prereflective thinking.

Says *Helga Gallas, Strukturalismus*, in: *G. Schiwy, Der fr. Strukt.*, 229, which follows.

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Cl. Lévi-Strauss, one of the top figures of French Structuralism, analyzes kinships (e.g., in traditional cultures) or mythologies as systems.

By 'system' is meant, here, a set of elements, contained in a permanent structure (where 'structure' (according to Roman Jakobson) is the set of relations (= permanent relations), which makes a set of elements a coherent whole). Hence the name 'structuralism' -- Precisely that 'structure' is, according to Levi-Strauss, unconscious.

According to Hella Gallas, the scheme of thought, which is such a structure, establishes the forms in which conscious human mental operations proceed.

"Die Struktur der Geistestätigkeit wird als Natur aufgefasst und ist dem Individuum unbewusst, obgleich es sie beständig benutzt". (The structure of mental activity is conceived as nature and is unconscious to the individual, although he uses it at best.), The 'structure' or scheme, to which all cultural elements, -- not just the kinships or mythologies, obey (as to the 'element' or premise, by which they are governed), is conceived as 'nature', i.e. as a basis preceding the (conscious) activities.

The single person is, in this, a "one" (i.e. with any other element, here individual, interchangeable) element or part. Thus *C.P. Bertels, Michel Foucault*, in: *C.P. Bertels/ E. Petersma, Filosofen van de 20-ste eeuw*, (Philosophers of the 20th century), Assen/ Amsterdam/ Brussel, 1972, 211, where the definition of structure, as Roman Jakobson (who can know) indicates it, is quoted. - In other words: instead of subject comes system. But both are somewhere, 'unconscious' in their being or root self.

Return, now, to Heidegger. -

There is a "Verstehen," an illumination of reality, called by him "das Sein," at work that precedes all our conscious reflective acts.

One sees it: Heidegger has designed an ontology, a theory of being, which can be interpreted as both Structuralist and Existentialist. Or also Nazi. That is how non-committal his ontology is.

This is: such that it can ... 'foundation' a multitude of the unconscious in us approximating currents of thought. -

This, -- this non-committal, with his idiosyncratic interpretive erudition, which no one, in all fairness, can deny, is perhaps why, notwithstanding his Nazism, he exerts such an influence. -

But this is also proof that Nazism draws from precisely the same source, the ontology in the style of a Heidegger, which makes that Nazism which is rejected by intellectuals and artists (the intelligentsia) notwithstanding, is oppressively close to contemporary cultural movements.

That is, perhaps, why so many German intellectuals and artists "bit" with such ease into the "myth" (understand mythical ideology or "hypothesis") of Nazism, -- to the dismay of Karl Löwith, cf 169v.. What mysterious factor or element of the world (kf 8) controls our intelligentsia after all?

***An eighteenth sample: the fusionism of the young.***

***Bibl. st.:*** M. Danthe, *Société: la génération "bleu à l' âme"*, (the "blue in the soul" generation), in: *Journal de Genève* (01.07.1939). -

Steller, who is a culturologist - which can be seen from his articles has conducted an investigation concerning the unusual success of a recent film *Le Grand Bleu*, by Luc Besson. The article can pass as a model of film analysis.

The "media," in an information society (kf 94, 127, 129, 137,-- 168), play no small role, especially in the education of the young.

After *Le Grand Bleu*, in a first version, now the "enormous" blue, i.e. Luc Besson's film in an extended version. Here we are, perhaps, in front of a work of art, which represents a main feature of our culture, -- so much so that our young people are absorbed in it.-.

Last year, at Cannes, *Le Grand Bleu* was "killed off" by the film critics. Which does not prevent some seven million people -- mostly young people -- from supporting this film, -- in a "raging" way, and thus making it the film of a generation. -

M. Danthe took the trouble to interview (i) young people, (ii) but also film distributors, psychologists and psychiatrists about it.

***The scenario. -***

Enzo Molinari and Jacques Mayol grew up on a Greek island. Together they share the same passion: apnea diving (diving into the sea as deep as possible while holding your breath for as long as possible). - Add to that, for Mayol, his great familiarity - conviviality - with dolphins.

They make up pretty much his only family. He almost mourns the fact that he is not a dolphin himself. -

***The tragedy. -***

Enzo and Jacques set up a really mean, yet extremely friendly showdown: which of the two will come out on top as the strongest - the "champion"?

And so, suddenly, life is lost. Jacques, although surprised, is drawn to a borderline experience: possessed as he is by the world of water, he deliberately chooses to die with his friend. -

"Das sein zum tode", -- M. Heidegger (KF 170vv.), in *Sein und Zeit I* (1927), to characterize human "existing" (actual existence in the world), describes it as a "being" that, in fear of the nullity experience, spends on death. It is "ein Sein zum Tode," (a being to death).

That Heidegger is more than what J. Hersch, who evaluates him from a rather "rational-scientific" standpoint, sees in him might

may once be shown by the effect of *Le Grand Bleu*. Heidegger, with his irrational 'illumination' of 'being' (overall reality), 'illumines' them in such a way that 'everything' seems to give out on death, -- on 'das Nichts', which runs like a chasm through being in its 'fullness'.

***The case of J.-P. Sartre (1905/1980). -***

Advocate of a "Humanism," which elevates man above animals, through his ethical sensibility, but tolerates no deity above that man ("Atheistic Humanism"; kf 122v.), Sartre published a seminal work entitled *L' être et le néant* (The being and the nothingness), (1943),--"a masterpiece" in many eyes.

And indeed: as a phenomenological description - among others of 'le regard', the gaze - the rather destructive gaze than - of fellow humans directed at us - it is sometimes brilliant. But, culturologically, it seems to ... turn out a little differently.

Are we listening to one of his most famous students, *Alfred Tomatis* (1920/2001), the world-renowned specialist in the field of hearing disorders. In his *L'oreille et la vie (Itinéraire d' une recherche sur l' audition, la langue et la communication)*, (The ear and life (Itinerary of a research on hearing, language and communication)), Paris, 1977, 37ss., Tomatis introduces us to another, non-genial Satre.

"I met, among my profs at Neuilly, extremely competent figures. But one among them, his fame and his 'charismatic' giftedness notwithstanding, had not the slightest influence on me, J.-P. Sartre. (...). Sartre was extraordinarily brilliant. But his star was, at the time, darkened by the task, which he had taken upon himself, of "becoming an existentialist." Which, at the beginning of his philosophical career, he was not.

He did not stop, throughout his lessons, to talk to us about Heideggerian theories, without, by the way, mentioning his sources. (...).

Sartre made such an impression that some of my classmates took all that he claimed to be deadly, yes, literally interpreted it with the result that they went down in despair (*note* : le désespoir, in the Sartrean sense: radical, godless autonomy; kf 118).

They came to seek "a solution" or way out of anxiety (*note*: l'angoisse is another Sartrean theme, i.e., the fact that the radically autonomous man has no hold (ideas, ideals, values) to "design" his life) in the drug or, in some cases, in suicide. -- thus literally Tomatis.



