

Panagiotis Kondylis (Panajotis Kondylis)

POWER AND DECISION (MACHT UND ENTSCHEIDUNG)

The Formation of World Images (Pictures) and the Question
(Problem) of Values (Die Herausbildung der Weltbilder und die
Wertfrage)

(Alternative words and phrases version with some German text.

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C.F. contactable through the following email address: pkproject@live.co.uk)

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FOREWORD (PREFACE) (VORWORT)

The here expounded (set out) decisionistic theory (dezisionistische Theorie) wants to be strictly descriptive (streng deskriptiv). For us it is not a matter of (about) (Our concern is not) defending (to defend) the right of an existence, which is plagued by abstractions and systems, yet is continually (unceasingly, further) pulsating and searching for a way to the (a(n)) absolutely (most, totally) autonomous and deepest personal decision, as was the case in respect of hitherto (until now) prevailing variants (variations) (leading kinds of games) of decisionism (maßgeblichen Spielarten des Dezisionismus)¹ - conversely: it should (ought to, is to) be shown that this militant decisionism can neither be imposed (carried (pushed) through) in the long term or to a socially significant (considerable) extent, even though (no matter (regardless of) whether) it may have been or still may be a regular (normal) protest phenomenon (also) in certain conjunctures in the history of ideas (intellectual(mental)-spiritual-historical constellations) (regelmäßige Protesterscheinung er (auch)² in bestimmten geistesgeschichtlichen Konstellationen). On the other hand, it (also)³ applies here no less (does not apply here any less) that to furnish proof of the thesis and also of the thinking (thought) (Denken) that wants (would want) to stand out (appear) as the opponent of militant decisionism, this thinking (thought) must de facto proceed (unfold) decisionistically (dezisionistisch verfahren), and also be based on a basic (fundamental) decision (Grundentscheidung), as vigorously as this must be disputed time and

¹ In Kondylis's own Greek translation (p. 9) he adds the phrase: "as they appear in the so-called existentialist philosophies".

² The 2006 edition of *Macht und Entscheidung* in the book *Machtfragen* includes the word "auch" which is not contained in the 1984 edition of *Macht und Entscheidung*.

³ See footnote 2 above.

time again for reasons yet to be explained (to be explained below). And finally, we shall assert (maintain) that in both cases things cannot be (could not have been) different (it (the situation) cannot stand differently) than what they have actually been until now, and that a corrective (means of correcting) or a wish (wishes) for something better (recommendations or wishes for their correction) (Korrektive oder Optative) does (do) not promote understanding, but polemics, since indeed they (things, theoretical matters) are originally (initially, from the outset) conceived polemically (have from the outset a polemical intent and texture) (ursprünglich polemisch konzipiert sind).

The equal distance of our theory both from militant (militanten) decisionism as well as from its opponents is already given through (by means of) (provided by) its descriptive character. Because in contrast to it (our theory), both (afore)mentioned schools of thought (thought directions, perceptions, views) (Denkrichtungen) are based on normative convictions (normativen Überzeugungen). Militant decisionism sees the decision not merely (simply) as an inevitable reality but it has made out of (proclaimed, declared) it a duty and not seldom (frequently) (transformed (converted) it into) an emotional, dramatic (effect-rich, rich in effects) ritual (pathetisches, effektreiches Ritual); that is why it could also (as well) be called prescriptive or normative (präskriptiver oder normativer) decisionism. According to its view (ideas), the individual OUGHT to (SHOULD) (Nach seiner Vorstellung SOLL der Einzelne) reach (get to know) existential highs and lows (ups and downs), while shaking off the dust of the normal (what is normal) and of the self-evident (what is self-evident) from himself or while throwing (shaking, casting) off the pressure of powerful hyper-personally and impersonally occurring social and intellectual(mental)-spiritual constructs (forms of

institutionalisation) (über- und unpersönlich gewordener sozialer und geistiger Gebilde), and while experiencing (at first hand) the complete sharpness (harshness, severity) of the alternatives in life for one's own life. Whoever can get into this situation (position) (Lage) and take such responsibility, whoever can keep (hold) his own consciousness and conscience awake (alert) at any time (moment) and ready for the decision (to take (make) the (great, important) decision), he is eo ipso⁴ held to be (considered) more worthy (dignified) than those managing (who make do) with ready-made (given) certainties and norms (mit vorgegebenen Gewißeiten und Normen Behelfenden). The from it resulting (resulting from this stance (positioning) of the decisionists) actual belittlement of (the) opponents of decisionism (not(non)-decisionists) (The actual belittlement of (the) non-decisionists, which results from the decisionists' stance, (Die daraus resultierende faktische Herabsetzung der Nicht-Dezisionisten) is obviously founded (established) on a certain (particular) perception (view) of values (axiological perception (view)) (Wertauffassung) (in respect) of the "true" purpose (determining) (Bestimmung) of human existence. This perception (view), nonetheless, (inevitably) overlooks (misjudges) how great an existential intensity a (human) stance (eine Haltung) can be capable of (that a (human) stance can be capable of great existential intensity), which (expressly and openly) understands and acknowledges itself exactly as dutiful (conscientious) or even joyful (merry) submission (subjection, subjugation) to all kinds of commanding (ruling, governing) authorities (frohe Unterwerfung unter vielerlei gebietende Instanzen), and how near (close) this intensity of this (human) stance often is to the intensity of the personal decision.

⁴ By that very act or quality.

