

Panagiotis Kondylis

**The decline of the bourgeois
thought form and life form**

**The liberal modern and the mass-
democratic post-modern**

(or: Liberal modernity and mass-democratic post-modernity)

**Translated into the Barbarian Idiom from P.K.'s German and
Greek texts in a non-friendly literalist fashion by the Crazy Man**

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Panajotis Kondylis

**Der Niedergang der
bürgerlichen Denk-
und Lebensform**

**Die Liberale Moderne und die
massendemokratische Postmoderne**

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ΠΑΝΑΓΙΩΤΗΣ ΚΟΝΔΥΛΗΣ

Ἡ παρακμή τοῦ Ἀστικοῦ Πολιτισμοῦ

**ἀπό τή μοντέρνα στή μεταμοντέρνα
ἐποχή καί ἀπό τό φιλελευθερισμό στή
μαζική δημοκρατία**

Θεμέλιο. Ἱστορική Βιβλιοθήκη. Β' ἔκδοση /

Α' ΑΝΑΤΥΠΩΣΗ, 1995

**(Α' ἔκδοση, 1991. ΤΟ ΓΕΡΜΑΝΙΚΟ ΚΕΙΜΕΝΟ ΕΙΝΑΙ ΤΟ
ΠΡΩΤΟΤΥΠΟ)**

Dear (imagined) reader, the order of proceedings is as follows :

- 1) Krazy Man's translation of the Précis (Abstract) on p. II of the German edition, followed by a translation of the blurb on the back cover of the Greek edition.
- 2) Krazy Man's translation of the Introduction to the Greek Edition by P.K.. Whilst this may not be of much interest to somebody outside of the (former) Orthodox Christian or "underdeveloped" non-Western world, it nonetheless constitutes, in itself, an "ethnological" classic, and P.K. did not, or no-one else has hitherto, produce(d) a German version of it. In actual fact, there is much in this introduction of great significance for all of historical sociology, incl. re: "the West", feudalism / the bourgeoisie.
- 3) Krazy Man's translation of the German and Greek texts both by P.K. as one Barbarian Idiom text by the Krazy Man.

The contents page will be done "as we move along" throughout the whole of the text ... if we get through it, let alone to its end ...

P.K.'s text has no footnotes or endnotes.

**Krazy Man will be providing many
Krazy Man footnotes, and they will be
up to very KRAYZEE and have
absolutely nothing to do with P.K.,**

whom I know much better by translating his every word than if I had known him personally and had done no such translations.

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[[German edition précis (abstract)]]

The debates over the modern (modernity) and the post-modern (post-modernity) were hitherto chiefly held by literary scholars, literary theorists and philosophers, whose positionings and stances stood under the aegis of normative and aesthetical options. In this book, such a wide option (choice) will not be formulated, but the attempt will be undertaken for the whole debate to be looked at from the outside and put into order in a broader social-political framework pertaining to the history of ideas. The mass-democratic character of post-modernistic ideologem(e)s will be worked on and processed and simultaneously it will be shown that the modern / modernity stamped, embossed, minted and shaped in a bourgeois manner, already long ago, belongs to the past.

This evidence will be provided (vomited (up)) on the basis of a multi-dimensional analysis which records the social and intellectual-spiritual changes and transformations since the final quarter of the 19th century until today [[1991]] in their structural unity. The investigation of the developments in literature and art, science and philosophy from this point of view, produces, and results in, the image of a paradigm-shift, which has put in the place of the bourgeois thought form and life form, the mass-democratic thought form and life form. The discussion of the paradigm-shift at the level of the ideational is, for its part, underpinned and supported by the representation and depiction of the upheavals (cataclysms, revolutions) which in the same period of time have taken place inside of the social organisation [[of “Western” and other societies]].

In conclusion, perspectives will be thought about, which after the end of the bourgeois age (era), opened up planetary society and planetary politics. The book makes, however, not only a historical claim pertaining to the history of ideas, but also a methodological claim by wanting to illuminate interrelations between the social, cultural and spatiotemporal perception of the world.

[[Blurb on the back cover of the Greek edition]]

The recent international discussion about the “modern” and the “post-modern” happened on an aesthetic and philosophical basis without tracing the social preconditions and correspondences / analogies of those terms. This book researches the evolution / unfolding / development of Western societies in the last one hundred and fifty years [[to 1991]] and shows how the collapse of the bourgeois way of thinking and of life went along with the formation of “post-modern” ideologemes and stances. The analysis moves at multiple levels; it embraces both political changes which took place during the transition from classical liberalism to mass democracy, as well as the changes which contemporary technique (technology), the contemporary division of labour and youth movements brought about to social and personal life. Particular weight is given to the world-theoretical / world-view shifts, which are located, detected, tracked down and found, with structural analyses of the newer / more recent / modern literature, art, philosophy and science. An introduction written especially for the Greek edition examines the texture and the fortune, luck, fate of bourgeois culture in our country [[Greece]].

INTRODUCTION TO THE GREEK EDITION

The cachexia, i.e. weakened condition, general debility and chronic disease of
the bourgeois element in modern Greek society and ideology

The understanding / comprehension of that historical-social and ideological process, which we can characterise as the decline of bourgeois culture (civilisation), presupposes clear perceptions and concepts as to what “bourgeois culture” means more generally and “bourgeois class” or “bourgeois social regime” more particularly (specifically). Nonetheless, such perceptions and concepts, as much as they are – in terms of theory – (clearly) delineated, constitute a necessary, but not a sufficient condition of understanding / comprehension. Understanding proceeds in depth only provided that the historical and sociological categories or typologies are (ful)filled (met) with monitoring (supervision, oversight) and presentations able to give life, – inside of their direct existential and experiential references–, to those individual and collective human situations, from whose concentration (condensation, compaction) on this or that level of abstraction our conceptuality came¹. If, however, they are the fundamental conditions of understanding, then no deeper understanding of bourgeois culture and its historical course is possible on the basis of as much of / all of the data modern Greek reality provides. Because at no moment (of it,) was this reality formed exclusively, definitively and irrevocably by one social class which we could call “bourgeois” without diverging from the specific-difference meaning of the term²; and never did it

¹ An ideal type in the Weberian sense is intensified / accentuated reality which is characterised by (a) differentia(e) specifica(e) / differentia specifica or differentium specificum compared to other ideal types of or from comparable historical social formations or from the same social formation, as the case may be. See footnote 3 below.

² E.g. as opposed to “feudal / aristocrat(ic)”, “proletarian”, “peasant”, “mass democratic” etc. etc. etc.. P.K. is also telling us that the Hellenic / Greek world was a world totally, or at least, greatly different to the Protestant-Catholic (versions of) the West, wholly outside of historical capitalist development, which from its beginning circa the 12th / 13th century was in part, in some places, ZIO-ANTI-CHRIST-MAMMON-DEVIL-EVIL-

(modern Greece from 1821, or earlier, post-1453) also bring forth from its womb a consolidated (composed) social class which would embody from all points of view and at all levels the specific differences / differentia specifica (neuter plural) / differentiae specificae (feminine plural)³ of the bourgeois class with the Western-European and central-European signification / meaning. That loose and heterogeneous social grouping, which from time to time was called “the bourgeoisie / bourgeois class” in Greece, embodied at different times with, on each and every respective occasion, different sectors of its features of bourgeois morals, ethics and practices (customs) – never simultaneously and all of them; moreover it never was able to create an indigenous and self-contained (independent, self-sufficient) bourgeois culture with a broader social refulgence and radiance, although – again with its, on each and every respective occasion, different sectors – it adopted in a manner more or less irresponsible, careless, frivolous and incoherent, blithering various in-part elements of European bourgeois culture. Under these circumstances (conditions), the use of the term “bourgeoisie / bourgeois class” inside of the Greek political and sociological vocabulary or lexicon of the last 100 years [[up to 1991]] was only fleetingly and secondarily connected with monitoring (supervision, oversight) and presentations corresponding essentially to its (i.e. the bourgeoisie’s) specific historical content. For reasons which we shall explain immediately, it (i.e. the bourgeoisie in Greece) was widened so as to mean –having positive or negative connotations, in accordance with all the respective sympathies (i.e. one’s respective sympathies on each and every respective occasion)– “well-to-do

JEWISH-SATANIC and especially from the 16th and 17th century (the end of feudalism as such and the beginning of pre-1789 conservatism), and definitely from the 19th century, up to totally **ZIO-ANTI-CHRIST-GREAT SATAN-DEVIL-EVIL-JOO-ED.**

³ The Langenscheidt Latin dictionary informs me Latin for “specific” is “peculiaris” or “certus”, but because the neuter plural “differentia specifica” (of the singular “differentium specificum”) is in use (e.g. Oxford Reference online : “Differentia specifica n. pl. “Specific difference.” [[to be accurate, it should read “specific differences” since it is plural !!!]] A basis for discriminating between two or more alternatives”), I’ve gone totally KRAYZEE and have made up my own feminine plural of the feminine singular “differentia specifica” as “differentiae specificae”. Either way, same difference.

(well-off, affluent, wealthy, rich) citizens”, “plutocrats”, “landlords, householders”, “reactionaries” or the “enemies of socialism” etc.. There is no doubt that the bourgeoisie is made up of (constituted by, composed/comprised of) more or less rich individuals who as a class stand for the capitalist economy (whatever that may mean in every case) and therefore (so, consequently) are inimical to socialism (whatever socialism might mean on each and every respective occasion).⁴ However, the rich and enemies of socialism can wonderfully and fabulously also come from social groups which not in the least is it possible to characterise as bourgeois, if we do not want to violate, infringe, encroach upon the historical and sociological meaning of words; they, that is, can come from groups which do not procure (acquire, obtain) their wealth from “purely” capitalistic methods, nor have they internalised bourgeois axiology and the bourgeois world view. In any case, the difference between the bourgeois on the one hand, and the by-descent noble(man), the landowner with origins in the Ottoman Empire, the “householder” / landowner or the eagle-eyed, deceitful businessman, entrepreneur and contractor, on the other hand, can become obvious and constitute the thread of scientific comprehension only where it is given and self-evident inside of social reality. And precisely this did not take place, at least not to a sufficient degree, in modern Greece.

Notwithstanding all the ambiguity of the language use, at the latest from the beginning of the 20th century, in Greece there was constant talk of the bourgeoisie / bourgeois class. The term was naturalised [[in Greece as a Greek term]] and spread / disseminated / propagated not so much as the self-characterisation of those who had the consciousness, apperception that they belong to that class, but rather in the context of the first analyses of Greek

⁴ Given the degree of state intervention in the “capitalistic” economy, even from the 19th century of the “laissez-faire” heyday, P.K. is rightly pointing to the real-world lack of a clear distinction between “capitalism” and “socialism” (even during Soviet(-style) socialism, the West had highly state-interventionist, dirigiste, social-welfare-state economies, continuing up until today in post-Soviet times, all under ZIO-Great Britain and later ZIO-USA (from ZIO-1945) imperialistic control (KONTROL)).

society of that time on the part of moderate or extreme leftist / left-wing sociologists and publicists. This means that for the most part it suggested a direct or indirect polemic, and indeed it was used from the beginning in order to define and determine in a wholesale manner a collective polemical target – and not because the empirically erudite, profound and conceptually strict analysis of the data, in the comparison and evaluation of differences with regard to the corresponding European data, showed that its use was definitely to be imposed and compelled.⁵ It is noteworthy that in Greece the term “bourgeoisie / bourgeois class” is introduced actually already burdened with negative connotations when already, that is, the bourgeoisie is considered by friends and foes as the great rival of the rising working class – whereas, conversely, in Western and Central Europe, the bourgeois, before he already confronted the worker and was connected in the eyes of a large part of the intellectuals and of the masses with all kinds of negative qualities, properties and characteristics, was for a long period of time the main social opponent of the aristocracy and of clericalism (the rule of the clergy), the bearer of a new positive perception for the organisation of life and of a strong, robust new world view. Even though in Greece a bourgeoisie / bourgeois class was not found to play a similar role and, hence, neither (literary) writers nor historians were found to praise it respectively⁶, nevertheless, neither would the view hold water / up that the use of the term “bourgeoisie / bourgeois class” by the more or less left-wing / leftist modern Greek sociology was exclusively due to polemical needs, to

⁵ And this is exactly the point upon which Greece died. Unable to take part amongst the leading bourgeois countries in their transition to mass democracy, since Greece had no bourgeoisie or bourgeois development of its own comparable to the leading European nations, the only hope for Greece to survive as Greece was through the successful communistic or theocratic radicalisation of tradition, which never happened, and, thus, all that remained were ZIO-JOO-LEFT, ZIO-JOO-RIGHT words, words, words, an absolutely pointless ZIO-JOO-LEFT, ZIO-JOO-RIGHT Civil War and absolutely useless excrement of parasitic (and bankrupt) consumerism, as the productive part of the population from the villages and countryside and proletariat was blood-sucked into ZIO-ANGLO-GERMANO-ET AL.-JOO-imperialistic countries and suffered SAVAGE TRIBE KIDNAPPING, ETHNIC CLEASNING AND GENOCIDE.

⁶ In Greece and the Balkans of the (formerly) Orthodox world emanating from Eastern Rome / Byzantium, the “main issue” was “emancipation from the Ottoman yoke” and not from “feudal (papal) bondage”.

which we have just referred. Beyond them, or more correctly in connection / interrelation with them, an ineluctable epistemological necessity or rather an inescapable epistemological paradox was acting. The conceptuality of modern sociology was formed in the 18th and 19th century as the theoretical crystallisation of developments which were acted out in Western-European societies; it was, in other words, a conceptuality with a specific, concrete historical charging, a conceptuality historically saturated, and outside of its historical context / framework, it could not be understood, but also not be used with (absolute) success as (an) analytical tool. On the other hand, however, there was no other conceptuality except for that and –since every analysis explicitly, expressly or implicitly, without being stated presupposes a conceptuality– that is why even also sociologists or historians occupied with social formations more or less different from Western-European social formations were in principle obliged to have recourse to its use. Of course, sociologists and historians of the European periphery (to say nothing at all about Asians or Africans, for instance) saw or felt that the object of their research and investigations differed at many points from the model cases, where concept and thing/object fused more or less effortlessly; however, to the extent that their analysis abutted or adjoined a political strategy standing for the cause of serving “development”, that is to say, the gradual equalisation of the periphery with the above-mentioned model cases⁷, it appeared to them that the application of the conceptuality of the model in the case of the (still incomplete) copy was legitimate, precisely because they considered the equalisation of the latter (copy) with the former (model) not only simply desirable, but historically necessary. The perception of the stage-by-stage and the deterministic course of history made easier in that way the generalised use of a scientific conceptuality, tried and tested in the historical reality of the “developed” countries as the

⁷ I.e. above all, ZIO-Great Britain, ZIO-France, later ZIO-Germany and ZIO-USA.

models for the future course of the “undeveloped countries”. Instead of then, continuing old disputes at ethical and moralistic levels, imputing to left-wing sociologists for the umpteenth time the censure, reproach of the mechanical transfer of foreign schemata etc., it would be better to understand the plexus both of the polemical-political motives as well as of the epistemological necessities which compelled them to attempt such a transfer. In any event, as we shall see below, they were not the only ones: even the diverse variations of Helleno-centrism were also constituted conceptually on the basis of positions and ideas widespread in the broader European realm / space during the 18th and 19th century, even though in that case the foreign origins of the ideologemes (in question) was forgotten much more easily, since the purpose of their adoption was precisely for Greece to be shown as the mother of everything and essentially did not owe anything (and) to anybody, whilst, conversely, those who embraced and espoused the evolutionary schemata automatically accepted that Greece is a retarded, i.e. behind-the-times country and that consequently its most pressing duty is modernisation, like that which had already in general terms been done / achieved elsewhere. The unchanged, uncut or corrupted, bastardised, distorted introduction of central elements or viewpoints of modern Greek ideology from Europe ought not perplex and surprise us as a phenomenon, if we think about (the fact) that it went / proceeded jointly with the wide importation of goods, productive methods, legal and political institutions. Greece, a rather insignificant country of the periphery, could be from an ideological point of view just as little self-sufficient / autarkic as also from a material and political point of view. Thus, its social data or problems came into consciousness most frequently inside of ideological or theoretical prisms brought in from the outside, and that had as a consequence of undergoing also a second refraction beyond their primary inevitable refraction inside the consciousness of the ideological subjects. In other words, the social fermentation [[in Greece]] did not itself give birth to various theoretical or

ideological forms, with which it (i.e. the said Greek social fermentation) passed into the consciences / consciousnesses [[of Greeks]], but these forms came from the outside as ready-made vessels, urns, wherein the local actual problems were poured, taking the respective theoretical or ideological schema / form.

Whatever the case may be, the Helleno-centrists, who rather tended to always disregard or downgrade class distinctions in order to maintain in a united and whole, integral, undivided fashion the vision of Hellenism, did not talk of a bourgeoisie / bourgeois class systematically, but rather the leftists and or the liberal modernisers, commencing with the evolutionary philosophy of history. But their orientation towards this schema, precisely because it was politically and epistemologically inevitable, obstructed them from attempting a specific, concrete determination, definition of the character of the Greek “bourgeoisie” / “bourgeois” class both on the basis of such an all-encompassing knowledge of the data, as well as on the basis of a comparison with analogous social strata of several countries of a different social level on each and every respective occasion: because solely a multiple comparative analysis allows the refinement of a conceptuality brought in from the outside; however, the conducting of analyses of such a type and of such depth was hampered, beyond the convenient fixation on the “schemata”, also by the general provincialism of Greek social and historical science expressed, inter alia, in the essential ignorance of European history as well. Hence, the research tried more so to prove that in fact a bourgeoisie / bourgeois class existed in Greece rather than to trace its synthesis and texture, that is to say, to present its work/labour-related organisation in a differentiated manner, as well as the related work/labour-related / industrial relations, its cast of mind, its ideology and its culture etc.. Talk lightly and uncritically occurred about a bourgeois class and bourgeois relations –and indeed in the modern European sense of the terms– wherever the existence was ascertained of the production and or of the trading of goods

outside of the economic circuit of agriculture. However, the activities of the ship owners and of the craftsmen, artisans, tradesmen [[in Greece]] rather constitute phenomena which thrive in differentiated pre-capitalistic societies, especially when these undergo the influence of external factors⁸; whether such phenomena ought to be characterised as “bourgeois” or not, is decided not in advance, but retrospectively, namely, based on the criterion of whether they institute and set up hearths, i.e. focal points of primary accumulation which later feed in an unbroken continuity mechanisation and industrialisation⁹. In themselves, at any rate, they are not in a position to break up the handed-down noose of patriarchal relations and of the patriarchal cast of mind. This means that in their context / framework, instrumental calculus (i.e. calculation) which weighs things up carefully, the impersonal formation of labour / work relations on the basis of offer / supply and demand and the accumulative intention in the capitalistic sense do not prevail and dominate¹⁰; economic activity is interwoven rather with pre-capitalistic motives of social prestige, whereby labour relations are also governed and ruled over in large part by unwritten patriarchal laws of give and take, that is to say, of the provision of obedience with consideration / recompense being (a) certain (amount of) protection in return. From this perspective, the significant expansion / extension of trade-artisan(al)/craft works in the Greek space / realm around the end of the 18th century basically means a (meta-)evolution of pre-capitalistic forms of economising in accordance with the needs of integration into a certain position of the expanding external capitalistic market, not an evolution of theirs (i.e. of the Greek pre-capitalistic forms of economising) in a manner such that they themselves constitute the trigger and stimulus and the nucleus / core of a self-

⁸ As we shall see forthwith, we are talking about the 18th century looking forward to the 19th century.

⁹ As occurred in ZIO-Western and ZIO-Northern Europe, chiefly, though, in ZIO-Great Britain.

¹⁰ Do not forget, P.K. is talking in terms of ideal types here.

active / self-activating [[Greek]] capitalistic market¹¹. The quantitative expansion of pre-capitalistic economic activity with a destination in the external market was never converted into the qualitative mutation of a capitalistic character with the aim of the internal market (as well). The introduction of capitalistic economic relations in Greece from the end of the 19th century was not realised as the straight and direct continuation of that which started one century beforehand, but took place from new roads, paths and with new bearers¹². Integration into the international capitalistic circuit did not suffice, at least in the first of these two phases, so that a national capitalism and a national bourgeoisie / bourgeois class were created. On the contrary, the dependence of the trade-artisan(al)/craft activity on the capitalistic abroad / overseas / external (world) assisted the survival of the patriarchal labour / work relations domestically, because the economic product of these relations could increase and grow and be absorbed in a market indifferent to its social origins, namely, its increase, growth and absorption did not demand the overhaul, revamping, remodelling of the internal, domestic economic space / realm and the overturning of its own social preconditions. After all, the study of the way of living, cast of mind and of the world-theorising / world(-)view(ing) of the bearers of this economic activity can show, beyond any doubt, that culturally and ideologically it moved totally (with)in the familiar context / framework of the Balkan tribe of related extended families tied to home soil / the native country, and they neither created, nor did they also come to meet and experience something analogous with that which was known as the bourgeois culture of the Europe of those times. As regards the spreading, diffusion, dissemination of certain elemental motifs of bourgeois ideology in the circles of

¹¹ It is exactly this which has been achieved by China on a massive scale since circa 1980, i.e. integration into the world/global economy giving China pre-eminence in that global economy, along with massive growth in the domestic economy, since China had / has the numbers, the discipline, the resources (esp. with Russia) and the stewardship to successfully “pull such a thing off”, especially given the short-sighted let’s super-exploit “cheap labour” idiotic greed of Jews.

¹² I.e. **grossly disproportionately and vastly asymmetrically**, Jews.

Greeks (Greek merchants, traders) of the European diaspora, we shall speak below. However, we must note in advance that historically more characteristic and more important / significant than the existence of such phenomena in the abroad (in the exterior to Greece), stood / was the inability of even their long-term transplantation or transfusion into the interior of Greece / domestically. As the latter / subsequent (partial) development of capitalistic relations in Greece did not exist as the rectilinear / (recti)linear continuation of the economic flourishing / blossoming of the final decades of Ottoman Rule / the Rule of the Turks, so too the (partial) modernisation of ideology from the end of the 19th century did not at all constitute a rectilinear / (recti)linear continuation of the lean / thin / slim modern Greek Enlightenment¹³.

The ascertainment of the pre-bourgeois or pre-capitalistic character of the economic rise of the Greek space / realm in the final pre-revolutionary period [[i.e. prior to 1821]], means something essentially different to the widely disseminated / promulgated position that this rise, being limited, did not stand / was not able to overcome and surpass the feudal contexts / frameworks of the economy and of society, and thus, finally, was reconciled with them. Such a position presupposes the evolutionary schema which was drawn from Western-European history, and ignores from the very beginning the crucial difference of this history from the history of the space / realm ruled by the Turks / Ottomans. If in this latter (Turkish) realm, the economic rise did not create a bourgeois class / bourgeoisie of a Western-European texture / nature, the reason is precisely that neither did feudalism of the Western type exist here. Because bourgeois development and the bourgeois class / bourgeoisie, with the specific-difference (differentia specifica, differentium specificum) meaning of the terms, constituted precisely the dialectical negation of the feudal economic and social order of things and only of this – and wherever this was missing, its negation

¹³ P.K. wrote a book in Greek entitled “The modern Greek Enlightenment”, published in 1988.

could not, naturally, arise. As we know today, feudalism of the Western type was the necessary negative precondition for the development of a bourgeois class / bourgeoisie, also of a Western type; this is the answer to the much discussed / debated question, why did capitalism constitute, initially and essentially, a European phenomenon, why, namely, did it not thrive in Asia or in Africa, for instance, in some of whose regions, the productive forces, from a technical, at least, point of view, were by no means inferior to and behind those of pre-capitalistic Europe¹⁴. All of that means that we shall understand the peculiarity, oddity of the economic and of the social development of the Greek space / realm circa 1800, starting not –explicitly (expressly) or implicitly (silently), consciously or unconsciously– from the antithesis “feudal-bourgeois”, but by describing specifically and concretely its peculiar, idiosyncratic patriarchal social organisation and, at the same time, the way it differentiated itself and reacted when certain of its sectors were found under the influence of capitalistic relations developing at the international level. This influence, reaching a certain intensity, forced relatively small groups of patriarchal Turkish-ruled society to detach themselves from it and integrate themselves straight and directly into the international capitalistic circuit, especially in its mercantile (trade) and maritime, shipping manifestation, exercising now from the outside smaller or greater pressure for the reformation / anamorphosis of the space / realm of their descent. Nevertheless, this pressure was ineffective precisely because the bearers of the economic ascent / up-swing, who continued to act domestically [[in Greece]], had never shed and dispelled their central patriarchal features¹⁵, namely, they were never bourgeois-capitalistic, no matter how much the existence of an international capitalistic market constituted the

¹⁴ Obviously, the Jews as an incestual-in-bred, hyper-conspiratorial and organised criminal, rat-tunnel primitive secret society anti-Christ savage tribe could only drive capitalism and the bourgeoisie **grossly disproportionately and vastly asymmetrically** only where Christianity tolerated them, and did not exterminate them **in toto**, as we should have done.

¹⁵ Notice how P.K. uses “patriarchal” historically-sociologically to refer to patrimonial relations of a pre-capitalistic type, involving an extended oikos, and not narrowly in terms of feminism from c. 1900 onwards.

precondition of their own advancement and prosperity. Their essential abidance and staying with and in the patriarchal context / framework of labour-work organisation and cast of mind or ideology made possible, after the establishment / inauguration of the Greek state, their political and social co-existence with other social groups, which played even more traditional patriarchal roles; that is to say, the local community leaders/hegemon/s/lords/masters-landowners, the former leaders of the more or less irregular militias of the Struggle [[of 1821]] etc.. Of course, this co-existence was frequently strained, but the clashes were not due to unbridgeable anti-theses in relation to the economic orientation and the social arrangement, structure of the country [[of Greece]], but rather to attempts at the re-distribution of political power and national wealth inside of the existent economic-social framework / context; for that reason, besides, the array of the forces during these clashes was not determined by fixed social-political and ideological factors, but altered, changed and varied ceaselessly in accordance with the, on each and every respective occasion, interests of every one of the many patriarchal centres of power¹⁶. This, in principle, plexus or mesh with no way out presented with crevasses and rifts and was obliged to enter into a process of differentiation, not so much for pressing, compulsive endogenous reasons as for the reason that the Greek space / realm, as a result of the intense political and economic interest of Western-European imperialistic forces for the Near and Middle East¹⁷, found itself from the second half of the nineteenth century, as it found itself about one century beforehand, at the epicentre of international realignments and fermentation(s). Individuals and groups of communitarian / community-related Hellenism [[outside of Greece]] obtained noteworthy economic power precisely thanks to the interweaving of their activities or, more

¹⁶ This means that no effective Greek centralising state existed after 1821 / 1830. What existed, which remains until this day, is a lame, bankrupt vassal-state totally subordinated to **ZIO**-ANGLO-GERMANO-GALLO-ET AL.-**JOQ**-IMPERIALIST POWERS.

¹⁷ Which all comes back to pressuring and limiting Russian influence, incl. Orthodoxy.

literally, thanks to the equating of their interests with the interests of English, especially, large companies / firms (corporations). In this context, they could, of course, prosper, but they could not play historically groundbreaking roles; rather they got involved in and took to, in the first place, mediative, broker-like and transit-hub-related works, operations, jobs, businesses, tasks. The transplantation of a part of their activity on the ground, terrain, soil, territory of the Greek state had a corresponding character, where industry and the production of goods more generally, developed less, or much less, than what was the case with shipping, trade and the banking system¹⁸. The transplantation of elements of the capitalistic economy simultaneously meant the transplantation of elements of bourgeois culture as well, which the wealthy Greeks had made familiar to themselves [[and adopted]] in the cosmopolitan environment of the diaspora [[i.e. Greeks living abroad, outside of Greece]]. But these elements were for the most part fragmentary and superficial, without tying into / being tied between one another on the basis of a cohesive world-theorising, world(-)view(ing) able to inspire a stable behaviour with exclusively bourgeois features, traits and characteristics. Because here, an essential dimension of the bourgeois economy, of bourgeois culture and of bourgeois self-consciousness / self-awareness was missing; the Promethean dimension, which, particularly at the economic level and particularly from the times / epoch of the Industrial Revolution¹⁹, was connected primarily with the form of the innovative industrialist as the bearer and practical transmuter of the spirit of contemporary science and technique (i.e. technology), of the spirit of progress and of rupture with the sterile traditionalism of agricultural patriarchalism

¹⁸ Which, of course, means Jews, including Jews (lizards) posing as “Greeks”.

¹⁹ The bourgeois period has its roots in the beginnings of the flourishing of capitalism circa 12th to 15th / 16th centuries, though it was only with the Industrial Revolution from circa 1800 that the bourgeoisie (**grossly disproportionately and vastly asymmetrically** Anti-Christ Jews) as a nationally and imperialistically minded class established up to complete control of economy, state and culture in the relevant Western / Northern European countries, including Italy, of course, especially from Rome northwards. In the next sentence, P.K. absolutely correctly identifies grosso modo the beginning of the Renaissance (circa 1300 to circa 1400 / 1500) as the beginning of the bourgeois period.

(patriarchy). If to that lack [[of the Promethean dimension]] we also add the absence of the elements which bourgeois culture created in its still pre-industrial phase (that is to say, from the Renaissance up to the 18th century²⁰), then we have no difficulty understanding why as many and whichever elements of bourgeois culture which penetrated, infiltrated and permeated the Greek space / realm did not constitute poles of attraction and a context or framework for the integration of heterogeneous elements, but rather were themselves fused with the most refined manifestations of patriarchal ideologies and stances.

Just as the objective / de facto / as a matter of fact integration of Greece in the international capitalistic system had essential consequences for its economy, thus also its parallel integration in the international political system, and indeed in times / an epoch of the continuous aggravation / escalation / sharpening of the Eastern question, decisively influenced the formation of its political structures. The introduction of monarchical (reigning) parliamentarism in the country [[of Greece]], and indeed on the basis of catholic, i.e. universal suffrage²¹, was not the necessary and inevitable corollary, aftereffect of internal processes, but in the first place the answer / response of the Western Powers to the disobedience of the Ottonic (i.e. of King Otto of Greece, r. 1832-1862) government in regard to crucial matters of foreign policy (support for the unsaved / unredeemed / unfree homelands (i.e. historic homelands of Greeks in the Balkans and Near East / Ottoman Empire and Cyprus etc. where a substantial number of Greeks still lived) etc.) and at the same time the means with which these Powers imagined that they would from then on be able to exercise more effectively their influence. But, irrespective of its causes, the introduction of parliamentarism set in motion processes which proved to be

²⁰ See previous footnote.

²¹ None of this has absolutely anything to do with really true democracy which was pre-Modern, pre-mass, pre-industrial, of the Hellenic/Greco-Roman-Italian worlds from ancient times up until the end of the Ottoman Empire in its various variants and meta-evolutions, totally outside of ZIO-Great British, ZIO-French, ZIO-American etc. imperialisms.

crucial for the shaping, configuration and formation of the particular physiognomy of the modern Greek state. In other words, the mechanism of the functioning of the state was formed as an in part teratogenic, malformed and in part tragicomic, hilariously tragic result of the intersection of the most advanced then political institutions, like parliamentarism and universal suffrage, with a society governed by patriarchal relations, stances, casts of mind and values. Prior to the introduction, or rather the imposition, of parliamentarism, the state was rudimentary, inchoate and, despite the oftentimes simply graphic, picturesque veneer, guise, pretence of royal autocracy, just barely did it retain, hold, keep in check in one unity the local poles of power, as / since it did not even possess at all the monopoly of armed violence; in relation to the state of the Ottoman period, it had taken, of course, certain steps towards / in the direction of the contemporary lawful, legitimate, legal, rule of law state, however its laws and decrees, edicts in most cases did not even reach society's base, where life was regulated by patriarchal customary law / right. Parliamentarism, in connection / combination with universal suffrage, brought about a social mobility perhaps even more intense than that which the development of capitalistic relations gave birth / rise to, brought into being, because not only did it create chances, opportunities of a political and social career for individuals with the corresponding ambitions, but also opened up to wider masses the road from the countryside to the cities. And both of these sides of social mobility, which stemmed, sprung, derived, flowed from the parliamentary game, automatically meant the swelling and expansion of the state mechanism and in parallel the reinforcement of the guiding role of the state – even if this intensification, as we shall see, most often occurred in a way which favoured the satisfaction, gratification of partial interests to the detriment of general interests, and hence from many points of view undermined the contemporary separation of state and society instead of consolidating it, making the state at the same time the mandatary, mandatory or trustee (accepter of the

commands) of the general interest. The swelling, expansion of the state mechanism as a result of the parliamentary system and of universal suffrage was inevitable, because that which the [[political]] parties had to offer for the attraction or the retainment of voters were state / government positions, which were all the more sought-after as long as the cachexia, i.e. weakened condition, general debility and chronic disease of the economy, and generally, (the) social sparsity, scarcity, limited resources, squeeze, narrowness, made the rest of the professional ways out / outlets / vents / recourses / alternatives very few and uncertain. Since the state remained the most certain and durable, resilient employer, job-giver, the first concern of a [[political]] party was the conquest and the occupancy, possession of the state, otherwise it would lose the faith of its supporters in its ability to defend their interests. When the patriarchal relation is transferred from society to politics, then it is changed, modified, altered, transformed into the so-called customer, i.e. patron-client relation(ship), retaining, however, its fundamental feature, characteristic, namely the necessary (cor)relation of obedience and protection; the parliamentary patriarch, whether he is a [[political]] party leader or the local head of a [[political]] party, demands from “his people” obedience (inspired less by abstract-world-theoretical/world-view motives, and more by specific-concrete-personal motives), however, simultaneously, he undertakes to “act in favour of their matters”, that is to say, he helps them to “be put into order, arranged and regularised” and he secures for them with his influence advantages in (regard to) the competition, rivalry with the supporters of other [[political]] parties.

The patriarchal and patron-client character of parliamentarism, and at the same time the dearth, lack and shortage of positions in the free (labour) market (of labour / work) had as a consequence of the state mechanism in Greece playing a role analogous to that which the industrial urban centres played in the

West; it absorbed masses of an agrarian, peasant, agricultural, rural origin, but in order to channel them and to use them in a manner very different and especially much less productive. In relation to our problem, namely, the bourgeois class (bourgeoisie) and bourgeois culture in Greece, we must stress that such an expansion, swelling and formation of the Greek state was not incited, fomented by some local bourgeoisie, nor did it benefit the bourgeois class [[i.e. bourgeoisie of Greece]]; on the contrary, indeed, the bulk (mass, growth), rigidity (calcification, stiffness) and the costliness of the [[Greek]] state constituted a brake, block, obstacle, obstruction for the channeling of resources and energy (energies) in accordance with the needs of an unmixed, undiluted capitalistic development. It is a fact that, and for reasons which are explained below (see ch. IV, 1), the consolidation of bourgeois rule / dominance in the developed countries of the West brought about a swelling, expansion of the bureaucracy way beyond that which any absolutist / despotic regime²² had known; it is also true that this swelling, expansion [[of the bureaucracy]] was done very often with patron-client methods and not in the slightest with meritocratic methods²³. But the difference from Greek developments remained essential, because there [[in the West]] this swelling, expansion was counter-balanced by the continual growth of economic output (performance) and the continual differentiation of the social body / corpus, whilst in parallel, the bureaucracy contributed also positively to the institutional promotion of capitalistic development. In this sense, the state was –for a large period of time at least– the state of the bourgeoisie (bourgeois class)²⁴. In Greece,

²² In Europe, this meant (almost) invariably an imperial or royalist / monarchical regime or principedom as compared to a liberal parliamentary regime, with or without universal suffrage. All regimes are forms of despotic rule and of authoritarianism / autocracy, no matter the degree thereof.

²³ This appertains to both the remnants of the landed hereditary aristocracy and (later) Jews being co-opted into the centralising state. The extent of Jewish domination of the state (incl. revenues, tax, business administration, foreign and domestic / education, public health etc. policy, the justice system etc.) varies, of course, from state to state.

²⁴ I.e. partially-**JOO**-ed, until it became up to totally **JOO**-ed in the mass-democratic phase of the West from c. 1900 onwards.

contrariwise, the divestment and selling off of the state within the framework / context of the parliamentary game was inaugurated and founded and cultivated with ways infinitely inventive, imaginative and enterprising by the political “hearths / fireplaces” with their pre-bourgeois-patriarchal cast of mind, and their methods became binding and exemplary for all the Greek political factions until today, irrespective of their ideological signs on each and every respective occasion. The analyses of modern Greek society and politics usually fall into error in respect of restoring (recti)linear / (recti)lineal relations between the “classes” and the “[[political]] parties”, interpreting the politics / policy of the parties as the expression of more or less composed / constituted social classes and currents. Yet such a thing constitutes an exaggeration even also for countries with rough, rugged, broad, crude, loose, rough-and-ready societies in which the class poles of collective convolutions, coiling i.e. cohering, adhering to one another and consolidations appear with clarity and lucidity. In no case, and all the more in the Greek case, ought the extensive autonomy of the political-party-political game as a patron-client relation(ship) between politician and voter, during which the voter provides support in anticipation of protection, whilst the politician divests and sells off the state to the voters with a quid pro quo of he himself possessing it (i.e. the state), that is to say, of founding his power in the possibility of distributing – he, and no-one else – profitable positions and offices, to be overlooked²⁵. This autonomy of the of the political-party-political makes, as a rule, secondary and or simply ostensible, apparent, dissembling the “ideological” etc. antitheses, namely the so-called antitheses “of principle”; in the ideological spectrum, a politician occupies a certain position because all of the rest of the positions are occupied, and he is willing, if he judges it to be in his interest, to abandon the position which he occupied initially, if another position becomes vacant. Only from this perspective can the

²⁵ This has happened continuously until today with the state being bankrupt and dependent on other Powers / states to the point of no return.

characteristic – for modern Greek politics – phenomenon of the continuous displacement, relocation, moving of politicians to various positions of the above-mentioned spectrum be explained satisfactorily. Far less was the specific, concrete political praxis / practice moved, displaced, relocated, namely the exercising of politics as a patron-client relation(ship). The swelling, expansion of the state mechanism for purposes of party-political benefit was just as much the task / work / doing / deed of “right-wingers” as much as it was of “liberal” or “democratic” political parties; all the Greek political parties existed, hence, in that very tangible sense, as statist political parties, regardless of how they encountered and dealt with the state at the level of their programmatic principles.