***The current "fusionism" (interlocking experience).***

M. Danthe summarizes the scenario again. (2) Two heroes, Enzo and Jacques.

Both are engaged in the same search and wander, wanting to 'merge', merge, with animals. (4) With just one remarkable detail - to make it more plausible - : a fleeting love story with a young American. -- The whole cinematic technique is in the service of this.

***Reality view.*** --

The Greek coastal regions, the seascapes, the blue sea surfaces, -- all this comes to the viewer in the form of stunning images.

***The musical accompaniment.*** -

Eric Serra's artful partitioning pretty much resembles the kind of music used to evoke peak experiences of relaxation and/ or consciousness expansion (*note*: both phenomena are typical of New Age; kf 11). -

That both the images and the musical accompaniment have had their rhetorical effect is shown by what Isabelle Roos (20) said to M. Danthe: "I find the scenario a bit silly. But I find the images and the music so exceptional that I went to see the film a second time".

***The interpretations.*** -

The film is ambiguous. -

Young people between 15 and 25 consider it "a divine work."

For those who are older, he's "a flop." -

Robert Palivoda (50), former distributor of Walt Disney films, says:

"(i) I saw *Le Grand Bleu* in a full house. But of the rabid enthusiasm of the audience, I didn't understand a thing at the time. I thought it was "an endlessly-elusive film".

But my son (23) and my daughter (18) - my daughter went to see him three times - were over the moon. Through the enjoyment of music and images, a message that had eluded me came through to them both, somewhere. A message of desperation, of a challenge taken to the extreme, a message, too, of a return to nature (kf 26). --

In short, I am faced with a divide between generations". -- This divide, incidentally, is confirmed.

***Some young people.*** -

Grégoire (16), collégien, says, "The music carried me away,--on the beat. I was immediately excited, beyond myself. -- Not to mention the images, the actors, the unexpected comic effects of Enzo, the smiles of Jacques' -

Florence Gaillard (18), collégienne: "When I came out of the film room, I almost wanted to throw myself into the lake (*op.*: the Lac Lemman): letting oneself flow like that must be delicious." -

Note: Florence has nothing of a "desperado", with the accompanying suicidal tendencies. In the other place, when she talks about Le Grand Bleu, she comes up with very precise arguments to explain her value judgment: the fierceness of the drifting life, the sea as a backdrop, the exceptional richness of color of the 'blue', the landscapes, which would almost be lunar landscapes, -- and then: those infamous dolphins, who come across as so sympathetic.

**Conclusion:** even with this rather "rationally" reasoning studentin, the fusionism - allowing itself to flow in this way - comes across as extremely suggestive.

***A testimony, yet, from the older generation. -***

We already heard how a Robert Palivoda saw it -- Pierre Biner (50), producer at Television Suisse Romande: "But what is this sickly-decadent film anyway? He extols a mutual rivalry, which is pure nonsense. By the way: the only form of 'communication', which can be called successful, is the handling of cetaceans by human beings".

***The main problem: the "suggestiveness" of fusionism. -***

Let's go back for a moment: how does a solid child like Florence, who can analyze rationally, come to want to plunge, almost, into the waters of Lake Lemman? It must be that passionate and, finally, deadly search and wander. -- M. Danthe consulted experts.

***1.-- "Something tantric". -***

Elizabeth Dominick-Johnson, psychologist. -- "Something like this is eminently characteristic of the attitudes of children and adolescents, who do not 'rationally' process works of art with which they are confronted. -

They let themselves be driven by their intuition, -- take in, in the process, what tells them something, bumps off or what doesn't touch them. Well, the music of Le Grand Bleu drags you into hiding. it is truly compelling and touches ancestral layers in us, which are almost tantric."

**Note.--** Tantrism is a mystic-magical movement that originated, in India, around 400 AD, in both Hinduism and Buddhism (kf 155). At its center is "the goddess," or still: the great goddess. She is repeatedly called "Shakti" (life energy).

Tantrism can be described as a mystery religion, i.e., a system reserved for initiates, of intoxicating drinks, meat, fish, ritual gestures, and especially "maithuna" (= maithuna) or ritually performed sexual union.

Something in which goddesses - except the Great Goddess, of course -, women (of a special type) play a decisive role. Not that a man does not play a role there. But this one is and remains subordinate. -

Well, initiates, questioned about this, will tell you that, during the central erotic ritual, they merge and with the partner(s) and with the great goddess and with the whole cosmos. But not as a 'sein zum tode', On the contrary: as a life-giving act.-- It must be something like that which Mrs. Dominick-Johnson intended.

-- "*Fusion Living*" -

Elisabeth Kehrler, psychologist. -- "Mayol perishes from the desire to become one with the dolphins. -- Such a thing is very close to what is characteristic of adolescents: the great desire for 'fusion', merging. An 'togetherness' such that, in order to make oneself understood or to understand others, one does not even have to waste words anymore. A "merging", too, that relieves them of the task, always painful for this age, of interpreting and giving a place to the things of everyday life.

If everything goes 'normally', an adolescent learns to situate him/herself in relation to others (parents, the whole society), -- tries to define his/her own nature of being (identity). This is not without tension, fear even. But it is something necessary to life.

But what do we see in *Le Grand Bleu*? A return to the undifferentiated "magma" (interlocking substance). --

Such a thing amounts, for the psychologists, to "regression," i.e., a regression of a psyche to a previous psychological-social stage. -

Which Jérôme Ottino, psychiatrist, confirms: "It is a magma, within which the hero(s) totally lacks any fixed point from which he/she and the culture that surrounds him/her could clearly situate or define him/herself. -

Here in the film: the mother, absent; the father: died. No one replaces in one way or another those two parent figures". -- This indirectly confirms the 'Tantric' element.

### 3.-- "*Euphoric death drive*". -

'Euphoria' means "a feeling of immense (unmeasured, immeasurable) well-being." M. Danthe himself, psychologically, defines *Le Grand Bleu* as "une course euphorique et volontaire vers la mort" (a euphoric and willed race to death). -

Jacques Sans (19), collégien, when asked if what both 'heroes', do in the film, can be called "suicide", says: "Suicide? No! But it is: voluntarily chosen death. And this as the exalted crowning achievement of the attempt to rise above the day-to-day level of life and to live up to 'one's own ideal'." -

Francis Loser, educator: "Doesn't such a death drive also show itself in some death-defying forms of sport, -- paragliding, rubber jumping, -- something that attracts a growing number of people?" -

Dr. Annie Mino, toxicologist. -- "In *Le Grand Bleu*, the flirting with death makes me think not of toxicomania in general, but of a number of patients whose main characteristic is repeated overdosing. In that type of drug user one finds a need for a kind of 'euphoria', which merges with the experience of dying. The body dies. But the soul, at the same time, lives through a comfortable state. At the risk, of course, of succumbing to such a dare. -

*Even more so:* do such drug addicts bump into fellow human beings, whom they want to bring back to the day-to-day reality, they resolutely do not respond to it. They prefer the subjectively experienced euphoric state." -

*Note* -- With this last criticism we enter into -- what might be called -- juvenile "subjectivism.