But also the(ir) polemical zeal (enthusiasm) blocks (obstructs, hampers) the opponents of militant decisionism from insight into such compromising (unpleasant yet revealing) affinities (relations, relationships) (kompromittierende Verwandtschaft), which result (are created) from the adherence (persistence) on both sides to some normative element (something normative) (die sich aus dem beiderseitigen Festhalten an etwas Normativem ergibt), even if these sides' content-related(filled) (substantive) determination (definition) (inhaltliche Bestimmung) on each and every respective occasion turns out totally differently; therefore the acuteness (sharpness) of the content-related(filled) (substantive) contrasting (Gegensatzes) covers (conceals) the weighty (significant, important) form-related (morphological, formal) similarity in the structure of the fundamental stance (attitude) (die gravierende formale Strukturähnlichkeit der Einstellung). Be that as it may: the specific (characteristic) normativism of the opponents of militant decisionism (militant decisionism's opponents) comes faintly into view (glimmers) (already) throughout their description (portrayal) of the latter (decisionism) in general. From their point of view, namely, decisionism after all appears (presents itself) as glorification (extolment) or at least as unleashing of subjective arbitrariness, as (an) appeal to the neglecting (disregarding, ignoring) of well-meant (well-intentioned, well-disposed) and well-ordered (cohesive) thinking (thought) in favour of nasty (evil, unbridled) eruptions (failures, breakdowns, explosions) or random (chance, accidental) notions (inspiration(s), ideas) (böser Aus- oder zufälliger Einfälle), and not least of all as direct or indirect partisanship in favour of (advocacy, espousal of) intellectual(mental)-spiritual (if not also in favour of (of) political) violence (force) and against conversation-ready (conversational) and conversation-eager (reconciliatory) reason (Parteinahme für geistige (wenn nicht auch für

politische) Gewalt und gegen⁵ gesprächsbereite und -begierige Vernunft). The normative implication and presupposition of this criticism (critique) is obvious: thinking (thought) should (ought) not only come to generally binding, that is, morally acceptable conclusions (results) (because decisionists could also decide in favour of precisely what the opponents of decisionism (non-decisionists) likewise may hold to be the best, e.g. God or freedom), but at the same time also proceed (as regards method) faultlessly (perfectly) (tadellos verfahren), namely to respect rules generally in force and to seem (appear) as modest as possible - in other words: to present oneself (appear) as (a) credible, serious servant, interpreter, and defender of objective values and truths. The inner logic and social function of this positioning (stance) which until now (hitherto) has been the dominant positioning (stance) and will also surely (of course, well) remain the dominant positioning (stance), will engage (occupy, concern) us below (later) in greater detail. By pre-empting (anticipating) these analyses, let us remind ourselves only of the partly paradoxical (for some of those directly affected) and partly (for us) piquant situation in which parties (sides), which expressly (explicitly) and jointly reject decisionism, after that (subsequently) fight (combat) one another (also) with the same fury (force) in the name of "objective" values and truths. Precisely the general, yet as regards content, (very) different invocation of (appeal to) the "objective truth" eventually (ultimately) shakes one's faith in the same (such a "truth") and nourishes militant decisionistic approaches (tendencies) (Ansätzen) - even if only for a (the) short while (period of time) of an interregnum, i.e. until the imposition (prevalence, carrying (pushing) through) (Durchsetzung) of (a) more powerful "objectivity" on each and every respective occasion.

⁵ "Gegen" is not included in the text of the 2006 edition.

Our descriptive decisionism therefore neither accepts the decision as (existential) Ought (Should) nor the dutiful (duty-related, in accordance with duty) joining (connection, binding) of decisions with a supposedly (ostensibly) objective Ought (Should) (Unserer deskriptiver Dezisionismus läßt also weder die Entscheidung als Sollen noch die pflichtgemäße Bindung von Entscheidungen an ein angeblich objektives Sollen gelten). Against the opponents of militant decisionism it is to be stressed (emphasised) that to fight (combat) decisionism and for oneself to be free from decisionism (the field of decisionism's application) are two (entirely) different things, in other words, the plastic subjectivity of the decision can very well hide (itself) behind the supposedly firm (fixed) objectivity of the Ought (Should) (daß sich die plastische Subjektivität der Entscheidung sehr wohl hinter der vermeintlich festen Objektivität des Sollens verbergen kann). Against militant or normative decisionism we can again say (quote, cite) that already the thesis that all action and thinking (thought) is anyway (in any case) based on a (not necessarily personal and conscious) decision (automatically) makes totally redundant (superfluous) every ought(should)-character (deontological character) of the decision. Only this dual (twin) putting (setting) aside (removal, sidelining) of normativism can make purely descriptive decisionistic theory possible. But also conversely: only through insight into (understanding of) the social necessity of the predominance of normativism can this theory remain (is this theory allowed to be) descriptive, i.e. value-free (erst durch die Einsicht in die soziale Notwendigkeit der Vorherrschaft des Normativismus vermag diese Theorie deskriptiv, d. h. wertfrei zu bleiben). It may sound paradoxical, and yet in the cold light of day theoretical value freedom and the recognition (acknowledgement) of the superiority of value-bound and norm-bound (axiological and normative) thinking (thought) in the

practical field are together inseparable (are inseparable from each (one) (an)other, as between themselves) (des wert- und norgebundenen Denkens auf praktischem Gebiet unzertrennlich zusammen). Because a way of looking at things (consideration, observation) is totally (completely) value-free not already on account of it staying conscious (having become aware) of the subjectivity and relativity of values, but only (then) when it, for its part, completely renounces the role of the enlightener and the therapist - in short: (the role) of the leader (führer): the inclination (propensity, tendency) towards normativism arises (springs) not least of all from the desire (desiring) (dem Begehren) to play such a role. Value-free knowledge cannot set as an aim (goal) the destruction (dissolution) of illusions because it (value-free knowledge) became value-free precisely through the ascertainment of the indestructibility, indeed the necessity for life (life-necessity), of illusions (ja Lebensnotwendigkeit von Illusionen). Because of this it (value-free knowledge) must lead a parasitic(al) existence (remain (exist) on the sidelines) (ein parasitäres Dasein führen) and is in reality directed to those who appreciate in practice superfluous, indeed inhibitory insights. If in (at) certain eras (times) it achieves greater (more, increased) publicity, it is really only because, in the meanwhile, normativistic thought, stuck in a crisis, wants (normativistic thought is (finds itself) in a crisis and wants) to confirm itself anew in polemics against it (value-free knowledge) - or simply to look (search) for scapegoats. Since its (value-free knowledges's (thought's)) broad (social) approval must forever be denied, (that is why) its public appearance merely results in (brings forth) the mobilisation of its opponents and the wider (broader) argumentative refinement of normative positions. That is neither good nor bad, only unavoidable (inevitable). If it were otherwise, then this (world would become another, that is, it) would no longer be the world from (out of)

whose description value-free consideration (observation) emerged (arose).