The patron-client character of the [[Greek]] political parties did not make them, however, only statist in practice, but also “popular / of the people”, since the simultaneous need to be of service to a great many individuals, but also to different groups or “branches” by means of the state, rendered essentially impossible the exercising of an unambiguous (with only one meaning) and consistent class politics. A matter of class politics did not enter, in any event, pressingly and compellingly into a country where the gradual decomposition of the patriarchal structures created, as the main sector of the social trunk (i.e. social body / core / base), a most broad mass of petty-bourgeois and small(-scale [[business, shop, land etc.]]) owners, who could equally well belong to a “right-wing”, to a “liberal” or to a “left-wing” political party. Whatever can be called the Greek bourgeois class / bourgeoisie²⁶, that is to say, the businessmen, the bankers, the shipowners and certain sectors of the liberal (self-employed) professions, as a rule interspersed, likewise from a political point of view, into different political parties, according to their preference

²⁶ All, if not Jews (“Greek” **ZIO-JOO-LIZZARD-JEWS**), in the final analysis, under total and absolute **ZIO-JOO-economic-state** and other control (**KONTROL**).

was being formed under the influence of political-party competition and of patron-client relations. The fact that the great mass of the public-sector / state employees / civil servants of all gradations and tiers came from strata which were retarded / behind / deficient from a cultural point of view²⁸, had serious repercussions for the quality / character / nature of the state mechanism, whose functioning ceaselessly stumbled upon and was obstructed by not only illiteracy, narrow-mindedness, stupid and or nonsensical kinds of cunning, guile and slyness, or various complexes, but also upon / by the insurmountable inability of the average state employee / civil servant to orientate his activity towards impersonal, general and abstract principles, since his cast of mind was characterised and dominated by the values of a patriarchal society, namely, his primary loyalism towards his local patria (fatherland, motherland), his relatives, his friends, the friends of his friends, his protectors and those under his protection. From the meeting of a human type breast-fed and nourished in a pre-state and pre-bourgeois environment with the mechanism of contemporary bureaucracy, which embodies and demands a rational²⁹ stance and behaviour, combinations arose at times uproarious, hilarious, at other times tearful, combinations which still await their satirist and short-story writer.³⁰ The great demand for state (public-service) jobs / civil-servant positions in theory gave to the state the possibility of choosing with meritocratic criteria of a high standard its civil servants, and to thus continually improve its functioning, but the distribution of positions / places / jobs through patriarchal-patron-client procedures did not allow it, whose additional consequence was the continual increase in contested positions beyond the boundaries and limits of objective

²⁸ Obviously, in terms of bourgeois culture sociologically / historically, and not in terms of cultural social-ontologically seen.

²⁹ I.e. as to achieving ends/goals in line with a bourgeois state.

³⁰ Of course, what are known ideal-typically as “impersonal”, “rule-of-law” institutions do not amount to anything much without a country having a relatively high place within the global production and distribution of wealth “chain”, network, plexus, mesh. Ποϊδης and Σουρης were satirists of the second half of the 19th century up to circa 1900, but do not fit anywhere near fully into the mould of what P.K. is referring to here.

functional needs. Thus, the following paradox was created: in order to satisfy as much as possible numerous (patron-)client demands, the state was obliged to give on average low salaries, in other words, its misery, poverty and stinginess was the necessary reverse side and the precondition of its magnanimity. Its apparently inexhaustible capacity to allow everyone “to get by” (slowly) consolidated and imbued(, slowly, slowly,) in the popular imagination the impression that it was a very rich and omnipotent donor / giver, as long as it wants to give, whilst in parallel there also existed serious reasons for it to be considered as a cheat, fraudster, swindler and a tyrant so great that the use of any detours / “side streets” / roundabout ways whatsoever would have to be reckoned as an understandable and a forgivable petty offence. On the basis of such and similar performances, those most multifarious mechanisms were formed, thanks to which the inflexibility and the ineffectiveness of the state were counter-balanced. Whatever the keeping to orthodox procedures did not achieve, the “small window” and the “special favour” [[of unorthodox access to state services via payment to a civil servant for his own pocket³¹]] achieved it. The sideways (i.e. furtive, surreptitious and irregular (illegal)) means did not constitute anymore the breaking / infringement of the rules, but the only possible way they could function; they did not bring about the lifting, i.e. abolition of the system, but provided it with a safety valve whenever it got blocked, jammed. Furthermore, the “special favour” had the additional general quality, property or characteristic of specialising and atomising every problem and every solution so that long-term collective convolution, coiling i.e. cohering, adhering for the purpose of the open and at-law, legally founded championing of collective interests lost its attraction in the eyes of those directly

³¹ Whereas Jews in the former West just deal amongst themselves, totally out of view, as they see fit inside and outside of all relevant state and other institutions.

interested [[in “sideways personal business-state relations”]]³². And in this case, what barriers and obstacles the constitution of the main mass of the social body by petty bourgeois and small-holders with a cast of mind formed by the terms of patron-client politics put in place in the exercising of any “class” politics whatsoever is seen.

As the swelling, expansion of the state was, at least to a large extent, the result of the rule and dominance of patriarchal-patron-client relations within the sphere of the parliamentary game, the separation of state and society, instead of being intensified by the strengthening, reinforcement of the former (state), on the contrary, was / became blunted. In other words, the quantitative strengthening, reinforcement of the state did not primarily express its qualitative differentiation from society and its volition / will to impose itself upon it (i.e. society) as the bearer of economic development and institutional modernisation; rather it echoed the degree to which a society, in its totality rather inert, sucked dry, sponged off, eviscerated, drained, sapped, plundered the state mechanism in order to perpetuate itself. The distinction between state and society, which in Western and central Europe was inaugurated by the absolutist state and opened the road for the development of capitalism and of the bourgeoisie (bourgeois class), in Greece remained half-finished, unfinished because the state bureaucracy reflected society more and the rule and dominance still of its patriarchal-pre-bourgeois cast of mind instead of countering it in order to guide it and transform and remodel it. Thus, the state by/of itself could [[to a]] very little [[(slight) extent]] cover for the lack of a ruling class, [[which was also]] coherent and at the same time dynamic from a productive and from an ideological point of view. To play that role it had to have been a firm, strong, robust, beefy, rugged, sturdy, well-built and at the same time enlightened

³² The only reason Jews have gotten away with such and much worse behaviour in the countries within the orbit of **ZIO**-Great Britain and later **ZIO**-USA is because of the huge, massive, colossal surpluses from all the financial and other “skimming” extracted world-wide via **ZIO**-CAPITALISTIC-IMPERIALISTIC DOMINANCE.

despotism; but it was, on the contrary, parliamentary³³ and it had to fight with all its might with the consequences of an indigenous parliamentarism which was not only the organ of imperialistic influence³⁴, but also a conduit of the traditional, contrary to radical modernisation patriarchal forces and casts of mind. It is characteristic —and eloquent for whomever has practised the comparative study of historical phenomena on the basis of absolutely clear, unambiguous and unequivocal concepts and conceptual distinctions— that the first and socially most important opponents of “despotism” and advocates of the “constitution” in post-revolutionary [[i.e. post-1821]] Greece came from the circles of the local community leaders/hegemon/ lords/masters-landowners, who in no way wanted to cede and assign their patriarchal rights to the modern state. The “hearths / fireplaces [[of the said local community leaders]]” reconciled themselves with the state only from the moment they could control it, either by exercising influence on the monarchy or —even more so— through patron-client parliamentarism. But they controlled it to make it inert and to inactivate it, just as, in any case, their social character dictated them to do it, which had its roots in pre-state conditions, circumstances and habit(ude)s. Hence, the bureaucratic mechanisms were condemned to hypoplasia, i.e. underdevelopment (if we look at them in regard to the criterion of their modernising functionality) and at the same time to hypertrophy (i.e. massive enlargement, augmentation, expansion) (if we regard them with respect to the criterion of their particular weight inside of the totality of modern Greek reality). This phenomenon did not disappear when the “hearths, fireplaces”, with the old meaning of the term³⁵, had their time and moved on, in part at least, to the margins, because their successors were equally unable to dynamically

³³ Here P.K. is clearly indicating both a form of the radicalisation of tradition as a means towards relative national and state sovereignty via the despotic centralising state, as well as the parliamentary state, which has absolutely nothing to do with really true democracy, and which is an absolutely dependent and authoritarian vassal state under ZIO-ANGLO-ET AL.-JOO-CAPITALISM-IMPERIALISM.

³⁴ FOONOTE 33 IMMEDIATELY ABOVE – **CONFIRMED !!!**

³⁵ P.K. is still referring to the 19th century, whereas contemporary usage of “hearths” in “Greece” relates to Jews like the JOO-AND-RE-OOZ and Jew-Stooges like the JOO-TSO-JOO-KI-DES.

manoeuvre, control, steer and manipulate a flexible state as well, by putting it in the service of clear social ends/goals/purposes. The hypoplasia of the mechanisms continued, therefore, to reflect the flaccidity and limpness or fluidity of the classes, whereas their hypertrophy exercised an in part inhibitory and suspensory and an in part deformative influence on the clashes between these flaccid, limp and fluid social classes. This means that antitheses which under the conditions of the separation of the state and society would have constituted antitheses of a class texture, nature, now became blunt(ed) and (in part) changed character as they appeared as the confrontation, face-off of different possible directions of state politics. The hypertrophic state became, in other words, the field of conflict or battlefield of different “branches”, every one of whom struggled to detach more / the most / as much as possible from the state / public coffers, kitty, purse. The class struggle was blunted because all of the “branches” turned simultaneously towards the side of the state, supplicating, begging, imploring, entreating or threatening it, and [[did]] not [[act]] primarily [[as]] one (“branch”) against another (“branch”).

The incomplete separation of state and society is equally characteristic for modern Greek society as the unclarity and ambiguity of the relations between nation and state. The coincidence of nation and state inside of the limits and boundaries of the contemporary nation-state, which in its interior had surpassed every kind of feudal and patriarchal fragmentation or localism, whilst towards the outside projected itself as a homogeneous and compact economic and cultural whole, constituted the form with which bourgeois nationalism was realised and by extension the political rule and dominance of the bourgeoisie / bourgeois class, in typical at least historical cases. From this it is entailed negatively, but absolutely clearly and unambiguously, that the perpetual divergence, dissociation of nation and state in modern Greek history, namely, the impossibility of their coincidence in the form of the nation-state (or

national state) constitutes in itself a point of deficient development of the bourgeois element³⁶. Of course, one could imagine at the theoretical level the possibility of the creation of a contemporary (in the bourgeois sense) state, which would not, on the one hand, embrace the totality of the nation (in the cultural and racial sense), nevertheless it would constitute its pole of attraction, being its most advanced, from a social and political point of view, sector. If this possibility had materialised, then the divergence, dissociation of nation and state would simply have meant that some sectors of the nation would not have been able to follow the state, and thus the nation could be modernised, that is to say, become bourgeois (“bourgeois-ised”), solely in that limited and restricted area which the limits, boundaries of the state dictated. In reality, however, something essentially different happened; the state was constituted mainly on a pre-bourgeois, that is to say, patriarchal social basis, and the continuous pressure which the always unsolved national problem/question exercised upon it (i.e. the state) had an inhibitory influence both on the social as well as the ideological unfolding of the bourgeois element³⁷. The fact that the nation remained a magnitude wider than the state, and consequently independent of the idea of modern / contemporary institutional organisation, allowed and assisted its disconnection from the bourgeois perception of the bourgeois state³⁸. But when the nation is not assembled nor is it also comprehended as a state in the modern / contemporary sense of the state, as it was formed from within the abolition, demise of feudal society in Europe, then it is first of all a patriarchal concept, it rests, therefore, upon real or imaginary, fantastical racial and cultural (language, religion) factors, whereas the aspect of its economic base,

³⁶ Which means we / Greeks had neither the numbers nor the ability to survive in the modern era, given we were essentially dead from times (circa 1071 / 1204) before the modern era.

³⁷ What all of this essentially means is that Greeks *qua* Greeks had absolutely nothing to do with “the West”, and that if we were going to survive the 20th century, we would have had to have had far greater numbers and a state organisation, *mutatis mutandis*, of radicalised tradition as occurred in the Iran of our ancient foes the Persians from 1979, but on an Orthodox Christian basis, none of which had the remotest chance of occurring, and hence our collective death.

³⁸ Obviously, we’re still talking 19th century here.

its social texture and its institutional organisation moves to the margins / goes by the wayside. As is bleedingly obvious, pre-bourgeois-patriarchal social groups can embrace and adopt such a concept of the nation, turning it, in parallel, against the bourgeois modernising coupling of nation and state³⁹. These forces did not exist either as the initial ideological creators of the concept of the nation in its a or in its b version, nor did they identify themselves from the very beginning with it. Since, however, this concept, particularly after 1789, proved to be politically functional, they (i.e. the said forces) were forced with greater or lesser hesitation(s) to co-opt it, simultaneously re-interpreting it in such a manner so as to subtract from it as many elements which came to be opposed to their social interests, and to present it as a footing for, and reinforcement of, their leadership role. This was the case of the great majority of the local community leaders/hegemon/lords/masters-landowners and (armed) chieftains, whose political horizon was much more local than national, and this was also the case of the Church, which during the whole of the duration of Turkish Rule never understood itself as the Head and Champion of an enslaved nation, but as the shepherd and spiritual leader / father of Christian populations forced to live under the other-religious (i.e. of another religion) hegemon⁴⁰. In accordance with its Byzantine tradition and cast of mind, the Church was an institution alien to the nation⁴¹, [[it was]] a multi-

³⁹ This is the 19th century version of “reaction” (radicalised tradition in one nation-state), which in the 20th century became either communistic or theocratic multi-national-state or nation-state radicalised tradition. Cases like Japan and South Korea are also variants of radicalised tradition, but under **ZIO**-USA imperialism.

⁴⁰ Of course, none of this about the Church excludes the fact that ethnic Greeks made up the greater part of the (Greek-language) “Byzantine” Church under Turkish Rule, notwithstanding the ecumenical-inter-national / multi-ethnic positioning of the Church itself.

⁴¹ See footnote 40, immediately above. This anti-ethnic / anti-national and ecumenical / universalist stance of the Church dates back to New Testament times when in one context there were three main groups of people: 1) ethnikai / nationals, i.e. 12-God, pagan / heathen Greeks, 2) Christians (who included ethnic Greeks and other nationalities / ethnicities of the Middle-Eastern and North-African regions and initially Southern Europe under, or close to the boundaries of, the Roman Empire, and 3) Jews. An excellent cinematic depiction of such an ethnological, political and religious state of affairs is contained in Roberto Rossellini’s *Acts of the Apostles* (1969), which obviously pre-dates the “Byzantine” Church by at least 2-3 centuries.

social groups with consistent secular and or anti-religious tendencies could exploit⁴⁵. It (i.e. the Church) achieved this to a great extent, to such a great extent, indeed, that not only could it maintain until today [[1991]]⁴⁶ alive the connection of the concept of the nation with pre-bourgeois mythology and metaphysics, but also, invoking precisely such a nation, obstruct for ever (and ever) the consistent separation of society and state⁴⁷. And only the fact that still today as well, not even the so-called “Left” dares to (cleanly and) clearly call for the separation of Church and State or, even more characteristically, that the very same “progressive” members of parliament, who are indignant and exasperated about obligatory church (mass) attendance of students, for instance, have themselves given oath with religious observances, formulae to consciously fulfil their duties — and only this fact shows the extent of the imposition of pre-bourgeois patriarchy on modern Greek society and the modern Greek cast of mind⁴⁸.

As the nation and the state always remained asymmetrical magnitudes in modern Greek history (as much as the nation shrunk with successive amputations and mutilations), as the nation, that is to say, never wholly and

⁴⁵ Again, we’re still in the 19th century here, but by the middle of the 20th century, the complete takeover and **ethnic cleansing and genocide** of Greeks was in place with their conversion into **ZIO-JOO-ZOMBIE-CONTROLLED-ANTI-CHRIST-STERILE-ABORT-CONTRACEPTIVE-FUCK-SLUT-POOFTA-TRANS-LESBIO-GAY-QUEER-SELF-RACIST-EXOTICIST-PORN-DRUGS-MAMMON-DEVIL-EVIL-SATANISTS**.

⁴⁶ By 2024 this has totally changed “on the ground”. In 1991 still up to 97% of “Greeks” identified as Orthodox, but today in 2024 after more than three decades of non-stop **ZIO-JOO-ZIO-USA-ZIO-EE BRAIN-WASHING AND FULL-SPECTRUM ZIO-JOO-DAS-PSYCHO-OP-ZIO-JOO-LOBOTOMISATION, INCLUDING ZIO-JOO-MONKEY-APE-OTHER-SELF-RACIST-EXOTICISM-WORSHIP AND ZIO-JOO-POOFTA-LEZZO-DRUGS-PORN-TRANZ-GAY-QUEER-ZIO-JOO-DAS-FREAK SHOW** life stances, which got their first big wave of **ZIO-ANTI-CHRIST-JOO-DAS-MAMMON-DEVIL-EVIL-SATAN** promotion in the 1960s, next to no-one of younger “Greeks” identifies with Orthodoxy (as synonymous with Hellenism) anymore, thus breaking the identitarian continuation of the Genos going back some 4000 years (yes, idiots, Hellenic Orthodoxy was not just a break from 12-God worship, but also a continuation of it, incl. in language, Church drama / theatrics, iconography, certain customs etc.). Part of the whole process of **ZIO-ANGLO-GERMANO-ET AL.-JOO-ANTI-CHRIST-GREAT SATAN**-de-Hellenisation are the 1970s and 1980s **ZIO-JOO**-driven movements against the Greek language and its millennia of continuation in the forms of the **ZIO-JOO**-abolition of Katharevousa and poly-tonic writing.

⁴⁷ P.K. is not saying that Church and State *ought* to be separated. He is simply stating **a fact**.

⁴⁸ See footnotes 46 and 47, immediately above. Suffice it to say, someone with a normative position would e.g. call for the total separation of Church and State, or, contrarily, for a Theocracy or rather parallel National State with Nuclear Weapons pointed at least to the **ZIO-JOO**-Satan State, **ZIO**-Germany and the **ZIO**-UK with Total Orthodox Rule in Culture and Ideology as I would as a Greek Orthodox Roman.

totally entered the boundaries and limits of the state in order to suffer or experience the rationalisation of modern, contemporary institutions, it was held in the sphere of the myth, or rather it constituted the same myth, which was useful as the axis of modern Greek ideology⁴⁹. The modern Greek myth refers, then, to the nation and not to the state, it is the product of the historical and ideological triumph and predominance of a conceptually ambiguous, unclear nation vis-à-vis the bourgeois national state / nation-state, and is called, with one ambiguous term of up to many meanings, “Helleno-centrism”⁵⁰. The ambiguity (of up to many meanings) of this term corresponds with the ambiguity (of up to many meanings) of a nation historically and conceptually disconnected from the bourgeois national state / nation-state, and it has as a consequence of being charged with whatever on each and every respective occasion is characterised as “Greek”, with elements and features not possibly accepting clear historical and sociological determinations and definitions. Helleno-centrism could be basically unambiguous (of one meaning) if it had been subjected and subjugated absolutely and permanently to the demands of a contemporary, modern bourgeois nationalism, in order to be of use as the means of the convolution, coiling i.e. cohering, adhering of the whole of the nation for bourgeois purposes and ends/goals. But from the given circumstances, the opposite occurred: bourgeois nationalism was absorbed by Helleno-centrism and in its context / framework was mixed and reconciled with pre-bourgeois perceptions as regards the nation, race etc.⁵¹, without being able to, in parallel, impose its specific, distinguishing, distinctive features, whereupon this mixing rather strengthened it (i.e. Helleno-centrism) instead of

⁴⁹ In 1991, P.K. was still taking about the Greek nation of the Greek Genos of the Orthodox outside of Greek State boundaries, and today in 2024 the **JOOZ** and their **ZIO**-ANGLO-GERMANO-ET AL.-**JOQ** allies are calling for MONKEY-APE-LATHRO-PITHIKIA-**ZIO-JOO**-SATANIC CIRCUS MONKEY-**ZIO-JOO**-DAS-BOING-BOING-BOING-MONKEY-APE INVADERS-COLONISTS-PAWNS to become “Greek” when the **Kopros** / Excrement of “Greeks” in “Greece” is not in the slightest bit Greek anymore!!!

⁵⁰ See footnote 46, above.

⁵¹ We are still talking primarily about the 18th and 19th centuries !!!

weakening and debilitating it. Inside of the positive or negative, partial or complete contradistinction, collocation or covering, overlaying, overlapping of bourgeois and patriarchal nationalism, the ambiguity (of up to many meanings) of Helleno-centrism was formed, which allowed it to fulfil its function of the par excellence modern Greek ideology, since in its ambiguous, unclear and vacillating language it could articulate many and varied tendencies. But since every one of these tendencies sought, as is well, fully understandable, to monopolise the areas, realm of Helleno-centrism, projecting its own interests and demands as interests and demands of the whole of the nation, Helleno-centrism did not constitute only the common denominator, but simultaneously also the battlefield upon which anyone who wanted to raise, make claims of social, political or ideological dominance in the Greek environment had to prevail, rule and dominate. There existed, of course, (left-wing⁵²) minorities as well, who supported their own claims of dominance with internationalist ideologemes, but these could not, precisely for this reason, exercise a broader influence — and whenever they exercised it, this happened because they adopted patriotic or national slogans (as well)⁵³. Today [[1991]], at any rate, the Left, which for decades had the vigour and valence to say that the modern Greek nation is the racial and cultural product of recent centuries and that its history is not understood outside of its (kinds of) interweaving(s) with the history of the rest of the Balkan nationalities⁵⁴, has taken on board and embraced in its totality, expressly or silently, the Helleno-centric positions and completely stopped every ideological polemics in regard to the matters of the chosen-by-God people and of the three-thousand year-old History⁵⁵, making,

⁵² Obviously, including the forces of TOTAL EVIL ZIO-JOO-TSKY and ZIO-JOO-TSKY-ZIO-JOO-SATANIC CIRCUS MONKEY ANTI-CHRIST GREAT SATAN ZIO-JOO-MAMMON-DEVIL-EVIL-ZIO-JOO-INTERNATIONALIST-SATANISM.

⁵³ Now we are more so in the 20th century than in the 19th century, without leaving the latter fully.

⁵⁴ This is by no means entirely wrong, nor, however is it anywhere nearly completely correct.

⁵⁵ I, personally, have never believed the “chosen” bullshit. All that is completely ideological, and belongs to psycho-paths, especially JOOZ, but also to some Greek ZIO-JOO-NEO-NAZI-ZIO-JOO-FAR-RIGHT nut-jobz of the ZIO-JOO-JUNTA-K.P. ilk, who, nonetheless, has pointed out some facts about JOOZ the “Greek”

thus, a direct or indirect retreat (folding back) on this crucial point⁵⁶. In reality, the ideological imposition of Helleno-centrism was inevitable inside of the concrete, specific modern Greek circumstances and conditions. Because only this (Helleno-centrism) could, precisely because of its ambiguity and unclarity, bridge the different perceptions of the nation, which were in parallel active, and thus unify towards the outside heterogeneous forces towards the inside; only this (Helleno-centrism) could surround, encompass with high legitimising titles and make ethically interesting for international public opinion Greek national claims and assertions, and indeed in areas and realms ethnologically and politically contentious⁵⁷; only this (Helleno-centrism) could, in the end, give the entirely essential psychological and rationalising counter-balances to a weak, debilitated nation, which, despite the Grand / Great Idea which it had of itself, repeatedly tasted humiliations, obtaining in this manner the sense that it is a play-thing in the hands of the powerful of the Earth, and which, moreover, did

ZIO-JOO-mainstream mass ZIO-JOO-media in “Greece” dares not state. The “academic” form of ZIO-JOO-JUNTA-ZIO-JOO-SATAN STATE worship and subservience is found in the “thought” of D. Kitsikis who makes about as much sense as a “political scientist” as the ZIO-JOO-RODENT-PARASITE-ZIO-JOO-“LEFT-RIGHT”-HYPER-ZIO-JOO-IMPERIALIST AND HYPER-ZIO-JOO-NATIONALIST-ZIO-JOO-DAS-SATANIC CIRCUS MONKEY would want to him to make, which is about **NONE**. **Obfuscation** along with **Divide and Rule, Divide and Conquer** (talk about everyone and anything, but not about me, da JOO) is the name of the game when the ZIO-JOO-SCUM-BAGZ with the ZIO-ANGLO-ET AL.-JOOZ want to remain in power.

⁵⁶ See footnote 46, above. Things changed extremely rapidly (after being consolidated during much of the 20th century) during the ZIO-decade of the ZIO-1990s when the ZIO-JOO-DAS-ZIO-JOO-ZIO-USA-“UNIPOLAR ZIO-JOO-DAS MOMENT”-RAT-RODENT ANTI-CHRIST SATANISTS IMPOSED TOTAL AND ABSOLUTE ZIO-JOO-ANTI-CHRIST **GREAT SATAN** DEVIL-EVIL-MAMMON-EASY-CREDIT-ZIO-JOO-BANKRUPT-ZIO-JOO-HEDONISMUS-ZIO-JOO-KONSUM SATANISM on all of the former West, when all the totally insane, sick-fucking-crazy-psycho-path ZIO-JOO-GLOBALIST-INTERNATIONALIST-“ONE WORLD, GLOBAL VILLAGE” ZIO-JOO-IDEOLOGICAL BULLSHIT, this time UNDER ZIO-USA IMPERIALISM-SATANISM, made a huge ZIO-JOO-CUM ZIO-JOO-BAK, or rather simply got a massive, historically unheard-of ZIO-JOO-DAS-BOOST. Strictly speaking, there can be no internationalism without nationalism, but the ideological-practical use of the term “internationalism” has always served the purpose of **grossly disproportionate and vastly asymmetrical ZIO-JOO**-HYPER-IMPERIALIST / ZIO-JOO-HYPER-NATIONALIST ZIO-JOO-“LEFT / RIGHT” power claims, especially from ZIO-GREAT BRITAIN to ZIO-USA.

⁵⁷ E.g. in relation to Skopje. The only way that matter could have been resolved in favour of a Greece which represented Greeks and not ZIO-USA-JOO-ZOMBEEZ ... (P.K. as an absolutely consistent social scientist does not concern himself with “how Greek” are “Greeks”; only as a Greek, and not as a social scientist, could he possibly do such a thing, and when he wrote more so as a Greek, and not primarily as a social scientist without ethnicity, he did not act like a KRAZY-MAN MONKEY as I do) ... was if Greece had a militant and hard-working indigenous population of 20+ million Greeks and we simply conquered and occupied that territory as part of Greek Macedonia, including slaughtering all JOOZ who got in the way.

not offer anything either to theoretical thought, or to technical culture (civilisation)⁵⁸.

The first form of Helleno-centrism and at the same time the first form of modern and contemporary national consciousness was / existed as classicism, namely the turn towards ancient Greece as the source of drawing upon essential world-theoretical and bio-practical opinions and as well as a model, whose creative mimesis (i.e. imitation, copying) appeared to be the best path for the renaissance of the Greek nation. This classicist-humanistic Helleno-centrism, which attributed the (potentially) privileged place of modern Hellenism to the fact of its direct⁵⁹ descent from the natural bearers of a culture / civilisation of pan-human significance⁶⁰, that is to say of the ancient Greek culture / civilisation, first appeared and experienced its first theoretical processing in the pre-revolutionary [[i.e. pre-1821]] centres of Greek communities in Western Europe, especially in circles of merchants, traders who were disposed to open themselves up ideologically to the European Enlightenment and to circumvent and go around the non-secular, unworldly Byzantinism of the Church in order to be re-connected with the worship of the “this world” / worldliness of ancient times⁶¹. We do not need to particularly stress that this schema did not present any originality, since it reflected, and indeed rather dully, the basic construct,

⁵⁸ As always, perfectly put. All the intellectually disabled and mentally retarded “push-back, play-back” midgets writing as “Greek patriots” today, whether of the ZIO-“LEFT” or the ZIO-“RIGHT”, no matter how much in favour of the ZIO-EU, the ZIO-SATAN STATE and or of ZIO-USA, belong to this broad category. Of course, as the world of humans ends, we did offer our P.K., who perfectly complements some of the High Points of human thought in our ancient phase, surpassing Everyone in the end.

⁵⁹ Obviously factually wrong, even though “ideologically correct” to the extent such an ideology wielded influence. The connection between the modern world and the ancient world in the case of Greeks and Italians vis-à-vis ancient Greece and Rome, or Chinese vis-à-vis ancient China, or India vis-à-vis ancient India etc., is in the Greek / Italian case up to very indirect (but by no means without connection, including in relation to Christianity, and not just to DNA), whereas in the case of the Asian civilisations the link is still indirect, but in some respects not as indirect, owing to the greater amount of historical-cultural intervention by ZIO-ANGLO-ET AL.-JOQ-SATANIC POWERS in the Mediterranean worlds.

⁶⁰ That’s TOTAL BULL-SHIT. No culture or civilisation is of “pan-human” significance. All cultures and civilisations are bound by place and time and are relative, no matter the length and breadth and depth of continuity.

⁶¹ As an ideology obviously, because in the actual ancient world, other-worldly world views and life stances were not exactly a small part of cultural life.

which supported in Europe the ideological struggle of the up-and-coming, ascendant bourgeois or, in any case, popular (of the people) and secularising forces. Worship of antiquity, and indeed Helleno-worship, constituted from the Renaissance and afterwards the typical weapon against traditional Christianity and also against the epoch, times of its undisputed ideological rule and dominance, namely the Middle Ages. When, then, certain groups of modern Greeks during the 18th century adopted Helleno-worship in the form of the worship of antiquity in order to express themselves ideologically, they were acceding to an already formed European tradition, which precisely then was being enriched and widened by the Enlightenment. Ancient Greece—as a symbol of a constituted cultural perspective with specific, distinguishing, distinctive features, and not simply as memory and the use of certain texts—was discovered, then, (or was invented), in Western Europe also by Western European thinkers to be introduced from there in the Greek-speaking realm, initially as a bourgeois, and indeed as a bourgeois-national, ideology by bourgeois, or, as it were bourgeois, bearers. Greek ancient-worshipping Helleno-centrism would not have ever projected its ideological claims—and it is doubtful that it would have even been formed—if the classicist and humanistic ideal had not cropped up, appeared and been spread, been disseminated in Western Europe for reasons exclusively referring to the particularities and the turns, changes of Western-European history. Only the already accomplished fact, fait accompli of its appearance and its spreading, dissemination at a European level gave to the Helleno-centric, ancient-worshipping modern Greeks the possibility to contend, assert that their locus, place, country, fatherland, motherland is the cradle⁶² of civilisation, culture etc., and that consequently today's Greece should be looked upon and dealt with

⁶² Which is **TOTAL BULL-SHIT** (as if a **JOQ** was talking), of course.

analogously by “civilised humanity”⁶³; but this claim, assertion would have provoked as much of a wry smile / ironic laughter as a corresponding claim, assertion by Kyrgyz people or by Eskimos, for instance, if the vanguard of “civilised humanity” had not discovered ancient-Greek civilisation / culture (that is to say, an ideologically useful version of it⁶⁴) before modern Greeks even existed⁶⁵. In any event, it should not be forgotten that the modern Greek scientific contribution to the investigation of ancient civilisation / culture was negligible. There were, of course, [[Greek]] philologists and scholars of antiquity who were the equal of many good Western European colleagues of theirs (they also, again, can be counted with the fingers of one hand), but from modern Greece, no total way of looking at and viewing and interpretation of ancient civilisation / culture, able to inspire and activate in practice the classical-humanistic ideal on an international scale, stemmed, flowed.

Ancient-worshipping Helleno-centrism in its bourgeois-national version, as it appeared in the womb of pre-revolutionary [[i.e. pre-1821]] modern Greek Enlightenment, and as it inspired as many fighters of the [[1821 Greek]] Revolution as considered themselves a descendent of Leonidas [[i.e. the Spartan of Thermopylae]]⁶⁶, could not be formed autonomously and hold sway, dominate, rule in its pure, unmixed, undiluted form, since its bearers neither

⁶³ All humans have civilisation, so the phrase is **TOTALLY ZIO-JOO-ED-BULLSHIT**, even though all great civilisations, including without **JOOZ**, tended to see the “primitive” Other as, at least in some respects, inferior.

⁶⁴ This clearly indicates that the mainstream **ZIO-ANGLO-GERMANO-GALLO-ET AL.-JOO**-view of ancient Greece and Rome is not only totally obfuscatory, but totally ideological in order to support **ZIO-ANGLO-ET AL.-JOO** power claims, and in recent decades co-existing (e.g. “Gladiator” the movie) with the “de-construction” of antiquity by **JOOZ** and their **ZIO-JOO-STOOGES-ZOMBEEZ**, (including in relation to totally non-existent *as such* “whiteness”), who (da **JOOZ**) “de-construct” everyone and everything except for themselves !!! **OH, WHAT A FUCKING ZIO-JOO-DAS-SURPRISE !!!**

⁶⁵ P.K. is defining a modern Greek here as existent from 1821, and not 1204 or 1453, which is not wrong, even if it’s not the only possible definition.

⁶⁶ Obviously, nobody is a direct descendent of anyone going back some 90+ generations, but neither is an ideological, factually wrong, view of the world unrealistic if it “moves” political-cultural power, nor is a modern Greek of the Peloponnese biologically-genetically further from Leonidas than an Anglo-Saxon, a German, a Scandinavian, a China Man, a Hindu, a Pakistani, an Arab, a “black” African, a **JOO**, a Pacific Islander, an Aboriginal, a Japanese, et al., and very likely is much closer to Leonidas biologically-genetically than all of **them**.

were transplanted as is, unchanged, unaltered (in)to the free⁶⁷ state, nor did they determine its ideology. The national idea was adopted, as we saw, by social strata initially alien to this (ancient-worshipping Helleno-centrism in its bourgeois-national version), in order to now be interpreted with pre-bourgeois-patriarchal criteria, and Helleno-centrism suffered or underwent corresponding modifications. Its patriarchal re-interpretation / meta-interpretation demanded its widening, expansion, namely its disconnection from the one-sided, unilateral worship of antiquity, and its attachment to Christian values and Christian ideals; its widening, expansion occurred, therefore, in a manner so as to satisfy, to a great, at least, degree, the Church as one of the most important patriarchal-pre-bourgeois social players, agents, factors, subjects with clear and express ideological claims. This wider, broader Helleno-centrism, which corresponded (in large part) with the expectations of the patriarchal social forces and cut back, cropped, abridged, trimmed (in large part) the radical viewpoints, standpoints of bourgeois ancient-worshipping Helleno-centrism⁶⁸, was codified with the historical construct(ion) of the unbroken, unbreakable three-thousand-year-long history of the Greeks⁶⁹, namely, on the one hand, of their racial continuity and, on the other hand, of the essential unity of the Greek and Christian spirit(-intellect). This construct(ion) rendered possible the organic inclusion of Byzantium, the primary historical embodier / incarnator / incarnating / embodying vehicle of Christian ideas and values, in Greek history and, thus, restored the Church not only ideologically, but also historically. The vast majority of the representatives of the pre-revolutionary [[i.e. pre-1821]]

⁶⁷ Conventional use of the term “free”, not without irony, in regard to a typically-legally “independent” state.

⁶⁸ We’re still mostly in the 18th and 19th centuries here.

⁶⁹ When a history of a people carries on for many centuries up to millennia, there are obviously many breaks, but there are also aspects of biological and or cultural continuity, and in the case of the Greeks, there is every reason to talk of 4000 years or more of breaks and continuity in Greek forms of collective identity and group formation. P.K. is absolutely correct in what he is saying about a certain ideological view of history, but 1) that does not mean that that ideological-mythological view of history does not contain up to many truths, and 2) if the ideological-mythological aspects of that history help shape a collective identity, then they are rationally used as to defining one collective identity against other collective identities, notwithstanding their ideological-mythological factual bullshit.

modern Greek Enlightenment, agreeing on this point with their Western European like-minded fellow thinkers, had kept and held vis-à-vis the Byzantium a stance which was either hesitant or rejective, rejecting and dismissive, considering it (i.e. Byzantium) to be a manifestation and a figment of obfuscation and superstition; they frequently connected, of course, ancient-Greek and Christian ideals, but they did not do this by constructing an unbroken Helleno-Christian / Greco-Christian civilisation / culture avant la lettre, but by rather following a fixed argumentative tactic of the Western-European Enlightenment generally: they interpreted Christianity in terms of Modernity and whilst worshipping worldly things, in order to show in this manner that the Church forges and misrepresents its (i.e. Christianity's) "true" spirit and that only the Enlightenment is the "genuine" interpreter of God's commands, precisely because it repels, beats off both superstition as well as the sterile negation and denial of worldly things / affairs; but few things separated this (enlightened⁷⁰) religion from (moderate) paganism. The approach of Hellenism and Christianity in the context of the historical construct(ion) of the three-thousand-year-long racial and intellectual(-spiritual) continuity of the Greek nation takes (on) / has a totally different meaning and content. In the ancient Greek world view and bio-theory, the paganistic and worldly-worshipping / worshipping-worldly-things elements are not extolled, glorified, honoured, praised, but those ideocratic and spiritual-intellectual-cratic / spiritualistic aspects which are interpreted as preparatory forms and forerunners of Christian truths (are extolled and glorified). With these terms, the Church

⁷⁰ Obviously, the term "enlightened" here is being used as understood by its bearers in those times (and e.g. also in the case of »ἀβασίλευτη δημοκρατία«, for instance, in another context, which scientifically is just another form of (authoritarian / despotic / autocratic) "political organisation" as seen in **DPudM**), and not as a non-normative, scientific statement / descriptor by P.K. himself. This occurs often in P.K.'s texts (and it couldn't be otherwise because then he'd have to explain what I just said a trillion, gazillion times over), so the reader is always assumed to be contextually and inter-contextually "switched on" and not **ZIO-JOO-ZOMBEE-MENTALLY RETARDED-ZIO-JOO-DAS-INTELLECTUALLY (THE INCEST HAS GONE TO ITS BRAIN) DISABLED**. Also, see footnote 67, above and footnote 85, below.

assents to Helleno-centrism, seeing, anyway, that the free⁷¹ Greek state constitutes a reality and that it (i.e. the Church) itself needs its (the Greek state's) support. As one of the central pillars of national ideology, this theologically hued / tinted / tinged Helleno-centrism from now on concentrates its polemical firepower against every kind of "materialism", "Darwinism" etc. — tendencies which entered somewhat more systematically into the Greek intellectual(-spiritual) realm only from the beginnings of the 20th century and thereafter, limited, nevertheless, to the reading public of various translations, without infiltrating and permeating the education system.