### 4.-- "*An Idealized World*". -

Dr. J. Ottino, psychiatrist. -

The observable behavior of the two 'heroes' struck me. Actually, Enzo and Jacques are no longer 'adolescents'. And yet they exhibit behaviors and live through a world, which is still that of 'adolescence'. Think of the "loneliness" of Mayol. Think of the figures of the group that are knitted together, in which

Molinari feels at home.

Add to this that everything is fiercely idealized, -- both the landscapes and the relationships between the actors.

Jacques lives through a "romantic" love story with Johanna that almost turns into a "mystical experience.

Jacques and Enzo live through a solid, wall-to-wall male friendship, but, unlike actual life

in which there is always some degree of "aggressiveness" at work (cf 72: Machiavelli taught us this in the political field), both live through their friendship without the slightest hint of an attacking spirit. Which is unreal.

For another thing: in the film, 'aggression' is virtually non-existent: everyone is 'sweet' and offers, thus, a kind of 'security', even the nutcases." -

**Note.**-- 'Murdock' or 'moray eel' is **a.** a lump or pout (*Zoarces viviparus*), **b.** in the plural, a family of mostly tropical, snake-shaped fish (*Muraenidae*),-- here though in the ironic-metonymic sense for dolphins or aquatic animals.

Another aspect of idealization, from which the film suffers, is the fact that the heroes radically refuse to be involved in the adult world. In fact, a child or an adolescent(s) invariably lives involved in the adult world.

### ***Self-righteousness (narcissism).***

Says J. Ottino: "Both Jacques and Enzo are swollen with a massive self-importance. This self-righteousness, - today's psychologists like to talk about 'narcissism' - dominates the lion's share of their actual lives.

In particular: one as well as the other want to make it clear to us: "we don't need anyone"; -- But becoming truly "someone" (a personality), in a balanced way, -- working one's way out of the adolescence phase, -- that involves wanting to come out and say that one needs the others, -- that one is willing and able to accept one's fellow man, -- that one takes him/her into account.

### ***General Conclusion***

Today's adolescents, for a sensitive part, live as outlined above, especially by the psychologists and psychiatrists. In part, this is normal, -- in the sense that "adolescence" is a growth phase.

The film characters live in just that living world.

**Consequence:** so many "adolescents/adolescents" are carried away by that film. They recognize themselves in it. It is geared towards them. -- Provided it is properly analyzed, *Le Grand Bleu* contains, therefore, precious information (knowledge, truth; kf 138, 165).

### ***Comparative Analysis.*** -

*M. Danthe, Nouveau film culte: Les dauphins avec l'eau du bain*, in: *Journal de Genève* (01.07.1989), further specifies the above analysis. --

Films like *La fureur de vivre*, *Easy Rider*, *Harold et Maud*, *The Rocky Horror Picture Show*, -- *Le Grand Bleu*, are, each in its own way, celebrated films (des films cultes).

This means: they express, through a scenario (story), recorded ('coded') in appropriate images and music, the dreams - desires, lusts, urges, thoughts - of an entire generation.

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### **2.1. *La fureur de vivre (The fury of life).***

This film is an expression of the difficulties young people experienced at the end of the 1950s (1955+) when they became involved in a society that had little or no understanding for them (i.e. their cultural beliefs).

### **2.2. *Easy rider.***

expresses the revolt that swept through all Western countries in the mid-sixties (1965+).

### **2.3. *Harold and Maud.-***

In 1971.-- Expresses the introspection of the single person, yet tempered by a critically-minded yet convivial (benevolently concerned) involvement in the surrounding culture (imbued with the "baba-cool" of the period). -

### **2.4. *The rocky horror picture show.***

1975.-- Is, in the opposite sense, a great libertarian fireworks display, -- understandable in the context of our present culture, within which all experiences are admitted, -- within which all taboos are deemed breakable with light heartedness. -

### ***Le grand bleu.***

This film seems to be a rupture. Any 'dialogue' (encounter) with the surrounding culture ceases. That dialogue, - however sour-sweet sometimes - one does find in all previous films. -- In this sense, *Le Grand Bleu* seems -- at least for M. Danthe -- to be characterized by something hanging in the air.

The individual, absorbed in his own personality, his own talents, his own pleasures, seeks only to live out his own passions, without worrying about society -- according to the formula, everyone works himself out as he pleases" (cf. 119).

The (i) own identity, individually speaking,  
is carried on selfishly,  
If necessary, against the entire environment (and its value system).

Identity, identity affirmation, denial of fellow human identity. Behold - so it seems to us - the schematic representation of what M. Danthe tries to make true at length - and well documented (think Herodotos' historia).

***A nineteenth sample: modernity as freedom.***

We have just seen the heroes of Le Grand Bleu living out their Modern 'freedom' in the form of daredevilry and suicide. -- Up to now we have tried to clarify the idea of 'modernity' from various angles. Now we are going to listen to a number of thinkers about what freedom in the contemporary sense could be.

***Part I. -- Positive, as well as negative freedom.***

M. Danthe, *La liberté et ses collisions*, (Freedom and its collisions), in: *Journal de Genève* (04.10.1989), is the rendering - he was an observer - of one of the speaking engagements during the XXXIIes Rencontres internationales de Genève (October 1989), with the theme "Usages de la liberté" (How one can make use of freedom). -

The second speaker was the Italian thinker Salvatore Veca, who is familiar with both I. Kant, the great Aufklärer, and Anglo-Saxon philosophy. Veca identifies two types of freedom in our culture. He assumes, in doing so, a dichotomy introduced, in 1958, by Isaiah Berlin.

***A. The negative freedom. --***

We - I, you, each of us in principle - choose, on our own, what we desire. what counts is what we feel is valuable. With one restriction: not to harm our fellow man. The latter is a duty. -

In other words, this view assumes that only the person himself is truly informed regarding "value.

***Corollary:*** is ethico-politically 'good' all that favors our survival, constrained by the non-harming of our fellow man. Institutions -- economic, social, political -- are 'good' to the extent that they make possible that type of freedom. -- Veca adds: that freedom is characteristic of traditional liberalism.

***B. positive freedom. --***

We -- I, you, all of us -- are truly free only to the extent that we can choose what we belong, in conscience, to desire, -- i.e.: to the extent that we can live up to a destination, a purpose. -

This interpretation presupposes that we act 'rationally' - according to Veca - i.e. put ideals first.

In doing so, we do not simply address our individual desires: we assess them from a higher standpoint, a "rational" standpoint. What can be called the 'anagogic' (oriented towards the higher) interpretation of freedom.

She recalls what we, in the Second Year (Platonism), have seen: the Platonic ideas, operating as models in the phenomena of nature, come through in the human mind ('nous', intellectus) as (higher) ideals. -

Here the individual or the group is only really informed when he/she has grasped the true destination (life goal) and tries to realize it as an ideal. -

**Consequence:** "good" are those institutions - economic, social, political - to the extent that they create the necessary and sufficient conditions for the realization of individuals attuned to a higher ideal.