The last sentence implies (entails) that logically consistent value-free consideration (observation, the logically... way of looking at things) is based on a certain (particular) perception (view) of human things (affairs, matters). It is our intention to underline (stress) and to elucidate (explicate) this interrelation (connection) ((i.e. between value-free consideration and a certain perception of human affairs)). In the attempt (In attempting) to deny it (this interrelation, the interrelation between value-free consideration and a certain perception of human affairs) or at least to hush it up, that (a) state of embarrassment (awkwardness) comes into being (is produced (created)) in which some contemporary positivists or critical "rationalists", who want to pose as value-free scientists (die als wertfreie Wissenschaftler posieren wollen), constantly are (are constantly found), in order to abruptly turn (metamorphose) into inspired (airheaded) metaphysicians (metaphysicists) if (when) it is for instance (about) (a matter (question) of) the defence of liberal moralism or "freedom". This kind (sort) of value freedom was never incidentally intended as a final farewell to interference in party arguments (disputes) (the struggle (disputes) between parties (sides), involvement in disputes between various sides or parties) and to a possible leadership role (role as leader (führer)), but it itself (this kind of value freedom) constituted a polemical act, it turned namely from the beginning (outset) against the Marxist-Leninist confession (of faith) in the partisanship (partiality) of science and it did this from the point of view of liberal notions (representations) of (regarding, about) the autonomy of the various basic sectors (areas, realms) of social life (aus der Sicht liberaler Vorstellungen von der Autonomie der verschiedenen Grundbereiche des sozialen Lebens). Such

representatives of value freedom of course emphasise (highlight, project) the ideal of world-theoretical (view, graphic, representative, illustrational) presuppositionlessness (a lack of any world-theoretical presuppositions whatsoever) (in thought and research), but they hardly at all go into (examine) the interrelation (connection) which exists between the depicting (projection) of such an ideal and certain (particular) content-related (filled) (substantive), anthropological and cultural-philosophical assumptions (perceptions, views) (assumptions in respect of content (of thought), anthropology and the philosophy of culture) (und bestimmten inhaltlichen, anthropologischen und kulturphilosophischen Annahmen). And they do not do this, because their value freedom is half-hearted, and their deeper motivation is another (heterogeneous), (which is (happens to be)) norm-bound (connected to normative intentions and principles). If they openly (frankly) represented immanent radical scepticism, i.e. the normative indifference of value-free consideration (observation) in its connection (interrelation) with a certain (particular) perception (view) of human things (affairs, matters), they would only (merely) be giving welcome weapons to (thoroughly, actually, in fact, indeed, truly) "totalitarian", but in the auction of norms, generous, overbidding (outbidding) opponents of liberal positivism (to thoroughly "totalitarian" foes of liberal positivism, who generously outbid others in the auction of norms (ethical values)) (bloß den zwar „totalitären“, aber in der Auktion der Normen freigebig überbietenden Gegnern des liberalen Positivismus willkommene Waffen in die Hand geben). But one cannot allow oneself (risk) that (giving weapons to the opponents of liberal positivism), as long as (if) one wants to somehow stay (remain) involved in the undertaking (enterprise, venture) of (at) the improvement (betterment) of the world - even in the sober form (shape) of the critical analyst of illusions.

Over and above (Beyond) that (In addition, Furthermore), it is sometimes feared (the fear sometimes lurks) that the consistent all-round (full-scale) founding (establishment) of value freedom would withdraw (remove, take away, deprive) from the same (value freedom) the character of a strict principle as regards the theory of knowledge (epistemological principle) (wissenschaftstheoretischen Grundsatzes) and would make it (transform (convert) it into) a new form of a suspicious ideological interpretation of the world. Were, namely, the interrelation (connection) of value-free consideration (observation) (the value-free way of looking at things) with a certain (particular) perception (view) of human things (affairs, matters) to be openly admitted, then the former (value-free consideration) seems (appears) exactly (would seem exactly) to be afflicted (encircled) by that relativity which from its point of view (in its view) is only intrinsic (only appertains) to value-bound standpoints (die aus ihrer Sicht nur wertgebundenen Standpunkten wesenseigen ist). Indeed (Actually, In fact), against decisionism and scepticism - whose (necessary) logical togetherness (common bond, interrelation, relationship) with value-free consideration (observation) is rightly (justifiably, correctly) ascertained by opponents, even though only with polemical intent - very often arguments of the following type are used: decisionism relativises everything (all things), because it reduces (by (in) reducing) everything (all things) to standpoint(position)-bound decisions (decisions bound to a particular positioning (outlook) and perspective); since it itself, in accordance with its own presuppositions, must spring from (be due to, stem from) such a decision, (so, thus, in this way) it cannot be theoretically binding and compelling (coercive, compulsive) (put traditionally (in its traditional form, the argument is as follows): how can the sceptic be convinced of the correctness of his own position if (since, when) he doubts the correctness of all positions?) (In der Tat werden