Thus, Helleno-Christian Helleno-centrism, resting and being based upon the construct(ion) of the historical continuity of the [[Greek]] nation, outflanked ancient-worshipping Helleno-centrism, which put (set) aside (discarded, eliminated) Byzantium and related (to Byzantium) values. We should note that the patriarchal-Helleno-Christian ideologem(e) as well, in the same way as with the bourgeois-ancient-worshipping ideologeme too, had its antecedents in the European realm, from which it was transplanted in order to satisfy, naturally, local (in situ, on-site) needs. The approach or convergence, coming together of Hellenism and Christianity, in the form which interests us here, was attempted to a wide, large extent during the epoch, times of the [[French, Bourbon, 1814-1815-1830]] Restoration by the rallying, regrouping anti-revolutionary forces, which attempted to neutralise the modernistic and radical elements of ancient-worshipping Jacobinism, delineating an image of antiquity compatible, reconcilable with patriarchal-feudal Christian ideals. But also in the 20th century, the Greek ideologues of Helleno-Christian civilisation / culture found props, supports, pillars, footholds, anchors in corresponding European tendencies, trends, which appeared when bourgeois ideology, in the face of the socialist danger, fell back and retreated and came close to Christianity,

⁷¹ See footnote 70.

juxtaposing and contrasting the “Helleno-Christian spirit of the West” to “Asiatic Bolshevism”⁷². Even though, however, Helleno-Christian Hellenocentrism, in various variations, exercised a determinative ideological influence on the whole of the up till then life of the free Greek state, and although the simultaneous pressure of the radical and Christian tendencies caged and encircled the moderate ancient/antiquity-worshippers in a tug-of-war, preventing, blocking, obstructing, hindering, impeding them from insisting as much as they would have desired upon (and persisting with) the paganistic and worldly-worshipping / worshipping-worldly-things aspects of the ancient-Greek world view and bio-theory — nevertheless the historical and conceptual dimension of the constituent elements of the “Helleno-Christian” hybrid continued to exist, and most often to explode, as at one time its “Greek”, and at another time, its “Christian” side was connected with self-contained, self-sufficient, independent social ends/goals and purposes and particular claims of social power, seeking to become autonomous. But this autonomisation could not anymore mean that the (ancient) Greek and the Christian element undertook the functions which they fulfilled in the pre-revolutionary [[i.e. pre-1821]] period, before they could be fused and merged (with)in the framework and context of the construct(ion)⁷³ of “Greco-Christian” civilisation / culture. On the contrary, as the ideological differentiation of the Greek realm proceeded, so much the more were they (i.e. the said (ancient) Greek and Christian element) used to legitimise varied, diverse more or less contemporary and modern social-

⁷² Even though the 20th century was the century of mass democracy, remnants of the bourgeoisie were still ideologically-culturally fairly strong for the first few decades of the 20th century, e.g. the fact that the Classics were part of University and elite Secondary education until circa ZIO-WW2-ZIO-1960, just as “the (traditional, patriarchal) family” was still viewed by many “as the bedrock of society” etc..

⁷³ A “construct(ion)”, as far as the scientific observation of human affairs is concerned, is neither “good” or “bad”. It is simply a reality. There is not one society ever in the history of humans and human societies that was not characterised by ideological construct(ion)s, inter alia, concealing real-world, tangible group interests and cohering society under a particular ruling oligarchy / elite. Hence, in today’s “Greece”, “Greekness” is “de-constructed” by rabidly anti-Hellenic and anti-Christ SATANIC-DEVIL-EVIL-MAMMON **JOOZ** and their allies, whereas it is absolutely forbidden and prohibited to de-construct, by simply stating **FACTS** about !!!, **grossly disproportionate and vastly asymmetrical ZIO-JOO**-rule/power all over the formerly Christian “West”.

political and world-theoretical positionings. Thus, with the invocation of ancient Hellenism, in its – on each and every respective occasion – suitable interpretation, both autocratic and dictatorial sympathies were expressed (the glorification, exaltation, praising of ancient Sparta or Macedonia), as well as democratic preferences (the idealisation of Ancient Athens)⁷⁴; both racial and fascist-friendly dogmas (particularly with an anti-Slavic tip, spike, spearhead) as well as advocacy and defences in favour of socialism (socialism as the demand of the ethical Idea etc.) were expressed. Equally polymorphous, multiform was the invocation of the Christian element, which was stressed in its self-containment, self-sufficiency and independence for reasons of reaction, whereupon Helleno-worship took extreme forms or, in any case, incompatible and irreconcilable with the demands of the construct(ion) of the “Helleno-Christian spirit”. And here a noteworthy internal differentiation can be ascertained, as at one time, the conscription (i.e. enlistment / call-to-arms) of Christian values is pitted or set against and opposed to variations and changes of casts of mind and of mores, morals contrary to the patriarchal social perception of “(clean and tidy and economising) home and property owners”, whereas at another time, Christian values are interpreted in such a manner that they articulate the ethical protest or remonstrance of petty-bourgeois intellectuals against alienating, estranging, expropriating materialism and of the inhuman immorality of a society ruled and dominated by the pursuit of consumption and of profit⁷⁵. Such Christian-Orthodox kinds of Hellenocentrism, which frequently come to kinds of friction and of rubbing against the official Church⁷⁶, are as to their content as little original as the rest of the kinds

⁷⁴ All of this of course amounts to ideological BULLSHIT, given that all polities are forms of authoritarianism, and the ancient world has very little, if anything to do with the world emerging from the two NOVA of circa 1800 (the Industrial Revolution) and circa 1900 (mass democracy).

⁷⁵ The critique of culture is something as old as ideology and societies, but for scientific observation all such critiques are axiologically and aesthetically indifferent and neutral, i.e. the same, neither “good” nor “bad”.

⁷⁶ The official “Greek” Church today is under total and absolute **ZIO-JOO-DEIC-ZIO-USA-ANTI-CHRIST-GREAT SATAN-PAPAL CONTROL (KONTROL)** and is the organ of the ANTI-CHRIST **JOO-DAS GREAT SATAN** TOTAL EVIL DEVIL.

of Helleno-centrism; in essence they renew and vary the fundamental motifs of the Slavophiles and pan-Slavists from the beginnings of the 19th century in setting the “spiritual” East against the “materialistic” West and “love” and the “gifts, donations of Grace” against the dry intellectualism of philosophical and religious metaphysical dogmas. These motifs filtered into and permeated Greece already from the previous [[i.e. 19th]] century, in order to initially resonate in monastic circles and thereafter amongst a rather small number of intellectuals, upon whom the influence of Russian theologues and philosophers is determinative, albeit often unconfessed and not admitted⁷⁷.

On the basis of the aforesaid criteria, that is to say, by following the formation of the basic theses of Helleno-centrism and by analysing the process and the phases of its differentiation, an almost complete, full index of modern Greek ideology could be drawn up and compiled⁷⁸. If the morphology, the history and the sociology of modern Greek ideology has not been written yet, not even in the form of a satisfactory draft, outline, the reason is not only the deficient supervision, monitoring, stewardship of the variety, diversity of the currents, which, instead of being seen in their internal many-sidedness, multi-lateralism, are rapidly schematised and thereafter are attributed to fantastical, imaginary “classes”, but also the use of another uncut, easy, effortless way out, namely, the equating of the point of view of the studiers, scholars with the idea the various antagonistic, competing factions have of themselves. Thus, e.g. because

⁷⁷ All of this refers to a fundamentally Christian critique of **ZIO-ANGLO-ET AL.-JOO**-capitalistic-imperialistic-massifying-atomising **ZIO-JOO-ANTI-CHRIST-SATAN-MAMMON-DEVIL-EVIL** culture based on a mostly still agricultural world of a peasantry “rooted in tradition”. We all know that in the 20th century “things happened and turned out differently”, Greece died as Greece and became a **ZIO-JOO-KOPROS-EXCREMENT-PITHICUS-APE-MONKEY-BANKRUPT STATE OF CONTRA NATURAM DEGENERATE AND PARASTIC-CONSUMERIST-TOURISM CRAP AND ANTI-HELLENISM WITH TODAY NO HELLENISM (BOING-BOING-BOING)**, whilst Russia had its 1917, had its massive upheavals and had the breadth and depth and will to survive them and still exist today.

⁷⁸ It is notable that P.K. does not consider “Greece” post **ZIO**-WW2 as anything to do with Hellenism, since what came to dominate was totally **ZIO-JOO-DAS-ANTI-CHRIST-ZIO-USA-CONTROLLED (KONTROL)** parasitic consumerism, self-racist exoticism and a whole host of **CONTRA NATURAM PORN-STERILE-FEMINO-FAGGOT-DRUGS-ETC.** life stances leading to all-round bankruptcy, **SELF-ETHNIC CLEANSING** and **SELF-GENOCIDE**, which has now (i.e. by circa 1960-1990) occurred completely, absolutely and irrevocably.

the protagonists of the strife, conflict, dispute about the [[Greek]] language imagined that this conflict, dispute has to do with fundamental national and social-political choices⁷⁹, many were driven / led to an erroneous sociological assessment of tendencies, trends and people, personages, personalities on the basis of their positioning vis-à-vis the language question / problem / issue⁸⁰. And here the many-sidedness, multi-lateralism of the real data was disregarded, with the result of mono-semantic reductions, i.e. reductions of one meaning. If we wanted to definitely, for reasons of emphasis, choose one of the two possible extreme formulations⁸¹, we would probably have to say that the language preferences cut across / diagonally / transversely / crosswise the social-political factions rather than characterising them. Just as the defence of Katharevousa did not constitute everywhere and always a “reactionary” stance, but in part was dictated by practical needs (as someone would ascertain by examining, for instance, the significance of the translation / lectic conversion of all kinds of legal codices for the composing, i.e. centralising state), and in part was inspired by a genuine belief/faith in the vital strength of classical models, thus also demoticism was connected, and indeed for valid reasons on each and every respective occasion, with factions otherwise different up to inimical as between themselves⁸². Generally, it can be said that the expected social results from the imposition of the demotic language was a function of the way in which the [[Greek]] people was defined every time. For socialists⁸³, the demotic language especially / in particular, and the popular / people’s tradition more generally

⁷⁹ It is obvious that any “language question” can only be an extremely tiny part, at most, of what makes up sufficient 1) **primary energy** and sufficient 2) **geo-political potential / dynamism** necessary for collective survival.

⁸⁰ Principally of Katharevousa (modern Greek with up to many older or ancient elements) versus Demoticism (the language spoken by the Greek people, up to the use of defunct topical-demotic variants-elements). Obviously, there should have been no dispute whatsoever. The people will speak the way they speak, and the state had a duty to make as many Greeks familiar with the ancient history and great variety of form of the Greek language as far as possible. That means first and foremost: **NO JOOZ AND NO BARBARIAN IDIOM.** Now it’s way too late. No hope. No future. Nothing.

⁸¹ Ancient-leaning “hard-core” Katharevousa and (Psiharis-like or Kazantzakis-like) “malliari” Demotic.

⁸² Including, but not limited to, communists and fascists.

⁸³ Again, here we’re in the 19th century, and at most, the first half of the 20th century.

were, at least over the long run, elements of the class consciousness of the repressed strata, and at the same time essential components of a new culture / civilisation after popular / the people's liberation [[of 1821]]⁸⁴. For moderate educational demoticism, which could and wanted to move in the context / framework of bourgeois parliamentary democracy⁸⁵, the adoption of (the) demotic [[Greek]] amounted to a severance from a scholasticism contrary to modernising tendencies⁸⁶; here the people became perceived as the totality of progressive(-friendly), hard-working, diligent, and peaceable farmers, workers and artisans, craftsmen. However, demoticism was connected also with a third view of the [[Greek]] people, which approached and converged with European conservative Romanticism and saw the popular / people's community as a totality assembled / structured patriarchally, a compact and like-minded / same-spirited totality thanks to its insistence on its traditions, a totality, finally, coiled i.e. cohered behind and in support of the supreme patriarch, namely, the king, above the heads of the little clown-politicians and the essentially stateless / without-a-fatherland plutocrats⁸⁷, beyond and outside of the apeisms (i.e. kinds

⁸⁴ And what **ZIO-JOO-ZIO**-USA ANTI-CHRIST-SATANISM-IMPERIALISM did post-**ZIO**-WW2 was to promote the **SELF-ETHNIC CLEANSING** and **SELF-GENOCIDE** of the Greek people, such that any BOING BOING BOING **ZIO-JOO**-DEPENDENT-**ZIO-JOO**-SATANIC CIRCUS MONKEY totally irrelevant to Hellenism APE-PITHICUS-MONKEY BOING BOING BOING became "Greek", and "Greeks" were people "into" the BARBARIAN IDIOM and **ZIO**-USA "culture" of **ZIO-JOO**-CONTROLLED (**KONTROL**) PORN-DRUGS-FEMINO-TRANS-LESBIO-FAGGOTISM-SELF-RACIST EXOTICISM-ABORT-FUCK-CONTRACEPTIVE-FUCK-SLUT-STERILITY-BRAIN WASHING-"MOOVEEZ"-TV-PARASITIC AND BANKRUPT-SIT ON MY ARSE-DO NOTHING CONSUMERISM-ETC..

⁸⁵ See footnote 70, above. P.K. is here using the terminology as used by the actors themselves "(bourgeois) parliamentary democracy", and is not discussing what democracy actually is and isn't as a polity and means of necessarily authoritarian / despotic / autocratic political organisation, and in the "West's" case, **grossly disproportionately and vastly asymmetrically** under **ZIO-JOO**-ECONOMIC-STATE-CULTURAL CONTROL (**KONTROL**). Moreover, this "way of handling things" by P.K. was an absolutely deliberate strategy of deflecting **ZIO-JOO**-accusations of anti-Satanism, though in the not very long run, the **JOOZ** still exterminated him through "medical error" by 55 years of age. If he had lived until today (80 years of age), he would have completed his three or more volume social ontology and God knows what other FUN would have eventuated !!!

⁸⁶ This is precisely one aspect of the death of Hellenism under **ZIO**-ANGLO-ET AL-**JOO**-driven (post-) modernism. Hellenism was of the pre-industrial world and had neither the numbers nor the (eventual) organisation like the Chinese, for instance, to adapt and survive in a **ZIO**-SATANIC-**JOO**-DAS-world.

⁸⁷ Obviously, **grossly disproportionately and vastly asymmetrically** Jews. European conservative Romanticism, broadly defined, is the source of central anti-capitalistic motifs of socialism / communism such as alienation, exploitation, solidarity etc.. Socialism, even in its Marxist form, until circa **ZIO**-WW2 never denied the existence of peoples, nationalities, genoses etc., even though some very typical **ZIO**-Marxist confusion ensued from the intersection of anti-imperialist national liberation and Progressivism. **ZIO**-genocidal and **ZIO**-ethnic cleansing forms of Leftism only came to the fore under **ZIO**-USA-Imperialism-Satanism after **ZIO**-WW2.

of mimicking of others, aliens like an ape / monkey) of those schooled in the ways of the [[to Greeks up to the 19th and early 20th century]] Franks, i.e. Westerners [[ZIO-ANGLO-GERMANO-GALLO-ET. AL.-JOOZ]].

The intensity and the extent of Helleno-centrism as modern-Greek ideology becomes visible par excellence precisely in the only intellectual-spiritual sector where newer, i.e. modern Hellenism gave, sure enough, prominent, eminent and outstanding works: we mean in the sector of poetry⁸⁸. The vast majority of the great modern Greek poets connected the content of their poetry with visions and convictions where(by) the idea of Greece appeared as the condensation of the highest, most supreme, paramount ethical and aesthetical values⁸⁹, irrespective of the morphological means with which that content was expressed every time; even the poetry of modernism too, to the extent it draws from the irrational element and from myth (see ch. III, 1), chose Greece in top, leading cases, instances as its myth⁹⁰. It was not of course paradoxical that the Helleno-centric visions, as they overflowed in torrents of lyricism, totally covered over/up much more prosaic bourgeois ideas and values. If, however, such ideas and values had an essential existence inside of modern-Greek reality, if they constituted the determinative element of the cast of mind and of the behaviour [[of Greeks⁹¹]], then they should have at least been expressed in prose, especially in the novel as the bourgeois literary genre par excellence⁹². Something like that does / did not occur, at any rate, it does / did not occur to the extent that we are permitted to talk of the bourgeois novel in Greece — except if we mean by that simply the

⁸⁸ Obviously, “being good at poetry” as such has absolutely nothing to do with the 1) **primary energy** and the 2) **geo-political potential** required for survival in a world of the most intense forms of international political rivalry.

⁸⁹ Solomos, Kalvos, Palamas, Kavafis, Karagiotakis, Sikelianos, Kazantzakis et al.

⁹⁰ Ritsos, Gatsos, Seferis, Elytis, Anagnostakis, Eggonopoulos, et al. This poetic Helleno-centrism continued until circa 1960-1990, when it was decided by JOOZ and ZIO-ANGLO-GERMANO-GALLO-ET AL.-ZIO-JOO-ZIO-USA-ANTI-CHRIST-MAMMON-DEVIL-EVIL-SATANISTS that Greece and Greeks should be **ethnically cleansed and genocided** out of existence, and we just “went along with that”, BOING, BOING, BOING.

⁹¹ Especially, in the second half of the 19th century to circa 1940.

⁹² By far Modern Greece’s greatest prose author, Papadiamantis, was primarily a short-story writer, and of the post-Byzantine-Orthodox, in large part, still pre-(post-)modern world. Likewise in the case of Vyzinos.

*transcendence, overcoming of the old ethnography and the transference of the scenery from the country-side to the city*⁹³. The modern-Greek novel describes, as a rule, the fate of individuals from the middle strata who are crushed inside of narrow, tight and miserable circumstances, conditions under the pressure of unfulfilled dreams and vain, futile expectations; even those who reach high up, realising for the time being hyper-substitutionary/surrogate/vicarious fantasies of power, pass by like meteors, without leaving behind them a (wholly or well) composed-constituted-formed work as a crystallisation of a (wholly or well) composed-constituted-formed person(age), but rather only disparate memories, disparate loves and disparate kinds of hate. In/On this tableau, the bourgeois with his disciplined life and his long-term aims, objectives, with his typical vacillating between feeling, sentiment, affect and duty, patriotism and cosmopolitanism, intellectual-spiritual cultivation and material wealth, appears only marginally. In particular, the specific, distinguishing, distinctive values of the work ethic found [[only]] the slightest resonance in theoretical and the rest of modern Greek letters, since / as they came into direct contrast, antithesis towards/with Helleno-centrism and towards/with the basic elements of Greek tradition, that is to say, orthodoxy (contempt and disdain for worldly goods, things and tendencies towards communal / joint / common ownership) and antiquity (loathing for brutal, crude jobs [[of vita activa]] and the supremacy of theoretical life (vita speculativa, vita contemplativa))⁹⁴. To find precise, albeit somewhat faded, Greek counterparts of the bourgeois world view and bio-theory we must have recourse to the pre-revolutionary [[i.e. pre-1821]] texts of the modern Greek Enlightenment⁹⁵. Their conceptual re-composition, re-construction gives us the general schema of the bourgeois view of the world and of man — from the attempt at a syncretism, mixing (of an enlightened⁹⁶) religion

⁹³ E.g. Xenopoulos.

⁹⁴ This also explains “why we didn’t make it” in the (post-)modern world.

⁹⁵ See footnote 13, above.

⁹⁶ See footnote 70, above.

and science right up to the pursuit of the reconciliation between the commands, imperatives, dictates of Reason and the voice of the passions (see ch. II). In the philology of the modern Greek enlightenment, works referring to the work ethic and more generally to the behaviour which the conditions, circumstances of the free market⁹⁷ impose upon the active individual, if he wants to remain honourable, upstanding, respectable, but without being materially destroyed as well, also appear. These motifs, which had meaning and specific, concrete reference in the surroundings, milieu of the merchants, traders of Hellenism outside of the state of Greece, weakened, of course, in the environment of the free [[Greek]] state. However, even though the official ideology organised the myths⁹⁸ of Helleno-Christian culture / civilisation around the axis of the unity of Genos and religion⁹⁹, in parallel, in the context and within the framework of the social and secular life of the “hearths / fireplaces [[of the said local community (up to national) leaders]]”, mores, morals and ways of living were developed which often were inspired by the reading of sentimental novels (a reading in parallel, then, with an indulgence in prolix, wordy, long-winded narratives about brigands or fighters of the Revolution [[of Greek independence, 1821-1830]]), and which from one point of view could be characterised bourgeois. These mores were reinforced and in part refined with the subsequent inflow of elements coming from the Hellenism of the Greek communities living outside of the state of Greece, so that gradually a code of social life of the upper, higher strata was formed which was held in force (and continued) until the second world war and, in certain cases, even later. Bourgeois culture / civilisation manifested itself here in only its more elemental and its more external forms,

⁹⁷ Ditto. We also note that an ideal type as accentuated reality also includes the ideological aspects of the way actors see things, even if such a view of the world is up to very far from “on-the-ground” specific, concrete, situation-related reality.

⁹⁸ **REPEAT** because most people are FULL-SPECTRUM **ZIO**-LOBOTOMISED ZOMBEEZ and don't get it: all i.e. **ALL** collectivities, states, nations etc. proceed on the basis of MYTHS, so from the scientific point of view, a “myth” / normative ideology and the “story” around it, is simply a necessary part of the formation of **any** collective identity, i.e. **all** collective identities.

⁹⁹ Which in part at least factually existed.

that is to say in certain ceremonious, traditional, conventional rules, in certain unwritten laws of the mingling, associating, interaction, socialising between “gentlemen, sirs” and “ladies, mesdames” and the obtainment of a “European” education; in any case, the domestic [[to Greece]] bourgeois cultural needs never became so imperative, mandatory that an opera or an art gallery be created of some requirements (i.e. high standards)¹⁰⁰. Moreover, many of the members of the social stratum which was the main bearer of these habits continued to be actuated/animated by and wrapped up in patriarchal casts of mind being / which were translated, in terms of world views, into perceptions of an essentially pre-bourgeois texture, nature or character. Thus, this stratum could appear as “bourgeois” rather / more likely from the standpoint of its opponents, who with the term “bourgeois” meant generally and undifferentiatedly / in an undifferentiated manner, but erroneously from a historical and sociological point of view, that they were opposed to the socialistic transformation of Greek society.

The rapid social rearrangements which accompanied the years of occupation, the [[Greek]] civil war [[1942-1944-1949]] and of the monstrous, freakish, odious, horrendous, abortive modernisation of the following decades meant the transition of Greek society from the regime of patriarchism / patriarchy and of an illegitimate, misbegotten, fake, counterfeit or contrived, devised, planned urban and “bourgeois” state of affairs to an equally illegitimate, misbegotten, fake, counterfeit mass democracy, namely a democracy¹⁰¹ with much more social mobility than before, but simultaneously unable to rid and free itself of patron-client casts of mind and relations which the previous situation bequeathed it; indeed, on the contrary, the undoubted widening and expansion

¹⁰⁰ Like those by Verdi, Wagner, et al., and like the Louvre, The National Gallery etc..

¹⁰¹ Obviously, sociologically as in mass democracy, and nothing to do with the polity, except ideologically and superficially.

of democracy and of pluralism¹⁰², especially in the years of the post-dictatorship period [[i.e. after 1967-1974]], led, finally, to the intensification of the structural weaknesses of the system since the directly interested “branches” used it (i.e. the said Greek mass democracy) in order to consolidate and increase, enhance all that the patron-client interchange, transaction(s) of [[political]] parties and voters had brought in and yielded. Before we persist on this point, we must say that the occupying and post-war rearrangements influenced, one after the other, all social strata. First of all, they significantly changed the composition of the stratum which pre-war was called “bourgeois”, so that this today is comprised of – to a degree determinative of its quality, nature and character – the nouveau riche / newly rich, and indeed the nouveau riche thanks to contractor-related and middle-man-transactional activities, which, –after the black market–, “reconstruction” and the “large, great public works”, as well as the channelling of an increasingly greater mass of imports into the internal, domestic market, bred and reared. But also, the rest of the “businessmen”, not with numerous exceptions anymore, [[and]] notwithstanding the differences and the diverse pre-history of their in part / particular / individual pursuits, minimally differ from the nouveau riche / newly rich as to their cultural level and their spiritual-intellectual horizon, at whose epicentre most often is found everything that happens at [[soccer, basketball]] stadia or at night club entertainment venues¹⁰³. Thus, generally, even the antecedent / preceding / previous illegitimate, misbegotten, fake, counterfeit urban and “bourgeois” state of affairs became eliminated / extinct

¹⁰² Ditto. The more racially-religiously-culturally homogeneous Greece of pre-ZIO-WW2 and pre-ZIO-1960-1980 obviously had its great local differentiations / pluralism, but P.K. is referring to the kind of pluralism which is associated with ZIO-controlled (**KONTROL**) mass democracies under ZIO-USA imperialism, including orgies upon orgies of **self-ethnic-cleansing** and **self-genocidal** ABORT-FUCK-SLUT-CONTRACEPTIVE-FUCK-SLUT-PORN-DRUGZ-HOMO-LEZZO-TRANZ-FAGGOT-GAY-QUEER-BOING-BOING-BOING self-racist exoticism-ZIO-HEDONISMUS-JOO-DAS-KONSUM.

¹⁰³ The cultural change from circa 1960-1990 to today is a shift from modern Greek-centred (to a large extent vulgar) entertainment to totally ZIO-USA-ZIO-JOO-DAS controlled (**KONTROL**) ZIO-JOO-PORN-DRUGS-STERILE FUCK SLUT-POOFTA-LEZZO-TRANZ-FREAK SHOW MONKEY-APE-SELF-RACIST-EXOTISMOOS-ZIO-JOO-DAS-ZIO-JOO-ANTI-CHRIST-KOST WORSHIP.

too¹⁰⁴. On the other hand, tourism and the broadest migratory wave [[of Greeks leaving Greece for ZIO-USA, ZIO-GERMANY, the ZIO-KANGAROO PENAL COLONY etc.]] of 1950 and 1960 constituted the third great modern Greek integration and incorporation in the international circuit of the capitalistic economy and definitively catalyzed, i.e. broke up and abolished the patriarchal social structure / arrangement, as they created in a direct or indirect way (namely in contributing and leading to the widening and expansion of the services sector [[at the same time reducing the agricultural and industrial sectors]]) a more and more multitudinous middle strata characterised by mimicking consumerism and by the conceit, vanity, arrogance of newly obtained affluence and of also newly obtained sciolism (i.e. a very superficial form of “half” learning and general idiocy)¹⁰⁵. It can be said that on the basis of the values of as far as possible quick enrichment and of hurried, precipitant consumerism, Greek society is today culturally perhaps not better, anyhow more homogeneous than what it was in the pre-war [[i.e. pre-ZIO-WW2]] period¹⁰⁶. From an aesthetical and sentimental point of view, firstly the “discovery” and thereafter the broader acceptance and the musical ennoblement, refinement of the “popular” [[Greek]] song realised (the said) cultural homogenisation¹⁰⁷,

¹⁰⁴ I.e. of the pre-war period.

¹⁰⁵ THIS WAS ALL PART OF THE ZIO-ANGLO-ET AL-JOO-“CARTHIGINIAN PLAN” OF THE **SAVAGE TRIBE KIDNAPPING, ETHNIC CLEANSING AND GENOCIDE** OF THE GREEK NATION AND THE DE-POPULATION OF GREECE AND ITALY BY JOOZ, ANGLO-SAXONS AND GERMANZ AND THEIR LACKEYZ (CF. *THE STRANGER*, 1946), INCLUDING BREAKING ANY HISTORICAL CONTINUITY (AS FACT AND OR AS MYTH) AS TO DESCENT AND OR CULTURE / IDENTITY GOING BACK CENTURIES UP TO MILLENNIA, SO THAT ALL THAT IS LEFT IS THE UNSPEAKABLE FULL-SPECTRUM-ZIO-JOO-LOBOTOMISED-ZIO-JOO-BRAIN-WASHED-KOPROS / EXCREMENT ONE CAN SEE IN “GREECE” TODAY (THEY DON’T HAVE ABSOLUTELY ANYTHING TO DO WITH GREEKS ANYMORE AS THE CONTINUATION OF EASTERN ROME AND ANCIENT GREECE).

¹⁰⁶ Cf. footnote 102 above. P.K. is referring to Greece as it was circa 1990, and before the GREAT ZIO-JOO-DAS-ANTI-CHRIST-MONKEY-APE-INVASION-COLONISATION-ZIO-JOO-PAWN-WAVE INCLUDING EVEN MORE RAPID DE-HELLENISATION VIA ZIO-JOO-PORN-DRUGS-CONTRA NATURAM LIFE STANCES-HOMO-POOFTA-LEZZO-TRANZ-FUCK-STERILE-ABORT-FUCK-SLUT-SELF-RACIST-EXOTICISM-APE-MONKEY-ZIO-KOST-WORSHIP had shown its results from circa 2000 / 2010 until today.

¹⁰⁷ Just as quickly as such cultural homogenisation came into being post-ZIO-WW2, just as quickly has it disappeared from sight today, i.e. in the 25+ years after P.K.’s death in 1998, as the ZIO-JOO-ZIO-USA-IMPERIALIST-ANTI-CHRIST-SATANISTS impose COMPLETE ZIO-JOO-MONKEY-APE-OTHER-ZIO-KOST-FREAK SHOW-HOMO-POOFTA-LEZZO-TRANZ-STERILE-FUCK-ABORT-SLUT-PORN-DRUGS-SELF-RACIST-EXOTICISM-JOO-DAS-ANTI-CHRIST-WORSHIP ON WHATEVER FULL-SPECTRUM-ZIO-LOBOTOMISED-ZIO-BRAIN-WASHED KOPROS / EXCREMENT HAS REMAINED IN “GREECE”.

apart from the rapid spreading of Kitsch. This [[kind of Greek popular]] song enjoyed tremendous success [[with Greeks inside and outside of Greece¹⁰⁸]], and indeed in the decades which were crucial for the social turning point, critical juncture, crossroads which we are examining here, precisely because it moved on a scale so broad that it could address simultaneously all the strata of a society¹⁰⁹ which was just leaving behind it the patriarchal demarcations and was entering the melting pot of a [[social]] mobility which was unprecedented and unheard-of until then — that is to say, of a society which was seeking great equalising common denominators. In this sense, the “popular” [[Greek]] song in Greece, starting with the narrating of the woes of the drug-addict, stoner, pothead¹¹⁰, and ending in the musical accompaniment for / musicalisation of high poetry¹¹¹, greatly contributed to the catalysis, i.e. breaking up / down of the old basic distinction between “bourgeois” or “learned, lettered, scholarly, erudite” and “popular” culture, and did something which, as we shall see below (ch. IV, 5), the theoreticians of post-modern culture¹¹² consider to be optative, desirable, hoped-for. We must, nonetheless, add that inside of this process, the concept “popular / of the people” essentially was/became disconnected from the concept “peasant, agricultural”¹¹³, in order to be connected mainly with the way of looking at things and the tastes of the lower

¹⁰⁸ Krazy Man still listens mostly to this kind of song, even though I also listen to lots of other kinds of demotic Greek songs, Church-related “singing” as well as opera, lieder etc..

¹⁰⁹ All the related major record companies / labels, including from before ZIO-WW2, Columbia, His Master’s Voice / EMI, Capitol, Odeon, Philips etc. etc. etc. were / are all under up to TOTAL AND ABSOLUTE ZIO-JOO-CONTROL (KONTROL), even for the Greek popular song.

¹¹⁰ See footnote 109 !!! Wherever JOOZ can control minds with DRUGZ, they’ll promote that.

¹¹¹ Theodorakis, Hatzidakis, Xarhakos, Markopoulos et al..

¹¹² I.e. JOOZ and their ZOMBEE-tools.

¹¹³ This is key. Having lost one’s peasant-agricultural base (which many non-Western countries today still keep alive), and given the centralising of economic-political-cultural power in the hands of JOOZ and their ZIO-ANGLO-ET AL.-JOO-IMPERIALIST-ANTI-CHRIST-SATANIST allies, and absent a radicalising of Tradition as in the case of communist regimes, Iran or in its on-going variants in e.g. India and Russia etc., then for a country like “Greece”, there goes Jesus, there goes Tradition, there goes racial and cultural Continuity (including as Myth), there goes everything, HERE COMES JOO-DAS, HERE COMES THE ANTI-CHRIST, HERE COMES ZIO-JOO-DAS-SATAN AND ZIO-JOO-SATANISM, HERE COMES THE TOXIC-FEMINO-STERILE-FUCK-ABORT-SLUT, HERE COMES THE HOMO-TRANZ-LEZZO-POOFTER, HERE COMES THE PORN, HERE COME THE DRUGZ, HERE COMES THE MONKEY, HERE COMES THE BOING-BOING-BOING-APE, HERE COMES SELF-RACIST EXOTICISM, HERE COMES **SELF-ETHNIC CLEANSING**. HERE COMES **SELF-GENOCIDE**. OVER. DEAD. ZIO.

strata of cities, which were able to achieve their conversion into strata of contemporary, modern consumers in the same way that the zeibekiko [[dance]] became the “syrtaki” [[dance]] or the shanty / opium den a “bar”¹¹⁴.

The social rearrangements, realignments, upheavals of recent decades [[up to circa 1990]] generally reinforced the country [[of Greece]] as a country of small-scale owners and of the petty-bourgeoisie. But this reinforcement took place on the basis of totally new consumer(ist) habits which were not covered by the existent productive potential. Precisely because affluence, prosperity was, in (this) its essential sense, precarious, the patron-client system was made obligatory / extended instead of shrinking as a result of the retreat of patriarchy / patriarchy at the social level. That is to say: the voter gave his vote primarily expecting from a political-party faction that it will secure him/her his/her level of consumption and or it would raise it over the short term, irrespective of the economic means. This new criterion and the related conversion / transformation of a large part of the formerly “destitute, indigent, needy” into demanding and often overweening, arrogant consumers had as a consequence the partial at least change of the conditions under which the patron-client system functioned. As the direct patriarchal dependence of the old form retreated before the rise in the standard of living and also before the equally significant rise of social mobility, now, the dependence of the political parties on their voters gradually, slowly-slowly, grew, that is, the patron-client relation in part was reversed. The political parties —as organisms with their own self-contained, self-sufficient, independent interests and with their main concern being the occupation of the state and the distribution / allocation of higher state positions (of public office) to their rather impatient ((top) executive) members— were obliged to compete against one another in the adoption and the defence, championing of any demands whatsoever from

¹¹⁴ See footnotes 105 to 107, above.

wheresoever they came. In the circumstances and conditions of the differentiated domestic (i.e. within Greece) (monstrous, freakish, odious, horrendous, abortive) mass democracy, the appointment of “(those who are like) our own selves”, whose indigence, pauperism, neediness made them feel gratitude, gratefulness for the favour (of being appointed to a position of public office), did not suffice anymore; apart from the appointment, apart from the giving of a loan [[to them]], apart from the mediation, the patron-client game had to now be played at the level of not only the “branches”, but also of the “masses”, at the level of pseudo-ideological demagogy with the succour of the newly appearing means of mass information, updating¹¹⁵; populism, which is endemic in every modern, contemporary mass democracy (see ch. IV, 2), was fused and merged with the long-established, traditional, handed-down by fathers and grand-fathers social and psychological features of the domestic (i.e. within Greece) patron-client system, and thus a situation arose, in which demagogy was unavoidable precisely because those to whom it was addressed desired it, believing that if they take it at its nominal / face value, they would be able to use it as a payable promissory note / bill of exchange. Since the patron-client needs had to now be satisfied at a consumer level higher than the productive possibilities of the country [[of Greece]], the specific, concrete function(ing) of the Greek political system, which, as we have seen, was from the beginning anti-economical, ended up constituting the basic level in national economic and social development — indeed something above that: it became the conduit for the selling off / divestiture of the country with the only quid pro quo being its (i.e. the said Greek political system’s) own perpetuation, namely its possibility of proceeding to material provisions, allowances, supplies, taking [[in return]] provisions, supplies of a vote / votes. Even the simplest of thoughts and knowledge also reveals that national development can occur only with the

¹¹⁵ E.g. privately owned and directly or indirectly totally and absolutely **ZIO-CONTROLLED (KONTROL)** “Greek” TV channels from circa 1990 onwards.

increase of productive investment(s), that is to say, with the analogous, commensurate restriction and limitation of consumption, especially when the country does not produce, but imports the consumer goods, and in order to import them, it borrows money, namely it assigns and cedes the decisions for its future to its loan-givers, lenders¹¹⁶. The road, path of development is the road, path of accumulation, of intensive labour and of the at least temporary (partial) (de)privation, hardship, going without, whilst the road, path of (short-term only) prosperity, affluence is the road, path of parasitism and of the selling off of the country. This harsh, hard-edged, unsparring economic truth applies regardless of the social and ethical problem of the distribution of the loads, burdens, weights and of the hierarchisation of the deprivations. As harsh, hard-edged, unsparring, however, as it is, the political and psychological needs which repel, repulse it are even more powerful. Broad masses, who for the first time in the history of the place, locus (i.e. Greece) “oiled their intestine, i.e. ate their fill” and furthermore obtained the intoxicating, heady feeling of the sovereign, ruling ascendant, overlord and of the refined consumer, will always deny becoming conscious of it (i.e. the said harsh economic truth), just as political parties, whose first concern was, is and will be the distribution of governmental power for the sake of their ambitious and (self-)complacent, smug, self-important, self-satisfied (executive) members, will also deny to blurt it out and make it the criterion of their acts; the position of “the Left” presents as particularly tragicomic from this point of view, which, being as it were condemned to defend “popular” demands (the demands of the people), is obliged to become the standard-bearer of every consumer demand as long as whoever puts it forward gives himself / herself the title of “the people” — he / she is obliged, namely, as

¹¹⁶ I.e. to Jews. It's quite obvious in this passage that if Greece were ever to have been a relatively independent nation of the Greeks and not a totally dependent MONKEY-STATE of **KOPROS** / EXCREMENT, it would have **radicalised its tradition** on a sovereign, tyrannical-dictatorial and non-voting basis outside of the forms of political organisation which ineluctably lead to suicidal-self-genocidal dependence on Jews, first primarily via **ZIO**-Great Britain, and then via **ZIO**-USA.

a matter of fact, objectively, to promote the selling off and divestiture of the country as long the “people” ask(s)/call(s) for this selling off. There exists, nevertheless, one more reason as well for which such a simple truth is stubbornly and spitefully buried under a myriad of rationalising contrivances, inventions. A people, –who under the long-lived, long-standing and deep influence of Helleno-centric drivel, nonsense has learnt to consider itself as a “chosen by God” genos / people and as the salt of the earth–, refuses to put in its mind / denies thinking that it itself can do something so humiliating as selling off its locus, place, country, fatherland, motherland in order to consume more. Thus, a psychological stance was created which only minimally differs from collective schizophrenia¹¹⁷. In their great majority, today’s Greeks¹¹⁸ with their everyday act(s) do anything / whatsoever they can to adjust as far as possible more quickly and better to the circumstances, conditions of parasitic(al) consumption (and this includes any activity whatsoever which has as its final consequence the widening and expansion of the chasm between everything / all that is produced and everything / all that is consumed), whilst simultaneously they (i.e. today’s Greeks) remain ideologically stuck to a “touch-me-not, touchy, think-skinned” nationalism, which makes even all those who work directly on account of foreigners or who barely survive, scrape by indirectly from them (i.e. foreigners) to verbally attack, hit out at, assail, inveigh/speak out against them. Nonetheless, it is something above / much more than doubtful if the same (Greeks) would be willing to shoulder the practical consequences of this nationalism as it concerns the performance of labour¹¹⁹ and the height / level of consumption¹²⁰. The same schizophrenia governs the behaviour of the political

¹¹⁷ This collective schizophrenia has today reached the point of parroting **anything** Jews tell the KOPROS / EXCREMENT in “Greece” to parrot.