## **Part II. - *The history of the concept of freedom in the USA.*-.**

*Ant. Maurice, La plus noble conquête du libéral*, (The most noble conquest of the liberal,), in: *Journal de Genève* (05.10. 1985), brings us an account of the following speaker, Judith Shklar, prof at Harvard University, a staunch Liberal.

She offers us a small "dialectic," a historical dialectic then (kf 149 (144)):

the USA freedom mindset is dominated by two historical facts,

slavery as an institution and

the power of the courts, which must be put first if this idea is to be understood.

### **II.A. *Slavery as an institution.* -**

Kf 34 already brought us into contact with slavery (Tituba), in the USA among others.

In the southern states, this view was so ingrained that a

Secession War (1861/1865) it took to suppress it.

Under Jackson (1829/1837), thus twice president, the Democratic Party emerges: it stands up for slavery. In 1856, the Republican Party takes a radical stand against slavery.

Well, "slavery," as an institution, has as its premise

(i) 'freedom' for the masters ('gentlemen'), a minority,

(ii) "unfreedom" for the slaves/slave women, a majority. -

i.e.: here 'freedom' is only private, valid for a subset of

the total population.

Its abolitionist premise is natural law: all beings of human nature - including slaves/slavewomen - have the same rights.

Only then does "freedom" become universal, valid for the total population. -- Shklar notes that, even after abolition in 1865+, the idea of "slavery" continues - consciously or unconsciously - to have an effect. Even today



American Liberals are dominated by it and not coming to slavery - one thinks of the unimaginable atrocities associated with it - is a fixed "value" in the USA.

**Comments.** -- Basil Davidson is known for his eight-part TV series "Africa. The first episode of it on BRT 1 dates from 15.06.1984, with the title "*Different but equal*" (which includes a rather Postmodern interpretation). -

For more than four centuries Africa has been ravaged by slavery and the slave trade (the two !). Davidson analyzes its presuppositions. he shows that David Hume (1711/1776) top figure of the English Enlightenment movement) - cf. cf. cf. 44 - and other thinkers of the great Enlightenment movement erroneously assumed that 'Africa' produced neither crafts nor works of art nor sciences. -

**Note** -- As late as 1921, the anthropologist A. Lefèvre wrote - in his *La religion*, Paris, 1921, 82 - "The race of African Negroes is indeed amenable to civilization. But by itself it does not come to surpass the intellectual achievements of a child of eight to ten years of age." -

**Note** -- About the "intelligentsia" we need not make too great an assumption: kf 169vv..

### ***II.B. The adjudicative role of the judiciary.***

We know them: the separation of powers, -- the legislative (parliament e.g.), the executive (the government e.g.), the judicial. -

The War of Independence lasts from 1776 to 1783: thirteen English colonies overwin the mother country. In 1787 comes the Constitution, which takes effect in 1789. -

Well, from that beginning - says Shklar - the people endorse the role of the courts. - They must see that the rights of individuals are respected in the application of the laws. This is called American legalism.

As A. Ch. de Tocqueville (1805/1859; *La démocratie en Amérique* (1836/1839)) put it, "In the USA, every political affair becomes a legal juggernaut." -

The reason: the legislative (more so: also the executive) power is limited to pushing through the will of a majority (cf. cf102: M. and R. Friedman) and sometimes the will of a tyranny. A majority, a fortiori a tyranny, represents only a private, not a universal freedom.

**Note** -- We see one analogous application of majority tyranny at work in the very course of the French Revolution.

On 27.08.1789, l'Assemblée nationale, with constituent power, issues *la Déclaration des droits de l'homme et du citoyen* (the Declaration of the Rights of Man and the Citizen).

In May 1793 to July 1794, with such a constitution, a reign of terror, la Terreur (kf 100), was waged, -- as *M. Gauchet, La révolution des droits de l'homme*, (The human rights revolution), Gallimard, Paris, 1989 (which argues that it was, a.k.a., necessary), explains.

**The Conclusion.** -- Shklar says: "freedom" in the USA stands or falls on the rights, primarily of the individual (human rights), which one can push past the courts.

***American Liberalism.*** -

Shklar endorses I. Berlin (kf 183):

there is negative freedom ("I do what I want, as long as I don't harm fellow citizens"), there is also - increasingly, according to her - positive freedom ("I control my lower urges, treating fellow humans as 'lower beings'").

***The push-through system.*** -

Yet this Liberal is not so mind-blowing. Why not? Because she advocates universal freedom. Well, in the USA the individual cannot be content - at least not all the time - with the passive enjoyment of freedom. He/she has to push actively in time: with the utmost energy - so she says - the individual has to enforce his/her rights through the courts (cf. 108v.).

To do this, one must have the necessary and sufficient means: what happens to those citizens of the state who do not even have the intellectual means, for example, to make the courts intervene?

As a Liberal, Shklar is, therefore, not satisfied with the actual states, which only generate private freedom.

***Appl. model.*** -- ***Bibl. sample*** : *P. Sigaud, Washington: la révolte des sans-abri*, (the revolt of the homeless), in: *Journal de Genève* (10.10.1989). -

President R. Reagan, Republican, led his "administration" to reduce the housing budget from \$26 million to \$8 million (70%).

Debra Haley, from California: "I am a Republican, but I am embarrassed in my party. George Bush, the new president, promised 'a brotherly nation'. Well, we are experiencing the opposite in the facts" .

The protest of the homeless. -- In October 1989, they march

to Washington. There were between 150,000 and 200,00. For hours the parade was from the obelisk to the Capitol hill. Flocked in from New York, Miami, Chicago, Los Angeles. Some on foot. Others by bus or train. Against the housing policies of the "administration": "Every citizen has the right to a roof to live under. As companions, they had charitable and trade union associations (cfr. kf 133: in situations).

i. Many floated a "caddy" in front of them, in which they displayed their overall possessions-clothes, for-throws.

ii. Others waved signs: "Enough scandals! Reforms!". "Provide us with housing, not bombs!". -- "Housing is a human right". -

Barry Zigas, one of the organizers: "We demand that the government ("executive branch") stop its obscure cuts to the social housing budget, -- that it update the federal (*note*: national) share of the building programs serving the economically weak."

### ***Cultural History Commentary.*** -

We were talking kf 185 about the African slaves/ slave women. We refer here to a novel: *Barbara Chase-Riboud, La virginienne*, (The virgin), A. Michel, Paris, 1983. -

Thomas Jefferson (1743/1836) was twice president of the USA. One evening, in Paris, Sally Hemings (°Monticello (Virginia)) kisses his hand. She is 15, he 38.

In love with him, she wants to become Jefferson's lover. It works out - Jefferson had lost his wife in childbirth but it becomes, for her, an ambush. Sally was "quadron" (quarterone), i.e. child of a white man and a tercerone or vice versa.