gegen Dezisionismus und Skepsis - deren logische Zusammengehörigkeit mit der wertfreien Betrachtung von den Gegnern zu Recht, wenn auch nur in polemischer Absicht, festgestellt wird - sehr oft Argumente folgenden Typs verwendet: der Dezisionismus relativiert alles, weil er alles auf standortgebundene Entscheidungen zurückführt; da er nach den eigenen Voraussetzungen selber von einer solchen Entscheidung herrühren muß, so kann er nicht theoretisch verbindlich und zwingend sein (traditioneller gewandt: wie kann der Skeptiker von der Richtigkeit seiner eigenen Position überzeugt sein, wenn er die Richtigkeit aller Positionen bezweifelt?). Such popular(coarse, vulgar)-philosophical arguments nevertheless have only a rhetorical, i.e. psychological, value and can be refuted (disproved) already formal-logically (by means of (the tools of) formal logic) (und lassen sich schon formallogisch widerlegen). If one formulates (sets out, postulates, frames, expresses) them in the form of a classical syllogism, then in their (the) major premise precisely what is assumed (accepted) is that which is rejected in the conclusion, i.e. the conclusion contradicts the premise instead of containing the same (this same premise) in itself; however, it is logically false to approve of (accept) the fundamental (basic) assumption (position, thesis) of scepticism in order to, in this way, be able to call into question the validity of this same scepticism (Formuliert man sie in klassischer Syllogismusform, so wird in ihrem Vordersatz gerade das angenommen, was im Schluß abgelehnt wird, d. h. die Schlußfolgerung widerspricht der Prämisse, anstatt dieselbe in sich zu enthalten; es ist aber logisch falsch, die Grundannahme der Skepsis gutzuheißen, um dadurch die Gültigkeit dieser selben Skepsis in Frage stellen zu können). Incidentally, scepticism connected with (descriptive) decisionism has nothing to do with (does not concern) the possibility of an objective knowledge, but only with the possibility of the formulation (putting forward) of objectively valid

norms. This contradistinction (contrasting) of (between) objective knowledge and objective norm setting (normative principles, norms (being) put in place (set)) implies that the former is thwarted (hampered) at every turn (every step of the way) through (by) the attempt (effort) at attaining (reaching, getting, achieving) the latter - in relation to which, by norm setting (normative principles, norms (being) put in place (set)), not only the usual formulation of moral commands is to be understood here, but that (every) world image (picture) which has been outlined (sketched) with regard to (on the basis of) the command of self-preservation and the increase in power (power increasing (broadening, expansion), expansion of power) of an individual or of a collective (entity) (sondern jedes Weltbild, das im Hinblick auf das Gebot der Selbsterhaltung bzw. der Machtsteigerung eines Individuums oder eines Kollektivs entworfen wurde); only in (within) the framework (context) of such a world image (picture) does it seem (appear) that morals (i.e. ethics), in a narrower (strict) sense, are (is) also well-founded (justified) and meaningful. This in turn (on the other hand, again) means that only the farewell (abandonment) of every norm and of every claim to (of) self-preservation and (to (of)) power can make (render) the knowledge of human things (affairs, matters) possible. The price of (to be paid for) value-free knowledge is life, and that is why (because of this) its (value-free knowledges's) prospects of becoming socially accepted (acceptable) are not good (its prospects are slightly (scarcely) conceivable (thinkable)) (Dies wiederum bedeutet, daß nur der Abschied von jeder Norm und von jedem Anspruch auf Selbsterhaltung und Macht die Erkenntnis der menschlichen Dinge ermöglichen kann. Der Preis für die wertfreie Erkenntnis ist das Leben, und deshalb sind ihre Aussichten denkbar gering).

In the intellectual(mental)-spiritual atmosphere, which the dominant (ruling) normativism of all shades (hues) has created, it is regarded as an unworthy triviality (banality) of refined thinking (thought) or even as forbidden bad manners (rudeness, impropriety) amongst the educated (learned, cultured, educated people) (those who are learned and cultured) to pose the elementary question: why have norms and values not brought about (effected, achieved) in history until now (in hitherto history) that which they should (ought to) have brought about (effected, achieved) according to their own promise (what they profess) or self-justification in the sense of the harmonious co-existence (living together) of all people (was sie nach der eigenen Verheißung oder Selbstrechtfertigung im Sinne des harmonischen Zusammenlebens aller Menschen hätten bewirken sollen)? - or even: how could they have been so often (frequently) and so zealously (eagerly) put (placed) in (at) the service of aggression (aggressive acts (actions)) (Aggression) and mutual (reciprocal) annihilation (destruction, extermination) (Vernichtung)? No-one can dispute the(se) sad (distressing) facts, and the disagreeable (offensive, bad) feeling (sentiment), which is awoken (aroused) in normativists (ethicists) (bei Normativisten wecken), has been articulated with classical succinctness (clarity, distinctness) (Prägnanz) in the great metaphysical systems of the past, which except for (apart from) a theoretical guarantee of the (final) victory of "good" (Sieg des „Guten“) seek to also offer an explanation for its ("good's") absence (non-realisation) (Ausbleiben) until now (the hitherto absence of "good"). If such an explanation could sometimes be made up (invented, contrived) (ausgeklügelt werden konnte), it is really only because it (the explanation) was presented (expressed) (vorgetragen wurde) in (within) the framework (context) of a thought construction (Denkkonstruktion), which as a whole stood under the aegis (sign) of the (still (until today)) to be expected (prospective)