¹¹⁸ I.e. circa 1990, when Greeks, who were immeasurably much more than today at least partly like Greeks, still existed, albeit in a small minority.

¹¹⁹ I.e. labour productivity.

¹²⁰ Nationalism as it is used scientifically is neither “good” nor “bad”, and it does not necessarily mean an imperialistic-racialistic-hierarchical nationalism (that depends on situational-contextual use). Nationalism simply means putting national concerns of a nation first and definitely not e.g. in subservience to hyper-nationalistic, hyper-imperialistic Jews.

parties too, which outbid one another in nationalistic rhetoric at the same time (moment) they sell off the state mechanism and the state more generally in order to satisfy the consumer demands of their voters.

The above does not constitute either satire or an accusation, but the description of the historical, social and psychological tailpiece, ending, conclusion, last word of the processes which the function(ing) of the parliamentary game and of patron-client politics¹²¹ inside of the specific, concrete conditions, circumstances of the modern Greek state and nation set in motion. Today's crystal-clear crisis is not located only in the fact that the political-party selling off and divestiture of the state mechanism, although it has passed to the stage of the permanent selling off and divestiture of the country, has gone past / surpassed / exceeded the limits of economic endurance, durability, that is to say that patron-client politics proceeded as its [[own]] self-destruction and is obliged itself to put limits on itself so that it can have the possibility of continuing in the future. Moreover, the crisis embraces the fundamental ideologemes upon which the nation rested and supported and propped up its self-consciousness, and especially the ideologeme of Hellenocentrism. The Helleno-Christian version of Hellenocentrism found its final systematic political use/usage as the ideological weapon of the anti-communist(ic) camp in the epoch/times of the civil war [(1942-)1944-1949]]¹²², but also thereafter, when namely the country lived under the consequences of the civil war, one of which – in the final analysis – was the dictatorship¹²³ as well. Its (i.e. The Helleno-Christian version of Helleno-

¹²¹ The Jews and their Zombies like to call the parliamentary game and patron-client politics “dimokrasi”, for obvious ideological reasons pertaining to their total ZIO-JOO-ANTI-CHRIST-GREAT SATAN-IMPERIALISTIC RULE.

¹²² The Greek communist camp of the time was generally (not always) national-liberationist and ethno-patriotic as was the communist movement in general, and had nothing to do with the “Left” KOPROS / EXCREMENT of HOMO-POOFTA-LEZZO-TRANZ-ABORT-STERILE-FUCK-SLUT-MONKEY-APE-SELF-RACIST-EXTOCISM-DRUGS-PORN-ZIO-TOTAL FILTH-SHIT-SKATA-EXCREMENT-KOST-WORSHIP of today.

¹²³ The ZIO-JOO(-SATAN STATE-ZIO-JOO-SSINGER)-controlled military junta of 1967-1974, which ZIO-JOO-gave northern Cyprus to Turkey in the JOOZ dealings with Turkey.

centrism's) such political use brought about its serious weakening, when, on the one hand, a generation essentially alien to the civil war cast of mind was nourished and nurtured, grew up (even if it went over to and joined one of the two civil war factions¹²⁴) and when, on the other hand, the entry [[into Greece]] and the spreading of consumerism and related emancipatory and hedonistic ideologemes / ideologems (see ch. IV, 2-4) took away / removed social precedence from the given, handed-down / surrendered patriarchal perceptions and stances. The gap, void on the front of Helleno-centrism was covered in part by other versions of it (i.e. Helleno-centrism), which tried to combine motives both of ancient as well as the Helleno-orthodox tradition with the anti-alienating proclamations of the cultural revolution of the 1960s and 1970s. These versions exercised some influence, particularly on young people, youth, because the rapid consumerist de-Hellenisation, but also external threats¹²⁵, pressingly, compellingly posed the problem of national identity¹²⁶. Despite all that, the main current of development pulled (itself) towards the direction of the blunting or relaxing of all ideological contours. Of course, Helleno-centrism survived, and it will survive for a lot longer¹²⁷, since psychologically it constitutes a fundamental defensive and hyper-substitutionary / surrogate / vicarious mechanism of a nation which produces a bear minimum of its own things / stuff / goods in the sector of intellectual-spiritual and material production, so as to offset and counterbalance without wounds everything that invades [[Greece]] daily from the outside, conquering its (i.e. Helleno-centrism's) own space / area / realm. But it will survive without, constituted in

¹²⁴ Non-communist or communist.

¹²⁵ Not just from Turkey !!! **HAHAHAHAHAHAHAHAHA!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!**

¹²⁶ E.g. albums were released circa 1970 by the "Greek Left", incl. by Theodorakis and one still alive and active stupid-fucking bitch **ZIO-JOO**-GREAT WHORE-woe-man composer and another still alive and active stupid-fucking bitch **ZIO-JOO**-GREAT WHORE-woe-man singer, amongst others, whose lyrics and stances today are considered by the excrement / **KOPROS** that has remained in "Greece", including the two said stupid-fucking bitch **ZIO-JOO**-GREAT WHORE-woe-men, as "fascistic".

¹²⁷ About 13% of the parties in the "Greek" parliament today (2024) have at least some Helleno-centric rhetoric, notwithstanding more than three decades of non-stop **ZIO-JOO**-HYPER NATIONALIST / **ZIO-JOO**-HYPER-IMPERIALIST **ZIO**-USA-**ZIO**-EU-PROPAGANDA AND FULL-SPECTRUM-**ZIO**-LOBOTOMISATION-**ZIO-JOO-ZIO**-SATANIC CIRCUS MONKEY-**ZIO-JOO**-BRAIN-WASHING.

terms of a world view, and more generally acceptable, forms — either as a stance of national “good-looking / attractive and high-spirited bravery and valiance” and “pride”, either as a folk-lore spice of (the) touristic selling-off [[of the country]]¹²⁸.

The adoption and the spreading, dissemination, diffusion of central ideas and values of the cultural revolution [[of the 1960s and 1970s]] accompanied also in Greece even from before 1974, but especially after the dictatorship, the formation of a domestic, internal-to-Greece (monstrous, freakish, odious, horrendous, abortive) mass democracy, influencing to a significant extent everyday mores, morals, ways of living (cf. ch. IV, 4). Simultaneously, with the turn towards the domestic, internal variation of mass democracy, a turn, then, was carried out as well to a corresponding form of post-modernism in the sense that the relaxing, loosening and the dissolution of local ideologemes, together with the international making fluid of the clear Cold War ideological limits, bound(arie)s, borders, frontiers, provoked and brought about not only an indifference for Greek ideology more generally, but also a chaotic mixing of intellectual-spiritual products which came [[into Greece]] in greater and greater masses from the outside – in precise correspondence, after all, with the rapid increase in the importation of material consumer goods. The combination of everything with everything, which, as we shall see in this book, constitutes an essential feature of the mass-democratic way of thinking, as well as the

¹²⁸ Since circa 1990, the JOOZ with their ZIO-JOO-ZOMBEE allies managed to combine “pride” and tourism in a mix – not of superficially ethno-centric folk-lore Kitsch which “went around” from the 1950s to the 1980s – but of ZIO-JOO-TRANZ-LESBIO-HOMO-POOFTA-SOOPA-ABORT-FUCK-SLUT-GREAT WHORE-APE-MONKEY WORSHIP (with a bit of Ancient Greek museum / archaeological site tourism) which matches perfectly the EXCREMENT / KOPROS which has lived in “Greece” in recent decades. It seems as if P.K. circa 1990 underestimated how quickly and how broadly all the ZIO-JOO-HOMO-LEZZO-TRANZ-EMFYLO-POOFTA-POUSTO-STERILE-FUCK-ABORT-FUCK-SLUT-BOING-BOING-BOING-MONKEY-APE-ZIO-JOO-DAS-TOTAL FILTH-SHIT-SKATA-EXCREMENT-KOST-WORSHIP GARBAGE would have a wholesale and overwhelming **SELF-ETHNIC CLEANSING AND SELF-GENOCIDAL** effect under the ZIO-JOO-DAS-PROGRAMME OF A “CARTHIGINIAN PEACE” (I.E. WE GET YOOZ TO WIPE YOOZ-SELVEZ OUT OV EXISTENCE, AND DEN WE NO HAVE A “PROBLEM” WITH YOOZ ANYMORE (cf. *The Stranger*, 1946)). On the other hand, P.K.’s phrasing is so brilliant, as always, that it does not exclude at all the possibility of a rapid descent into general de-Hellenisation and ZIO-JOO-MONKEY-APE-IFICATION.

hedonistic values of spontaneity and self-realisation, self-actualisation, as the cultural revolution declared them¹²⁹, in Greece came together in a great mix with the age-old and known-to-all domestic (internal-to-Greece) habits of intellectual-spiritual sluggishness, listlessness, being a smart-arse and sciolism, semi-education, “half-learning” ignorance; this hodgepodge, mishmash, jumble, muddle, tangle, assemblage, medley, consequently, was the natural and convenient entry of post-modernism into a place, locus, country where the bourgeois work ethic is essentially unknown, not only in the sector of material production, but also in the sector of the spirit-intellect, where scientific traditions were not formed with consistency and (with regard to) long-lived, viable bearers, and where the mimes (i.e. mime artists), mimics and the clowns are represented in numbers / percentages particularly high in the circles of intellectuals, in universities and in the mass means of information and updating (i.e. the mass media). Whatever the case may be, such an entry of post-modernism into Greek conditions and circumstances constitutes the completing, and in part the climax of the crisis of all the fundamental data of Greek national life. The selling off and divestiture of the nation in the material sense will be accompanied by its full, complete intellectual-spiritual sterility too if the post-modern hodgepodge, mishmash, jumble, muddle, tangle, assemblage, medley of everything with everything is realised exclusively as a hodgepodge, mishmash, jumble, muddle, tangle, assemblage, medley between badly digested loan(-like) elements, and if the wear and tear, decay of the Greek, or in any case, Hellenised, ideologemes end(s) up, furthermore, in the shrinkage or instrumentalisation of the [[Greek]] language such that the only product which—precisely because of the unique dynamic/potential of a many-layered and age-old, ancient, old-as-the-hills language—cannot be produced in the modern Greek realm, space, area anymore, which has been produced until now in high

¹²⁹ All under FULL-SPECTRUM ZIO-JOO-LOBOTOMISATION-ZIO-JOO-BRAIN-WASHING-ZIO-JOO-PSYCHO-OP-ZIO-JOO-STIMULUS-REACTION-CONTROL (KONTROL).

quality: poetry¹³⁰. Opposite / Across from all of these phenomena, one could try, taste, sample and feel pain, anguish, affliction, feeling oneself to be suspended and hovering and without national roots, or one can consider it all as unimportant, insignificant, believing that the fatherland/motherland of man / humans, especially today, is the world, and that the food, feed, nourishment, sustenance which one place cannot give him, another place will supply him with¹³¹. Whichever personal stance one may choose, the fact is that modern Greek history, as we came to know it for the last two hundred years¹³², has closed its circle, i.e. has come full circle. Certainly, its tragic and comical episodes have not ended yet, however the unity of the examination of the problem is lost, as well as its (i.e. Greek history's) distinctive, specific, distinguishing character. Greece is being incorporated, included, integrated in a very low position in the system of the international division, apportionment of material and intellectual-spiritual labour. Her (i.e. Greece's) post-modernism consists in (the fact) that it constitutes a narrow and seclusive, sidelined, on-the-sidelines strip on the broad spectrum of the post-modernism of others¹³³.

¹³⁰ That's already happened.

¹³¹ As lizzard-**ZIO-JOOZ** do, legally and on-the-surface "belonging to all nationalities", but as ORGANISED CRIMINAL-ULTRA-CONSPIRATORIAL-PRIMITIVE SECRET SOCIETY-SAVAGE TRIBE-RAT-TUNNEL-INESTUAL-IN-BRED-SICK-FUCKING-CRAZY-PSYCHO-PATH-BLOOD-SUCKING-LIZZARD-RODENT-PARASITE VERMIN are only really ever "MASTER RACE, CHOSEN, SPECIAL, EXCEPTIONAL, ROOL-DA-WORLD" VOMIT-EXCREMENT-MONKEY-**ZIO-JOO**-DAS-ANTI-CHRIST-**GREAT SATAN-ZIO-JOOZ**.

¹³² Since the second half of the 18th century until c. 1990.

¹³³ P.K. does not even discuss the thought of Greece radicalising its tradition outside of **ZIO**-"Western" power structures, i.e. of "doing a Greek-version of Persia-Iran (or of North Korea / Vietnam / Cuba)", because we were never demographically and in terms of state organisation, militarily, economically and culturally in a position to do so, and within **ZIO**-"Western" power structures, we are nothing more than already expendable **KOPROS** / EXCREMENT, i.e. OVER. DEAD. **ZIO**.

I. Fundamental concepts and thought figures /
basic schemata of thought (Grundlegende Begriffe
und Denkfiguren / ΘΕΜΕΛΙΩΔΕΙΣ ΕΝΝΟΙΕΣ
ΚΑΙ ΒΑΣΙΚΑ ΣΧΗΜΑΤΑ ΣΚΕΨΗΣ)

The concepts of the modern (modernity) and of the post-modern (post-modernity) have for two decades [[until 1991]] been (found) at the centre / focal point / middle of an international debate/discussion, which began in regard to questions and problems of the history of literature¹³⁴ and aesthetic questions and problems, in order to then go/pass over into the philosophical (realm, sphere) / to philosophical matters and raise more fundamental problems. Philosophers as a rule feel / sense / are conscious of / apprehend atmospheric changes and new question formulations with some delay, but as soon as they step into and intervene in an already running, on-going debate/discussion, they make the claim connected with the dignity and grandeur (and high vocation) of their (high) office / post / position of putting in order and classifying the matter about which there is much talk (ado) / at hand / under discussion/debate in their categories, and of retaining the final word with the invocation of / by invoking the supposed higher status of the(se) same (categories)¹³⁵; in any case, their participation in originally non-philosophical debates/discussions bear witness to the symptomatic character / central importance/significance of these latter (non-philosophical debates) – also (then) or even above all (then) when the main motive for this participation is the all-too-human, yet in the age of mass media, almost irresistible wish to remain active in the great business / deal / transaction / affair¹³⁶ of the intellect(-spirit). Now the debates/discussions from the point of view of the observer standing on the outside / external observer often say something less about the on each and every respective occasion controversial, contentious matter than about the debaters themselves, and indeed not merely about their sympathies and antipathies, but – over and above that – the world-theoretical (i.e. pertaining to a world view or world views) and social-political

¹³⁴ Krazy man recalls that circa 1990 in a ZIO-ANGLO-JOO “university” it was said dat da tork about “post-modernism” started in ZIO-JOO-DAS-YALE circa 1974 in relation to “literature” ...

¹³⁵ AAAA-HAHAHAHAHAHAHA !!!!!!!!!!!!!!!!!!!!!!!!!!!!! P.K. had no time whatsoever for his contemporary, living “philosophers”.

¹³⁶ I.e. totally and absolutely ZIO-JOO-controlled (KONTROL).

currents stuck, lodged, embedded behind them (i.e. the said sympathies and antipathies)¹³⁷. What in the debate/discussion passes off / poses as / appears as the conscious knowledge of a reality turns out / reveals itself to be, then, (as) an unconscious or half-conscious aspect of the reality concerned, whose meaning can be inferred / detected / opened up / revealed through its translation into another language¹³⁸. This translation can, of course, for its part only (then) succeed when the reality coming into question / of interest in every case is seen inside of a broader perspective and is interpreted with the help of a more subtle conceptual set of instruments so that in the image / picture of the reality coming into being from that (process), that reality of interest / reality coming into question can be included/incorporated/integrated and made understandable / be explained; [[i.e. it is / becomes]] what it otherwise wants to be the interpretation of reality / and whatever it wants, be presented as the explanation of reality¹³⁹.

One would not go wrong / make an error if one, with the use of / using Marxist terminology, wanted to assert/claim that the debate/discussion regarding / over the modern / modernity and the post-modern / post-modernity was / became / has been – unavoidably / inevitably – ideological. With that, not least of all (what) is meant (is) that the, in the course of this, descriptions undertaken (of the state of things/affairs) were moulded, shaped, formed by the blows of / were marked in a telling manner by statements which directly or indirectly refer to the manner (as to) how their creators / originators participate or would like to participate in the state of affairs described by them¹⁴⁰; certainly / admittedly, this (ideational) participation takes place / occurs not through the naming of one's

¹³⁷ I.e. the whole lot of them are full-spectrum ZIO-LOBOTOMISED ZOMBEEZ or ZIO-JOO-STOOGES, without exception.

¹³⁸ I.e. all ZIO-JOO-CLAP-TRAP-BULLSHIT IDEOLOGIES need to be “unpacked” and exposed for what they really are : ZIO-JOO-ANTI-CHRIST-GREAT SATAN PROPAGANDA.

¹³⁹ Even scientific observation is a form of perspective-based interpretation / description and or explanation, which engages in polemics against other perspective-based interpretations, descriptions and or explanations.

¹⁴⁰ I.e. Jews talking to Jews about Jews, along with some non-Jew ZIO-JOO-ZOMBEEZ.

values). The epochal perception of values constituted, with that, the reverse side of the value-related perception of the epochs – and the schematisation or even the high/elaborate-stylisation of the epochal / the dithyrambic projection of an epoch served in its value-related nature or axiological texture / nature as a bearer of values (Werthhaftigkeit), –as it is normal in the new-times history of ideas already since the first demarcation and delimitation of the “dark times” of the Middle Ages against, on the one hand, antiquity, and on the other hand, the Renaissance¹⁴⁴–, for the underpinning, corroboration and support of the (double, dual) wish of normatively-minded theoreticians; to know and be certain of [[things]] in agreement with the moving / motive forces of history, and consequently, to make out of their own (subjective) power claim(s) an objective command / objective commands.

Certainly, the references to the historical course [[of human affairs]] / course of history do not, in the process, go any further than this appears to be necessary in order to, after a fashion / more or less, give satisfaction to / satisfy the above-mentioned wish; however, historical, sociological and world-theoretical or ideological-critical (i.e. critique of ideology) analysis never penetrates so deeply that, through that / accordingly, its own normative preferences could be relativised or even shaken¹⁴⁵. The followers, supporters, adherents, devotees of the modern / modernity do not pursue in all / with every/complete consistency the historical roots and preconditions/prerequisites of belief/faith in Reason, and hence, they do not even pose the question as to what value such a belief/faith can have after the end of the bourgeois age/era¹⁴⁶; they seem to hold / nurture the conviction that Reason in the specific new-times-universalistic sense of the word could sooner or later obtain / gain / attain the status of a quasi-

¹⁴⁴ To the scientific historian of history as science there is absolutely no reason whatsoever to view “the Middle Ages” as “bad” and antiquity and the Renaissance, for instance, as “good”, and vice versa.

¹⁴⁵ As such analysis should, if it wanted to be consistently scientific.

¹⁴⁶ In 2024 “these kind of people” hardly exist at all, but did have their “Last Hurrah” until circa 1990, notwithstanding that *ZIO*-USA still advocates universalistic Human Rights today, albeit connecting it with content deemed unspeakable even circa 1945, let alone circa 1776 / 1789.

anthropological constant and generate, constitute, make up a fixed, firm, stable, unambiguous (with only one meaning) interpretable authority for the arbitration and settlement, reconciliation of all conflicts, through which it (i.e. Reason) would survive the decline (downfall, ruin, extinction) of all those social strata whose historical rise and victory it – as a slogan / watchword – had demonstrably accompanied. The difficulties increase when the defenders, advocates, upholders of the concept of Reason (in respect) of the modern / modernity want to behave and act like / appear as “progressives” in the post-bourgeois sense, and are not ready, prepared, willing to identify socially with the bourgeoisie and politically with the classical teaching, doctrine, theory of liberalism, but on the contrary attempt to re-interpret liberalism in the mass-democratic sense. Such a frail / fragile undertaking must constantly entail ambiguities, thus e.g. when that which one in the bourgeois-liberal context called discussion or discourse, is (now) transformed and converted into “communication” – a word / term which inside of mass-democratic culture does not have to necessarily be understood in the sense of an act of “Reason”, but is connected with all kinds of exoticisms and mysticisms. But also the heralds, harbingers of post-modern values, who suspect Reason of totalitarian universalisms, do not want to rightly see that their supposedly playful-humane scepticism cannot constitute any foundation for the regulation of human living together, co-habitation, co-existence in general and as such, but represents and constitutes an ideologically sublimated / idealised projection of positionings and mentalities which for mass-consuming and permissive mass democracy are characteristic – from apolitical hedonism up to resigned indifference and to an intellectual carnival license / fool’s licence (i.e. getting off scot-free or being soft and easy with regard to every discourse and thought). It is / ought to be assumed that most “post-modernists”, who want to pass off / present their positions as a socially desirable ideal and as an ideal befitting humans / in accordance with human dignity, neither recognise these interrelations up to their

ultimate/final consequence(s), nor would they want to identify in toto with that society whose unhindered, unobstructed, albeit in much / many things contradictory functioning, generates, causes, brings about, gives rise, spreads, disseminates – and needs such outlooks and points of view¹⁴⁷. The question is not whether in abstracto “anything goes” and whether the plurality of opinions and modes of behaviour / ways of acting, action and the act have a pleasant / soothing effect for “society” and for “men, humans”¹⁴⁸, but under which concrete circumstances/conditions such a belief/faith flourishes/thrives and with/to which thought style / style or way of thought it corresponds. Because it applies only under certain circumstances, conditions – something which, by the way, “post-modernists” themselves silently, tacitly concede, admit, confess in so far as they take as the basis of their thoughts and considerations precisely the ruling, dominant relations, circumstances, situation in (today’s) Western societies without keeping in mind / thinking about times of crisis, historical upheavals / turning points, deep-rooted and radical changes and emergencies (cases/states of emergency)¹⁴⁹. This political simple-mindedness, naivety, they share, despite all of the other/remaining differences, variety/varieties of opinion, with the liberal or democratic¹⁵⁰ advocates, champions of the modern / modernity / the modern epoch. They do indeed see through the possible, potential aggressivity of the claims of Reason; yet in their endeavours, efforts, aims, desires to eradicate, uproot, root/stamp out (along) with the universality of demanding Reason / universal claims of Reason, aggressivity too, they cannot bring themselves to understand / have insight (into the fact) that aggressivity

¹⁴⁷ In practice, there is no such thing as “we tolerate everything”, because that would mean a potential at least threat to those in power.

¹⁴⁸ Jews and their ZIO-ANGLO-GALLO-GERMANO-JOQ-ALLIES want everyone on drugs, on porn, on sterile abort-contraceptive fuck-slut and or homo-poofta-lezzo-tranz-fucking, TOTALLY ZIO-JOO-BRAIN-WASHED and on orgies of self-racist ape-monkey-worship exoticisms and ZIO-JOO-DAS-TOTAL FILTH-SHIT-SKATA-EXCREMENT-KOST-WORSHIP-autistic mysticisms.

¹⁴⁹ This is so typical of the short-sightedness of sick-fucking-crazy-psycho-path-autistic-incestual-in-bred-organised criminal-hyper-conspiratorial-rat-tunnel-primitive secret society-savage-tribe Jews, drunkard Anglo-Saxons, German Pigs and Silly, Stupid Frogs.

¹⁵⁰ As actors understand themselves as “liberals” or “democrats”, and not in the scientific sense.

preceded Reason in human history; that is why Reason does not constitute the source of aggressivity, but only one of its possible weapons.

The ideological character of the constructions of the modern / modernity and the post-modern / post-modernity becomes / is visible / apparent in the light of the elementary ascertainment pertaining to the history of ideas that the holistic and atomistic way of looking at things, “identity” and “difference”, the dreams of the unity of Reason and relativising / relativistic scepticism have existed from the beginning [[of the history of ideas]], and were reciprocally / mutually determined in the womb of new-times rationalism (next to one another); precisely because of that, can both constructions be projected almost at will upon the past (pertaining to the history of ideas), something which is also done when this appears to be expedient for reasons of legitimation (of a thesis / position). That is why in this fictivity i.e. fictionality, fictiveness and arbitrariness, randomness of theirs, the words, statements, paroles about the modern / modernity and the post-modern / post-modernity may / should not be taken at their nominal, i.e. face value. They are the symptoms of certain developments rather than their diagnoses – and the aim, objective of this work [[i.e. P.K.’s book]] is to demonstrate, point out and analyse exactly the developments whose symptoms they are. In the symptom of a development, nonetheless, an aspect and or (possibly/potentially) a decisive feature of the development itself in question hides / is (lodged, embedded) in a rudimentary or distorted, contorted form. In this respect/sense, it is advisable to start with the / certain symptoms of a development or else talk about it / like statements about it (i.e. the said development), in order to then remove / takes off its/their ideological makeup/paint to venture/penetrate into the real form of the development, namely, the objective sense / meaning of the talk (on that

development)¹⁵¹. The fact that today's familiar/common and (melodramatic) epochal high/elaborate-stylisation of the modern / modernity and of the post-modern / post-modernity are not correct/valid in terms of social history and in terms of the history of ideas, does not yet/necessarily mean that the with it connected feeling of an epochal (great) upheaval, deep-rooted/radical change (which took us from one epoch to another) as such is deceiving, fooling, deluding [[us]]. The question/problem is only where this (great) upheaval, deep-rooted/radical change began/(ought to have begun/be placed), what it consists in and what it (has) brought about. Periodisations with ideological-normative intent are not accordingly false/wrong because every periodisation must be/is necessarily false/wrong, but because of the fact that they are conceived and designed in such a manner that they can legitimise the power claims of their authors, originators, creators in the aforementioned sense. Appropriate, valid, well-founded, well-grounded periodisations must, for their part, take as their basis not normative-content-related (criteria), but form-related/formal-structural criteria; not thought content(s), but thought figures should be compared with one another and be looked at and regarded/considered in their succession. From this standpoint, the of necessity normatively loaded / charged concept of Reason e.g. has no central meaning, whereas conversely, forms of the ideational move / come to the fore / into the foreground, which are comprehensive, overlapping, overarching (and straddle / bestride the boundaries of the in part / individual sectors); they are, therefore, able to be recognised again in completely different content(s) and branches of intellectual(-spiritual) creation, but also of the rest of social life. In this way, research does not orientate itself anymore towards the self-understanding of the intellectuals, which is the inspiration for the setting up, erection, formation, creation of their epochal constructions, but has before

¹⁵¹ As much as the ZIO-JOO-RODENT-PARASITE-LIZZARDS try to "lizzard their way" around us and everything, they'll never do it to P.K. or me. We are not their ZIO-JOO-ZOMBEEZ, even though our Tribe is dead.

its eyes (i.e. keeps in mind) a much broader spectrum in which the self-understanding of the intellectuals is included as the object, not as the organ of knowledge¹⁵². The fertility / fruitfulness of this mode of proceeding is confirmed by means of the proof/evidence/ascertainment that there is an accurate/exact structural correspondence between the central thought figure, which encompasses, in diverse variations, all the areas/sectors of the ideational, and the determinative, fundamental phenomena and tendencies in the economy and society¹⁵³. Only the proof/evidence/verification/ascertainment of such a correspondence enables / makes possible a valid, well-grounded, well-founded, cogent, sound periodisation; if it (the said ascertainment) is not sought and not produced/furnished/adduced, then the periodisations remain empty (blank, void, vacant, bare), at least to the extent that they are supposed to comprehend the character of whole/entire historical epochs, and not merely the development in partial areas/sectors.

We want to here support and found the perception and view, opinion that the examination of the problem of the modern / modernity and the post-modern / post-modernity – both in their social and political, as well as in their cultural aspect – can be best illuminated against the background of the decline of the bourgeois thought form and life form, as well as the transition from liberalism to mass democracy¹⁵⁴. A double mistake/error, namely the misjudgement, underestimation, misapprehension of the specifically bourgeois roots and

¹⁵² What have we been saying all along about ideal types including actors' own self-understanding and ideological views of the world, without those kinds of self-understanding and ideological views of the actors being the way to scientifically understand the world?

¹⁵³ Society, i.e. the social, encompasses the economy, i.e. the economic, as well as the political and the cultural / ideological. The Marxist economic basis-ideological superstructure model is not totally wrong everywhere and on all points (and especially macro-historically is of definite at least in part scientific use), but is clearly insufficient as the fundamental starting point and *modus procedendi* for the scientific understanding of societies and human affairs.

¹⁵⁴ Scientifically, liberalism has absolutely nothing to do with ZIO-JOO-mass democratic ANTI-CHRIST-ZIO-JOO-DAS-GREAT SATAN mass degeneracy. Liberalism refers *grosso modo* to the ideal type of the European bourgeois liberal from circa the (post-)Renaissance until circa 1900, who as a type had by no means totally shed his patriarchal, oikos-based, Christian and ascetic, economising characteristics, even though dandy-like and other hedonistic degeneracy was definitely within the margins of his behaviour, especially in the nineteenth century.

features, traits of the concept of Reason and the lack of insight into the meaning and significance of the decline of the bourgeois life form and of classical liberalism for the future of this same concept, led the advocates and champions of the modern / modernity to the paradox of recommending bourgeois-liberal ideals and procedures, methods, processes, but without the bourgeoisie and (classical) liberalism, as the panacea for the problems of mass democracy. The reverse(d) double mistake, namely the misjudgement, underestimation, misapprehension of the concrete mass-democratic origin(s) and character of pluralism, as well as the lack of insight into the unsolvable, inextricable interweaving of the “good” and “bad” aspects of the consuming and permissive mass society¹⁵⁵, enticed, tempted, misled, again, the heralds and preachers of the post-modern / post-modernity (to lapse) into a contradiction, precisely in the name of relativising scepticism, of launching into a highly unhistorical song of praise and pean for (obviously, patently “rational / reasonable”) values like tolerance and humanity. Only a consistent, that is, a putting into order and classification (integration, incorporation, inclusion) free of normative prejudices and power claims in respect of the examination of the problem of the modern / modernity and post-modern / post-modernity (with)in the great social-political and cultural context (correlation, function) which consists in the replacement of the bourgeois thought figure by a new thought figure and (in the replacement) of (classical) liberalism by mass democracy, can put (set) aside and eliminate similar paradoxes and contradictions. On this same path, moreover, the possibility is offered (/ This approach offers, moreover, the possibility) of bringing the literary-artistic and the historical-sociological component, side of these problems, whose organic belonging together and relevance, pertinence, to its entire extent and course, has hitherto hardly been worked (carved) out / demonstrated, to a common interpre(ta)tive denominator. In order to achieve

¹⁵⁵ Inter alia, over the long run, heightened anomy and all-round economic, and not just moral, degeneracy.

this, we must first of all clarify some basic / fundamental concepts.

As is known, the term “modern”(, “modernism”, “modern epoch / modernity”) is (are) used in a double/dual/twin sense. On the one hand, it means (describes, refers to) a certain phase or direction/tendency in the history of literature and art, which commenced/began (somewhere/sometime) in the second half of the 19th century¹⁵⁶, and in the first three or four decades of the 20th century took, despite all (its) internal/inner (great) diversity, firmer/more solid outlines / contours; on the other hand, it means (just as much as) the “New Times” or “Enlightenment”; and indeed in its demarcation/delimitation from (/ as the anti-thesis) of the theological world image and (theological) image of man/humans, as well as in its claim to/on the autonomous shaping, moulding, forming of human co-existence / living together / co-habitation on the basis of immanent, but not any criteria and values whatsoever (/ but not arbitrary criteria and values), which can be detected and ascertained and discovered by Reason. A corresponding double meaning has to / must be bestowed upon and granted to the concept of the “post-modern” (of “post-modernity”) (/ The concept of the “post-modern” has a corresponding dual meaning). Literary-artistic currents, which arose and appeared sooner or later (at a period of time) after the Second World War and harboured the ambition, or at least gave the impression, that they were leaving behind (themselves) and going beyond the forms, content(s) and

¹⁵⁶ Most famous of all are Baudelaire and the impressionists, though, the list of people who represent what is being talked about here, and moving into the 20th century, is endless and includes not a few **JOOZ**, from “high-art” parody to noise “music” (Bruckner, Mahler, Schoenberg), to increasingly nonsense and or asymmetrical **ZIO-JOO**-ugliness as in the cases of Modigliani, Chagall, Proust, Bug-Worm Kafka, Uglier-than-Satan’s-Arse-Hole-G. Stein, Homo-Faggot-Eisenstein, Incest-obsessed-Homo-Lezzo-Tranz-Freak-von Sternberg, and all the rest of the sick-fucking-crazy-psycho-path **ZIO-JOO-GREAT SATAN**-ANTI-CHRIST KABAL and all of their **ZIO-JOO**-ZOMBEE STOOGEZ (Homo-Faggots Rimbaud/Verlaine/Cavafy, Mallarmé, Satanist-Kabalist Pessoa, Stravinsky, Berg, Picasso, Matisse, Wright, Joyce, Pollock, Beckett, et al.). The list is endless, so do as much research as yooz want, but what “gives the game away” is not the number of **JOO** “artists” as such, but the number of **JOOZ** controlling (**KONTROL**) the publication / production and distribution (and funding where applicable) and the “I’ll make you famous” mass-media/mass-entertainment/university “appreciation” etc. aspect of all these “artists” and their “works”. Oh, and just to be clear, some, up to a lot, of the “shit” I’m referring to here is obviously artistically and or historically of up to very great interest (and can include extremely commendable ethno-patriotism as in the case of Cavafy), but from the point of view of a Christian, it is mostly, up to all, TOTAL AND ABSOLUTE **ZIO-JOO**-ANTI-CHRIST-**GREAT SATAN** TONNES AND TONNES AND TONNES OF **ZIO-JOO(-ED)**-SHIT AND **ZIO-JOO(-ED)**-BULL-SHIT.

positionings, stances of (the) literary-artistic modern / modernity, were first of all called post-modern; shortly thereafter, that epoch was apostrophised and mentioned and referred to / characterised as post-modern / post-modernity, which follows the modern / modernity in the sense of the New Times or else the Enlightenment¹⁵⁷, and is grounded and founded in the knowledge that the project of the modern / modernity failed and that towards/for the avoidance of the universalisms and the totalitarianisms of Reason, it would be best to go down / pursue / follow the – today finally, at last viable, passable, doable, in fact solely/alone open – path / road of the free game of intellectual(-spiritual) forces and the many centres of power and of opinion of a pluralistic society¹⁵⁸. These double/dual concepts of the modern / modernity and of the post-modern / post-modernity unfolded / developed / formed with – on each and every respective occasion – a different precision and weighting, emphasis in two debates, in respect of which the one debate was conducted/led mainly by historians of literature and of art, but the (other and) later debate mainly by philosophers. Both of these debates intersected with each other only in part, and remained asymmetrical. Because the first debate, which primarily revolved around

¹⁵⁷ There is no “set starting date” for the “New Times” or the “Enlightenment”, but for argument’s sake, let’s say that the “New Times” begin with the Renaissance (P.K. never wrote that, but I’m saying it), which at an “elite artistic level” has at least in part started using poly-theistic antiquity to relatively downgrade or “push aside” Christianity from circa (1400-)1500 onwards, in conjunction with the first flourishing of Italian and or ZIO-JOO capitalism(s) on the European continent (see, inter alia, the relevant Roberto Rossellini films), along with ZIO-ANTI-CHRIST-GREAT SATAN-Protestantism, whereas the “Enlightenment” had its “apotheosis” in the 18th century (G. Vico, Voltaire, Hume, Rousseau, Diderot, Kant, et al. up to the marginalised but expressly more consistent “nut-jobs”: de Sade and La Mettrie), even though Galilei, Descartes, Locke, Newton, et al. were mostly, or up to exclusively, of the 17th century. Francis Bacon lived between 22 January 1561 and 9 April 1626, whilst Hobbes (5 April 1588 – 20 December 1679) was of the 17th century, as was Spinoza (24 November 1632 – 21 February 1677). Montaigne (28 February 1533 – 13 September 1592) was of the 16th century.