(*Note*: terceroon(se) is any child of mulattos (white x Negro(in)) and mestizos (white x Indian)).

The ambush: Jefferson always lived through fear that she would leave him, if she acted "freely. Sally, in spite of everything, remains with him. He, on his deathbed : "Didst thou love me?".

When this novel became known in New York, critics refused to take it seriously: "This saintly politician, this Liberal, scholar, art lover, etc., who spoke of human rights, is said to have held back the abolition of slavery because he ... was in love with a black person, -- for fear of losing them. Yet the novel relies on historical facts (e.g., descendants are still alive). -- Alltagsgeschichte ('Everyday History') sometimes illuminates history in strange ways!

***A twentieth sample -- Modern rationalism.***

We have seen, after the Traditional cultures (including the oldest, the Primitive or Archaic), at work - what is called - modern culture.

In it -we did not put it away -- enlightened rationalism or, more briefly, enlightenment (enlightenment, lumieres, aufklärung) predominates. -- therefore now a brief definition of it.

***General rationalism.***

Kf 24 showed us that an initial attitude to life, whether or not elaborated into a set of assertions ("proofs," arguments), can be labeled skeptical.

The Skeptic does not doubt everything:

he takes as certain all that is immediately given;

well, he doubts all that is not immediately given (the transphenomenal, i.e. what exceeds all that shows itself directly and, therefore, in one way or another, it must be proved.

All non-Skepticist attitudes to life were called, in antiquity, "dogmatisms," i.e., attitudes to life, which, apart from the immediate or "evident" data (here the "Dogmatonists" agree with the Skeptics), accept other "realities" as certain or at least probable.

Those non-immediately given realities are presupposed in basic assertions, 'dogmata', 'dogmas'. Hence the name 'dogmatism'. A more recent term would perhaps be 'foundation(al)isms', i.e. systems of assertions, which presuppose 'founding sentences or statements', 'fundamentals' (bases). To which then the immediately given realities, which the Skeptic also accepts, are not included, of course.

***Appl. mod.*** -- Modern or otherwise rationalism is, in this sense, a dogmatism or foundationalism. It posits more than the pure evidences. -

In Platonic language, even Modern rationalism, whether or not it is Modern, is only one hypothesis among many possible ones (cf 4), which either works "synthetically", i.e. deductively (draws conclusions from propositions) or works "analytically" (lemmatical-analytical), i.e. reductively (starting from given realities, searches for the propositions or hypotheses, which make these realities comprehensible). -

With that, what is called (modern) Rationalism is logically well situated: it is one of the many "hypotheses", which earthly man can put forward. Nothing more.

### ***Noge's general rationalism. -***

We have just outlined general Rationalism as opposed to Skepticism. Now we shall try to define by what it stands out. -- As a starting point we take *M. Müner/ A. Halder, Herders Kleines philosophisches Wörterbuch*, Basel, 1959-2, 141/143, which distinguishes a general and a special rationalism.

### ***General rationalism. -***

To introduce.-

Aristotle of Stageira (the "Stagirite," -384/-322; ll. of Platon) defines man as "zo.on logon echon" a living being, possessing logos, spirit.

Thomas Aquinas (1225/1274; top figure of medieval Scholasticism; Aristotelian) defines man as an "animal rationale," a living being gifted "rationally" (one notes the Aristotelian tradition, which lives on in the Christian Middle Ages). -- 'Rationalism' here is a human definition.

G. Fr. W. Hegel (1770/1831; top figure of the so-called Absolute or German

Idealism) says, among other things, "Alles menschliche ist menschlich dadurch und dadurdg allein dasz es durch das Denken bewirkt ist" (All that is human is only human because of the fact that it has been worked on by 'thinking'). --

Again: a Modern definition of man. But this time she connects to René Descartes (1596/1650; founder of Modern philosophy), with his "Cogito; ergo sum" (I think; therefore I am), as well as to Immanuel Kant (1724/1604: top figure of German Rationalism), for whom the "Ich denke" (I think), is also the starting point of philosophizing.

### ***Decision.***

'Logos', mind, or "I think" are the two striking terms. The West apparently exhibits a tough Rationalist tradition. This does not at all mean that, apart from the mind or the thinking reason, one does not also recognize the mind, sensory perception or whatever, in man. No.

But the mind or the thinking reason are decisive for the humane, for what delineates man as man against the infrahuman (cf. kf 110 (Hesiodos), 117 (Prophilosophy, 173 (Irrationalism))).

### ***Conceptualism, Essentialism. -***

Conceptus, understanding, is central to Antique-Middle Ages and Modern Rationalism. And namely, in the first place, except for Hegel (for whom the singular-concrete - after the Romantic model - takes precedence), the universal-abstract concept, which, from the singular specimens, detaches the general form of being ('essence').

--

The world of concepts, for the Rationalist, is also a presupposed world ("un ciel intelligible," a thought-content world, -- as J.-P. Sartre will say), which represents the "essence", the valid form of being, of the overall reality. This is called, since a few years, 'essentialism'. This regulates, 'directs', thought and action.

***The Rationalist Worldview. -***

Rationalism is, in fact, an ontology or theory of reality: **(i)** humanistic

Rationalism: **(ii)** extended to

**a.** cosmological Rationalism (the whole cosmos or nature around us shows the traces of a "rational order") and

**b.** theological Rationalism (God is also a "rational" being). --

**Note** - As Müller/ Halder note, Rationalism remains the main force even in the counter-objections - summed up in the term "irrationalisme" -- to the argument.

The rational in man and around him is undeniable. However, one can claim, for example, that this 'rationality', when looked at more closely, springs from a deeper irrationality and is, therefore, only a 'false reality'. One wants to 'prove' that one, as an Irrationalist, is right ... with 'rational' arguments (which is still applied Rationalism).

***Modern rationalism. -***

The world of thought of Platon, Aristotle, Thomas Aquinas -- the Antique-Middle Ages world -- differs from the Modern, -- among other things, by the absence of Modern Individualism. Yet we dwell on the main features of Modern Rationalism.

**1.-- *The mid-century approaches.***

*E. Coreth, Einführung in die Philosophie der Neuzeit, I (Rationalismus /Empirismus: Aufklärung), Freiburg, 1972, 11, says that, for modern Rationalism, lies a long transitional period, whose "run-ups reach back deep into the middle ages." -*

After what we have seen -- kf 79, 135;-- 80 (around 1350), 84 (1367) -- especially in the economic field, this assertion does not surprise us at all. - We will not go into it further now, but the Late Scholasticism (1300/1500) characterized by nominalism (kf conceptual nominalism) is the direct prelude to part of Modern thought (which resembles Protosofistics).

**2.-- *The essence traits.***

**Bibl. ample :** *G. und I. Schweikle, Metzler Literaturlexikon, Stuttgart, 1984, 29/31 (Aufklärung) .*

**a.** The name "rationalism" is given to the Enlightenment because it is carried by

optimism about reason. As we have established time and again: the typically modern person reasons - either from purely logically predefined data (axioms, facts) or from data to be explained (to make them understandable from predefined data).