victory of "good", and correspondingly (accordingly) either held "evil" to be away (non-existent) or interpreted it as an unconscious instrument (tool) for the realisation of "good". If one leaves aside eschatological belief and has a good look at (examines) the until now (hitherto) practical failure of values (until now) with the help of immanent, i.e. purely value-theoretical (axiological) (rein werttheoretischer) criteria (criteria taken only from the theory of values), then it (this failure) must seem like (appear to be) an enigma (riddle, mystery, puzzle) (Rätsel). Only a theory of human action and of the function of the "intellectual(mental)-spiritual (dimension)" in it, which is free from all normativistic postulates - that is, a descriptive decisionistic theory, can solve it (this enigma) (Es zu lösen vermag nur eine Theorie des menschlichen Handelns und der Funktion des „Geistigen“ in ihm, die frei von allen normativistischen Postulaten ist). A normativistically motivated and inspired theory cannot completely (totally) explain the reasons for its own practical failure without it cancelling (abolishing, annulling) itself as objective (wanting to be) truth (als objektiv seinwollende Wahrheit). Here lies the deeper reason why this (the) crucial point (, regarding this practical failure,) is not touched upon, if (where) possible, by normativists (ethicists) and moralists, although it in reality (precisely) should be at the centre of interest (attention) of people toiling (struggling) for the good of humanity. The following though (certainly, of course) is still to be noticed here: when we speak of the practical failure of normativism, we are keeping in mind the distance (gap) between the nominal value of its consciously set aims (goals) and (the) real (actual) historical events (happenings) (so behalten wir den Abstand zwischen dem Nominalwert seiner bewußt gesetzten Ziele und dem tatsächlichen historischen Geschehen im Auge); yet normativism, in this or that version, remains (, despite all this,) socially successful, because it fulfils certain (particular) functions completely

(totally, entirely) independent(ly) of the self-understanding of its representatives (Selbstverständnis seiner Vertreter), in relation to which (and indeed) its failure in the sense above exactly constitutes an essential precondition (prerequisite, presupposition) for the fulfilment of its objective functions and consequently for its social predominance (Vorherrschaft). This apparent (seeming) paradox must also be clarified (explained) below.

In this treatise we shall first of all discuss in detail (examine) the concept (notion) of the decision in general and describe the practical compulsions (coercion, constraints) of (within, inside of) concrete situations (und die praktischen Zwänge konkreter Situationen schildern), which make (render) (world-theoretical(view, graphic, representative, illustrational)) decisions indispensable as a unique mode (way) of self-preservation and increase in power (power increasing (broadening, expansion), expansion of power) of different (various) collective and individual subjects on each and every respective occasion. Given this universality, indeed the anthropological rootedness (origin) (ja anthropologischer Verwurzelung) of the decision, we must explain (name, give) the reasons for which militant decisionism nevertheless (all the same) must remain a marginal phenomenon (eine Randerscheinung) and for which decisions are imposed (carried (pushed) through) at least much more easily when (if) they cover up (conceal) or deny their own character as decisions (character of the decision, decision character) (Entscheidungscharakter). Subsequently (Afterwards), the significance (importance, meaning) of our descriptive decisionistic way of looking at things (consideration, observation) for the comprehension (understanding) of the structure of thought constructs (products, creations) (für die Erfassung der Struktur von Denkgebilden) should (ought to, will) be set out (explained, showed,

expounded), and the decisive (determinative) polemical component (aspect) (Komponente) of apparently (seemingly) pure theory should (ought to) be investigated (looked into) as well. And, finally, we want to discuss the already broached topic (the topic (issue, subject) we already touched upon above) of the content-related(filled) (substantive), namely, anthropological and cultural-sociological presuppositions (i.e. those presuppositions regarding the anthropology and sociology of culture) of consistent value-free consideration (observation) (Thema der inhaltlichen, nämlich anthropologischen und kultursoziologischen Voraussetzungen der konsequenten wertfreien Betrachtung erörtern), and we shall set out (express) several thoughts (considerations, reflections, deliberations) on the question (problem) of (the) Ought (Should) (zur Frage des Sollens anstellen).

I. DECISION AS POWER CLAIM (ENTSCHEIDUNG ALS MACHTANSPRUCH)

De-cision (de-cisio, Ent-scheidung) is the act or process of segregation (separation, (or cutting off, severance, disassociation)), out of (from) which results (arises) a world image (picture), which is capable of guaranteeing the necessary ability at orientation for (the purpose of) self-preservation (ist der Absonderungsakt oder -vorgang, woraus sich ein Weltbild ergibt, das imstande ist, die zur Selbsterhaltung nötige Orientierungsfähigkeit zu garantieren). Before (Prior to) the decision there is no world as (a) concretely ordered (arranged) Whole (Entirety) (als konkret geordnetes Ganzes) in the perception (notions) of a correspondingly concrete (subject), i.e. occupying (taking (up)) a certain place in this Whole (Entirety), subject (a subject which occupies a certain place in this Whole); there is merely (simply) a pre-world (precursory (before, preliminary) world) (Vor-welt), i.e. a motley (colourful) variety (diversity) or a more or less loose (flaccid, slack) sum (total) of in themselves (in principle) equivalent materials, impressions, movements and approaches (tendencies, inclinations, propensities), which in this meaningless primordial (original) state cannot provide either a reliable framework of orientation (orientation framework) or motivate (impel, set in motion) action (acts) promising success or later (in retrospect) justify such action (die in diesem sinnlosen Urzustand weder einen zuverlässigen Orientierungsrahmen abgeben noch Handeln erfolgversprechend motivieren oder nachträglich rechtfertigen können). Through (By means of) the act or process of segregation (separation) the pre-world's (precursory world's) constituent (integral) elements (parts) (components)