¹⁵⁸ Which is total ZIO-JOO-ideological BULL-SHIT, of course, since “post-modernism’s” only purpose was to have the ZIO-JOO-ANTI-CHRIST-SATANISTS GROSSLY DISPROPORTIONATELY AND VASTLY ASYMMETRICALLY CONTROLLING UP TO EVERYTHING IN THE ECONOMY, THE STATE AND CULTURE / IDEOLOGY, as happened, especially from ZIO-WW2-1960 and thereafter in “Western” societies increasingly ZIO-JOO-DIVIDE AND RULE, ZIO-JOO-DAS-DIVIDE AND CONQUER ZIO-JOO-“LEFT” / ZIO-JOO-“RIGHT”, ZIO-JOO-“BLACK” / ZIO-JOO-“WHITE” ZIO-JOO-MASSIFIED-ATOMISED-DIE-VERSIFIED (WITH ORGIES UPON ORGIES OF ZIO-JOO “DE-CONSTRUCTION” OF “EVERYTHING”, EXCEPT FOR, SURPRISE, OH FUCKING ZIO-JOO-DAS SURPRISE, JOO-DAS AND THE JOOZ !!!), whilst the SICK-FUCKING-CRAZY-PSYCHO-PATH INCESTUAL-IN-BRED, PRIMITIVE SECRET SOCIETY, SAVAGE TRIBE, ORGANISED-HYPER-CRIMINAL, HYPER-CONSPIRATORIAL, RAT-TUNNEL ZIO-JOOZ KEEP THEIR VOMIT-INCEST-SCUM-BAG RACIAL AND GROUP-IDENTITARIAN BASIC HOMOGENEITY. THAT’S FAIR, ISN’T IT JOO-DAS ? !!!

literary-artistic and cultural phenomena, necessarily little / slightly cared about and dealt with (/ was only slightly interested in) the project of the New Times or else of the Enlightenment and the concept of Reason, and indeed for the simple reason that because both the literary-artistic modern / modernity, as well as the literary-artistic post-modern / post-modernity (let us temporarily take the latter (post-modernity) as in actual fact existing as a self-sufficient, self-reliant/standing, independent/autonomous current) pre-supposed or even brought about exactly the downfall, ruin, demise, collapse of that [[new-times or Enlightenment]] (aforementioned) project. Against the background of this decisive commonality of the modern / modernity and of the post-modern / post-modernity in the literary-artistic sense, on many occasions could their belonging together, togetherness, mutual/shared relevance or continuity be asserted, and in fact, the independence and self-efficiency, reliance on itself of the latter (post-modernity) could be doubted, regardless of how this thesis was justified and substantiated on each and every respective occasion. However, as soon as the talk about the modern / modernity and the post-modern / post-modernity went over and passed into the epochal and philosophical [[spheres, dimensions, realms]], the contrast and opposition between both concepts unambiguously and inevitably gained the upper hand.

The asymmetry between both of the aforementioned debates and conceptual pairs has a further instructive, didactic aspect, namely the chronological aspect. The literary-artistic modern (/ Literary-artistic modernity) is (only, just) about one-hundred years old [[up to circa 1990]]; the modern / modernity as an epoch, which is supposed to be under the sign and aegis of the postulates and desiderata of secular Reason, goes/reaches/stretches back, however, to the beginnings of the New Times¹⁵⁹; if one is not prepared, ready, willing to go back

¹⁵⁹ See footnote 157, above. In terms of the history of ideas, the New Times begins, inter alia, with reference to and after the Titans of “advanced” Catholic rationalism : Bonaventura (1221 – 15 July 1274), Tommaso d’Aquino (c. 1225 – 7 March 1274), John Duns Scotus (c. 1265/66 – 8 November 1308) and William of Ockham

so far (into the past), thus/then one must at least jointly think about and connect their (i.e. the New Times') beginnings with the beginnings of the Enlightenment¹⁶⁰. Now the advocates and champions of (the) modern / modernity in this latter sense [[of secular Reason, not of letters and arts]] opine / think that this would have / has lasted until today [[i.e. circa 1990]], and as a (still incomplete, unfinished) project, retains (preserves) its normative validity. Paradoxically, this perception of the longevity and durability of (the) (Enlightenment) modern / modernity (/ of the modern epoch as the epoch of the Enlightenment) is also shared by those who talk of (the) post-modern / post-modernity in the epochal and philosophical sense since they assert and claim that only the developments of the last two or three decades [[up to circa 1990]] have / had made possible, in fact, unavoidable its (i.e. modernity's) overcoming. The philosophers of (the) post-modern / post-modernity agree in this dating, chronology of the great caesura, break, turning point with literary-artistic post-modernism, in relation to which / whereby they, accordingly, lead the connected perception of the independence, self-efficiency, reliance on itself of the post-modern to a direct or indirect misjudgement, underestimation, misapprehension of the decisive – in the history of ideas – function of (the) literary-artistic modern / modernity [[from (not long before) circa 1900]]. From this perspective, this latter (modern(ity)) appears less as the workshop / laboratory of a new thought figure which would have / was interrelated with promising and pioneering social tendencies, and more as an uprising, rebellion, revolt against traditional bourgeois culture, which was (supposedly) expressed by the

or Occam (c. 1285 – 10 April 1347), with Averroes (14 April 1126 – 11 December 1198) another earlier pre-New Times and important reference point. I see a dearth of “thinkers” in the 14th and 15th centuries, but I’m sure that if one does one’s research, one will find them, including Italians (e.g. Neo-Platonist Ficino (19 October 1433–1 October 1499)) et al. !!! Erasmus lived from 28 October c.1466 to 12 July 1536, and is the most likely candidate in the history of ideas for being known (erroneously) as “the start of the New Times”, whatever that means (cf. Bernardino Telesio (Cosenza, 7 novembre 1509 – Cosenza, 2 ottobre 1588); Giordano Bruno (Nola, 1548 – Roma, 17 febbraio 1600); Tommaso Campanella (Stilo, 5 settembre 1568 – Parigi, 21 maggio 1639)). The point is that reality is “flowing” and “overlapping” (with its own dynamic of polemics and constellations, convergences and anti-theses etc.) and periodisations, like types, can be very useful, but have their limits.

¹⁶⁰ See footnote 157, above.

catalysis, abolition, dissolution, disintegration of its forms, but without being able to overturn from the ground up (/ to radically overturn) its content(s) and values, since it remained connected to the same (content(s) and values) as its negative counterpart, complement. Despite all the shifts in emphasis, in the main focus / centre of gravity and in sympathies, (the) literary-artistic modern / modernity is similarly judged from the point of view of the advocates and champions of (the) Enlightenment modern / modernity (i.e. of those [[so-called post-modernists]]) who advocate and champion (the) modern / modernity / the modern epoch as the epoch of the Enlightenment [[and not of commencing in the few decades before circa 1900]]: it is a matter here [[for the so-called post-modernists¹⁶¹]], in the worst case, of reactionary thought (intellectual) products, and at best of differently motivated protests (/ of protests with different motives on each and every respective occasion) – in any case, not of the crystallisation(s) of a new and self-sufficient, self-reliant/standing, independent/autonomous thought figure which articulates (the) central tendencies of movement / motion (motive tendencies) of (a) society.

It can be easily seen (/ We thus easily understand) why (the) literary-artistic modern / modernity in the present (i.e. preceding) / these cases was judged in this manner: today's champions, pioneers of a self-sufficient, self-reliant / standing, independent/autonomous post-modern / post-modernity would have had to strongly / intensively relativise their epochal claim and appear in their own eyes as epigones rather than as demiurges / creators / world-moulders if they had traced back their attempt, venture, beginning to their remote, out-of-the-way, way-out, furthest and in part covered-up, hidden, concealed roots pertaining to / inside of the history of ideas; and the advocates, champions, proponents of (the) new-times-Enlightenment modern / modernity (/ of the modern epoch as the epoch of the Enlightenment) would have known / seen that

¹⁶¹ I.e. ***grossly disproportionately and vastly asymmetrically***, Jews, who were also ***grossly disproportionately and vastly asymmetrically*** part of the “modern(ist)” side of things too !!!

they had already lost the battle (game) / they were already in a losing battle if they had ascertained that their struggle against (the) post-modern / post-modernity is only the rearguard action of an army, which from now on only consists of its rearguard, since its gross, bulk, main body was already decimated from the time of the formation and development of (the) literary-artistic modern / modernity / modernism – and not least of all by it (i.e. the said literary-artistic modernism). Against both (of these) positions, accordingly, the key (main) character pertaining to the history of ideas of (the) literary-artistic modern / modernity / modernism as the creator of a new, self-sufficient, self-reliant / standing, independent/autonomous and future-oriented, trend-setting, pioneering, forward-looking, determinative-as-to-the-future thought figure, must be brought to light / demonstrated. In the course of this, it is not a matter of only / simply working / carving / bringing out and elaborating and shedding light in detail, –as to content and stylistically–, upon the origin and source of (the) literary-artistic post-modern / post-modernity / post-modernism from (the) literary-artistic modern / modernity / modernism. The unity and the continuity of both of these directions / tendencies were already / hitherto asserted / accepted, in fact / indeed, proven / demonstrated repeatedly / on many / several occasions; but the argumentation remained, in the course of this, (with)in the framework of the history of literature and of art or (in the context) of aesthetics. In comparison / In contrast / However / On the other hand, what is needed is to widen and expand the hermeneutic horizon through and by means of historical, sociological and world-theoretical (i.e. pertaining to a world view or world views) analysis, in order to point out and make crystal-clear that the united development / unfolding, which encompasses (both) (the) literary-artistic modern / modernity / modernism and / as much (well) as (the) literary-artistic post-modern / post-modernity / post-modernism, starts simultaneously / in parallel with a profound/deep social change and accompanies the great phases of this change until today. The ascertainment of this parallelism, which in reality

is / constitutes an organic belonging together / (joint) function / togetherness, becomes less banal if it is emphasised / underlined / verified that between the thought figure coming into question / being examined and the social formation / construct coming into question / being examined, a precise / exact structural correspondence is existent / exists, or else, that the thought figure and the mode of function(ing) of society in its various activities and areas, sectors can be reduced to the same form-related / formal structure without consideration / irrespective of / without regard to / notwithstanding the almost vast, immense, unmeasurable, unclear, confusing (great) variety of the content(s). For its part, the thought figure stretches and extends not only to literary-artistic phenomena, but just as much to the areas and sectors of the sciences of nature and of man (/ the intellect(-spirit)) (i.e. the natural sciences and Humanities), as well as to philosophy. Because the forms of the ideational in their totality / entirety constitute, indeed, if they are looked at as such / in themselves, the pendant (i.e. counterpart, complement, analogue, cognate, correlate, correlative, correspondent, equivalent, matched pair, companion piece) of the material mode of the function(ing) of society; simultaneously, however, they (i.e. the said ideational forms) represent and constitute one aspect or one part of the same mode of the function(ing)¹⁶².

Which / What social change and which/what phases of the same (social change) now come into consideration / have to occupy us when it is a matter of making understandable, against a comprehensive background / on a broad basis, the formation and development of (the) literary-artistic modern / modernity /

¹⁶² What has Krazy Man being telling yooz all dis time ? The Base-Superstructure model is by no means perfect (especially within social formations as to its mechanical cause-effect character, but not so much macro-historically across social formations (i.e. *grosso modo*, the more macro-historical the consideration, the relatively better the Base-Superstructure model looks)), but it is also definitely not total ZIO-JOO-GARBAGE. Notice how my little dead friend (murdered by ZIO-JOO “medical error”) Takis does not mention the “base-superstructure” model at all. That’s because he was a very smart cookie, and knew he’d be killed by JOOZ so he didn’t e.g. seek refuge in Russia (the JOOZ there would have got him) or China (way too “CHING-CHONG” foreign for him) or Persia (as not a few notable ancient Greeks once did).

modernism and its further development and unfolding (meta-evolution) into (the) literary-artistic post-modern / post-modernity / post-modernism? A schematising / schematic answer can read / be as follows. (The) literary-artistic (/ Literary-artistic) modern / modernity / modernism takes shape / form at the point in time / in the epoch when industrial mass society is formed / constituted / moulded / shaped / framed, and in the course of this (in parallel), begins to drive / force / push back the dominance / dominant authority and the social preconditions of liberalism. Because liberalism in its concrete historical sense, i.e. in the sense of the social and political dominance of the bourgeoisie, lost (its) substance and assertiveness / (cap)ability at pushing/carrying things through and asserting itself to the extent/degree as the emergence / advent of a mass society, which sought to be politically articulated through and by means of mass organisations and mass action(s), which made more and more difficult the closed political game of the bourgeois oligarchy¹⁶³. Objective factors, as well as the resistance of the bourgeoisie, hindered and obstructed for some, overall / by historical measure, short (period of) time, the openness / opening of liberalism in a democratic¹⁶⁴ direction; in this first phase of its development, mass society was not yet a mass democracy, whereby the lack/absence in democracy was interrelated and (inter)connected with the fact that the process of massification, and (at the same time) of atomisation (i.e. the segmentation of society into individuals/atoms), had not been completed¹⁶⁵. The contradiction coming into being from that was put/set aside and eliminated / solved only through the

¹⁶³ Depending on the country / region in Western Europe, *grosso modo*, the bourgeoisie began its rule in cahoots with the Church circa 1400-1600, kept the Church “in its place” circa 1600-1800, and started itself to lose its pre-eminence during the course of the 19th century, especially in the second half thereof, when mass society, which accompanied the Industrial Revolution from circa 1800, was becoming not only economically, but also politically, and then culturally, ZIO-JOO-BALL-ANTI-CHRIST-GREAT SATAN-ZIO-ED.

¹⁶⁴ I.e. in terms of mass democracy, including in terms of its own ideological self-understanding. Also, see the next footnote !!!

¹⁶⁵ This is the “Tocqueville period” starting in the first half of the 19th century extending in part, though greatly diminished in terms of mass pre-mass-democratic features, all the way up to ZIO-WW2, but with the great FROG noticing that the USA, with its lack of not only “feudal”, but also classical liberal-bourgeois traditions / roots, was taking a lead on important societal-political-cultural matters. P.K. did not take long to explain what he’s talking about, did he?

breaking up, dispersal, loosening, slackening or dissolution, elimination of the oligarchic features belonging to the essence of / of their nature to classical liberalism, and through the diminution, reduction of the social role of the – itself in transition / changing – bourgeoisie, but also through the always increasing, growing participation of the broad masses in the consuming/consumption of an always increasing, growing mass production; (mass society, mass democracy,) mass production and mass consumption made up, from now on, the inseparable from each other (one another) sides of a single / united social construct, which in the first decades after the Second World War, above all, was realised in the Western industrial countries. An intellectual(-spiritual) product of this second great phase¹⁶⁶ in the history of industrial mass society is (the) literary-artistic post-modern / post-modernity / post-modernism, as well as the theory of (the) post-modern / post-modernity as an epoch (/ the theory of the post-modern epoch), which (allegedly) follows (the) new-times modern / modernity (/ the modern epoch (as the epoch of the New Times or of the Enlightenment)). Sociologically seen, (the) literary-artistic modern / modernity / modernism and (the) literary-artistic post-modern / post-modernity / post-modernism, therefore, belong together and are connected with each other to the same degree/extent and in the same sense as both of the great phases in the history of mass society: the former [[such great phase of mass society]], which developed and unfolded and was formed under/in the circumstances and relations/conditions of early mass society passed/went over to the latter when (the) mass society was transformed and converted into a mass-producing and mass-consuming mass democracy¹⁶⁷. The general sociological difference/distinction concretised itself

¹⁶⁶ The first great phase was accompanied by the **novum** of the Industrial Revolution from circa 1800, and the second great phase has been accompanied by the **novum** of mass democracy from circa 1900, but “maturing” only after **ZIO**-WW2. Whether a third in relatively quick succession **novum** from circa 2000 is underway, whereby only **JOOZ** and their ZOMBEEZ will “master race, rule the world” along with their TECH, can only be judged in the future, say by circa 2100, but I doubt very much anyone is going to get “there”.

¹⁶⁷ I.e., **grosso modo**, from the 19th century to the 20th century, but with the second phase only “maturing” and “displaying its real self as a whole” only after **ZIO**-WW2.

in several / many stylistic, content-related and atmospheric differences between the modern and the post-modern artistic-literary direction/tendency, in respect of which we shall speak/talk below (ch. IV, sec. 5). More important, however, appears to be / is the aspect of the continuation (between them), and indeed in regard to conceptual and terminological questions, issues and problems with which we have occupied ourselves in this section.

The double/dual/twin ascertainment of the continuity between (the) literary-artistic modern / modernity / modernism and (the) literary-artistic post-modern / post-modernity / post-modernism, as well as the interrelation / interconnection of this continuity with the development and unfolding of mass society, first of all, excludes the epochal caesura of being set/fixed/put (/being allowed to be set /fixed/put) at a (relatively) recent point in time, in which it is set/fixed/put by the advocates, champions of (the) Enlightenment modern / modernity (/of the modern epoch (as the epoch of the Enlightenment)), and of those (advocates, champions) of (the)¹⁶⁸ philosophically and social-politically understood post-modern / post-modernity / post-modern epoch, in a negative agreement (correspondence) (between them)¹⁶⁹. This, again, suggests the notion / idea of seeking a terminological convention (/ This fact makes the search for a terminological convention tenable / well-founded), which takes current language use into account, but clears out, removes, dispels the in it implied misunderstandings by means of some targeted and well-aimed modification (/ but sets/puts aside with studied modifications all the misunderstandings born / begot by this current language use). Self-evidently, (/ It is self-evident that) we must clearly distinguish from one other the modern / modernity / modern epoch in the epochal-Enlightenment sense / as the epoch of the Enlightenment from the literary-artistic (sense), as well as both corresponding concepts from the

¹⁶⁸ I can't be bothered just like at the beginning of this translation, continuing putting brackets around (the). If yooz know the Barbarian Idiom, then yooz know when yooz read the "the" or not.

¹⁶⁹ These historically illiterate **ZIO-JOO** and other **ZIO-ANGLO-GERMANO-GALLO-ET AL.-JOO-BALL** imbeciles think that "it was all happening" in terms of "cultural wars" only after **ZIO-WW2** !!!

post-modern / post-modernity. However, if we put / set / place the epochal caesura in the foreground / to the fore / at the epicentre of our attention and want to otherwise date it differently than as it happens today, then the paradox comes into being that the post-modern (epoch) as the epoch which follows the epoch of the Enlightenment, also encompasses that which was called the modern / modernism in the literary-artistic sense. Said otherwise / In other words: the post-modern (epoch) in the epochal sense starts/begins temporally / chronologically / in terms of time in parallel with the literary-artistic modern / modernism¹⁷⁰, and not first(ly) with the literary-artistic post-modern / post-modernism, as is (often) thought / assumed today. The paradox, however, is limited / restricted here only at the terminological (level) (/in terminology), if in (regard to) the matter [[at hand]] it remains clear at all times that the talk about the post-modern at one time means the philosophical or social-historical in the epochal sense, at another time reference is being made to the literary-artistic level. The terminological paradox must, in any case, be accepted / conceded (/In any case, we are obliged to run the risk of the terminological paradox), since we want to underline / emphasise through the drastic concept of the post-modern the decisive turn from liberalism – as politics / political practice and world view of the bourgeois modern (epoch) – to mass society and mass-democracy¹⁷¹. Indeed, the theory of the post-modern was first(ly) presented, set up, established, put forward, laid out in a mature phase of the post-bourgeois time(s)¹⁷², nonetheless, the analysis of the literary-artistic modern / modernism

¹⁷⁰ Circa 1900, starting in the (latter-part of the) second half of the 19th century, along with the **novum** of mass democracy.

¹⁷¹ Ditto.

¹⁷² P.K. oversaw in Greek (in the 1990s) the publishing of, inter alia, ZIO-JOO-DAS-GREAT SATAN-Daniel Bell, *The cultural contradictions of capitalism* (1978), whose Greek title translates as : *The culture of the post-industrial West*, and all of that, and other “stuff”, is not unrelated to the post-modernism being discussed here, including in relation to the crisis-making/inducing contradiction between the streamlining and rationalisation of production on the most advanced technical/technological basis and the life stances of Hedonism and Consumption which lead to the most vulgar forms of the body as a piece of meat “pleasure” and degeneracy up to **self-ethnic cleansing** and **self-genocide**. A ding-dong ZIO-JOO-DAS-BELL would obviously go into all of this up to the point, but not to the point of giving FACTS about the **GROSSLY DISPROPORTIONATE AND VASTLY ASYMMETRICAL** role played by his ZIO-JOO-ANTI-CHRIST-GREAT-SATAN tribe of incestual, conspiratorial, rat-tunnel, organised-criminal, rat-rodent-parasites who monopolise up to all of the economy,

will show us that the/its essential thought/intellectual material(s) (in relation to that), just like its/the social-political preconditions (for it) had existed long ago. This gives us the right to apply the concept of the post-modern quasi with retroactive / retrospective force, and in the course of this to give it its concrete social-historical, that is, anti-bourgeois and anti-liberal or mass-democratic sense.

We have already said that the transition from the liberal-Enlightenment modern / the modern epoch of liberalism and of the Enlightenment¹⁷³ to the mass-democratic post-modern (epoch) / the post-modern epoch of mass democracy brought about a change of the socially predominant thought figure. The manner with which that transition was carried out has already to a large extent been researched¹⁷⁴, and it does not have to occupy us here in detail / at length / extensively, although we must stress or shed light and work upon some aspect(s) of it anew (ch. IV, sec. 1 and 2); also, in terms of theory, it can be dealt with and made understandable without particular difficulties if one only does not lapse/fall into the widespread error of confusing liberalism and democracy¹⁷⁵ with each other by using the concepts not in their concrete historical sense, but thus as they are used as catchwords/slogans in (the) topical and present-day political confrontation(s). Much less was the question as to what the bourgeois thought figure consisted in, researched and understood – and still less, which thought figure replaced the bourgeois thought figure. In the attempt to outline and the latter (thought figure replacing the bourgeois thought figure), the literary-artistic modern / modernism (and post-modern / post-

state and culture in “free-market” !!! capitalism, under up to total and absolute **ZIO-JOO-CONTROL** (**KONTROL**), whilst propagandising that all of that has something to do with “freedom, liberty, dimo-krasi, civil society, non-corruption rule of law” and all the other **TOTAL AND ABSOLUTE ZIO-JOO-BULL-SHIT** spun by the **ZIO-JOO-MASS MEDIA-UNIVERSITIES-ET AL.** !!!

¹⁷³ P.K. is obviously considering the Enlightenment as a (16th-)17th and not just 18th century phenomenon, as evidenced by his history of the Enlightenment.

¹⁷⁴ Especially in relation to the Industrial Revolution.

¹⁷⁵ As to the social whole in mass democracy and not as to polity in its historical and scientific, non-ideological, non-rhetorical sense.

modernism), as well as some scientific and philosophical theories of our [[20th]] century, must appear (compared to beforehand) in a new light and context / in new interrelations. It will be proven, namely, that all these products of the intellect-spirit take as their basis a common thought style and a common perception of the world, from which – with a regularity which cannot be coincidental / chance – a certain thought figure results. In what follows / In what is below, we shall call this [[mass-democratic]] thought figure the *analytical-combinatory* thought figure, in order to contrast it with the *synthetic-harmonising* thought figure, which characterises the bourgeois spirit/intellect / the bourgeois attitude, mentality, mindset. Bourgeois thought in principle strove (/ had as its programmatic main concern to strive to) construct a world image out of a great variety of different things and forces, which, indeed, looked at in isolation (can be [[or]]) are found in contrast and opposition to one another, yet in their entirety constitute a harmonic and law-bound (deterministic, law(rule)-based) Whole, inside of which friction(s) and conflict(s) are lifted, i.e. abolished and cancelled in the sense of superordinate / superior rational/reason-related ends/goals. The part exists inside of the Whole, and it finds its determination (destiny, fate, calling) by contributing to the harmonic completeness and perfectness of the Whole, but not by the denial, disavowal of, but / however by the development and unfolding of its own individuality. In this respect, things are thought about and contemplated on the basis of their function, however, their substance (essence) in the process is not lost, even if it cannot be or cannot entirely be known/recognised / cannot be (completely) known; and exactly / precisely the assumption or conviction of the substantiality of things (i.e. that things have (a) substance) allows / permits their objective evaluation and their proper, correct putting into order / incorporation at this or that tier of the harmonic Whole. Things are / act/ behave very / essentially different(ly) in the analytical-combinatory thought figure. Here there are no substances and no fixed things, only ultimate components / constituent parts/elements which are

detected through / by means of consistent analysis; points or atoms, whose essence, texture and existence consists simply/actually only in their function, i.e. in their (cap)ability and capacity to enter together with the other points or atoms into always (/ to form and mould perpetually/continually) new combinations. That is why there can be no talk here of harmony, which rests and is based / founded on more or less stable relations between (the) parts and (the) Whole; there are only combinations / combinations only exist/happen, which are constantly replaced by new and in principle equivalent combinations. Everything can and may in principle be combined with everything, because everything is found at/on the same level, and there is no ontological background / there are no ontological preconditions which would secure the precedence of certain combinations vis-à-vis other combinations¹⁷⁶.

Both of these fundamental thought figures are the condensed (compressed) ideational form or else / and at the same time side of certain constitutive features, whose material correlate/correlative is to be found in the composition, constitution, texture and (mode of) function(ing) (i.e. in the concrete arrangement / set-up or movement/motion of the individuals and the groups inside of) the corresponding social constructs. Thus, the synthetic-harmonising thought figure interrelates with a social construct in which indeed social differences are substantial (i.e. pertaining to substance(s)) and are perceived substantially (i.e. in terms of (various) substance(s)), simultaneously, however, they do not become or are not fixed (solidified, hardened) (as this for instance

¹⁷⁶ All of this pertains to the ideal type of mass democracy and relatively / highly advanced massification and atomisation. The ultimate goal of the **ZIO-JOO-ANTI-CHRIST-SATANISTS** is for everyone to be totally mixed up and confused and abnormalised and atomised except for themselves, so that there can be no crystallised ethnic group resistance to **ZIO-JOO-HYPER-NATIONALIST-HYPER-IMPERIALIST-ANTI-CHRIST-GREAT SATAN-RULE**. Of course, all of that may have happened in the former West, which is now totally destroyed under **THE SYNAGOGUE OF SATAN**, but if China and Russia are worthy of their ancestors and histories, the **SICK-FUCKING-CRAZY-PSYCHO-PATH ZIO-JOOZ (AND ALL THEIR ZIO-ANGLO-GERMANO-GALLO-ET AL.-JOO ZOMBEE-ALLIES)** will have nowhere else “to go”, and will provoke the end of everyone.

was the case in the hierarchy of *societas civilis*¹⁷⁷), but is formed in the framework/context of a competition, which, for its part, does not flow into and end up in, or is not supposed to flow into and end up in, the struggle or war of all / everyone against all / everyone, but in a dynamic equilibrium. The analytical-combinatory thought figure accompanies, again/contrariwise, a constitution of society in which social differences are no longer regarded as substantial (i.e. pertaining to differences of substance), but (the) social mobility in principle knows no limits/restrictions, and permits the constantly / ceaselessly new allocation (lineup, occupation, distribution) of socially available roles; the mass(-like) character of this society enables – in view of the in principle participation of all atoms/individuals, which/who constitute the mass, in (the) social processes at all levels – an unending/infinite number of combinations, whose great variety and at the same time transience/transitoriness disappears, puts aside or eliminates every / any thought / the idea of substance, and in its place merely/only accepts/allows functional points of view (/ puts functional points of view only)¹⁷⁸. Now in socially prevailing, determinative, decisive, widely-significant thought figures, not merely those aspects of socially reality, which in the perception of socially living individuals more or less attract attention and are noticed, are expressed and reflected and manifest themselves, but also that which we can/could call perception or sense of the world in its totality / entirety, i.e. said in Kantian terms / in Kantian language, the forms of the appearance (supervision, monitoring, watching over, outlook, contemplation, perception, view, intuition) and the categories of understanding,

¹⁷⁷ The ideal-type of “late feudalism” (preceding (and overlapping with) bourgeois oligarchic liberalism and the synthetic-harmonising thought figure), which, in turn, precedes (and overlaps with) mass democracy and the analytical-combinatory thought figure), based on Western/Northern European society before the centralising state came to dominance, especially before the 17th (/18th) century (but after circa 700-1000-1200 A.D.), and whose Christianity was not under significant bourgeois and or ZIO-JOO-ANTI-CHRIST attack, and where agricultural life still dominated, setting the tone for relatively de-centralised political and cultural life as well, with the Church, in whatever of its forms, still in control (CONTROL), and not only culturally, but up to a large extent in the economy and the political too. P.K. does not name the thought figure of *societas civilis* anywhere, but I would suggest something like : the fixed-Christian-eternity-aspiring and pyramidal-tradition-based thought-figure.

¹⁷⁸ See footnote 176, above.

cognition, is articulated. Already the adequate articulation of the immediately-directly social dimension of a comprehensive thought figure needs the formation of a specific perception of the world – besides/apart from that (/and moreover), the quarrel, dispute, argument about the manner how the world is supposed to / should/ought to be perceived necessarily constitutes / must constitute an essential aspect of the profound / deeper / every intense/intensive social-ideological struggle. From / Out of the having an effect together, collaboration, working together, synergy of both of these necessities under the concrete circumstances of the turn from bourgeois liberalism to mass democracy, it so happened / turned out that the precedence of the magnitude “space” inside of the analytical-combinatory thought figure [[of mass democracy]] followed the precedence of the magnitude “time” inside of the synthetic-harmonising thought figure [[of bourgeois liberalism]], whilst simultaneously central categories like that / the category of (e.g.) causality [[of bourgeois liberalism]] was relativised or even scrapped and rejected. How it / things came to that and which forms the change/changing of the perception of the world took in the framework of the replacement of one thought figure by another thought figure, we shall see in detail (later). (Speaking) In advance, we (only) need make the observation that in the discussion and examination of this issue / matter / question / problem, the level of the philosophical, artistic or scientific perception of the world may / ought / should not be confused with the level of daily (world) experience / the everyday experience of the world. This latter (daily world experience) is indeed/certainly also modified in the course of history too, yet here those breaks, fractures, ruptures do not happen/appear which happened and appeared a few times at the former (level of philosophical, artistic or scientific perception of the world), especially since the early New Times / the very beginning(s) of the New Times¹⁷⁹. In other words, every

¹⁷⁹ See footnotes 157 and 159, above.

revolution in the perception of the world through and by means of philosophy, art or science must not / does not necessarily entail an anthropological revolution¹⁸⁰, even though it, as a rule, has certain long-term repercussions, consequences, effects, consequences in regard to the mode/way/manner of perception of certain social groups. The reason for this discrepancy / difference lies in the fact that revolutions in the perception of the world do not come into being / are not born out of / from the mature need of broad masses to see the (objects in the) world with other eyes, but rather out of / from the polemics of a rather small social minority¹⁸¹ against the dominant, ruling world image. That is why the change / changing of the world image represents and constitutes a symbolic act which confirms the victory of that minority against the official representatives of the old world image, rather than an upheaval and radical change of the banalities of daily/everyday experience, against whose background the life of most men/people/humans or the greatest, largest part of the life of all men / humans takes place and unfolds¹⁸².

A further observation, remark, comment of a methodical / methodological character is here called for / appropriate. In our investigation / research, which makes use of the contrast and opposition between the synthetic-harmonising and analytical-combinatory thought figure as well as between the time-oriented and the space-oriented perception of the world as a guiding thread / guideline /

¹⁸⁰ An anthropological revolution pertains to a fundamental paradigm shift in the way people view the world at the sociological-historical level, but does not affect the anthropological constant of man in relation to social-ontological factors and forces and nature and culture unless it goes beyond a human born of humans. If, for example, the world existed after circa 2100, and JOOZ “got what they wanted”, then robotised-ZIO-JOO-ZOMBEE-SLAVES with brain implants etc. would not be humans anymore as understood by P.K. and the scientific observation of human affairs until P.K.’s death in 1998. It could well be that P.K. here means by “anthropological revolution” at the mass-level, another **novum** say of circa 2000 / 2100 which has gone beyond man, in the re-production of beings by man, which are not human in the old sense anymore of not being mechanically (with brain implants, microchips etc.) controlled by JOOZ et al from within their human bodies.

¹⁸¹ JOOZ and their ZIO-JOO-ANGLO-GERMANO-GALLO-ET AL.-JOO-DAS-ANTI-CHRIST-STOOGES.

¹⁸² This applies especially from circa 1900 (but also from the beginning of the New Times) until today, though today, the number of people in “the West” “crossing over to the other way of looking at the world” has certainly increased, but has by no means yet “crossed over” completely as regards everyone and all aspects of life, e.g. children are still being born to a man and a woman, and most people, or a large number of people, still have to work for a living, the major “ball sports” are still dominated by men born with balls, as are construction, infrastructure, transport and other such sectors and industries, the army, the navy, the air-force, etc. etc. etc..

leitmotif, we shall keep/stick primarily to intellectual-spiritual products and social realities in which decisive, determinative structures and tendencies are most clearly / perspicuously condensed. This (methodical) procedure / proceeding / method / method(ological) approach is not founded in a scientifically suspicious, dubious eclecticism, in which the premises behave tautologically in relation to the conclusions, but its necessity results / arises from the fact that propulsive factors in the history of ideas and in society in the beginning – and also for a more or less long time – by no means make up the broader side of the spectrum concerned (on each and every respective occasion). Rather they have to be compared with locomotives which gradually succeed in setting in motion a mass which in itself for the most part remains inert (sluggish, lethargic, languid). Even after the pushing/carrying through and imposition, prevailing of a new thought figure or structure of society / social/societal structure, it is possible that phenomena which take root in the old (thought figure or structure of society) find themselves quantitatively still in the majority. The decisive question is, however, on each and every respective occasion, to whom befits (/ who and what takes on / over, assumes, undertakes) the function of the locomotive, who (and what) constitute(s) the axis around which the central confrontation (conflict, dispute, debate, argument, discussion) revolves on each and every respective occasion. Because the permanent (lasting, enduring) heterogeneity of the spectrum, which goes back and is due partly to the persistence (perseverance, insistence, tenacity, steadfastness) of the old and partly to the rapid, quick, swift differentiation or even splitting of the new, constantly brings about, begets, engenders, generates conflict(s), which weaken and debilitate the tractive (pulling) force/power, traction of the locomotive. This must be stressed against structuralist(ic) simplifications, simplifications pertaining to the history of ideas and sociologically untenable simplifications which suggest the impression as if / that a thought figure or a formation of society (soci(et)al formation) completely replaces another (thought figure or

social formation) quasi through and by means of a direct and immediate magic strike (or wave of a magic wand). Only the great variety and the constant polemical confrontation inside of one and the same formation pertaining to the history of ideas or inside of one and the same social formation can explain differentiations and breaks, ruptures, which inaugurate the transition to other formations; also, the forces which the burst open, blow / break up, blast, disperse the existing formation or existing structure are as a rule in themselves fissured, split, cleft and contradictory. Thus, even in the time(s) of the predominance of the bourgeois thought figure, there were powerful parallel / side currents and counter currents; and the replacement of this (bourgeois) thought figure was brought about and effectuated, again, simultaneously, by a number of currents, which very often and fiercely fought and battled against one another. This was, though, neither a coincidence, nor a misunderstanding; because the mass society and the mass democracy coming into being represented and constituted, for its part, a compound, composite and heterogeneous, or even contradictory, construct, whose individual / in part aspects or tendencies had to be articulated ideationally in its own each and every respective manner¹⁸³.

¹⁸³ And yet, it most certainly seems that “Western” mass democracies are still around and are preparing themselves for the end of all things human under ZIO-USA, rather than allowing descent into internal decomposition and up to complete subjugation to, and dependence on, non-Western powers, especially China.

II. Formation and structure of the bourgeois
thought form and life form (form of thought and
form of life)

(CHAPTER TWO

FORMATION AND STRUCTURE OF THE BOURGEOIS MODE
(WAY, MANNER, MODUS) OF THOUGHT AND OF LIFE)

1. The world-theoretical framework (context) (The framework pertaining to a world view / world views)

The ascertainment that the bourgeois thought figure would be inspired and sustained by a synthetic-harmonising matter of concern, disposition and intent does not help the understanding of things / the facts, circumstances for as long as it remains undetermined / unclear which different or even opposing elements were supposed to have been / had to be connected with one another in the framework of the harmonic Whole to be constructed. Because there is no harmony in itself / in the absolute sense and in general already because no standpoint can be detected and found from which all really or ideationally existing elements could be apprehended in one fell swoop / all at once / all at one go and put into order, integrated, included in one single/sole harmonic construction; that is why the endeavour at / venture of harmonisation must always start from certain elements, and the decision(, in the course of this,) of giving precedence to other elements, (also) brings into being another perception, idea, notion of harmony. This implies again that an abstract, already existing in advance, (psychological) need for harmony does not determine the choice of the elements which is supposed to construct the harmonic Whole, but things are the other way around: the already fixed, set(tled), definite, established, formed option of / preference for certain elements sets in motion the endeavour at / venture of harmonisation when/if these latter (certain elements) appear to be logically or ontologically more or less heterogeneous. At the same time, the need for and the endeavour, venture at harmony, as well as the decision of holding / regarding harmony as such to be / as a paramount, supreme value, are connected and interrelate with the wish of making opposed positions (/ the positions of the opponent) out to be chaotic, and consequently of stressing / emphasising their in(cap)ability at offering stable, steady orientation in respect

of life; because harmony means not least of all ponderability and calculability on the basis of the steady, stable position of the parts inside of the Whole. In actual fact, the thought, idea of harmony as the normative axis of the bourgeois world view was crystallised in the demarcation from, and opposition to, that which was called at the social-political level, feudal disorder or feudal chaos and (that which) was projected into/onto the universe (space, cosmos) through and by means of the theological and magical perception and interpretation of nature. The individual / in part elements of that harmony, which was supposed to put / set aside, discard and eliminate the disorder in nature and society, arose likewise in / during the (simultaneous) demarcation from and opposition to several / many foes at a number of / many fronts, in relation to which the different character of the foes brought about the inner/internal heterogeneity of the spectrum of the related positions against them, which now, for their part, desired, required harmonisation (/ had to be harmonised) amongst themselves. In other words, the bourgeois world view was formed under contradictory circumstances and under the influence, impact, having an effect of contradictory factors; furthermore, it never prevailed socially to such an extent that the discontinuation, ending, cessation, eclipse of polemical considerations and needs could have stopped, halted its internal differentiation. It could not in fact claim, pursue, seek for itself an ideological monopoly like for instance that which theology had enjoyed (/ in its possession) for a long time, already because of the fact that it (i.e. the bourgeois world view) had appeared from the beginning under the banner of the individual freedom of opinion and of tolerance¹⁸⁴.