All possible problems are touched according to that logical-rational scheme: "problem solving" the Anglo-Saxons say. The given and the asked, as in a mathematical problem, are approached in this way.

**b.** The secularization. We saw, of this, an Antique Greek example (kf 112/123 especially kf 115vv.,-- especially also kf 120 (autonomous, because religion-free)).

Following the example of French Freemasonry, touched on kf 47vv, is one typical model of modernity (cf. kf 123 (Humanist Alliance)).

The radically Modern Enlightened mind thinks so "autonomously" (authority- and tradition-free) that even any religion, no matter how exalted, is "put in brackets" (i.e. not involved in the solution of a problem).

**c.1.** The idea of "progress". -- kf 78, 84, 83, -- especially kf 87 (econ. growth), -- kf 135 (147: Japan), -- also kf 115 (Protosofistic), -- all these passages have given us already thoroughly familiarized himself with the Modern-Rationalist concepts of progress, so that we feel we are relieved of further explanation.

**c.2.** Enlightenment. -- The name "Enlightenment" (Aufklärung, Enlightenment, Lumières) is a term that uses the light metaphor. It comes from the field of education, late XVIIIth century. 'Education' includes, henceforth:

The critical examination of tradition, a.o. the so-called 'Dark Ages' (also 'obscurantism'). Normally the Enlightened mind looks down disdainfully on earlier ages; they are 'Primitive', (KF 12vv.) or 'traditional' (kf 19), i.e. pre.rational.

Grace finds, well, part of Antiquity such that the Middle Ages with its clerical "Obscurantism" represent only an interim. The Antique cul-ture is valued above all as a model of rational education.

**d.** Cultural Revolution. -- Modern Enlightened Rationalism wants to systematically "revolutionize" all spheres of life -- economics, society, art, science, philosophy, law, religion -- especially from the XVIIth century, even more since the aggressive XVIIIth century. The concept of "Western culture" dates from this time.

**Basic concept:** empowerment, as I. Kant put it so beautifully.

***A twenty-first sample: cartesian rationalism.***

***Bibl. sample : E. Coreth, Einführung in die Philosophie der Neuzeit (Rationalismus / Empirismus: Aufklärung), Freiburg, 1972.***

René Descartes (Latin name: Cartesius; 1596/1650), amidst a boiling cauldron of Modern thought, is the man who, all of a sudden, founded Modern philosophy. We are, now, going to outline how he did this, because it is authoritative for a huge part of our culture.

***A. -- Autonomism and Tradition Criticism.***

***1. The Late Middle Ages***

These show the collapse of the culture, which came about under the auspices of the clergy. This went hand in hand with a general mood of doubt. Descartes also shares this doubt: he sees all traditional knowledge (theology, philosophy and professional sciences, -- not to mention rhetoric) as ruins. -

We saw, regularly, above that criticism of tradition is and remains one of the fixed Modern values. One invariably wants something Modern, i.e. something new (neologism).

***The Renaissance period (+/- 1450/1640),***

This one sees the rise of modern individualism. I. Kant, the great German Aufklärer, once summed this up beautifully:

"Enlightenment is man's working his way out of the immobility for which he/she is to blame.

'Indomitability' is the inability to operate one's mind without the guidance of a fellow human being." (Kant, in: *Berliner Monatsschrift* (1783)).

This 'Enlightened' tendency arises in the transitional period between the Middle Ages and the Enlightenment proper of the XVIIIth century. This can be called 'autonomism', i.e. the persistent tendency to think for oneself, without any notification' (tradition, authority). 'Cogito', Ich denke, I think. Coreth specifies: "The new thing that is emerging is situated in the striving for the foundation of philosophy as a strict science.

The natural sciences - especially physics and astronomy - had, at that time, through Copernicus (1473/1543: heliocentrism), Johannes Kepler, (1571/1630; Kepler's laws concerning the planets around the sun) and Galileo Galilei (1564/1642; exact, i.e. experimental-mathematical natural science), made a hitherto unprecedented progress. -

This was because they had discovered, developed and applied the method appropriate to their form of being. Thus they had reached the status of strict, methodically certain knowledge.



In contrast, the philosophy of those days showed a diverse and confused outlook; (O.c.,33). -

Coreth underscores, in doing so, that, in those days, two main attitudes were at play: skepticism (cf 188), which often took the form of nominalism; scientism, i.e., professional scientific opinion. This path chooses

Descartes: "Four years after Galileo 's condemnation (1633) - because he advocated, without sufficient evidence, the heliocentrism of Copernicus in a way that even the Pope must have perceived as an insult, *Descartes* published his *Discours de la method.* (1637).

One can only understand the success of this work, which underlies the whole philosophy and the whole science of modern times, if one sees that it finally laid a reliable foundation for the new scientific rationality." (E. Vanden Berghe, "Hevigorously Suspected of Heresy," in: *Collationes (Flemish Journal v. Theology and Past.)*, 13 (1983): 3 (October), 328). -- On the methodical we have already pointed out, kf 80.

### **B.-- The Cartesian Reason .-**

We are now going to state the main points.

#### **B.1.-- Descartes' mathematical speech. -**

Descartes was first and foremost a mathematician, interested in algebra and geometry. Thus, he relates that one morning he discovered the central intuition of analytic geometry.

In his *Discours de la méthode*, he says that he was absorbed in mathematics mainly for the reason of the certainty and the readiness ('évidence') of mathematical reasoning.

From a small number of definitions (basic concepts) and axiomata (postulates) - this is the initial hypothesis of mathematics - it deduces a solid set of consequential relations (theorems). -

We saw briefly in the Methodology of the First Year the essence of the axiomatic-deductive method. (cf 3).

#### **B.I. bis. -- Descartes' mechanistic speech. -**

Descartes was more than a mathematician. He says himself, in his *Discours*, that the mathematical method applied to "les arts mecaniques," the mechanical data. -

Indeed, in the wake of Galilei (exact = experimental + mathematical) Descartes saw nature, matter, as a machine ('mechanicism'). also the body Descartes saw as a device. Later I. Newton will say of Descartes that he, with Galilei a.o., is one of the giants, on whose shoulders he lifted himself. --

As E. Coreth, o.c.,34, says: "On the one hand, there is observation, methodically carried through in observation and experiment; on the other hand, there is the application of exact mathematical thinking, which grasps physical processes and formulates the laws of them." -

With Descartes one finds, therefore, activities concerning biology (anatomy and physiology), -- albeit in the style, largely outdated of the XVII - the century.

Especially motion, main attraction of mechanical processes, caught Descartes' attention. -

*Note*-- A. Weber, *Histoire de la philosophie européenne*, (History of European philosophy), Paris, 1914-3, says: "Descartes, interested in anatomy and physiology (...), puts experience first as the main element: with love he studies "le livre de la nature" (*Discours 1:15*); only ignorance concerning that point can see him, under that point of view, as the antithesis of Francis Bacon or Verulam (1551/ 1626; proponent of the reductive method)."