(Bestandteile) lose their equivalence (equal value (worth)) (as between themselves) and are divided into (apportioned (shared out) as) what is (the) relevant and (the) irrelevant, (the) superordinate (higher) and (the) subordinate (lower), in relation to which the former (what(ever) is relevant and irrelevant) is (at the same time) taken as the basis of a world-theoretical(view, graphic, representative, illustrational) blueprint (draft) (at the same time constitute the basis of a world-theoretical blueprint) (wobei ersteres einem weltanschaulichen Entwurf zugrundegelegt wird). That act or process is subjective, i.e. it is determined (conditioned) through (by) the cognitive and volitive (volitional) perspective of the subject of the decision, first of all in the sense that, in any case, it refers to only that which ((what)ever) often only appears (arises) transiently (temporarily) (vorübergehend) in this perspective. Since (Because) the pre-world (precursory (before, preliminary) world) of each and every respective, necessarily finite, subject of the decision does not contain (encompass) all possible constituent (integral) elements (parts) (components) of all possible pre-worlds - i.e. not everything that is or (is to) (can) be (and) or can be thought (about) (conceived) -, hence (that is why) the act or process of segregation (separation) is carried out (performed, fulfilled) (takes place) only with regard (as) to a part of the objectively existent (what objectively exists) (einen Teil des objektiv Daseienden); the remaining part is condemned from the (very) start to actual non-existence (deprivation (forfeiture, loss) of the predicate (complement) of existence) (zur faktischen Nichtexistenz verurteilt). Likewise (Also), that part (section) of the pre-world (precursory (before, preliminary) world), which goes against (resists, opposes) the outlining (outline) (sketch(ing)) [sketching] of a somewhat (fairly, rather, to some extent (degree)) coherent world image (picture) (dem Entwerfen eines einigermaßen kohärenten Weltbildes widerstrebt), is pressed (pushed,

forced) into actual non-existence, i.e. it cannot even be put into (placed in) the lower ranks (tiers, grades) of the world-theoretical(view, graphic, representative, illustrational) hierarchy (which is) coming into being (being created). The decision is then (therefore, thus) based on a double (dual, twin) delimitation (narrowing down, curtailment) of the entirety (wholeness, totality) of the objectively existent (what objectively exists) (Die Entscheidung beruht also auf einer doppelten Eingrenzung der Ganzheit des objektiv Daseienden): it takes place from the (very) outset (originally, initially) on (in) a(n) field (area) that is de-cided (i.e. separated) (ent-schiedenen Bereich) - that is why it is also, at least in part, already pre-de-cided (de-cided in advance) (schon vor-entschieden) - and over and above (beyond) that it forces (enjoins, compels) the ex-pelling (ex-pulsion, taking out, eliminating, removal) of those elements (das Ausschneiden jener Elemente) of (belonging to) this same field (area), (but) which preclude (stand against) its (the decision's) endeavours (efforts, pursuits, aims) from shaping (forming, moulding) them (these elements) in its (their) own sense (in the way it wants to shape them, on its own terms, in accordance with itself) (die ihrem Bestreben entgegenstehen, ihn in ihrem Sinne zu gestalten). Thus the decision means both the at times wild and at other times mild violation (rape) of the disordered (unsettled, unordered) reality of a given pre-world (precursory (before, preliminary) world) (Vergewaltigung der ungeordneten Wirklichkeit einer vorgegebenen Vorwelt), as well as the at times stringent (cohesive) and at other times contingent (fragmentary) constituting (constitution) (Konstituierung) of the reality of an organised world. Ordering (order) and subordinating (subordination), integrating (integration) and dismembering (dismemberment), assimilating (assimilation) and repulsing (repulsion, repelling, rejection), shaping (forming, moulding) and splitting (chopping) necessarily belong together (are interrelated) in it

(the decision) (Ordnen und Unterordnen, Integrieren und Zerstückeln, Assimilieren und Abstoßen, Gestalten und Spalten gehören in ihr notwendig zusammen). Because the finiteness of the subject of the decision (decision's subject) allows (permits) no other path (way, method) of (to, for) obtaining (getting, extracting) a complete(d) world image (picture) and hence an all-round (full-scale) orientation than the elevation of each and every respective known (familiar) and properly (duly) processed (worked out (on)) part (section) of the objectively existent (what objectively exists) into a true and single (sole, unique) Whole (Entirety) (als die Erhebung des jeweils bekannten und gehörig bearbeiteten Teils des objektiv Daseienden zum wahren und alleinigen Ganzen).

The concept (notion) (Der Begriff) of the objectively existent (what objectively exists) is not to be understood here in the traditional metaphysical sense. The thesis regarding the perspectivity of the decision does not imply *ex contrario*⁶ that there is one objective world which is looked at (regarded, seen) only (simply) from each and every respective other point of view and only from a partial standpoint (viewpoint, part aspect) (die nur aus jeweils anderer Sicht und nur unter einem Teilaspekt betrachtet wird). It would incidentally be pointless (futile, purposeless) to contrast (contradistinguish, compare) the "objectivity of the world" as (the) yardstick for an assessment with (measure for judging) (als Maßstab einer Beurteilung) the subjectivity of the decision's perspective (perspective of the decision); the "world" is always seen through (in, from) a (certain, particular) perspective, and it is impossible to consider (look at, observe, regard) this perspective and the world simultaneously (concurrently) from the outside in order to be able to compare them (with

⁶ On the contrary; c.f. "argumentum a contrario (argument based on the contrary)".