The bourgeoisie / bourgeois class possessed social (above all economic)

¹⁸⁴ The ideological posturing of freedom of speech/opinion and tolerance continued in the much more ZIO-ed mass-democratic era, though ZIO-USA dominance of the former West is so great that it seems that there is no way out apart from the end of everyone, which will come about because of the sick-fucking-crazy-psycho-path-ZIO-JOO'z desire to "master race, rule the world".

power much earlier¹⁸⁵ than it could reach, attain, acquire, obtain up to exclusive or (very often) shared political dominance / dominant authority. The contradiction between the possession of (limited, restricted) power and the (far-reaching, broad) lack of dominance compelled and forced ideological compromises which, psychologically seen, reflected the ambivalent state (of affairs) of a class which defied, challenged, called out, provoked (/ was forced to come into opposition to) the traditional world view of *societas civilis*, but simultaneously necessarily ascertained that the instruments of dominance were (located, found) in alien/foreign/others' hands, and hence (gladly or reluctantly, grudgingly / wanting to or not (wanting to)) tended in relation to that to moderate its challenge / opposition / provocation / act of defiance, partially in terms of content, partially by translating it into the language of the opponent, that is, to weaken, attenuate, lessen, soften it (/ tone/water it down) formally (i.e. in terms of form)¹⁸⁶. But even after the total or partial political victory of the bourgeoisie, the main current of bourgeois ideology was characterised by the search for the *juste milieu* (i.e. happy medium, middle way, golden mean or middle ground) – this time not on account of the violence of those ruling (and dominant), but with regard to the danger of those (coming from) under / below (i.e. the lower classes), especially since the ideology of social democracy¹⁸⁷ originally / initially appropriated (/made) bourgeois paroles, words, slogans (their own), giving them a new content. Accordingly, the bourgeoisie was put in a tight spot / corner, and it (more and more) felt forced, compelled to distance itself from the radical reinterpretation of its own catchphrases / slogans / catchwords; exactly that which earlier was a tactically expedient attempt at approaching the dominant, ruling traditional world view, was now transformed /

¹⁸⁵ What has Krazy Man been telling YOOZ all this time !!! First comes relative economic power, in the case of the transition from “feudalism” to “bourgeois liberalism-capitalism”, taking up to centuries, before that relative economic power translated into political, and then later mass cultural, power as well.

¹⁸⁶ These kinds of compromises did not start to constitute up to total **ZIO-JOO**-bourgeois victory at the political (and in part cultural) level until the 19th century, albeit in **ZIO**-GREAT BRITAIN “things got moving” from the 17th century, and from 1789 in **ZIO**-France.

¹⁸⁷ We're firmly in the 19th century here.

converted into the means of demarcation and delimitation from the threat, menace and danger (coming) from below. To this circumstance and fact, the bourgeois thought figure owes its continuity in the history of ideas, despite the in part essential / significant shifts in accent and emphasis which necessarily accompanied the likewise / equally essential / significant changes in the social position of the bourgeoisie.

We find a good / another example of this continuity of positions in and during the simultaneous reversal (revolution, rotation, turn) of its polemical tip (top, peak, spike, point) at the most extensive, comprehensive and inclusive of all world-theoretical levels, i.e. the ontological level. Social democracy of the 19th century declared / proclaimed itself in following left-Hegelian approaches, tendencies, trends and above all of Enlightenment and contemporary materialism in the majority for / in favour of the monistic perception of being / Is, since it saw in / considered the abolition of the conventional, traditional hierarchy of the levels of being / Is (to be) the necessary supplement, complement or even condition for the levelling of all class differences / distinctions; the masters on earth were supposed to abdicate / resign (their positions) simultaneously with the master in the sky / Lord in Heaven. In the highly political debate over the fate/destiny of God¹⁸⁸ and the ontological texture, composition, constitution of the world, the decisive, predominant, preponderant bourgeois opinion stood, turned against atheism and monism – however, it did not do that for the first time in the struggle, fight, combat against social democracy¹⁸⁹, but had already done that much earlier when the main concern was completely different. The bourgeois (main current of) the Enlightenment fought, namely, with equal decisiveness, monistic-materialistic tendencies which had come into being / appeared with logical necessity (from

¹⁸⁸ From the scientific point of view, all secular politics is a variation of theology, i.e. belief(s) from a certain perspective and the friend / foe spectrum.

¹⁸⁹ In the 19th century.

with)in the womb / bosom of new-times rationalism, primarily in the 18th century, because it had the fear and apprehension that a confession of faith in such perceptions (of monism and materialism) would give the / its theological opponent welcome weapons (in its hand(s)) at a time in which the traditional binding, bond / tie, tying of norms and of values to the (transcendental) spirit constituted in the eyes of nearly all men / everyone a(n) self-understanding / matter of course / obviousness / naturalness / self-evidence / taken-for-grantedness / thing of course / something self-evident. A suspicion of atheism had to, under these circumstances, amount to / be converted into a suspicion of nihilism, which no party or group, which raised / made serious claims to social dominance, could accomplish / withstand / expose itself to. On the other hand, such claims could not at all be raised / made without the traditional theological position coming under fire in regard to the question of the relations between transcendence and immanence, since the manner how these relations were defined served as the foundation of ethical commands. Bourgeois thought exercises/drills itself in / practices the work of synthesis and of harmonisation by turning against materialistic, potentially (value-)nihilistic monism, and at the same time against rough, rugged, stark, abrupt theological dualism legitimising world-denying / world-negating ethics, and in the course of this attempts to bring nearer/closer to each other the From Here (i.e. This World or Life) and the From There (i.e. That World or Life (as after-life)), the world and God, that is, to comprehend their relation towards/with each other as a harmonic relation, without in principle disputing their independence, autonomy, sovereignty, self-reliance. That is why the bourgeois rejection, refusal, denial, negation of the sharp contradistinction between God and World / the world did not as a rule find expression, manifest itself in pantheistic or panentheistic constructions, but it was articulated in the endeavour to bind God, on the one hand, to (the) scientifically ascertained (established, determined, detected) law bindedness (determinism, law(rule)-based necessity) of nature / natural law bindedness,

[[and]] on the other hand, to the postulates of the new anti-ascetic-secular moral(s) / morality. In the process, it was / became incidental, irrelevant, negligible that God continued to be recognised as the creator of nature and of morals/morality/ethics; because his/His work was from now on / henceforth described and interpreted in the sense of bourgeois perceptions, representations, notions and values.

The harmony in the relations between God and World / the world existed / was based/founded not least of all / first of all in their automatic mechanism / nature / automation / automatism, i.e. in the in(cap)ability or, anyhow, in the lacking readiness of God to confound, stump the law bindedness (determinism, law(rule)-based necessity) of nature with/through/by means of arbitrary and unforeseeable interventions (intrusions). This law bindedness (determinism, law(rule)-based necessity) of nature stood/was, for its part, under the aegis of the thought/idea of harmony, in fact, it constituted the first great bourgeois explication (development and clarification) of the same (idea of harmony). In the law-bound (deterministic, law(rule)-based) order of nature, it was seen / shown paradigmatically how the parts are supposed to behave in order to serve the Whole, as well as the way in which the whole exists without ever being independent of its parts, yet [[with the Whole]] representing and constituting something more and something different than the mere sum of these same parts, namely something which (pervades and) governs the parts through and by means of its not exactly, precisely, accurately localisable, i.e. locatable, yet [[still]] perceptible, noticeable everywhere/all over, effect and impact. The schema “Whole-parts” gains / obtains henceforth more and more / ever more in meaning as the model or pattern of the generally valid representation and of explanation (of things), in relation to which its polemical aspect may / should not be overlooked: because it ousted, put aside or repressed the perception of

societas civilis¹⁹⁰ regarding the harmonic order of the constituent parts/elements of the world, both in the area, realm, sector of nature, as well as in the area, realm, sector of society. If the harmonic Whole in the perception / representation of societas civilis was similar to a pyramid, thus now [[in the bourgeois perception of things/the world and God]] it looks rather like a sphere (globe, ball); the bourgeois need for (social) differentiation accepts or allows room for, of course, differences in tier(s), gradation(s) and (in) status as well, however, these appear to be variable results of later developments or end/goal-rational, purposeful, expedient actions, and not for instance as ontologically and anthropologically bound/tied from the beginning/outset to fixed, settled, definite, established given (actual) facts / actualities (/ and not for instance as magnitudes given from the beginning and reduced to ontological and anthropological factors). Otherwise said / In other words: the by birth (by descent) determined inequality amongst men (humans) vanishes to the same extent and in the same sense as the – in the traditional world image – assumed heterogeneity of the various strata of being / the Is – simultaneously, however, the socially determined inequalities (/ the inequalities due to social reasons) amongst men (humans), as well as the determined in terms of the law bindedness (determinism, law(rule)-based necessity) of nature qualitative differences between the things of the world, remain. The fundamental schema “Whole-parts” could therefore satisfy both aspects of bourgeois matters of concern / desires – in principle, equality *and* the (f)actual differentiation of the parts inside of the Whole –, and hence serve both the struggle against traditional, conventional hierarchies as well as the foundation of claims of power and of (social) status and prestige on a new basis.

The thought, notion or idea of harmony, as it was concretised in the assumption of the strict law bindedness (determinism, law(rule)-based

¹⁹⁰ See footnote 177, above.

necessity) of nature, was aesthetically motivated and oriented only in the wide / broad mathematical-geometrical sense; as beauty clarity and simplicity became perceptible / were perceived, especially in their opposition to the supposedly superfluous, unnecessary, needless, in fact / moreover abstruse, confused constructions of the scholastic-Aristotelian interpretation of nature. However, something else was decisive in the course of this, namely the conviction that the harmony of the world and the law bindedness (determinism, law(rule)-based necessity) of the world/cosmic becoming / becoming of the world means ipso facto the ponderability, calculability and the controllability of nature, which again gave a feeling of security, safety and self-confidence, self-assurance precisely at the difficult moment at which one had to throw overboard and set/put aside many metaphysical certainties¹⁹¹. The connection between the idea, conception, representation, notion of harmony and the need for security, safety was from the beginning a constant of bourgeois thought, and took the most different, various, varied forms – from the Promethean urge (drive, propensity, yearning, impulse), which was nourished, nurtured, fed by the above-mentioned confidence in, and certainty of, victory over an indeed not tame, submissive, but anyhow ponderable, calculable nature, up till the feeling of security, warmth, comfort, geniality, snugness of the Philistine, for whom harmony meant above all danger/risk-and-struggle-free life (/ life free of/from danger(s)/risk(s) and struggle(s)). The negative sense/meaning of harmony, in so far as its concept / meaning, notion was identified with law bindedness (determinism, law(rule)-based necessity) of nature, was of course the elimination of everything (i.e. all the hyper/supra-natural / supernatural factors from the world/cosmic becoming) which the theological opponent was accustomed/used to reading into the justification of his (i.e. the theological opponent's) theoretical positions and his practical commands. The connection of harmony qua the law bindedness

¹⁹¹ From the Church-led Christian past.

(determinism, law(rule)-based necessity) of nature with the wish for the control, rule, mastery, dominance of/over nature gave, lent, conferred, awarded, bestowed (upon) the thought, idea of harmony a positive sense as well/too, but which was double-edged. Because the perception of the strict law bindedness (determinism, law(rule)-based necessity) and of the mechanical character/texture of nature granted, afforded indeed the promise and or the certainty of dominance and rule over nature, however, on the other hand, it threw up/posed/raised the issue, question, problem of the ultimate, normative meaning of the world. From / Out of the texture, composition, constitution and the way/mode of function(ing) of the world machine (machine of the world), normative commands could not be deduced/derived, in fact things were the other way around: norms and values now appeared to be, ultimately, meaningless, to be the mere functions of mechanical stirrings and movements, motions¹⁹². It was the question (issue) of meaning and of norms (/ Precisely the problem of meaning and of normative principles) – said more concretely : the polemical need of beating/defeating the theological opponent on this field and of proving one's own (cap)ability at dominance / ruling through the offering of better values –, which forced / compelled / coerced bourgeois thought in relation to that, next to / supplementing that concept of harmony, which was primarily / mainly conceived as the (mechanical) law bindedness (determinism, law(rule)-based necessity) of nature, to posit a second concept, which was principally / chiefly moulded / shaped ethically and aesthetically. First of all, therefore, the world image was mechanised in order to secure and safeguard victory over the theological interpretation of the world, and only later was the beauty of nature discovered – this time not as plain, unpretentious and abstract geometric beauty, but as the tangible, palpable beauty of the mountain, of the meadow, of the river

¹⁹² All the discussion here and following assumes a good knowledge of, inter alia, P.K.'s : *Die Aufklärung im Rahmen des neuzeitlichen Rationalismus*, »Montesquieu. Naturrecht und Gesetz« and *Die neuzeitliche Metaphysikkritik*.

and of the sea, whose form is in itself asymmetrical, but in its being next to one another / side by side with other such asymmetrical forms constitutes a single harmony in the framework of a comprehensive Whole. The fundamental schema “Whole-parts” remains, only it is interpreted not as the mechanical assembly or (con)junction of in themselves symmetrical parts in an already accordingly symmetrical Whole, but as the absorption of the in itself pleasant asymmetry of the parts in the imposing symmetry of the Whole.

Yet beautiful, good and, beside / close to all that, nature functioning in terms of law bindedness (determinism, law(rule)-based necessity) constituted, as it were, the visible and tangible guarantee for the reality of values and of norms. The “living according to nature (/ avowedly living in (accordance with) nature)” acquired / attained / took against the background / on the basis of this perception of nature a concrete content and meaning – exactly that which bourgeois ideas, representations, notions, conceptions placed into or projected inside of nature. The old Transcendental in its abrupt, brusque confrontation with the material world became for the purpose of the founding of norms (normative principles) superfluous to the degree/extent that the From Here (i.e. This World or Life) stopped / ceased being a valley of tears, and nature undertook the task, job, competence / competency of norm-giving authority (/ of determining normative principles)¹⁹³. For this purpose, it (i.e. nature) had to, of course, be more than mute, silent and inert, lethargic, sluggish matter; from pure machine, it therefore became (a) motherly divinity (godhead, deity), which indeed stood/was nominally and always under the patronage (sponsorship) of its creator – a creator, however, who was permitted to create, make only one such – of its mode and way of function(ing) autonomous and normatively self-sufficient (autarkic, self-contained) – nature. From the moment at which to (the) nature as

¹⁹³ **The Vale of Tears** is back “BIG-TIME” for all of us who have consciousness that the **JOOZ** and their **ZIO-ANGLO-GERMANO-ET AL.-JOO** allies are bringing about the End of Everyone, as it is written, whether that happens in the twenty-first century or later.

such, a decisive, determinative normative dimension was attached, from the moment, that is, at which nature and Reason, matter and spirit(-intellect) approached, against the background of the aforementioned double delimitation / demarcation against the old (spiritualistic) dualism and the modern (materialistic) monism, the relation between nature and culture could (also) be comprehended / understood differently than previously (too/as well). Culture did not anymore have to be ascetic, and even then uncertain or only a transient (temporary, en passant, passing) overcoming of nature, but it was supposed to make up – through and by means of its normative dimension – nature that has become effective (/ but it had to constitute the outcome, aftereffect, corollary, result of the (having an) effect of the normative dimension of nature). (Healthy, Sound, Wholesome, Fit) culture would be, therefore, the activation of the immanent Reason (reasonableness, rationality, soundness, sensibleness) of nature at the level of human living together, cohabitation, co-existence. Reason is distilled, as it were, out (/ Reason is like the distillation) of (ideational) nature; and although it should be willing and (cap)able (in respect) of taming, restraining, harnessing some in itself/themselves blind or un-rational / irrational / unreasonable aspect(s) of (human) nature, it does this not in the sense of world-denying / world-negating asceticism, but in the sense of the expedient channelisation of the un-rational, i.e. irrational into the – on each and every respective occasion – appropriate (conducive, suitable, opportune, adaptative) realms and areas, sectors of activity. Thus, Reason remains, by establishing, erecting, setting up, composing, constituting, forming culture, still entangled and interwoven with nature; only the centre of gravity and main emphasis/focus must be/necessarily is shifted/displaced here in so far as in culture the normative component/dimension of nature becomes independent, autonomous and reaches and attains a degree of consciousness which is not possible in any other area, realm, sector of inorganic or organic nature. The harmony of nature and culture takes (on) / assumes / adopts, accordingly, the form of a unity of matter and

reason, during / in which / where nature provides, delivers, supplies, yields those materials which Reason will then/thereafter refine in accordance with its value judgement/evaluation/perception/notion/conception – the materials are, however, on the basis of their origin, noble enough (in order) to be able to be processed / accept processing according to the normative intentions of Reason, and / whilst Reason never distances itself, for its part, from that which it finds / discovers in the nature (/ nature gives it), i.e. it (Reason) does not understand its autonomy as a right to tyrannise nature¹⁹⁴.

The same wish to reconcile and harmonise (with regard to each other) nature and Reason, the spirit(-intellect) and matter, norm (normative principles) and drive(s), urge(s), impulse(s) in the framework/context of a comprehensive / overarching harmonic Whole, inspires bourgeois anthropology (too). The endeavour and effort at harmonisation which is founded at the ontological level in (/ which at the ontological level rests upon) the double delimitation / demarcation against dualism and monism, or else spiritualism and materialism, in the realm/area of anthropology came into being from/out of the double aversion for / against the complete and total absorption of man / humans in material nature and for / against such a rising above (lifting up and over) nature that only in heaven could it find its true home(land)¹⁹⁵. From this point of view, the constant reminding / recollection of the taking root of man / humans in nature served as an argument against the harmfulness, maleficence, in fact futility and vanity, unprofitability of ascetic morals/ethics/morality, whilst the simultaneous keeping and adhering to innate, in-born human Reason (reasonableness, rationality, soundness, sensibleness) was supposed to clean /

¹⁹⁴ Whereas under ZIO-JOO-MASS-DEMOCRATIC(-ANTI-BOURGEOIS) ZIO-JOO-ANTI-CHRIST-SATANISM, *contra naturam* ways of life and life stances are systematically promoted in order to commit **ETHNIC CLEANSING AND GENOCIDE** against ethnicities standing in the way of ZIO-JOO AND ZIO-ANGLO-ET AL.-JOO ZIO-JOO-DAS-SYNAGOGUE OF SATAN-IMPERIALISIM-SATANISM.

¹⁹⁵ Thus, oligarchic bourgeois liberalism as an ideal type finds itself between *societas civilis* and mass democracy.

tidy up, clean / sweep / put away, put/set aside, the suspicion of nihilism. The perception that man dominates and rules by virtue of his Reason (reasonableness, rationality, soundness, sensibleness) over his own nature, was tightly/closely interrelated / (inter)connected, of course, also with the conviction of the controllability of external nature and accordingly (was connected) with modern natural science and with the belief in the law bindedness (determinism, law(rule)-based necessity) of nature. It had to, however, obtain / take another meaning when with nature exactly human nature was meant, and when the polemically necessary, that is, the – directed / turning against traditional theology – hint at / indication / stressing of the naturalness or natural texture of man / humans was in danger / at risk of being interpreted then in the sense that man is subject / subordinate / subjugated to the iron law bindedness (determinism, law(rule)-based necessity) of nature just as much as all beings of nature / natural creatures, and hence talk of free will and morality / morals / ethics was, in the final analysis / ultimately empty (of content) / void (of meaning). In other words, it had to be shown / proven or, anyhow, be asserted / claimed that man is or can be nature and simultaneously master / lord over / of his (own) nature. Drives, urges, impulses, passions, egoistic motives had to be fully / completely / totally recognised / acknowledged in regard to their complete force and effect/impact, that is in (all of) their anthropological necessity, however, the normative component / dimension of the bourgeois perception of nature asserted and imposed itself also in the conviction that the above-mentioned drives, urges, impulses and motives could be expediently and purposefully channelled and guided because they already contained, of themselves, a principle of self-regulation¹⁹⁶. The in itself egotistical or unbridled, unrestrained human material of nature / human natural material could

¹⁹⁶ Whereas under the **ZIO-JOO**-mass democratic ANTI-CHRIST-**GREAT SATAN** of **ZIO**-USA from the 20th century, the only self-regulation was not speaking the truth about and not exterminating all **JOOZ**, Anglo-Saxon Drunkardz and German Pigz.

yield, provide, constitute a highly plastic raw material in the hands of a Reason, which had understood itself neither as foe, nor adversary/opponent of drives, urges, impulses, but only as their benevolent advisor or educator/paedagogue. Under its (i.e. Reason's) guidance, instinctive selfishness, egomania, egocentrism, egoism, whose anthropological range, bearing, reach, scope, carry had to come into consciousness under the conditions of capitalistic competition and in the light of the ideologies legitimising this competition, could be converted/transformed into enlightened self-love, which was supposed to recognise that the respect of others'/alien/foreign rights and freedoms lies in one's own interest(s) (/ capable of foreseeing that its own interest dictates respecting the rights and liberties / freedoms of others). In this manner/way, the anthropological and ethical examination of the problem flowed into and lead to the question just discussed / our well-known issue/matter about / (in respect) of the relations between nature and culture against the background / on the basis of the normative concept of nature.

Here we must interpose and weave/work in an additional remark / observation about the concept of Reason in(side) the bourgeois world-theoretical context. Reason as a concept and slogan / catchword turned in principle and from the beginning against that which one called "belief" and "authority", that is, the heteronomous determination of human thought and action¹⁹⁷. From this perspective, the centre of gravity / main emphasis / focal point is put down to and located in not so much the cognitive (cap)abilities of Reason, but to/in its fitness / suitability to, with sovereignty, i.e. masterfully and with frankness, represent the normative principles and demands of the bourgeois-new-times world view (/ of the bourgeois world view of the New Times). Reason did not have to, therefore, coincide pure intellect, but in every case (definitely) takes

¹⁹⁷ Which, of course, is absolutely ridiculous, because, from the scientific point of view, every fundamental world-theoretical starting point, including Reason, is "plucked out of thin air" / constructed since there is no immanent in nature meaning of life.

sides in the ideological and social struggle. As the advocate, champion, proponent of norms, which were universal by nature, it (i.e. Reason) raised / made universal claims, and in this (its) universality it possessed the force of the law bindedness (determinism, law(rule)-based necessity) of nature: in its ideational Whole it held together (contained, controlled, governed, checked) the various elements in the same manner as natural law did it with reference to, i.e. it held together and controlled, the material components / constituent parts of the world. In this respect, Reason constituted the organisational principle of harmony, it determined, namely, which place every part was supposed to occupy inside of the Whole. To the extent that this (its) competency had to be expressed in commands and prohibitions, Reason had to be differentiated from the sensorial, i.e. the senses, that is, (it had) to approach the character of pure intellect. Sociologically said / From the sociological point of view, it then represented and constituted that authority (tier of jurisdiction) which ordered / commanded the renunciation (abandonment, renouncement, relinquishment) of immediate, direct or uncontrolled satisfaction at a time / in times (an epoch) in which savings and accumulation had to be made/achieved (/ where there was a need for thriftiness, parsimony, frugality and accumulation), in which, therefore, the hedonism – despite all refusals, the turning down, renunciations, rejections of the ascetic ideal of the old school / style / type – had not yet become a massive social positioning / stance with direct economic repercussions and consequences.

The reasons for the orientation on this side i.e. From Here / in this World of the bourgeois world view do not have to especially / specifically be explained here¹⁹⁸. The banal indication of the world-historically new and moreover

¹⁹⁸ Money, money, money ... and all the forms of power associated with money, because money of itself is nothing, but when it “links up and in” with the centralising power of the economy, state and culture, he who controls it, i.e. the **ZIO-JOO-ANTI-CHRIST-ORGANISED CRIMINAL-CONSPIRATORIAL-INCESTUAL-RAT-TUNNEL-PRIMITIVE SECRET SOCIETY-SAVAGE TRIBE-DEVIL-MAMMON-EVIL-SATANISTS**, ***grossly disproportionately and vastly asymmetrically*** controls (**KONTROL**) and destroys (**CHAOS**) (from a

characteristic importance, position and value of systematic economic activity / engaging in the economy in the life of the bourgeoisie should / may suffice if one only keeps an eye on / in mind all its implications or concomitants (accompaniments, epiphenomena) – from the concept of (the) (natural and social) law up to the anthropology of homo oeconomicus¹⁹⁹. The epistemological consequences / aftereffect of this orientation on this side i.e. From Here / in this World existed, anyhow, in the equally strong/rapid development of the sciences of nature and of man, although the first and decisive battle against the theological world view was one on the field of the former (sciences of nature). This parallel development, which in the light of today's falling and coming apart, divergence, dissociation of the sciences of the spirit/intellect/man (i.e. the humanities) and of nature may be strange / disconcerting/alienating, was in reality completely natural. Because the ontological revaluation and upgrading of nature turned against the world view of *societas civilis* to the same extent and in the same sense as the primacy of anthropology, which now moved into / took over the place of the primacy of theology. Man had to step outside of the shadow of God in order to be able to devote himself to the From Here (i.e. This World or Life) or to nature; and nature or the sensorial world had to be re-evaluated / upgraded in order for it to be permitted to make up and constitute the dignified and worthy realm and area of the activity of man emancipated from the From There (i.e. That World or Life (as after-life)). The drastic change/changing of the world-theoretical priorities was seen / shown in the content of the new-times-bourgeois philosophy which

certain normative-aesthetical, not scientific, point of view) society, exactly as has happened, especially from circa 1800 and circa 1900 until today. OVER. DEAD. ZIO.

¹⁹⁹ Especially, inter alia, all the ZIO-ANGLO-JOO-TOTAL BULLSHIT about “institutions” (and later in the post-bourgeois mass-democratic era also “di-mok-rasi”) as ONE MASSIVE ZIO-JOO-IDEOLOGICAL SMOKESCREEN OV ZIO-ANGLO-JOO-TOTAL BULLSHIT OV GROSSLY DISPROPORTIONATE AND VASTLY ASYMMETRICAL ZIO-JOO POWER in regard to social/political law, “the (natural) rights of man / human rights” and what a human is (i.e. eventually in the mass-democratic era, a massified-atomised TOTALLY ZIO-JOO-BRAIN-WASHED-ZIO-JOO-PAVLOV’Z DOG-STIMULUS-REACTION-ZIO-JOO-ZOMBEE, whereas in the bourgeois era, he was still largely accumulating wealth, even though the hedonism-consumerism had begun on the margins).

directly or indirectly pushed aside the traditional metaphysical and ontological problem examinations (that is with the help of agnostic arguments) and oriented itself instead (of that), in terms of the theory of knowledge and ethically – both disciplines, which refer immediately / directly to men/man/humans, i.e. to the composition, constitution and texture of his capacity for and capability at knowledge and to the meaning of his action or acts. The rise of the historical sciences, which had become for the bourgeois age typical (a typical product) and trend-setting, pointing the way ahead (for its spiritual-intellectual life), went back and was reduced / due to the prevailing and predominance of the primacy of anthropology. In(side) history, human nature unfolds or is actualised / activated – and the attempt to point out (material factors) in those / inside of kinds of law bindedness (determinisms, law(rule)-based necessities) or to track down the influence of material factors, from geographical up to economic (material factors), sprang / arose in the bourgeois thought (intellectual) framework not so much from the wish to relativise human autonomy, but rather from the intention to put an end to the imponderable and incalculable interference and meddling / interventions of God in the world/cosmic becoming (becoming of the world). Furthermore, the turn(ing) towards history served the likewise polemical intent to found the idea of progress and accordingly demonstrate the unavoidability of the collapse (decline, doom, demise, downfall) of pre-bourgeois formations of society / soci(et)al formations and of the victory of the bourgeois social order and bourgeois values. Bourgeois evolutionism – which appeared and made its presence felt first of all vaguely in the early-new-times perception of *veritas filia temporis* (i.e. truth is the daughter of time) and still during the Enlightenment was founded in a contradictory manner primarily on a historical basis in order to then in the 19th century be constituted as a universal system encompassing / extending equally to nature and history – made up / formed / established / constituted the counter-concept / antithesis to theological fixism / the theological theory of the solidity or

fixedness / fixity of nature and of the animal species, which for its part projected onto / into the cosmos / world the claim of eternity and of immutability (invariability, unchangingness) of *societas civilis*²⁰⁰. In the bourgeois notion / conception / representation / perception, the idea of progress and of development or evolution was paired / coupled, nevertheless, with the idea of order²⁰¹, something which was psychologically and sociologically (seen as) quite understandable. Epistemologically, this ambivalence or double / dual / twin care / concern was expressed in the rise of sciences which wanted to study human society (also) in their static (dimension /) arrangement (structure). Sociology became at least partially such a science, and indeed already since its (Enlightenment) beginnings (in the epoch of the Enlightenment), but also political economy, (having) developed in parallel with it (i.e. sociology), in so far as it (i.e. political economy) allowed itself to be guided by the notion or idea that an invisible hand converts and transforms the chaos of the in themselves selfish or short-sighted kinds of acting or acts of individuals into a harmonic equilibrium²⁰².

The attempt to match and reconcile with regard to one another in theory, or at least to jointly comprehend, progress and order, development/evolution and the resting in itself (i.e. self-contained and full/complete) Whole, dynamics and statics (i.e. the dynamic state and the static state), represented and constituted a significant aspect of the general bourgeois endeavour and effort at harmonisation, it could not, however, undo, reverse, cancel the precedence of the dimension of time in the bourgeois perception of (feeling for) the world –

²⁰⁰ And precisely Progress / Change (against Christian and largely rural-agricultural *societas civilis*) as ideology and practice based on the (***grossly disproportionately and vastly asymmetrically ZIO-JOO-ANTI-CHRIST-GREAT SATAN-MAMMON-DEVIL-EVIL-****nova* of circa 1800 (Industrial Revolution) and circa 1900 (mass democracy) (both as a part of ***ZIO-ANGLO-ET AL.-JOO-CAPITALISM-IMPERIALISM-SATANISM***) brought about, eventually, very likely before 2100, the end of all things human.

²⁰¹ Whereas today the ***ZIO-JOO-DAS-GREAT SATAN*** is fully “exploring” disorder as CHAOS.

²⁰² That’s what the Chinese and co. are trying to do now (i.e. trying to find an equilibrium as stability on a world scale), given that the ***ZIO-ANGLO-ET AL.-JOO-GREAT SATAN “ZIO-JOO-MASTER RACE ROOL DA WORLD”*** era is OVER.

and it was also not so minded (/ and it did not, after all, have that intention). The Whole and order always remained saturated/satiated/filled with time in the sense that they became understood and noticed as the ultimate and highest or as the richest-in-content (fullest, richest, ripest) phase of a(n) development (evolution). Even magnitudes, which because/on account of their central normative status and function(ing) were not allowed to be dissolved (by being converted) into sheer, pure historical movement / motion, like for instance “man” and “nature”²⁰³, were looked at as and considered to be, on the basis of new scientific findings (kinds of knowledge), increasingly from the point of view of time, i.e. products of a(n) development/evolution in(side of) time. The bridge (or chasm, gulf, gap, divide) between their normative character and the fact of their materially determined historicity was built (or bridged) by the assumption/supposition/perception that in(side of) (and through) their historical development/evolution (and through it), an original, albeit only embryonic hereditary set of characteristics / existing layout had been actualised; the bourgeois ideal of education structurally corresponded to/with this model of thought / intellectual model. Over and above that, the constituent elements/parts of the empirically given manifoldness, plurality, diversity, variety of the world were looked at and considered not in their (coincidental) being side by side / next to one another / juxtaposition in space, but in their (necessary) succession in time. What stands / exists there in the present tangible or perceptible space, is simultaneously inserted / included / interpolated in(side) time, so that not the parallel presence of things inside of the same space, but rather their different (pre-)history provides the measure/yardstick/benchmark for their judgement and

²⁰³ Man (still largely *secundum naturam*) still existed ideologically in the ZIO-bourgeois era, because that era was not fully ZIO-ed, whereas in ZIO-mass democracy from circa 1900, Man ideologically ceases to exist because JOOZ want to wipe out everyone else and rule the world as a “master race”, first with everyone else as inferior numbers/monads, and then with everyone else wiped out so JOOZ as incestual-lizzard-vomit-freak show-animal-scum can tork to JOOZ about JOOZ etc., just as ZIO-JOO-DAS-SLOANE does in the witness box in Welles’s *Lady from Shanghai* (1947), but this time with no-one else around larfing like a ZIO-JOO-ZOMBEE.

evaluation²⁰⁴: the primitive folks / peoples e.g., who live in the same age / era / times as the civilised folks / peoples and next to / beside them, are found / find themselves indeed in the same (planetary) space with them, but this fact does not appear to be decisive, but the thought that they represent an early and long ago overcome (outdated, out-of-date, surpassed) phase in the history of mankind / humankind / humanity [[appears to be / is decisive]]²⁰⁵. The bourgeois world view and perception of / feeling for the world had to insist upon this precedence of the factor of “time” / time factor or of historically understood temporality, since it (i.e. the bourgeois world view) had from the beginning grown together and was interwoven with it (i.e. the time factor): it had in fact summoned and called upon/invoked it (i.e. this precedence of the time factor) in order to shake, shatter, unsettle the claim of *societas civilis* that its structure embodied (would embody) the supra/hyper-historical will of God in reference to the regulation of human living together / co-existence / co-habitation²⁰⁶, and to fall back on and resort to it (i.e. the said precedence of the time factor) likewise when invoking the power of the “spirit of the time(s) / epoch”, in order to surround its demands with the halo of historical and at the same time moral necessity. This function of the magnitude “time” in the bourgeois perception of, and feeling for, the world explains *ex negativo* why the analytical-combinatory thought figure²⁰⁷ had to stress the primacy of the magnitude “space”.

²⁰⁴ Obviously, under ZIO-mass democratic “mix everyone and everything up except for ourselves” rule, descent is erased for everyone except for incestual-rat-tunnel-vomit-inducing-primitive secret society-savage tribe-organised criminal-ultra conspiratorial-anti-Christ-ZIO-JOO-“master race”-rool da world-lizzard-scum.

²⁰⁵ Certainly, “primitive” and “civilised” here is the way the then ruling historical subjects saw things, since scientifically everyone is civilised in so far as everyone is a part of a civilisation / culture / society, and “primitive” is simply a relative-subjective term from a particular point of view of a particular way of living / civilisation with a certain technological-etc. development compared to another way of living / civilisation with a “lesser” (less “advanced” / less powerful etc.) technological-etc. development (including, as the case may be, as to numbers and political-military and economic organisation).

²⁰⁶ This is an extremely important point because it means the difference between Man living secundum naturam without destroying nature and himself, and living with the Industrial Revolution and thereafter contra naturam under the “guiding hand” of the ZIO-JOO-PRIMITIVE SECRET SOCIETY-SAVAGE-TRIBE-ORGANISED CRIMINAL-ULTRA CONSPIRATORIAL-RAT-TUNNEL-ANTI-CHRIST-SCUM and their ZIO-ANGLO-GALLO-GERMANO-ET AL-JOO-ZOMBEE allies, which, as it is written, leads to the end of all things human.

²⁰⁷ Of mass democracy.