And Weber adds, "Even French Positivism is not wrong, when it ranks Descartes among its precursors, to the extent that he wanted to make philosophy itself an exact science." In other words: a true scientism is Carte-sian thinking.

### **B. II. Descartes' harmological speech. --**

As kf 1/2 says: 'harmology' is theory of order. -- At some point in his life, Descartes realizes that something like a generalized mathematics - mathesis universalis - , understood as general order theory, must be possible and, perhaps, the basis of an ontology (metaphysics) as exact as possible. All domains of reality must, somewhere, be mathematically interlocked.

Thus, he wants to elaborate philosophy "more geometrico" (according to the geometric method; what B. de Spinoza (1632/1677; *Ethica more geometrico demonstrata*) will try to apply to ethics, in Cartesian spirit).

*Note* -- E.W Beth, *The Philosophy of Mathematics (From Parmenides to Bolzano)*, Antw./ Nijmegen 1944, 141, says: "The idea of a 'mathesis universalis', a "scientia generalis" (a general science),

by I, Kant fiercely contested, (ii) by Fichte, Schelling, and Hegel (*note*: the three great idealists) taken up again."

*Decision*-- Again, mathematics remains paradigmatic, tonal method, -- but broadened, as M. Foucault emphasizes for another (in *Les mots et les choses*, Paris, 1966).

### **B.II.bis. -- Descartes' reflective speech. -**

'Reflective' is called a method to the extent that it performs a looping ('reflexive') return on thinking itself. -- Commonly used is also the term 'introspection'. -

Indeed: Descartes is known for his psychological-introspective introspection into himself. -

*Note* -- It is so a bit fashionable in some circles to dismiss introspection as unscientific, even ridicule it.

Yet there are e.g. P. Ricoeur and, even more rigorously scientific Paul Diel (1893/1972), an Austrian, who defend the reflective method with good reason.

In his *Psychologie de la motivation*, (Psychology of motivation), Paris, 1947-1, 1969-3, Diel defends a position, which Albert Einstein (1879/1955; the man of the theory of relativity) joined:

"I can only concur with what you set forth concerning your method (self-observation). As a fashionable disease, in the proper sense, I deplore the tendency to suppress introspection as the main source of psychological knowledge." Thus Einstein. -

With Diel, who ended up in France, there is one main condition though, namely, that that which perceives itself banishes all vanity, -- in all its obvious and especially cunning forms.

### ***The philosophical "hypothesis". -***

What reason, after all, did Descartes have for being so strongly introspective?

Mathematics - we saw - starts from a set of axiomata (the mathematical 'hypo-thesis'), from which she then deduces, with certainty"

Ontology also needs its own hypothesis, a set of basic truths, on which it can be built constructively, with great certainty.

Well, Descartes thinks he can find these basic conceptions in "le sens intime" (the thinking subject's own inner self), on which a metaphysics can be constructed, analogous to geometry e.g..

### ***The three "substances".***

The soul, interiority, consciousness, is a substance that "thinks": the things from the outside world I do not grasp as directly (mediatism) as what takes place in my soul life (immediatism). They are questionable.

But the fact that I doubt is the apodictic proof of the fact that I exist, because I think (Cogito; ergo sum). I grasp that immediately (immediatism). My self-consciousness is irrefutable.

I grasp the concept of "infinite being" (God) immediately (immediatism).

This thinking is such that I directly grasp the fact that God exists

There is something mystical in such a premise: God as present in the soul and, in the soul, a.k.a. amenable as existing points to a religious experience. One faces here a piece of Augustinianism (Augustine of Tagaste (354/430; the greatest Church Father of the West; he emphasized the immediate or direct contact of the soul with God within).

This lived on, among other things, in the Congregation of the Oratorians (founded 1564 by Filippus Neri; introduced into France in 1611 by de Bérulle). -- Immediately this betrays the devout Catholic that Descartes always remained. -

God - l' infini – (- the infinite), is the substance that is infinite. -- With the soul and, in it, God, we are in immediatism, i.e., the realm that is directly (immediately) amenable to our reflective reason.

The fact that the external world exists is, according to Descartes' mediatism regarding non-inner things, uncertain: I can deceive myself, in my external sensory impressions. However, I do have "a natural tendency" to believe in it.

The only real guarantee and therefore certainty consists in the fact that God, who is true and omnipotent, does not allow me to be deceived concerning the external world. -  
- in particular, the body is a kind of "Fremdkörper" (a foreign body) for the soul.

This is the infamous Cartesian dualism (soul/body-two), which is, very wrongly, confused with Platonism.

The human body, the entire material nature, which are one great machine (mechanicism), are a substance that exhibits extensiveness.

Jacques Maritain once rightly said that Descartes's philosophy can be summarized as "un ange dans une machine" (man is an angel in a machine). -

**Note.**-- 'substance', in Cartesian parlance, is something that, in order to exist, does not need something else. Something autonomous.

**Conclusion.** -- *Richard Rorty*, a Neo-Pragmatist, in his *Philosophy and the Mirror of Nature*, makes the typically "modern" philosophy begin with Descartes and characterizes it as a kind of epistemology, which has as its main purpose "founding," radically unquestionable grounds indicate such that absolutely true from absolutely false judgments are distinguishable. In other words: foundation(al)ism (cf 168). -- This seems very true to us.

Although the fact remains that e.g. Descartes' concept of God is very susceptible to doubt: the atheist e.g. cannot make peace with it.

***A twenty-second sample: the empirical rationalism of John Locke (1632/1704),***  
the founder of the Anglo-Saxon enlightenment.

***Bibl. ample.:*** except higher named works: *A. Weber, Hist. d. l. Phil. Européenne*, Paris, 1914-8, 336vv. (*Âge de la critique*).

**A.-- *The empiricist prelude.* -**

'Empiricism' means the preference given to (what the Ancient Greeks called) 'empeiria', experience (weathering), with the subordination of (what the Ancient Greeks called) 'logismos', reasoning.

Kf 144v, taught us what "historical dialectics" is, namely, learning to understand something from historical facts. Well, Locke really becomes more understandable, if one situates him in the English Empiricist tradition. --

***The nominalist William of Ockham (= Occam) (1290/1350).* --**

He is one of the top figures of Late Scholasticism (1300/1500). -- Concepts he calls 'termini' (terms, i.e. word-sounds, which stand for our conceptions). Hence his Nominalism (kf 118) is called 'Terminism'. He went, although Franciscan, very autonomous ways.--

**2.1. *Roger Bacon (1210/1292).* -**

R. Bacon wanted to "liberate" mathematics and the other professional sciences from - what he called - theological method. Which amounted to a form of scientistics (kf 193) in full High Scholasticism (1200/1300). --

**2.2. *Francis Bacon of Verulam (1561/1626; kf 194)***

He is the reformer of the subject sciences. -- We explain this in more detail. Main work: *Novum organum sciëntiarum* (1620), which commends the reductive method (kf 3; 4 ('analytic method')).