each other) (one with the other) (von außen zu betrachten, um sie miteinander vergleichen zu können). When (If) we therefore here speak (have spoken) of the objectively existent (what objectively exists) in contrast to (with) the perspective of the decision's subject (subject of the decision), (so) it is (with it) merely (simply) meant that outside of the world from which a certain (particular) de-cision came (daß es außer der Welt, die aus einer bestimmten Ent-scheidung hervorgegangen ist), there are (yet, still, more) other worlds (as well) which are reduced to different (various) de-cisions. Were (If) the objectively existent (what objectively exists) (were) defined as the sum (total) of all possible pre-worlds (precursory (before, preliminary) worlds) as well as all phenomena(l) (, i.e.) worlds coming (about) from (through) de-cisions (sowie aller phänomenen, durch Ent-scheidungen zustandegekommenen Welten definiert), then the subjectivity of every decision's perspective consists (lies) first of all in that the latter (the decision) cannot apprehend (grasp) the objectively existent (what objectively exists) - and also, in accordance with (by) its (own) essence (texture) (Wesen), it does not want to apprehend (grasp) (it (the objectively existent (what objectively exists))) - , although (even though) its world-theoretical(view, graphic, representative, illustrational) construct in itself constitutes a part (section) of the objectively existent (what objectively exists). Insight into (The ascertainment of) the subjectivity of the decision is not consequently founded (based) on a metaphysical perception (view) of "true being" („wahren Sein“), but on the empirical ascertainment (certainty) of the existence of a number of, more or less different decisions and world images (pictures); it (as an insight it) is objective in the sense that it can be obtained (occur) from every perspective, since all the decision's subjects (subjects of the decision) (can) know of the existence of other decisions, i.e. differently structured world-theoretical(view, graphic,

representative, illustrational) outlines (constructs, designs) or simply convictions (d. h. anders strukturierter weltanschaulicher Entwürfe oder einfach Überzeugungen wissen (können)), even though every one of them (the subjects of the decision) wishes (desires) the violent (forcible) or argumentative annihilation (destruction) of these (latter) outlines or convictions. From only (merely) the comparative observation of empirically existing (given) world images (pictures), the ascertainment also results (arises) that in every one of them (the world images (pictures)) different components (andere Komponenten) of the objectively existent (what objectively exists) on each and every respective occasion come to have the advantage (prevail, predominate) (zur Geltung kommen), i.e. they are considered (regarded, viewed) as relevant or irrelevant, superordinate (higher) or subordinate (lower) and are accordingly treated (handled, dealt with). That is why everything (all those elements) that each and every respective act or process of segregation (separation) had to suppress (blot out) and drive out (displace, remove, sideline) (unterdrücken und verdrängen mußte) becomes (is made) noticeable only from the point of view of different decisions, i.e. differently organised worlds. In (From) the perspective of every de-cision, the worlds which came out of (from) different de-cisions do not at all (in the least) (by no means) deserve the status of a complete (full), true world; they are hence treated (handled, dealt with) only as constituent (integral) elements (parts) (components) or materials of their own pre-world (precursory (before, preliminary) world), which can of course be possibly (potentially) used for the construction (building) of one's (their) own organised world, but then (in this case) they have to be subjected (subjugated, subordinated) to the structure and aims (goals) of the (this) same (organised world) (die zum Aufbau der eigenen

organisierten Welt zwar eventuell verwendet werden können, sich aber dann der Struktur und den Zielen derselben zu unterwerfen haben).

If the size (extent) and the violence (force) of the (act or process of) segregation (separation) are not (cannot), after all (at all), (able to be) (be) brought to the attention of the decision's subject (subject of the decision), the reason for this is that after the making of the world image (picture) - precisely through segregation (separation) - the (an) assessment (judgement, evaluation) of things can take place (follows) exclusively on the basis of its (the decision's) own provided criteria and (own) means of thought (thought means). In the eyes of each and every respective subject of the decision, the world image (picture) must be (give the impression that it is) all-embracing (allumfassend), i.e. in its original (initial) or at least in its ad hoc processed (worked out (on)) form it is (must be) suitable for all possible ends (goals, needs) of orientation (Orientierungszwecke); whatever, therefore, for this (decision's) subject is, in principle and on each and every respective occasion, relevant (and important) can be served (assisted and supported) only while exactly de-subjectifying this relevant element in the world image (picture) (indem eben dieses Relevante im Weltbild entsubjektiviert), and it is proclaimed (as well as proclaiming the element) an objective generality, so that the segregated (separated) world does not appear as (seem) a subjective part-world (partial world) (subjektive Teilwelt), that is, relative and, in this way, finally (eventually, ultimately) insecure (unsteady, uncertain), but as the only complete (full) and consequently real world - an impression, which seems to be confirmed by the fact that it (this world), seen in terms of form (morphologically, formally) (formal gesehen), constitutes (makes up) an organised, in accordance with immanent points of view (criteria), self-sufficient Whole (Entirety, Ensemble) (ein organisiertes, nach

immanenten Gesichtspunkten autarkes Ensemble ausmacht). Because of that, a retrospective analysis of the (a) world image's (picture's) history of coming into being (origination) (Entstehungsgeschichte), which would not be self-justification (Selbstrechtfertigung), is impossible (when) starting from a structurally more or less complete (full), and functionally more or less tried and tested (effective, proven) world image (picture), - unless the subject of the decision is on the point of betraying (selling out) its previous decision for the sake of a new (one) decision. If this is not the case, then it (the subject of the decision) can only see (imagine, understand) its world image (picture) only with those eyes which precisely in the act or process of segregation (separation) (, that is, of the decision) learned seeing (how to see). The pre-established harmony of the world image (picture) and the concrete way of seeing (perspective, outlook) (konkreter Sehweise) of the decision is, in other words, put down (reduced) to the fact that this way of seeing (perspective, outlook) was shaped (formed, moulded) and refined precisely in the and through the de-cision out of (from) which the world image (picture) came. Yet it (the way of seeing (perspective, outlook) of the subject of the decision) itself constitutes nothing other than the (specific) expression of the concrete identity of that subject, out of (from) which it becomes clear that this identity for its part has been formed hand in hand with the world image (picture) in question (i.e. it's own world image). World image (picture) and identity, identity and decision are necessarily (must be) most tightly (closely) connected (interwoven) with one another, especially (particularly) since identity can be defined as the precise (exact) determination of the place (position, locus) (localisation) (als genaue Verortung) of the subject inside of (within) the world that comes (coming) out of (from) the de-cision, i.e. as the exhaustive determination (erschöpfende Bestimmung) of its (the subject's) relations with (towards)