Nature, Man and History were the great divinities / godheads of bourgeois ideology or mythology, in relation to which / although / notwithstanding (various kinds of tactically determined) syncretism(s) (of a tactical nature) with (a) relevant pre-bourgeois ideas (mindset, body of thought) (had) played a more or less significant/considerable role in the moulding and shaping, forming of the same (pre-bourgeois ideas) in regard to the needs and requirements (/ satisfaction of / in order to satisfy the needs) of the bourgeois pantheon. Their consideration as entities (beings, essentialities, substantialities) or hypostases with an unchangeable / invariable / immutable core, despite all of the change / changing or transience, transitoriness of the accidental occurrences (happenings, incidents, events) (accidents) indicated and showed in itself the inc(cap)ablity or rather the unwillingness (indignation, displeasure, anger, resentment) of bourgeois thought to break with / break away (untie/loosen itself) from the idea (conception, representation, notion) of substance (essence). The bourgeois science of nature (Bourgeois natural science) and philosophy decisively combatted / fought / battled, of course, the Aristotelian-scholastic doctrine (teaching, theory) of (the) substance as well as the resting/based on that ontology and metaphysics by setting against it (the Aristotelian-scholastic doctrine of substance) the concept of the function and the functional perception of the law (of nature) / (natural) law. The functional interpretation of the world was not, however, in the course of this, pushed so far that all substances, material substances too, had to be reduced to the mere sum of variable, changeable functions; this occurred only with the prevailing and predominance of the analytical-combinatory thought figure and had, as we shall see, most significant / far-reaching / wide-ranging consequences for the concept of matter as well as for that concept of the human person. The ontological revaluation and upgrading of nature and of man (i.e. humans), which bourgeois thought undertook against the theological world view, however, would have pulled the solid ground from under its own feet if that which was supposed / it precisely

wanted to be revalued and upgraded were to be forthwith / immediately and completely / entirely dissolved in ethereal, hovering (ghostly, eerie, spooky) functions. The concept of the function was, therefore, used to the extent that this appeared to be necessary for the refutation (confutation, reconstruction) of Aristotelian-scholastic ontology and metaphysics; the concept of the substance was, accordingly / correspondingly, retained, but simultaneously was re-interpreted so that it did not mean any longer *formae substantiales* etc., but simply the material substratum of things of the *prima materia*, whose relation with / towards the accidental occurrences (happenings, incidents, events) (accidents), of course, continued to remain unclear / indiscernible despite / notwithstanding all (relevant) endeavours, efforts [[to the contrary (to achieve clarity)]]]. So (For as) long as the transcending / transcendental spirit in its traditional, ontological and normative interpretation was the main opponent, the tangible materiality of the world could not(, without anything further,) be (completely) disowned, refuted, disclaimed, disclosed (revealed, exposed, sacrificed, betrayed, divulged, abandoned, given up, relinquished)²⁰⁸; simultaneously, (with)in the framework/context of the bourgeois normative interpretation of nature and man (i.e. humans), predicates, which were supposed to take away from / exempt, release, relieve, absolve the ontological revaluation and upgrading of matter (from, of) the odium of materialism and nihilism, were attributed to the material universe. Thus, bourgeois thought here also wanted to harmonise and mediate / intercede / intervene – this time between substance and function, between the ontological actuality and the normative potentiality of matter. It often sought, by having recourse/resorting to or seeking refuge /

²⁰⁸ Whereas under ZIO-JOO-DAS-ANTI-CHRIST-mass democracy, the word, the idea, the subjective perception under FULL-SPECTRUM-ZIO-LOBOTOMIZATION-ZIO-JOO-BRAIN-WASHING becomes reality in place of Man, even though Man still exists, because the ZIO-JOO-VOMIT-ANTI-CHRIST-LIZZARD-SCUM-BAG wants everyone dead / non-existent so that eventually only JOOZ will exist AZ ZIO-JOO-HYPER-AUTISTIC-IN-BRED-INCESTUAL-EXTREMIST-ULTRA-RACIST-ULTRA-SUPREMICIST-ZIO-JOO-FANATIC-LIZZARD-MONKEYZ in a world of JOOZ TORKING TO JOOZ ABOUT JOOZ. I don't think the China Man and the Rooskee and the Indian Hindoo and Moosalman and African Man et al. agree with that, though.

sanctuary in an agnosticism, which proclaimed the essence of substance to be unrecognisable and unknowable, and through that provided / procured / got an alibi and room for tactical manoeuvres in controversial / dicey / volatile / explosive religious questions and problems, to avoid / evade / escape the difficulties and contradictions, which in the course of this necessarily / had to come into being²⁰⁹. There will be talk about that in the next section / sub-chapter.

²⁰⁹ And given that the God-fearing peasantries (and to a still large extent, working classes) of Christian Europe were still alive and kicking in the 19th century, along with a petty-bourgeois which was not infrequently still religious and or still was openly strict ethically (regardless of actual “behind the scenes” and “in the closet” behaviour), it made sense for the bourgeois “vanguard”, which was tolerant of ANTI-CHRIST **JOOZ** to the point of **ZIO-JOO**-REALLY being **ZIO**-GB PM circa 1870, of trying to “straddle both horses” of Christ and the **JOO-DAS-ANTI-CHRIST-MAMMON-DEVIL-EVIL-GREAT SATAN**.

2. The shaping, forming, moulding of life / Life and culture

Bourgeois economic, political, ethical and cultural praxis was not always directly and consciously deduced and derived from the bourgeois world view, as it was described in the previous sub-chapter/section; that is, the acting / active bourgeois subjects did not have to be clear about certain interpretations of nature, of man (i.e. humans) or of history in order to be able to be active in a manner which may be characterised as bourgeois. Between that which they (i.e. the bourgeoisie) did (or rather, in the ideal case, would do; here it is a matter of / what is of interest is their self-understanding / the way they understood themselves or (of) the often not substantiated claim (/ of the often baseless claim) that they found and base their action and acts on certain norms and values), and the basic lines of the bourgeois world view sketched above, there was, however, a structural correspondence²¹⁰. Because bourgeois action aimed, at least in its ideal or ideal-typical form, at bringing about a synthesis, which, in the harmonisation of many, multiple, (and) in part opposing / opposed to one another material factors, was supposed to exist under the aegis of Reason (of the Reason of Man (i.e. humans), of the market or of the law-giver, law-maker, legislator). The distinction hit/struck i.e. made here between factual/real and ideal action does not have – self-evidently – anything to do with moral judgements, that is, it is not implied that the bourgeois were accustomed to behaving more hypocritically (deceitfully) than other social strata; rather, it interrelates with the sociologically equally necessary distinction between bourgeoisie and bourgeoisness (i.e. the state of being a bourgeois in terms of bourgeois morals, ethics and ethos), which says/means that not all men (i.e.

²¹⁰ In addition to : *Die Aufklärung im Rahmen des neuzeitlichen Rationalismus*, »Montesquieu. Naturrecht und Gesetz« and *Die neuzeitliche Metaphysikkritik*, another seminal P.K. essential reading “background / reference text” here is : *Konservativismus*.

humans), who (with the criterion) of their material situation and their calling, vocation, profession were characterised as bourgeois, followed the bourgeois lifestyle (style of life) and made use of the bourgeois symbolic system (system of symbols). Things could of course be the other way around too (/ However, the reverse phenomenon could also appear): thanks to the effect and impact and influence of (the) so-called “lowering or subsidence of culture” (“cultural lowering / subsidence or the sedimentation (sinking, caving in, subsiding) of cultural forms” (Kultursenkung)), such strata endeavoured the taking over, adoption, assumption of the above-mentioned systems of symbols and forms of life (symbolic systems and life forms), which on the basis of their position in the system of production and distribution were not bourgeois, but at most “petty-bourgeois”²¹¹.

The bourgeois effort at effecting and realising the in practice most advantageous harmonisation between Reason and the drive, urge, impulse (passions) or culture and nature was accompanied / went with the/an aversion, dislike, repugnance, repulsion, disgust for the dark forces of the irrational and the daemonic (element)²¹². In the invocation of the hampering, inhibitory, impeding, obstructive and at the same time shaping, moulding, formative, forming power of Reason, the need was expressed to keep, preserve intact the belief, faith in the transparency (obviousness, lack of mysteriousness) and ponderability and calculability of the world²¹³. Because a ponderable, calculable world meant through and by means of reason-like, rational (reasonable, sensible, sound) action a governable, controllable, manageable, commandable, dominatable world, and that is why the so/thus understood belief/faith in Reason boiled down to and ended up in the primacy of *vita activa*, as this had been

²¹¹ ANTI-CHRIST-DEVIL-EVIL-MAMMON-GREAT SATAN JOOZ were both of the bourgeoisie and the petty-bourgeoisie, but most definitely not of the peasantry and the proletariat (no matter how many entry-ist lizzard JOOZ pretended to be “peasants” or “proles” (to be frank, not that many compared to all the ZIO-JOO- “socialist/communist” leaders, “theoreticians” and party honchoz and goonz)).

²¹² As the bourgeoisie understood them in its mainstream of thought.

²¹³ How about that for a P.K. classic regarding the ideologeme of “corruption and anti-corruption” !!!

asserted and stressed since the (epoch of the) Renaissance in multiple, many variations against the ancient-Christian primacy of *vita speculativa*²¹⁴. The ponderability and calculability of the world meant still/even more concretely that success and happiness are not inexplicable gifts (unexplainable presents) of coincidence (happenstance, accident, luck), but rather the foreseeable results of rational action²¹⁵. All of this did not necessarily / have to imply the/a fundamental rejection of the existence and of the effect, impact, influence of the irrational (element) in man (i.e. humans) and in society; however in accordance with the general strategy of the expedient (end/goal-oriented, purposeful) channelisation or sublimation of (blind) nature through and by means of reason, the irrational (element) was supposed to be translated into noble and moreover, in practice, useful visions which could serve as a higher motivation and as guidance for rational action. The pragmatism and rationalism²¹⁶ of the bourgeois took root, of course, in that his life was most closely, tightly, narrowly interwoven with his work, which (work) for its part had to do with material goods that were measurable and subject to calculation / calculus (/ that were measurable and calculable). Under these circumstances, action had to stand / be under the sign/influence of the motto, maxim, device: “do what is next / do the next thing” (/ action was oriented towards the practical concerns on each and every respective occasion), and all the same / nevertheless, in the background stood the consciousness / awareness that this action was connected somehow to supra-ordinated, super-ordinated, superior ends/goals, with the good (welfare, well-being) and the progress of society or of mankind / humanity. The consciousness and awareness gave wing to, spurred on and inspired the bourgeois and at the same time comforted / soothed / reassured him (/ calmed

²¹⁴ Don't forget, *vita activa* and *vita speculativa* (*vita contemplativa*) are ideal types as to fundamental life-stance orientation etc. and do not mean that people did not act in *societas civilis* or ancient times, and that people did not think (deeply and or transcendently) under bourgeois oligarchic liberalism or mass democracy !!!

²¹⁵ Hence all the non-stop **ZIO-JOO**-verbal justificatory diarrhoea about “rationality” “just happening” to be connected with ***grossly disproportionate and vastly asymmetrical ZIO-JOO***-possession of economic, state and cultural power.

²¹⁶ This is by no means to say that other types of humans do not share in (kinds of) pragmatism and rationalism.

him down), because it seemed to him as if his own kinds of acting, action and acts were in agreement with general laws (and hence in/under the protection of them/the said general laws) which prevail in / govern, rule nature, the economy and ethics. In this sense, the bourgeois floated / hovered between the prosaic or even / and or hard calculation and the great ideological – but always in practice practicable, implementable, u(tili)sable – dreams of progress and civilisation, although it must be noted / observed that the various aspects of this complex struck a very different chord (/ resonated very differently) in various / different subjective bearers. But at least at the level of ideological construction or of the ideal bourgeois self-understanding (/ or the ideal way with/in which the bourgeois understood himself), it seemed that a path/way/road (of successful mediation) had been found between the material and the ideal (element), between money and spirit or feeling ((on) which (it) could be successfully mediated [[by the bourgeois]]).

The positioning / placing of the bourgeois vis-à-vis the metaphysical (dimension, sphere), and indeed the religious (dimension, sphere) illustrates, exemplifies very well his wish to tolerate or even welcome (approve of and sanction) the irrational to the extent that it could harness or serv(ic)e the ends / goals of rational action²¹⁷. A (higher) form of rational action was, in bourgeois eyes, ethics, and hence a reduction of metaphysics and religion to ethics was obvious / stood to reason. God was supposed primarily / first of all to be the guarantor of a moral order (of things), i.e. of being concerned with and taking care (ensuring, seeing) that action remains ponderable and calculable also in its moral dimension by certain acts / deeds having certain consequences so that e.g. virtue is rewarded at least over the long run by bliss (felicity, rapture) and (a/the) harmony is realised / restored / produced / fabricated / manufactured between Reason and drive, urge, impulse. The far-reaching and broad

²¹⁷ I.e. rational in the eyes of the bourgeois.

ethicisation of God and religion (/ equating and identification of God and religion with ethics) simultaneously meant a – at times / sometime indirect, but always clear – rejection, refusal of the claim of theology on / as regards judging, making findings, deciding on physical and cosmological issues and questions, whose investigation, exploration and solution was declared from now on the monopoly of modern natural science (the modern science of nature). The (attempt at) compromise between the need for God and religion to continue to be retained as the prop / support / footing (foundation, basis, ground, underpinning) of bourgeois morals / morality / ethics, and the necessity they (i.e. God and religion) be released from their traditional tasks, jobs, duties set, fixed, designated, determined by an ideologically all-powerful, omnipotent Church, was found / worked out / expressed in the form of an agnosticism, which held / considered / regarded everything which made up and constituted the essence of the theological metaphysics of Transcendence to be unrecognisable, unknowable and inaccessible to knowledge, that is, to be in practice irrelevant and useless. Through that / Accordingly, the turn towards From Here (i.e. This World or Life / On this Side) and to praxis was consolidated, whereas to the (pasture(s), pasturage, freehold of the) old world view and the old metaphysical church or worldly, secular tiers of jurisdiction / authorities, only that which one in good conscience could characterise as (an) irrational mischief (devilment, monkey tricks) and nonsense, was left / entrusted. We know, nonetheless, that bourgeois ideology with regard to / considering the metaphysical options, choices of the foes of/from the left²¹⁸, generally was not in the least ready, prepared, willing to give up, sacrifice, abandon its dualistic ontology and go/pass/cross over to and embrace, adopt, espouse (materialistic) monism.

²¹⁸ I.e. The “Over There” is going to be a socialist / communistic Utopia where the whole world lives in Peace, Abundance and Harmony(, but which never arrives in this world).

The concept of the calling/vocation/profession constitutes the great resultant in(to) which all essential elements of the bourgeois synthesis flow/converge: ethical meaning / perception / sense and material utility, rational calculation and zest/thirst for action, get-up-and-go quality, practical energy/vigour, self-discipline, self-disciplining, self-denial (self-breeding, self-cultivation, self-rearing), and striving for success. The fundamentally and programmatically intended/striven for/sought harmony of Reason and drive, urge, impulse appears here as the subjection, subjugation, submission of the instinctive and, anyhow, ineradicable impulses to/under a rational aim, objective, or as (a(n)) renunciation, renouncement, relinquishment, abandonment of / abstention from immediate, direct satisfaction in favour of a higher and more stable satisfaction, which is then perceived and felt as certain, secure happiness (fortune); the postponement or the restriction, limitation of the satisfaction of (non-sexual) lust, passion, inclination, pleasure, the drives, urges, impulses, which economically / in terms of economics promotes accumulation, is supposed to at the individual-psychological level create the preconditions and prerequisites of a well-being, whose duration is based / founded on measure and moderation (temperance, moderateness). Self-love and selfishness, which has its economic pendant (i.e. counterpart, complement, analogue, cognate, correlate, correlative, correspondent, equivalent, matched pair, companion piece) in ownership, property, property ownership/possession, and the need for pleasure (enjoyment, delight), can in this manner / way / mode come into their own and be satisfied not anarchically or (self-)destructively, but exactly through and by means of the development and exercising of characteristic bourgeois virtues, like order, punctuality, diligence, industriousness and parsimony, thrift, frugality. The entanglement / interweaving of the work ethic (ethos of work/labour) with the wish for earthly success distinguishes it from asceticism in the pre-bourgeois-Christian sense, and it contributes / has contributed for itself the prevailing and predominance of bourgeois professional ethics (the bourgeois ethics of one's

vocation/calling) inside of a society which could not and did not want to be ascetical any more / longer; not coincidentally / accidentally, the formation and development of a coherent professional ethics took place in parallel with the gradual saying goodbye/farewell to (leave taking/severance from) the ethical priorities of *societas civilis*²¹⁹. The following, observing of and compliance with (abiding by) professional ethics (the ethics of vocation/one's calling) meant simultaneously the greater ponderability and calculability of the world and of individual and collective behaviour. The personal contribution of the bourgeois to the ponderability and calculability of the world longed for by (him) himself, lay in the fact that he could at any time appear / come on the scene as someone who already through and by means of his own ethos (and morals, ethics) vouched for and guaranteed the protection (maintenance, safeguarding) of the principle of *pacta sunt servanda* (i.e. "agreements must be kept"); his respectability, propriety, decency, seemliness, correctness, decorum benefited others as reliability and (him) himself as creditworthiness (/ benefited others, provided they made use of his reliability, and himself, provided he thus became solvent, able to pay debts, credit-worthy). The regularity and order of the daily routine and the fixed habits constituted as it were the visible expression of the following of, keeping to and compliance with clear principles, but they were (at the same time) also in practice indispensable and essential in a life, at whose epicentre / focal point stood/was work/labour. In this respect, the feeling of / for time of the bourgeois corresponded with the Newtonian teaching, doctrine, theory on/regarding time; time is like an absolute (/ time exists as an absolute), but in itself is an empty/void of content magnitude, it is also available and it is a matter of what the individual does with it, how he fills and moulds, shapes, forms it. The contrast and opposition between work time and free time, between work and play represented and constituted a natural consequence (corollary,

²¹⁹ In favour of Class Hierarchy, Church and The Other World / Future Life, etc..

aftereffect) of the bourgeois perception of professional ethics (and morals) (the ethos of vocation/calling), although, on the other hand, the harmonic being next to each other / co-existence of both of these spheres, in themselves separated from each other, belonged to the desiderata of the bourgeois moulding, shaping and forming of life (/ was included in the goals/ends of a full life).

If the concept of the profession, vocation, calling is grasped so widely, broadly, thus it eo ipso provides the foundation for the development and unfolding of the personality. In the profession, vocation, calling man is realised (reified, actualised) as man – and even if/when the profession, vocation, calling as such cannot satisfy all the needs of man, thus its successful exercising creates the material preconditions for the filling of the gaps in one's free time. Through its binding to profession, vocation, one's calling, the personality ceases to be a mere psychological magnitude²²⁰, and gains both a social and economic, as well as an ethical dimension. The latter (ethical dimension) interrelates with the just now discussed professional ethics / (ethics of vocation/calling), the former (social and economic dimension) goes back and is reduced to personal performance as the real support, prop, pillar, mainstay, linchpin of the claim on / in respect of recognition and recompense (remuneration, reward, payment). The personality is, consequently, not only comprehended multi-dimensionally, but also objectified, i.e. it is understood and evaluated in correspondence / accordance with its activity inside of society and not for instance merely on the basis of its intentions, its motives or its self-understanding (/ the way it understands itself). The personality / Personality indeed remains something unique, singular and individual, but through its social behaviour and the therein embodied values, it is connected with the general and the universal. Therein / In this point is the bourgeois perception of personality distinguished from the early

²²⁰ Everyone has “psychological states”, even if **JOOZ**, who are SICK-FUCKING-KRAZY-PSYCHO-PATH IN-BRED, INCESTUAL, AUTISTIC, CRIMINAL, CONSPIRATORIAL, RAT-TUNNEL ANIMALS, give to themselves the “right” to psycho-pathologise others.

romantic perception, despite all of the commonality of the individualistic approach (beginning, departure, starting point). The interweaving of the individual and the general, of the subjective-psychological and the objective-social in the framework of the concept of personality is a genuine bourgeois synthesis, which we can recognise also in the notion / conception / idea / perception of the ideal of marriage. The anthropological and psychological component / dimension is represented here by the procreative (sexual) drive, urge, impulse, instinct, love (Cupid, eros) or mutual, reciprocal affection, sympathy, however it must be converted and transferred/transported into the institution foreseen for it and (be) shaped, moulded, formed and refined in the sense of bourgeois relations (/ in the circumstances of bourgeois life). Marriage constitutes, in other words, a synthesis of the anthropological and psychological components with juristic (legal, juridical), economic and ethical factors or points of view and concerns, so that feelings and drives, urges, impulses can be objectified; material endeavours and efforts can again be perceived and felt as a service to beloved or respected persons. The for the bourgeois soul so important golden mean (middle) between money and ethics, calculation and heart seems to have been (in this cross(ing) point / intersection) found. Over and above that, in marriage and the family the separation between the private (sphere) and the public (sphere) from each other was concretised, which likewise characterised the essence of the texture of bourgeois life (the bourgeois way/stance of life / the bourgeois attitude to life / the bourgeois lifestyle) and ((bourgeois) politics). As an institution, the family belonged to the public sphere, and the life of families was acted out and took place in public(ness) too, when it came to matters, affairs which had to do with the institutional and social character of the family. On the other hand, it (i.e. marriage) represented and constituted the area and realm of the private (sphere) par excellence, outside / out of the way of the competition in politics and the economy, it was supposed to offer the quiet, calm and safe, secure harbour, port, haven, in which one gave himself breathing space

and gained new strength / drew new powers, and at the same time the ground, terrain upon which feelings and interests flourish, thrive, which are hardly of relevance, importance and of utility, benefit in public life.

The bourgeois stance in respect of life (lifestyle, way of life) can be characterised with talk / the expression of “juste milieu”, if in the course of this it has the content in the sense (/ we mean the content) of the synthesis sketched above. The same schema determines or governs, however, also the bourgeois understanding of those areas, realms inside of which the public life of the bourgeois was acted out and took place: the economy, society and the state are meant [[here]]. The given by nature or drive-urge-like-impulsive element in the economy are the needs of the social individuals, which are supposed or ought to be satisfied through and by means of production, exchange and consumption. The rational / reasonable / sensible element appears here not only as the effect, impact and influence of the invisible hand, which, irrespective of the will and the acts of individuals, converts the chaotic great variety of events (happenings) in / of the free economy into a functioning equilibrium²²¹, but also as the conscious fixing, setting, arranging of the rules of the game, on the basis of which economic activity may / is allowed to develop and unfold²²². The freer the being economic / economising, i.e. economic activity and the larger / greater the space / room is, inside of which it (i.e. the economic activity) unfolds and develops, all the more general and abstract, but at the same time logically cohesive, coherent, closed, shut, unified, united, uniform, self-contained must the rules be. These rules constitute the counterpart, correlative, companion piece, equivalent, complement, analogue of the law bindedness (determinism, law(rule)-based necessity) of nature / natural law bindedness at the level of (one

²²¹ Obviously, as the **ZIO**-bourgeoisie saw things.

²²² There was never any form of capitalism as the dominant economic form of production and distribution, consumption, wealth accumulation etc. without up to very great state involvement, even in the 19th century European so-called “laissez-faire” times.

of the main forms of) social action (in one of its basic / fundamental forms), and they are supposed to inspire / instil the same comforting (reassuring, relaxing, calming) feeling like the laws of nature / natural laws, that namely, the market, notwithstanding apparent / seeming anarchy is no less ponderable and calculable than the world in its all its colourful and motley manifoldness / variety / diversity. Now, the state is that authority / tier of jurisdiction which determines the rules, and through and by means of the legal / lawful / statutory protection / safeguarding of certain fundamental / basic norms / normative principles concerns itself with and cares for the regulated course / sequence (of events) / conducting of social labour / work in all areas / sectors. In this respect, the state resembles the deistic or else enlightened God (/ the enlightened God of deism), who fixes / sets / stipulates / determines the laws of nature / natural laws once and for all and abstains / refrains from being mixed up / interference / meddling / intervention / involvement in particular cases too²²³; the arbitrariness / capriciousness of God is put / set aside in the same spirit and sense as “feudal anarchy” at the social level [[is set aside]]²²⁴. The general keeps and holds together / coheres / binds these particular parts not because of the fact that it levels their peculiarity, but merely through the fact that it sets certain limits and boundaries on their motion / movement, yet which make possible free movement in general. This two-sided / bilateral construction at the level of theory corresponded with the double social-historical process that the formation of society / soci(et)al formation in which the bourgeoisie dominated, ruled or, in any case, set the tone, promoted both free competition²²⁵ as well as the centralistic state to a then hitherto unknown extent / degree. Both turned against *societas civilis* or its remnants and both were summoned and mobilised for the imposition and prevailing of bourgeois interests. The enmity towards the state of

²²³ Oh how convenient for behind the scenes **JOO**-DAS !!!

²²⁴ The “philosophical” justification for the modern centralising (multi-)national state.

²²⁵ As the **ZIO**-bourgeoisie saw it.

raising, i.e. abolition of the separation of (the) private (sphere) and (the) public (sphere) represents and constitutes a basic / fundamental feature of mass-democratic politics, way of life and culture (/ of the politics, of the way of life and of the culture of mass democracy).

The separation between state and society or else between (the) public (sphere) and (the) private (sphere) from each other was the social-political side of that secularisation which on the ideological field (/ in the ideological sector) (has) meant the putting / setting aside of the factual monopoly of (Church-sanctioned) theology²³¹. In the framework of ideological secularisation, which for the bourgeoisie was just as necessary-for-life, vital, essential as social-political secularisation, culture or education and learning (cultural formation and development through erudition) was put in the place of (/ replaced) traditional theology – though a culture and an education / learning in which (it) – without anything further – could and was supposed to give a place for a purified (cleansed, purged, refined) and enlightened religion (/ where a purified and enlightened religion could and was supposed to have its place). The double / dual / twin character of the bourgeoisie, i.e. the being next to each other and co-existence or parallel existence of the bourgeoisie of the economy and wealth (the bourgeoisie in the narrower / stricter sense) and the bourgeoisie of education and learning corresponded with the simultaneous de-feudalisation of society and de-theologisation of ideology (/ distancing of society from feudalism and social ideology from theology). This parallel existence was – at the same time in view of the inner / internal heterogeneity²³² of both groups which resulted in different possibilities of approaching each other – not always harmonic or conflict-free, in any case, the distance or else the interweaving

²³¹ And once that was in place by circa 1900 in most of “the West”, it didn’t take long for the ZIO-JOO-SYNAGOGUE OF SATAN to impose its ZIO-JOO-ANTI-CHRIST-GREAT SATAN-MONOPOLY on everyone.

²³² I.e. JOOZ versus non-JOOZ, and then all the other real or theatrical-fake differentiations within each of the groups ...

between the possessors of bourgeois wealth and the representatives of the bourgeois spirit varied intens(iv)ely from era (times, epoch) to era (times, epoch) and from country to country. Despite all the arrogance, haughtiness, pretension, pride, hubris or impatience, frustration, discontent(ment), malaise, of the bourgeoisie vis-à-vis the poorer bourgeois of education and learning, and despite all the contempt and disdain of the professor against/for the speculator, culture and education, learning (or else the striving after them or their promotion, reinforcement), in accordance with bourgeois feeling, opinion and sense (/ the general bourgeois perception), belonged, nonetheless, to the essential attributes of bourgeoisness (i.e. the state of being a bourgeois) (/ (the) bourgeois ethos, morals, custom(s)). A (large) part of the bourgeoisie did not of course take part (in any way) in bourgeois culture (at all), nevertheless, the concept of culture as such remained connected with the average or mean (ordinary, standard) bourgeois self-understanding or self-consciousness, and this counted / had a decisive meaning. This concept (of bourgeois culture) was held to in general be / regarded in general as specifically bourgeois even when the bourgeoisie started to take over, assume, adopt noble forms of culture and living (/ make its own and appropriate forms of life and culture of the by-descent aristocracy). Because this taking over, assumption, adoption, making one's own, appropriation took place in an era / epoch in which the bourgeoisie found itself on the rise, or even only after its (economic, if still yet political) prevailing, prevalence and predominance²³³, when it no longer needed the previous polemical symbolism of demarcation and delimitation in the sense of the puritan(ic)(al) spirit or of unadorned, unpretentious (chaste, austere, plain) classicism, whilst on the other hand, the nobility (by-descent aristocracy) only had pomp and circumstance (luxury and exhibitionism) to offer²³⁴. Despite all the talk of the “feudalisation of the great(er)/grand/large(r) bourgeoisie”, we

²³³ Especially in the (17th and) 18th (and early 19th) century (as the case may be).

²³⁴ One immediately, inter alia, thinks of Handel.

should not therefore forget that this “feudalisation” occurred only after the social death of feudalism or else / and of the nobility (by-descent aristocracy), and then again to a limited extent. Furthermore, we must constantly keep in mind / keep in view a decisive difference between bourgeois and noble-aristocratic culture: it is a matter of the mass(-like) character of the former (bourgeois culture), which / as it became noticeable / manifested itself in the development of culture of reading / reading habits and the reading public, as well as in the concentration of educated and learned multitudes of people (crowds, throngs) in theatres, museums, operas and concert halls²³⁵.

The double / dual, twin physiognomy and double / dual needs of the bourgeoisie was reflected / mirrored in its ideal of education / learning (educative, learning ideal), which wanted to take into account and cover both education and learning in the wide humanistic sense, as well as technical and vocational, professional training / schooling / education. Natural science and the humanities (humanistic letters, the study of classical languages and literature / the classics) did not necessarily belong together, but they turned in common / jointly against the traditional Church-theological priorities, which, on the one hand, were overturned by the ontological revaluation and upgrading of nature, and on the other hand, by anthropocentrism. In its connection with technique (technology) and industry, natural science (the science of nature) expressed the progressive or dynamic aspect of bourgeois culture and at the same time the mechanistic version of the idea / notion / thought of harmony, whereas the classical ideal poured a much more plastic perception, conception, notion, as it were, into the statics (or static mould / cast / matrix) of the timeless. However, the classical (element) did not merely, simply embody harmony in itself and in general, but also revealed, disclosed, unveiled its inner laws, whose uppermost, topmost, paramount, supreme, highest law existed in the symmetrical relation of

²³⁵ Now we are firmly or mostly in the 19th century.

the Whole and part with each other (/ of the part as to the Whole), as well as in the perfect correspondence of form and content. Before we point to, indicate, show the meaning of these principles for the bourgeois concept of art, we must recall / remind ourselves of the close, narrow, tight interrelation of the classical ideal with the ideal of nature (natural ideal) in bourgeois thought, which represented and constituted an important aspect of the general endeavour and effort to think of and bring nature and culture together²³⁶. Classical culture, or that which the bourgeoisie held it (i.e. classical culture) to be / regarded it as, now appeared as the noblest and finest development, unfolding of (the norms of) nature under the conditions of human cohabitation, co-existence, living together. This ideal perception of classical culture got / procured / gave it a quasi-hyper/supra-historical character, which jumped over / overrode the time-and-space-determined / having-taken-root-in-time-and-space relativity of all norms and raised the ideal self-understanding of the bourgeoisie to a universal value and measure, standard, benchmark, yardstick (/ and raised to a universal value and catholic, i.e. general, comprehensive measure the ideal way with which the bourgeois class understood itself). The quasi-ahistoricity / ahistoricalness (i.e. lack of specifically, according to a situation, historical grounding) of the classical could not, nevertheless, undo, reverse, cancel, negate the historical orientation of bourgeois thought going back to and having as its source other, just as strong, world-theoretical needs. The perception of the world under the primary, and of top priority, aspect of time, and the historical way of looking at nature and society became the chief, central, main feature, attribute of bourgeois culture and education, learning. This was seen / shown not only in the prominent position / standing of the historical sciences in the education system, and not only in the historical inspiration of the visual (fine) arts or in the

²³⁶ So even though the *contra naturam* ZIO-Industrial Revolution was raging in the ZIO-19th century, the ZIO-bourgeoisie ideologically were still up to fully within *secundum naturam* life stances and ideals, including in light of the fact that peasants / farmers and proletarians / workers still made up the majority of society.

structural similarities between the novel and historiography or else biography, but also, and most graphically, vividly, descriptively, demonstratively, in the founding, establishment, institution of museums, in which the principle of succession in time gradually displaced, supplanted, ousted the merely, simply classificatory points of view / criteria, as they / which still predominated and prevailed in the 17th or / and in the 18th century.

The founding, establishment and institution of museums symbolised in general the conclusive autonomisation and gaining / process of independence of a henceforth codifiable and massively showable and presentable, demonstrable secular knowledge. They (i.e. the museums) constituted the temples of the new religion of science²³⁷, which self-consciously, if not contemptuously, scornfully, disdainfully looked down upon the monuments of the theological spirit. The art museums demonstrated in particular the new autonomy of art, which had ceased to be the ancilla ecclesiae (i.e. maidservants / handmaidens of the church) or the means of/for the representation of “despots”²³⁸, and despite its (i.e. art’s) clamping, i.e. use for / as a bourgeois means of representation, it now claimed for itself a much more important status, it wanted, namely, to appear next to science and philosophy as an independent, self-contained organ of / for the interpretation and of / for the experience / experiencing of the world. The bourgeois autonomisation of art led, on the one hand, to the monumental representation of the spirit of individual arts through and by means of the building / construction of theatres, operas or museum art collections, and on the other hand, to the idea of the total, comprehensive, universal (catholic) art work as the illustration or tangible representation of the One art in its unity of

²³⁷ All religion is a form of ideology, but not all ideology is religion in the sense of the organised attendance of believers to places of common worship. In any event, the use of “religion” here emphasises that “science” as presented by the ideological mainstream differs not from traditional religion as to bearing an ideological character.

²³⁸ Since all forms of rule are authoritarian, the use of “despot”, “tyrant” etc. has always been largely rhetorical and ideological or more rhetorical/ideological than descriptive.

branches and tendencies. The thematic and stylistic transitions from the one art to the other was desired and sought after in this sense, in relation to which the endeavour and effort at synthesis was expressed, amongst other things, in a rich literature about the symbol, allegory and the metaphor. The synthesis, which served this means, however, also had another aspect and end/goal or intention, which concerned an essential feature of bourgeois art and aesthetics. It is a matter of, in the course of this, the fusion of the aesthetical with the ethical (element), of the beautiful with the idea and the truth, of the experiential with the norm (/ of experience with the normative principle), of the individual with the social. In its constant connection and confrontation with the higher realm of values as well as with the questions and problems moving society, art was supposed to as far as possible be objectified, that is, obtain objective content and firm form. The individual inspiration, fantasy and the elementary force of creation (creative force) of the artist were supposed to be tamed and at the same time made fruitful, fertile to the same extent and in the same sense as it happened with the (on purpose) channelisation of drives, urges, impulses through and by means of Reason in the field of ethics. Similarly, was the relationship between form and content thought about/of and perceived in the work of art itself. Form meant the moulding, shaping, formative force which freed content from the random, chance, coincidental, accidental, incidental or untypical and idealised it²³⁹; the form-giver or form-maker, i.e. the artist was, correspondingly, not a wild, untamed, unbridled magician and an angry, furious prophet, but rather the reverent, pious High Priest and herald, proclaimer, preacher of the ideal in his connection with the objectively existent and generally perceptible world. The fundamental and programmatic demand of the objectivity of art and of the objectification of artistic creation in the

²³⁹ Obviously, under ZIO-JOO-mass democracy, exactly the opposite happens : everything, apart from JOOZ who are “chosen”, “exceptional”, “special” and untouchably “holy”, is destroyed in oceans of ZIO-JOO-excrement of ugliness and nonsense where the darkness and vulgarity of the cave predominates, and the Light of the Spirit and the Ideal is banished.

harmony of form and content rested and was based, for its part, on the world-theoretical belief/faith in an (ideal) nature, in whose imitation art was supposed to seek and find its inexhaustible source of inspiration. In the course of this / From this point of view, not merely the landscape or the still life, but also and above all man (i.e. humans) came into consideration. Bourgeois anthropocentrism in art was widely grasped (/ had a broad meaning), and indeed as / it meant the connection of the representation of the world with an idea which was important for man and was projected by him (for his part) consciously in external nature; that is why man appeared in part as the resultant, in part as the source of all (effective) forces and factors (having an effect). In this respect, anthropocentrism had as its basis a synthetic(al) concept(ual plan). This is the deeper reason why the mass-democratic dissolution of anthropocentrism went with / accompanied the putting / setting aside of the synthetic-harmonising thought figure in favour of the analytical-combinatory thought figure or else (/ and at the same time) with the dissolution of every synthesis. As to how this process was carried out, we shall see in the first section of the following chapter. There we shall also discuss and examine the basic lines / elements of bourgeois aesthetics in the individual arts in order, by contrasting and by comparing, to be able to understand better the structure of the analytical-combinatory thought figure in (the) corresponding fields, areas, sectors.

III. The dissolution and replacement of the bourgeois synthetic-harmonising thought figure through and by means of / by an analytical-combinatory thought figure in the realm and sector of spiritual(-intellectual) production

1. Literature and art

a. General

The social predominance, primacy, paramountcy of the bourgeoisie did not last long²⁴⁰ if one lays it out, i.e. measures it with measures, standards, yardsticks, benchmarks, criteria pertaining to universal / world history; furthermore, the bourgeoisie had to very often share it(s predominance) with other classes or strata – in some countries with the always powerful remnants of the by-descent nobility / aristocracy, in other countries with a self-assured, self-confident, assertive peasantry, and finally, to an increasing extent, with the organised workers' movement inside of a (forming, formative) mass society and mass democracy (taking shape/form / being formed). Correspondingly short was the duration of the predominance, primacy, paramountcy of bourgeois culture, which likewise never and nowhere imposed itself and predominated in a pure form in the whole cultural spectrum, but from the beginning was challenged, contested and disputed by various sides. The reason for this social and cultural ambivalence, which characterises the bourgeois age / epoch, can be easily guessed / divined. The bourgeoisie was the first class in history which had connected its own claim to dominance (dominant authority, rule) with the in principle, programmatic demand for the opening of society and for the free unfolding, development of the forces competing with one another in it²⁴¹. The

²⁴⁰ Between (one,) two to four hundred years roughly, depending on time, place, situation.

²⁴¹ Both as a matter of fact and as the bourgeoisie saw things. All societies, at least potentially, exist, inter alia, within the friend-foe spectrum and with regard to (un)wanted change. Of course, prior to the two **nova** of circa 1800 and circa 1900, emphasis was generally placed on continuity and relative Stasis, and what P.K. is referring to here with regard to the bourgeois (e.g. John Stuart Mill rallying the **ZIO-ANGLO-JOO-ZOMBEEZ** against Custom and Tradition) found its **ZIO**-ideological ANTI-CHRIST **ZIO-JOO-DAS-HYPER-NATIONALIST-HYPER-ZIO-JOO-INTERNATIONAL JOO-IMPERIALIST** apotheosis in all the **ZIO-JOO** "open society" rhetorical-ideological garbage-excrement-filth-**CONTRA NATURAM**-FREAK SHOW **ZIO-JOO-DAS-KOST CHAOS** in the **ZIO**-mass democratic post-bourgeois era of the 20th century until today, especially in regard to **ZIO-USA** and its **ZIO-ANTI-CHRIST-JOO-DAS-GREAT SATAN-IMPERIUM**.

apparent, seeming, evident, ostensible paradox existed, therefore, in the fact that bourgeois dominance / rule / dominant authority was possible only (with)in the framework of an economically, socially and ideologically pluralistic society²⁴². Naturally, the bourgeoisie endeavoured to contain as far as possible this pluralism within the bound(arie)s which were absolutely necessary, essential for the functioning of the system; nonetheless, it could achieve this only partially and only temporarily. The free competition inside of an in principle open society²⁴³, which did not any longer know estate-based (feudal, corporative), inherited, legal and customary barriers (between the social classes of the ancien régime)²⁴⁴, developed its own dynamic(s) and logic, so that from the womb, bosom of this same pluralism, which was indispensable for the unfolding, development of the social and political activity of the bourgeoisie, the foes of the bourgeoisie and bourgeoisness, i.e. the state of being bourgeois, had to come (forth) (/ necessarily emerged). Things were no different in the realm, area of culture. The bourgeoisie created culture (education and cultivation)²⁴⁵ in the modern sense as the secular substitute / replacement for the ideological monopoly of theology; however, precisely because of that it had to proclaim the autonomy and the plurality, multiformity of the cultural sphere, and consequently make possible, enable, sometimes in fact/even encourage, and in any case tolerate, the free development, unfolding of anti-bourgeois forces and ideas inside of this same sphere. The free market of culture / cultural goods was also equally for the foe of bourgeois values and bourgeois culture²⁴⁶, and it could neither be abolished nor decisively restricted / limited without affecting, influencing negatively / interfering with the structure and the mode of

²⁴² Don't forget, for scientific observation, neither "pluralism", nor "monotony, homogeneity" is axiologically or aesthetically preferable, better or worse.