*Ch. Lahr, S.I., Logique*, Paris, 1933-27, 601/604 (*L'idée et les faits dans les sciences de la nature*), ((The idea and the facts in the natural sciences), lucidly sets forth Bacon's experimentalism. -- See here the main features.

**A.1. *The facts (phenomena, data).* -**

'Empirical reason' insists on the factual data. Bacon compares the empiricists to ants: accumulating factual materials, without much coherence! -- In this sense, I. Newton (1642/1727; known for his theory of gravity), who was in the Empiricist tradition, spoke: "Hypotheses non fingo" (I do not confine myself to inventing 'hypotheses') but rely first and foremost on the facts.--

**A.2. *The 'hypotheses' (a-priori statements).* -**

The "aprioritarian" or speculative reason hammers at the mind with its provisional explanations. Fr. Bacon, however, reduces the hypothesis to a "prudens interrogatio," a

circumspect questioning, of "nature" (in the facts, which one observes). He calls hypothesis "dimidium scientiae", half of science. -- Bacon equates the a-priorists (speculators), with their hypotheses, with spiders: just as a spider constructs from its abdomen a beautiful, hair-fine, and symmetrical web-bearing, so the speculator constructs a sometimes beautiful hypothesis.

**B. -- *The experimental or experimental test.***

"Experimental reason" commits "con.nubium mentis et rei," the marriage of mind and factuality. It proceeds empirically, for it starts from the facts. However, it also works hypothetically, because it develops propositions, the hypothesis, which tries to make the facts understandable.

Above all, she proceeds experimentally: she tests, on the basis of new facts, which she designs, in the line of the provisional explanation, the hypothesis, which originated from the first facts. -

Bacon equates experimentalists with bees:

These creatures get their materials (// ants) from the nature surrounding them but they process them into the final product, the nectar, from their own nature of being (// spinning). The synthesis, the fusion of the two, counts.

**B.-- *The Lockian empiricist rationalism.* -**

Locke is a corrective to Descartes: he is, to some extent, truly Cartesian, yet engages in fierce Cartesian criticism.

**B.1.-- *Descartes yes, Descartes no.* -**

In *Book iv* of his *An Essay Concerning Human Understanding* (1590) Locke is, clearly, Cartesian. 'Knowledge', knowledge (real information), is perception.

But not at all sensory perception, but intellectual perception or 'intuition' ('intu-ition').

**Note.--** This aspect of the knowing life the Ancients called 'nous' (intellectus) or intellect (as opposed to 'dianoia', ratio, reason(down)). -

Now Locke distinguishes two types of intuition:

- a. the direct intuition, which proceeds without any reasoning or proof;
- b. the indirect intuition: when we construct a proof, we intuitively perceive each component. -

Undoubtedly Cartesian, Locke is when he puts forward the unquestionable certainties of mathematical reason (kf 193) as the ideal concerning knowledge ('knowledge').

In *Book i, ii, iii*, Locke is much less directly Cartesian (unless one observes Descartes' empirical pursuits (kf 193: Mechanistic Reason)).

## **B.II. -- *The Empiricist Reason.*--**

We give, now, the main points.

### **B.II.A. -- *Autonomy and Tradition Criticism.*--**

Although the 'I think', in Locke's works, is less prominent, yet it is clear: his criticism, fierce criticism, of the Antique-Middle Ages ways of thinking (the Empiricists excepted), -- his criticism of Descartes prove it. Locke thinks autonomously, "mouthily," and teaches mouthful thinking.

*Apriori reason.* -- A-priori speculation (typical of Platonism, Aristotelianism, - Scholasticism), meditation (e.g. with Descartes), -- all pure reasoning are, for the speculative, the source of information. Descartes even speaks of innatism ('innéisme'): according to him, I have innate information, ideas. Thus the I, the subject, is a sort of capacity to conjure up information.--

**2. *Empirical Reason.*** -- Thanks to his medical studies especially, in which true-perception/ experimentation and induction (kf 3,-- 18, 30, 55, 71, 72, 87,145) played the leading role even then, Locke discovers another source of information, external perception and inner perception. "Sense-experience and reflection",

*Appl. model.* -- Newborn children, the great mass of actual people, idiots,-- they all show no sign of "innate" knowledge in their souls.

*Note.*-- This "proof" will certainly be questioned now, at least by some thinkers (kf 173vv: the "unconscious reason"), even if they reject Descartes' innatism.

### ***The "contradiction" in Descartes. -***

Locke admires Descartes, but he accuses him of "inconsistency" (lack of coherence).

He finds him consistent with himself, where he "closes the eyes, plugs the ears" to neglect the senses, the inner and especially the outer.

Inconsistently, he finds him wanting to delve into experiential sciences, such as anatomy and physiology (cf 154).

*Note.*-- Locke overlooks the fact that Descartes is by no means unilaterally a-priori.

### **B.II.B. *Origin and, immediately, boundedness of our information. -***

Weber makes critical philosophy begin with Locke. Indeed: knowledge criticism is commonplace with Locke and with all Enlightened minds. The *Essay Concerning Human Understanding* emphasizes the limits of reason.

***The becoming process of empirical reason. -***

Locke establishes - or believes he establishes - that the soul goes through a process of consciousness.

**1.-- *Appl. model.*** -- The newborn child, for example, begins with (external) perception. Only thus does it acquire -- and not innately -- the first conceptions, which Locke designates with the term "idea. -

**Note** -- In Platonism, the terms 'eidos', form of being, and 'idea' denote an objective information, which acts in the phenomena of nature as a (model).

If a builder, for example, wants to do a decent ('good') job, he must direct the gaze of his nous, intellectus, mind, toward the idea which he must realize in a single case. He does not create that idea, it is already there before he can think of a structure. -

Between 1500 and 1600, however, one begins to use the term "idea" in the sense of subjective information - e.g., an ideal, - or simply a concept (thought). This was never done in antiquity. -

To return to child development, it is only later that a child begins to develop a "reflective" - we would now say introspective (kf 195) - perception.

**Note** -- Lockeian Consciousness. -- Locke reasons as follows: on the one hand, according to the Cartesians, the child would possess unconscious information; on the other hand, it would have absolutely no consciousness (awareness) of it. Either conscious knowledge (and then it is really there) or unconscious knowledge (and then it is not there at all) that is the contradiction of innatism. -

**Note.--** Again: the depth psychologists, who prioritize the unconscious as a (sometimes great) power, will question Locke's claims in this regard.

**2.-- *Appl. model.*** -- In *Book iii*, where he speaks of language, Locke believes he finds confirmation. -

**a.** 'Language' is, for him, a number of signs, which are agreed (conventional). More than that: the 'reference' (as it is now called), i.e. the signifying value, does not refer to the things themselves, but only to the signs of thought, the 'ideas' -- our conceptions of things.

Again: a kind of 'Conscientialism', in the sense of interiority belief. Think of Descartes' 'Mediatism'. The typically Modern self experiences itself as locked within its inner world.

**b.** The first meaning (reference) of all our words is one that refers to observed data. -- There are, of course, also