²⁴³ Again, the "free" and "open" here are the ideological-rhetorical terms used by the relevant social actors, rather than scientifically descriptive terms, given that, scientifically, there is no absolute freedom, just as nothing in terms of human societies is absolutely open or closed.

²⁴⁴ I.e. the "free" and "open" are relative to feudalism and its remnants.

²⁴⁵ Here the talk is not of culture in the social-ontological sense as it pertains to all human societies, but of the bourgeois historical-sociological notion of "culture", particularly as "education and cultivation".

²⁴⁶ The 19th century was relatively rich in both really, true (Christian) conservative, and, socialistic thought.

functioning of exactly that society, which to a great extent was based on bourgeois values and (the) bourgeois cultural good(s). Of (/ From) this antinomy, which was founded on and took root in its (very same) mode of existence (itself), the bourgeoisie could never divest/rid/relieve itself (/ escape).

Like already the nobility / by-descent aristocracy, thus the bourgeoisie already lost control over / of the realm, area of culture / cultural sector, when it still more or less had in its hand(s) the lever(s) of the economy and of politics;²⁴⁷ and like parts, sectors of the nobility, aristocracy, before its social decline, downfall, sinking, ruin, degradation, abasement, coming down, flirted in a flamboyant, ostentatious and smug manner with promoting, fostering, stimulating, boosting, reinforcing cultural products which turned against the same noble, aristocratic world, so too did some bourgeois, who wanted to remain at the height of (/ in a position of following) the spirit of the times, even play the role of Maecenas (i.e. the patron of the arts(, first century B.C.)) vis-à-vis artists, who had nothing to do with (or in mind as to) the bourgeois scale of values (value scale) and aesthetics. The attack, assault against the bourgeois cultural, aesthetical and ethical canon was carried out, conducted simultaneously from multiple, many sides and directions, tendencies, schools of thought, which indeed agreed in their contrast and opposition to bourgeois norms, but otherwise were highly heterogeneous in terms of form and content, and oftentimes, most of time were in themselves, i.e. internally shattered, splintered, fragmented, split (up). A reason for that lay, certainly, surely, in the synthetic character of the bourgeois

²⁴⁷ Obviously, in the real world of the social whole, there is no fixed schema of economy first, then state / politics, and then culture, even though it is conceptually and rhetorically useful as a schematic simplification, and in fact P.K. is referring to situations here where those (first the Christian aristocracy, then the secular bourgeoisie), who still had economic and state / political power, were losing out culturally, whilst P.K. is not concerned here with ***grossly disproportionate and vastly asymmetrical ZIO-JOO***-power specifically, i.e. ***JOOZ*** increasing their economic and state power before ***ZIO-JOO-DAS-ANTI-CHRIST-GREAT SATAN***-decimating Christian / Renaissance culture (as cultural references) especially in the second half of the 20th century until today, a process which was started by the bourgeois itself from the 19th century when its ***ZIO***-part did not predominate, notwithstanding the ***gross disproportionality and vast asymmetry*** in the ***ZIO-RODENT-PARASITE***-part's ***JOO-DAS-ANTI-CHRIST-GREAT SATAN*** favour.

canon itself: the diverse, varied, manifold, multifarious components or aspects of the synthesis offered just as many / an equal number of points of attack, and the synthesis could be dissolved, abolished, terminated because of the fact that every one of its opponents ripped / tore out of / detached from the Whole an, on each and every respective occasion, different element of it (i.e. the Whole), making it (i.e. the said element) autonomous and directing it against the Whole by giving it a totally different meaning than that which it had as a constituent (element / part) of the original synthesis. Thus, e.g. from the on each and every respective occasion different anti-bourgeois tendencies, modern technique / technology was summoned and mobilised against humanistic education / formation, aesthetics against ethics, feeling and life against work and the economy, nature against culture etc., whereby the core of the bourgeois synthetic endeavour and effort at harmonisation was hit, struck in a – on each and every respective occasion – different manner and with – on each and every respective occasion – different means. The great variety (of form) / multiformity or even the radical heterogeneity of the attacks against (the) bourgeois synthesis can, however, also be attributed to (/ is, however, also due to) another reason, which can only become recognised / obvious / conspicuous in the retrospective way of looking at things overall (/ if we look at / review / go over the course of things in their totality). Through and by means of these attacks, the / that thought figure was (gradually) formed (and developed), which (gradually) replaced the bourgeois thought figure, and which prepared the (ideological) transition to mass democracy. It would not, in relation to that, have been in the position [[to do so]] if it had not (comprehended) in anticipation and adequately articulated elements which to a great extent determine(d) – in whatever variation and vulgarisation – the thought world and life world (world of life and thought) of highly technicised (i.e. technologically evolved, advanced) and massively consuming (mass-consumer) mass democracy. To put it another way / To say it otherwise: the inner heterogeneity of the attacks against the bourgeois

thought figure corresponds – always in the retrospective way of looking at things overall (/ the whole evolution / sequence of events) – with/to the inner heterogeneity of the mass-democratic thought world and life world. Before we discuss the question, issue(,) (as to) what are the great, even if / albeit opposing / opposite (between them) leitmotifs, which were mobilised / put forward / entered the battlefield against the bourgeois synthesis and finally brought it down, we must observe, remark that their originators, creators – whether they were now artists and writers (litterateurs, literati, literary figures, men of letters) or philosophers and scientists – indeed often and openly combating / putting under fire the bourgeoisie and its values, however, in the process, did not have any clear consciousness / awareness of the fact that through their words and works, deeds, acts they were paving the way for that social and political construct which we today know as the highly technicised (i.e. technologically evolved, advanced) and massively consuming / mass consumer mass democracy. To the extent/degree they had foreseen certain aspects or features of this construct, they had incorporated their premonitions in utopias of an entirely, completely different inspiration, and presumably they would have been surprised if they had experienced / learnt in which riverbed (i.e. outcome) history had directed, steered, guides, channelled their efforts, endeavours and plans, designs²⁴⁸. The heterogony of ends was also in this case relentless, inexorable, implacable, uncompromising, pitiless, unsparing, deadly: in the struggle against the bourgeois synthesis, a thought figure was formed / developed which was put in the service of other ends/goals and realities than those which had directly determined its (i.e. the said thought figure's) formation / development. The decisive historical criterion, in order to evaluate the relation of the originators, creators of this thought figure towards/with/vis-à-vis highly technicised (i.e. technologically evolved, advanced) and massively consuming /

²⁴⁸ In other words, all the *non-JOOZ* amongst them never thought that their “efforts” in the second half of the 19th century / circa 1900 would lead to *grossly disproportionate and vastly asymmetrical ZIO-JOO*-dominance.

mass consumer mass democracy, is, accordingly, not this, whether they had felt disgusted (in regard (to)), rather than attracted to, such a form of society (soci(et)al form), but this, whether they had ruined, destroyed and disassembled, deconstructed the bourgeois thought figure, forming another thought figure which satisfied, was sufficient for and corresponded to/with the essential needs of post-bourgeois social reality.

If we now want to group and synopsis the great variety of attacks which since the second half of the 19th century were undertaken against the bourgeois synthesis (a)round the decisive, seemingly diametrically opposed conceptual poles, then the following picture arises / results: on the one hand, a cult of modern technique / technology in its fast-moving, frenetic, frenzied, wild, dynamic, disruptive of and sweeping away self-assured, self-confident traditions or routine (of the highroad of) bourgeois ways of thought, thinking and life, living is counterposed to / set against / contrasted with the humanistic aspect of this synthesis directed towards the static classical ideal (/ with the humanistic, related to the static classical ideal, aspect of this synthesis); on the other hand, against that which one feels to be / perceives as capitalistic (vulgar) materialism and the destruction of the genuine and original (i.e. that which comes from the source of things, spontaneous) [element] through and by means of the vile, base power of money, the mystical, timeless, primeval (primordial, primitive), exotic as well as the creativity of a spirit which obeys other/different laws than those of economic calculation or of narrow-minded, short-sighted bourgeois moralism, is extolled, celebrated. Between both of these anti-bourgeois fundamental / basic positionings there are numerous, many and flowing, fluid transitions, especially since they are not always represented by the same obviously, evidently, unequivocally identifiable bearers, but appear in various artists, men (and women) of letters (writers, litterateurs, literati, literary figures) and thinkers in an – on each and every respective occasion – different mix(ture)

/ mixing / blend. This also explains the/our difficulty of drawing a clear dividing line (line of separation) between (the) literary-artistic modern(ism), modernity and those currents which are usually called / characterised as avantgarde. If one is allowed/permitted here grosso modo to differentiate / make a differentiation, thus one must say that the avantgarde is rather inclined to register or to operate (conduct, pursue, maintain, carry on) the smashing, wrecking, demolition of the bourgeois synthesis in/with the cheerful, glad, happy conviction that, accordingly / through that, the chance of a courageous and fun-loving new beginning is offered beyond philistine conventions and the soothing, calming, reassuring certainties of bourgeois wisdom (prudence, cleverness) and Reason / logic, whereas (the) literary-artistic modern(ism), modernity experiences and looks at the crisis of bourgeois culture as the crisis of culture and mankind in general, the collapse of bourgeois values and notions, conceptions, perceptions of order as a crash and fall into the chaos of anarchy and of nihilism; accordingly, in its (i.e. modernism's) circles, the longing for security, warmth in the bosom of overarching, broader and unspoilt, uncorrupted unities, like e.g. the unity of the myth, religion, the idealised past or of the exotic present, thrives and flourishes. Against that, the avantgarde hardly makes sense of / sympathises with medieval harmonies and agrarian or exotic idylls, it is positioned / positions itself profanely or atheistically (/ it has a profane or atheistic positioning), and to the extent that it seeks utopia, it builds the same (i.e. utopia) in the future in the confident use of / by confidently using the possibilities of modern technique (technology), and with an eye on / whilst keeping in mind the needs of the greater/larger masses. Thus, here optimistic social and egalitarian tones ring much louder than in (the) literary-artistic modern(ism), modernity, in which deep-rooted pessimism went with / accompanied an elitism which did not mean a claim to leadership of the masses as it was the case e.g. with the futuristic demand for a government of geniuses and artists, but on the contrary, avoided, shunned every contact with the profanum vulgus. Naturally, there were

inside of (the bosom of) (the) literary-artistic modern(ism), modernity, as well as inside (of the bosom) of the avantgarde, significant, considerable differences of opinion with reference to the content-related determination of each and every respective (pending) anti-bourgeois ideal (being delineated, outlined) (e.g. of “myth” or of “art”) as well as with reference to the hierarchy of anti-bourgeois aims, objectives and values. The content-related heterogeneity and great variety and multiformity of the positions directed against the bourgeois synthesis did not hinder and obstruct, nonetheless, their common, joint effect and impact, action since the synthesis mentioned was hit in a different place / at a different point on each and every respective occasion; exactly the choice of this place / point and the connected with this choice particular, but in any case, anti-bourgeois value option (i.e. axiological choice or choice of values) separated the attackers / attacking parties / assailants from one another. An example from the area, realm of the avantgarde can clarify and elucidate this commonality of the [[said]] effect, impact, action despite all the contrast and opposition in the individual positions. When the surrealists don’t think much of / speak contemptuously about science and technique/technology, thus it is because they want to put aside and dispel all forms of rationality, which according to their opinion / way of looking at things essentially / of their essence jointly belong / are connected with the bourgeois habitus²⁴⁹; and when the futurists get excited about the cold (chilly, cool, frosty) scientific spirit(-intellect) and about the élan (enthusiastic vigour and liveliness) and drive, urge, impulse of modern technique / technology²⁵⁰, thus they connect with it / that enthusiasm perceptions, notions, representations, conceptions and wishes which likewise go against and run counter to the bourgeois perception / concept of rationality, i.e. they want, with the help of this spirit and this technique / technology, to break

²⁴⁹ In other words, JOOZ and JOO-STOOG rationally attack another form of rationality to spread ZIO-JOO-meaninglessness and ZIO-JOO-nonsense all under ZIO-JOO-CONTROL (KONTROL). Surrealism had its apotheosis to a large extent, but by no means exclusively, circa 1920 in the ZIO-FROG world.

²⁵⁰ Inter alia, c.f. ZIO-JOO-Fritz ZIO-JOO-DAS-Lang’s *Metropolis* (1927).

through the bound(arie)s of common sense and of boring, tedious wisdom, prudence, cleverness, come/pull through and survive and tame extreme situations and live dangerously, as well as found and establish an aesthetic(s) which would differ radically from (the) classicist aesthetic(s)²⁵¹.

We have already pointed out that both of the great, heterogenous in terms of content and logic, thought (intellectual) complexes²⁵² which took hold of and clamped down on the bourgeois synthesis, anticipated and prepared both basic / fundamental aspects of the thought and life world (world of thinking and living) of highly technicised and massively consuming, i.e. technologically evolved / advanced and mass consumer mass democracy. As we shall see in greater detail (ch. IV, sec. 2-3), both of these equally / likewise standing/being in a relationship of tension (stress and strain), i.e. competitive towards each other aspects are, on the one hand, rationality separated from humanistic considerations, cares, concerns, which makes possible and maintains, perpetuates, keeps going the mass production of material goods in all gain-bringing, money-making, profitable, lucrative fields, areas, sectors, and on the other hand, hedonistic positionings, stances and ideologies of self-realisation, self-actualisation, which very often are interwoven with all kinds/sorts of mysticisms and exoticisms and promote, foster, encourage and reinforce the mass consumption of the/what is massively produced, i.e. of mass production by clearing away and disposing of earlier ethical inhibitions. The nucleus (sprout, seed, embryo, germ) or the first outlining, delineation of this ideology of self-realisation, self-actualisation in its interweaving with the mystical, original, prim(ordi)al (primitive, primaeval) or exotic (element) is already found in one of both aforementioned thought / intellectual complexes. Both (the) literary-artistic modern(ism) (modernity) as well as the avantgarde contributed here

²⁵¹ All the ZIO-JOO-HOMO-POOFTA-TRANZ-LEZZO-SOOPA-HEEROEZ are not unconnected with this. Futurism was, of course, circa 1910-1920 “big” in Italy and Russia before it got ZIO-USA-JOO-JACKED.

²⁵² Futurism and surrealism.

complementarily to the formation of the leitmotifs or guiding motifs. The bourgeois synthesis of Reason and experience (at the cognitive level) or Reason and drive, urge, impulse(s) (at the practical-ethical level) came under fire and was fought, combatted, resisted by both sides. In the course / context of the radical questioning, doubting and challenging of the claims (in respect of) / to rationality of bourgeois science, which in the course of the last decades of the 19th century became louder / more intense (and) (in order) to programmatically arrive/come on the scene at the turn of the century (also, too, as well), the scientific mode of thought / way of thinking was dismissed and disapproved of as the/a product of a superficial, shallow empiricism, and simultaneously, of a rigid intellectualism. Not only the more flexible and in-greater-depth, profound, deep knowledge (cap)ability of intuition, but also another concept of experience, or else the elementary dynamic(s) of it was contradistinguished to it (i.e. the said rigid intellectualism), something which (i.e. the said experience as an elementary dynamic), in accordance with bourgeois hierarchisations, made up and constituted the lower strata of the soul²⁵³. The degradation, disparagement or downgrading of science was not meant, therefore, merely in terms of the theory of knowledge, but it went with the replacement of the bourgeois image or picture of man (i.e. humans) by another image/picture, which, for its part, corresponded with/to a world image which was no longer that of bourgeois science; because in the same sense and to the same extent man seemed to be possessed by the daemonic, by the morbid or by the sensorial-perverse (element), mystical and mythical forces also seemed to prevail and rule, govern in the world. The myth, which after a relatively long staying, remaining on/in the margins/sidelines of the history of ideas is honoured (comes into honour) once again by literary-artistic modernism, [[and]] undertakes the task or mission of replacing the shallow, superficial scientific explanations of

²⁵³ Following ultimately, at least in part, Plato / Socrates.

the intellect with better explanations, and joins (rabbets, interlocks) again in an organic unity the universe which had fallen apart, disintegrated, decomposed into fragments as a result of the smashing, wrecking, demolition of rational kinds of law bindedness (determinism, law(rule)-based necessity) and causalities. Simultaneously, it is supposed to be directed to the / what is deeper and original, primordial, primaeval, primitive (primal, pristine, unspoilt) in the human psyche, (in order) to mobilise it and to make it talk/speak. The world myth (/ myth of the world) or the psyche could indeed stand under the aegis of and be ruled by the daemonic and dark, gloomy [element, sphere, dimension], but just as conceivable and possible was the predominance of the originally, primordially (by-descent) good and uncorrupted, which one raved on about and exalted in utopian, exotic or idyllic sketches and outlines. Both of these forms of the mythical, in any case, stood / were found equally far from pondered, calculated and ponderable, calculable harmony, which can / could be dissolved, decomposed into its elements and then be reconstituted from these (elements); both the inner/internal structural law / law (in respect) of (the) structure of bourgeois synthesis, as well as the bourgeois equilibrium of Reason and drive, urge and impulse(s) were completely missing, lacking, absent here. On the contrary, the – in accordance with bourgeois criteria, standards, measures, yardsticks, benchmarks – irrational, elementary, irreducible and hence incalculable or even potentially, possibly explosive and dangerous gave the tone, and even if this crystallised in forms, which in their grace (charm) and mirth (cheerfulness, serenity, merriment, hilarity) seemed to be Apollonian, thus under this veneer (coating, layer, complexion), the Dionysian (element, dimension) lived and raged on undiminished, unabated, unimpaired. The mythical-primal(-primordial, original, primitive, pristine, unspoilt) (element) or irrational-Dionysian (element) in the Dadaistic and surrealist avantgarde experienced a particularly important metamorphosis amongst its many metamorphoses, where it, under the influence of psychoanalytical teaching,

doctrine, theory as free association, phantasy or dream, was celebrated and praised, in relation to which the discovery of its function in the psyche was connected with the demand for the freeing of the suppressed, repressed, oppressed soul-related, spiritual, psychic forces, as well as for the unleashing and releasing of the creativity of the individual²⁵⁴. Not by chance / coincidentally, these notions, ideas, thoughts – again mixed up with various irrationalisms and exoticisms – were rediscovered precisely by the cultural revolution of the 1960s and 1970s²⁵⁵ and played a considerable, significant role in the formation (and development) of the ideology of self-realisation, self-actualisation (see ch. IV, sec. 4).

Not only were the mythical and the irrational contrasted with and opposed to bourgeois synthesis, but also their seemingly, apparently polar opposite / opposite pole / antithesis / antipole / antipodes, i.e. technique (technology) and the machine (were also contrasted with and opposed to bourgeois synthesis). This was done, of course, only by certain, but important currents of the avantgarde, which saw in the machine, in its objectivity, sober pragmatism and in its strict principle(s) of construction (i.e. of the machine), the embodied, tangible contrast with and opposition to that which they regarded as bourgeois sentimentalism, and over and above that, an aesthetic model which was supposed to find imitation / be imitated, emulated in the entire field of art; the bourgeois harmonisation of the beautiful and the ethical with each other was therefore replaced here by the practical and the useful in its impersonal

²⁵⁴ This is nothing but ZIO-JOO-FREUD AND CO.-ZIO-JOO-DAS-BULLSHIT-ANTI-CHRIST-ZIO-RAT-RODENT-SATANISM seeking to undermine traditional, patriarchal and Christian social disciplining, which before reaching ZIO-JOO-HOMO-POOFTA-TRANZ-ANTI-CHRIST-SATANISM passed through the “let’s turn women into sterile FUCK-ABORT-FUCK-CONTRACEPTIVE-“I CAN HAVE CASUAL PORN SEX WITH ANY MONKEY AND SNORTING COCAINE AND TAKING DRUGS IS COOL ETC.”-SLUT” phase. “Suppression, repression, oppression” and individual creativity have always existed and will always exist, and they only become politically-culturally significant because of JOO-DAS wanting to fuck up all of society in order to subjugate it as atomised-massified ZOMBEEZ under his ZIO-ANTI-CHRIST-SATANIC rule.

²⁵⁵ I.e. the destroying of the last vestiges of Christian society by ZIO-JOO-ANTI-CHRIST-RAT-RODENT-SICK-FUCKING-KRAZY-PSYCHO-PATH-DEVIL-EVIL-CYCLOPS AND PLATO’S CAVE-SATANISTS in the name of individual / “human” rights.

austerity, frugality, simplicity²⁵⁶. Certainly, industry and technique (technology) had their place inside of the bourgeois synthesis, since they represented the secular claim to / on domination over (control / mastery of) nature , but they were looked at as the products of the spirit of bourgeois-scientific rationality, and furthermore, the classical-humanistic ideal was put, placed beside them partly as a supplement (complement), [[and]] partly as a corrective element. Typically (enough) / Characteristically, art, which revolved around the great bourgeois themes – from nature and (idealised) history to the family and the individual in his individuality – had never directly and systematically made a subject out of / thematised industry and technique (technology) or the narrower capitalistic aspect of bourgeois life. In any case, the – in the bourgeois ideal of education, formation, learning, culture (educational ideal) – sought after synthesis of humanism and natural science (the science of nature), or else technique (technology), had a rather short existence: it was dissolved already in the course of the second industrial revolution when technique (technology) gradually revealed / brought to light its revolutionary consequences and forced, compelled, made inevitable the transition of capitalism in forms of organisation / organisational forms which blasted, blew up, burst, broke open the framework of the family enterprise²⁵⁷, whereby, simultaneously, the transition from mass society to mass democracy was inaugurated / initiated. Modern art undertook under these circumstances a connection / combining / combination of spirit(-intellect) and technique (technology), which differed radically from the bourgeois synthesis between humanistic and technical education, formation, learning, culture. Through and by means of the breaking away and detachment

²⁵⁶ I.e. more ZIO-JOO-ugliness and ZIO-JOO-nonsense in a massified-atomised and increasingly undisciplined and degenerate society under more and more and more ZIO-JOO-CONTROL (KONTROL).

²⁵⁷ This, i.e. the smashing of the family enterprise circa 1900 (i.e. in the second half of the 19th century and first half of the 20th century), is a key world-historical step in concentrating ZIO-JOO-economic-state-cultural power in the hands of ZIO-JOO-corporate / group power of the GREAT SATAN ZIO-JOO-ANTI-CHRIST-DEVIL-EVIL-CONTRA NATURAM-HOMO-TRANZ-POOFTA-LEZZO-PORN-DRUGS-STERILE-FUCK-ABORT-SLUT-MONKEY-WORSHIPING-ZIO-JOO-TOTAL SHIT-TOTAL FILTH-EXCREMENT-SHIT-SKATA-KOST-FREAK SHOW SOOPA ZIO-JOO-DAS-FREAK.

from the bourgeois world-theoretical framework, modern technique (technology) was seen / showed itself in its geometrical nakedness, as the work or manifestation of a hard, unsentimental, manly (masculine, virile) spirit, which in its thirst(ing)/burning for action, champing (chafing) at the bit urge, wish, desire, need, impulse, yearning sought (a) space/room for unfolding and development beyond the bourgeois binding / tying of rationality to ethics and of culture to nature. Because the machine did not represent and constitute an imitation, copying, emulation, mimicking of nature, but its overcoming, surpassing through and by means of the spirit, which in its sovereignty did not in the least feel duty-bound and obliged (obligated, liable) to (reverently) bow down (with reverence/awe) before natural or classical patterns and norms. The avantgarde cult of the machine turned, therefore, not only against the aesthetic principle of the imitation, copying, emulation, mimicking of nature, but just as much against the (tightly / narrowly / closely connected with/to this principle) classical ideal – in general against the bourgeois perceptions of harmony, taste and style, as well as against the bourgeois obsession with (fanatical zeal for) culture (/ mania for education, learning and cultivation / culture). It sounds / seems to us like a prophetic vision of the form(s) of life / life form(s) of mass democracy when the same futurists, who so emphatically pursue and give so much emphasis to the cult of the machine, simultaneously espouse the abolition of humanistic schools and the promotion, fostering and reinforcement of technical education, learning and of sports²⁵⁸.

The avantgarde glorification of the machine (/ The exultation, praising of the machine by part of the avantgarde) was supported / borne / sustained by an ideal of society (soci(et)al ideal) which was no longer bourgeois (/ which was

²⁵⁸ It may not have seemed to most futurists circa 1900 that machines and sports lead to sterility, homo-lezzo-sexuality, tranz-monkey FREAK SHOWS and genocide, but that is the trend the ***GREAT SATAN***, ANTI-CHRIST ***JOQ-DAS*** wanted and got for the death of the historically Christian peoples of “the West” by circa 2000.

different to/from the bourgeois ideal of society), and at the same time was supported by an optimism of / optimistic belief in progress, which in its enthusiasm for vivere pericolosamente and in its iconoclastic force, momentum, impetus, vehemence, fury, rage, passion, ire, virulence²⁵⁹ rode roughshod over and left behind the bourgeois conception, notion, perception of the unity of progress and order²⁶⁰. The opposite positioning, namely the positioning of cultural pessimism, which, of course, took root and thrived mainly, especially, chiefly, primarily in the circles of (the) literary-artistic modern(ism), modernity, and not amongst the representatives of the avantgarde / the avantgardists, had no less an anti-bourgeois effect and impact than this drunk-with-the-future optimism of progress [[of futurism]] (/ than this optimistic belief/faith in progress, which was inebriated and drunk with/because of the/its vision of the future). The slogan, password, watchword, buzzword, parole, emblematic term (“)decadence(”) came already from / appeared already in the forerunners of (the) modern(ism), modernity, that is, in a time when the bourgeoisie found itself at the high point (climax, pinnacle, peak, culmination, apogee, apex, summit, zenith, acme, crescendo) of its self-feeling, feeling-for-itself, i.e. self-esteem or self-conviction as the maker of history, and turned against the bourgeois idea of progress, from which the aesthete in his elite consciousness and awareness wanted to withdraw, retreat and separate his position for two reasons: on the one hand, because he detested, loathed, abhorred the philistine need for security, safety and certainty in general and hence / consequently saw in the belief in progress a clever, cunning, sly, shrewd, crafty trick, device, contrivance, subterfuge, ruse, artifice of the bourgeois, who sought an additional (feeling of) security, warmth and comfort in the supposed certainties regarding the course of history; and on the other hand, because the idea of progress,

²⁵⁹ I.e. JOOZ and their ZIO-JOO-ZOMBEE-STOOGES.

²⁶⁰ I.e. JOOZ and their ZIO-JOO-ZOMBEE-STOOGES riding roughshod over non-JOOZ's order (which included da JOOZ who were part of that old order but still not in up to TOTAL AND ABSOLUTE ZIO-JOO-GREAT SATAN-ANTI-CHRIST CONTROL (KONTROL)).

despite all of its ad hoc modifications and variations, was equally shared by bourgeois²⁶¹, democrats²⁶² and socialists²⁶³, something which seemed to confirm (certify, attest to, bear out) its vulgarity / vulgar-market character. Precisely this anti-socialistic peak, tip, point, spike of (the) ideology of decadence (decadence ideology) and mood, disposition made in a later phase, when the foe became overpowering and superior in strength (overwhelming, overly powerful, all-powerful, hyper-powerful) from below, parts / sections of the bourgeoisie susceptible to it; which, again, on the left side of the political-literary spectrum created the propagandistically useful optical illusion that the “decadent” aesthetes had originally / ab initio / from the very beginning articulated “bourgeois-reactionary” ideas²⁶⁴. More interesting for our problem formulation / putting, setting of the question (/ for us) is, however, something else. The idea of decadence was indeed not elucidated, explicated or clarified in detail in terms of the philosophy of history, it could, however, be connected with both an incoherent or fragmentary image/picture of history which did not permit progress conceived in terms of law bindedness (determinism, law(rule)-based necessity), as well as with the longing, yearning, nostalgia for a more or less distant past, which was supposed to make up and constitute (/ which constituted) the graphic / representational opposite of / figurative contrast to the decadent present. Sometimes this past was lost / lost itself in the primeval / primordial times of the myth or in the regions of the primitive and of the child-

²⁶¹ Who were per definitionem oligarchical (that’s why I laughed so much when in a great Manoel de Oliveira film about a blonde slut, Robespierre was called a “democrat” HAAAAAAAAAAAAAAAA!!!!!!!!!!!!!!!!!!!!!!)

²⁶² This is not just the way those social-political actors saw themselves as “democrats”. In the 19th century, because massification and industrialisation / technicisation / money-commodification etc. had still not always reached an all-encompassing universal extent even for “advanced” societies, notions of democracy at that time were often closer to really true democracy, based on the polis in a largely still agrarian society of citizens of the same or like descent and of the same or like fundamental religious / ideological beliefs, always associated with (ethno-)patriotism and related collective / community action.

²⁶³ Who in the 19th century were often or at least sometimes up to the same / synonymous with “democrats”.

²⁶⁴ The real-deal Old Left was always against decadence, in favour of labour, work and productivity (albeit with better conditions), but under ZIO-USA in the second half of the 20th century “the Left” became “New” and “flipped over” to TOTAL AND ABSOLUTE ZIO-JOO-OBONGO-HILLARY-ET AL.-CARPET MUNCHING-SMOKE WEED, MY WIFE IZ A HIDDEN TRANNY, ETC. ETC. ETC. DEE-GENERACY.

like (childish, innocent, naïve) so that both the ascertainment of the decadent present, as well as the mythical-primordial/primeval/original (element), could simultaneously turn against the bourgeois idea of progress. What(ever) (with)in the framework/context of this latter (bourgeois idea of progress) functioned as the lowest tier / gradation of historical evolution / development, obtained / got / received, accordingly, a higher status and eminence, and the schema of the philosophy of history was placed / made to stand on its head / turned upside down / turned totally around / reversed totally with polemical intent. The polemics became acuter and sharper / exacerbated / aggravated / intensified whenever decadence was not once bemoaned / lamented / complained about / mourned / bewailed or denounced, pilloried (/ did not even become the object of complaints and reproaches, censure), but was declared as a state of affairs or situation in which one lives enjoyably, delightfully, with pleasure and can destroy himself without regrets and without self-pity or bourgeois-moralistic prejudices²⁶⁵.

In the thought/intellectual or spiritual world of modern and avantgarde literature and art, the bourgeois synthesis was, therefore, simultaneously attacked by the opposed extremes of the myth or else of the irrational (element), and of technique / technology or else of the machine; of decadence and of optimistic iconoclasm²⁶⁶. The same constellation (configuration or arrangement) arose when the concept of art itself was thematised (i.e. made a topic of discussion) and against the bourgeois perception of the character and of the task, mission of art, on the one hand, pure aestheticism or formalism, and on the other hand, the demand of the dissolution of every form and of the abolition, cancelation of art was summoned up²⁶⁷. The aestheticism sprang, just like the

²⁶⁵ Which in practice meant life-stances up to very close to *non-ZIO-JOO* Christian ideals.

²⁶⁶ I.e. *JOOZ* and their *ZIO-JOO-ANTI-CHRIST-CONTRA NATURAM JOO-DAS-ZOMBEEZ*.

²⁶⁷ In order “to get” *ZIO-JOO-NONSENSE* and *ZIO-JOO-UGLINESS*, whether it’s Picasso (notwithstanding his “good bits”) or anyone else from the 20th century *ZIO-JOO-STOOGES*—“masters”.

cult of the machine, from the making independent and autonomous and the absolutisation (making absolute) of an element, which indeed had been taken into consideration inside of the bourgeois synthesis – after all, art was elevated to the status of an equal sister of philosophy and science only inside of bourgeois society –, but in its breaking away and detachment from it, it had to get, receive, obtain an anti-bourgeois sense. Against (/ As we must stress against) a prejudice, which was spread and disseminated by left-wing accusers, prosecutors, denouncers, opponents of “bourgeois-reactionary” elitism and escapism (from social reality) and was substantiated and corroborated (/ and at the same time it appeared to be confirmed) by the fact that the late bourgeoisie, in the/its struggle against socialistic-Marxist(ic) integrative/unifying theses, had to defend the autonomy of the individual social areas (i.e. of the individual areas, realms or sectors of society), the theory of “l’art pour l’art” is not of a bourgeois, in fact it is directly of an anti-bourgeois origin. Bourgeois synthesis demanded an embedding / integration of art in society and its norms, which was supposed to be realised by the binding and tying of the beautiful to the true and the good²⁶⁸. Precisely this binding / connection is destroyed by aestheticism, with which the breaking away, detachment of art from its social or else didactic task, mission and its transformation and conversion into the free game of a / the gifted, talented, able subject went. Now / From now on, the aesthetic (element) could be totally/completely separated from the ethical norm and from the normal or natural/physiological in general, and be connected with what from the bourgeois point of view, in which beauty and ethics or ethically understood truth belong together and are interwoven, had to be regarded as ugly, hideous, nasty, grotesque, paradoxical, ludicrous, risible, clownish, laughable, perverse, perverted, distorted or terrible, horrible, awful, dreadful, heinous, scary,

²⁶⁸ See footnote 253 above.

terrifying, frightening, horrifying²⁶⁹. In the place of the beautiful in the bourgeois sense steps (/ The beautiful in the bourgeois sense is replaced by) the interesting, amazing, astonishing, astounding, shocking or confusing, perplexing, bewildering, embarrassing, which, irrespective of its ethical quality, is viewed, regarded, looked at, seen as artistically valuable and worthwhile. Out of / From the contempt, disdain and scorn for bourgeois awe and reverence before the norm and normality (and the natural), value is ascribed, attributed to all things / everything which diverge(s), vary/varies, deviate(s), depart(s), digress(es), differ(s) from the normal; the aesthete in fact does not balk at / shy from an equating of art and crime²⁷⁰. The divergence, digression from the ethical norm, however, is accompanied in the history of (the) literary-artistic modern(ism), modernity by the increasing divergence, digression, distancing from the norm as form, until, finally, all (traditional) formal / form-related norms break down, collapse and crash. Because the interesting and the surprising (amazing, astonishing, astounding, striking), in short, the imponderable and incalculable, appears autonomous and isolated next to other similar elements; it does not therefore obtain its meaning and value through and by means of its being put into order in (a certain place of) a Whole²⁷¹, which could have only turned out to be thus and not otherwise / differently. Accordingly, the bourgeois notion, conception, representation, perception of harmony, as the well-tempered relation between (the) Whole and (the) part, is

²⁶⁹ Whilst the “bourgeois view of the world” as an ideal type is by no means the same as ideal types arising from pre-bourgeois and Christian societies in Europe, there is an up to strong “line / element” of continuity from the pre-bourgeois and Christian eras to the bourgeois epoch (including in relation to continuity from classical antiquity, notwithstanding “Renaissance” mythology), whereas the novum of circa 1900 and ***grossly disproportionately and vastly asymmetrically ZIO-JOO***-mass democracy marks a clear ***ZIO-JOO-GREAT SATAN-ANTI-CHRIST-TOTAL FILTH-ZIO-JOO-UGLY-JOO-FUGLY-ZIO-JOO-DAS-NONSENSE-break***.

²⁷⁰ I.e. total ***ZIO-JOO-ANTI-CHRIST-DEVIL-EVIL-CRIMINAL-SATANISM*** (not unrelated to all the ***contra naturam ZIO-JOO-STERILE-ABORT/CONTRACEPTIVE-FUCK-SLUT-HOMO-LEZZO-POOFTA-TRANZ-MONKEY-DRUGS-PORN-SELF-RACIST-EXOTICISM-KOST-GARBAGE*** as well). As much as ***ZIO-JOOZ*** and their ZOMBIES “larf”, **it was written** probably just before 100 A.D. that the ***JOOZ*** will bring about the End of all Humans with their ***ZIO-JOO-ANTI-CHRIST-GREAT SATAN NON-STOP-JOO-DAS-CRIMINALITY***, and since circa 1900, that process has been ***ZIO-JOO***-turbo-charged, and now we are very, very close ...

²⁷¹ As in the case of relatively static *societas civilis*, or even (to an albeit up to much lesser extent than *societas civilis*) oligarchic bourgeois liberalism, as compared to mass democracy.

cancelled / annihilated / becomes unnecessary / ceases, and the transition is carried out from the composition, construction, building of the work of art on the basis of firm form-related (i.e. formal) rules to the subjective handling of the form, and indeed without consideration for/of the socially predominant forms of communication and of understanding. The dissolution of the forms of bourgeois art did not have to, nevertheless, signify the saying farewell to and detachment from every form and every aesthetic. In (regard to) the masters of (the) literary-artistic modern(ism) (modernity), that dissolution was in fact connected with a new strict consciousness of form²⁷², which in part draws from the sources of aestheticism and turns against avantgarde chaos (/ against the amorphism / lack of form of the currents of the avantgarde). Moreover, the formalism of (the) literary-artistic modern(ism) (modernity) expresses a consciousness which springs from the general aversion of the representatives of this direction, tendency, school of thought/culture against capitalism and capitalistic civilisation; form is worked on here not in accordance with the art of an industrial worker, but rather of a medieval master, who understands and looks at his handwork, (handi)craft, trade as a Whole and has mastered it from long contact and familiarity, interaction, dealing with the object and the secrets of his *métier*, job, trade, field of expertise, profession.

²⁷² Inter alia, Ezra Pound, Picasso, F. L. Wright, Stravinsky et al..