the constituent (integral) elements (parts) (components) or the hierarchical tiers (grades, levels, stages) (Stufen) of each and every respective world image (picture). Without an ordered (arranged) world there is no identity. Order and subordination, however, (necessarily) belong together (are (necessarily) connected) inside of (within) the decision, and hence identity also grows (develops) only on the basis of (on ground belonging to, on the grounds of) segregations (separations), exclusions and subjections (subjugations, impositions) (auf dem Boden von Absonderungen, Ausschließungen und Unterwerfungen). Indeed (Actually, In fact), the exclusion of the irrelevant (irrelevant elements, what is irrelevant) constitutes the precondition (prerequisite, presupposition) for (and at the same time the consequence of) the concentration of the subject of the decision on the relevant (relevant elements, what is relevant for it) - that is, finally (ultimately) on itself, and exactly in this way the first and most important step on the path to the attainment (formation) of its (the subject of the decision's) own identity is taken.

A subject, which owes its world and at the same time its identity and concrete way of seeing (perspective, outlook) to the decision, must (necessarily), as it were, fuse (merge) (verschmelzen) with it (the decision). Identity means, in this respect, identification with that act or process of the decision, which is crystallised (finds expression) in the outlining (outline) (sketch(ing)) [sketching] of a world image (picture) (der sich im Entwerfen eines Weltbildes niederschlägt). Since, however, the latter (world image (picture)) provides a reliable framework of orientation (orientation framework), that is why the identity is shown principally (above all) in the (subject's) (cap)ability at orientating itself steadily and easily, at moving of its own accord ((based) on its own

initiative (impulse)) (sich aus eigenem Antriebe zu bewegen) and at, in the process (course of this)), acting in different (various) situations with stable (steady, fixed) aims (goals), which have been set, (objectives, targets) and (with) (uniform) purposefulness (expediency) (having the same form) (mit stabiler Zielsetzung und gleichförmiger Zweckmäßigkeit zu agieren). The world which came out of (from) the de-cision consequently constitutes the field of activity (action) (action (operating) space) (Betätigungsraum) of the subject of the decision (which is) conscious of its own identity. And if the active stay (remaining, sojourn) in this field (space) (aktive Aufenthalt in diesem Raum) contributes to the further clarification and strengthening of the feeling (sense) of identity [sense of identity] (weiteren Klärung und Stärkung des Identitätsgefühls), it is because (the reason is that) it (the active stay) constantly (continuously) tests the results exactly of that de-cision, with which the subject identifies, in order to have an identity after all; the testing of course (naturally) has to do with (concerns) the suitability of the world image (picture) as framework of orientation (orientation framework) under all possible circumstances and amounts to a continual (unremitting) effort at the confirmation of this same world image (picture) (und kommt einem unablässigen Bestätigungsversuch dieses selben Weltbildes gleich). Now (Of course, Well) the objects, which the subject of the (taken) decision encounters (meets) in its field of activity (action) (action (operating) space), are no longer those of the pre-world (precursory (before, preliminary) world) (neither in a quantitative nor in a qualitative respect), but are (found) inside (within) its ordered (arranged) world image (picture), albeit (even though) in different (various) positions (places) and at different tiers (grades, levels, stages), and are considered and treated (handled, dealt with) on the basis of fundamental criteria (an Hand der Grundsatzkriterien) which the (already) made (up) world image

(picture) (that has already been made) itself (die das angefertigte Weltbild selbst) embodies and (at the same time) puts to use (puts at the disposal of the subject of the decision (decision's subject)). That means (That is to say): as a product of a subject's decision the ordered (arranged) world in itself is not the object which stands opposite (faces) this same subject and can be treated (handled, dealt with) by it (the subject) any way it (the subject) wants; because the subject owes its identity and way of seeing (perspective, outlook) not to a contradistinction (contrasting) with the ordered (arranged) world (i.e. its ordered world), but precisely to the coming into being of this same world (der Entstehung derselben). Its (The subject's) friendly or inimical confrontations (weighing up) with certain (particular) objects and (forms (kinds) of) resistance (opposition) (Seine freundlichen oder feindlichen Auseinandersetzungen mit bestimmten Gegen- und Widerständen) take place (come about, happen, occur) inside of its world and are dealt with from (in) the perspective of this same subject. They (The confrontations), therefore, take place on an ideationally prepared (formed) territory (terrain) in accordance with the subject('s needs) (Sie finden also auf einem im Sinne des Subjekts ideell zurechtgemachten Terrain statt). Because the world which came out of (from) the de-cision should grant (give, provide) a reliable framework of orientation (orientation framework), (so, then) it (this world) must be a home (dwelling) [home (i.e. habitat)] (ein Zuhause sein) of the subject of the decision; and it can be a home (dwelling) [home (i.e. habitat)] for it (this subject of the decision) (only) if it is constructed as such a home (dwelling) [home (i.e. habitat)] from the beginning.

So (Hence) the subject of the decision relies, during its friendly or inimical encounters (meetings) with (various) objects, on the reality of the ordered (arranged) world, and indeed (even) invokes (appeals to) it

(this reality of the ordered world)(,) in order to lend weight to (place an emphasis on) its (the subject of the decision's) ends (goals) (Zwecken) on each and every respective occasion, since it (previously) constructed it (the reality of the ordered world) for itself (on its behalf) and already through (by means of) its de-cision has provided (mapped (carved) out) the guidelines (Weichen) for its (the reality of the ordered world's) interpretation; the de-cision constructs and at the same time interprets a limine⁷ the reality of the ordered (arranged) world, while determining the relevance (importance) and the status, even also (and even, in fact) the existence and (or) non-existence, of the constituent (integral) elements (parts) (components) of the pre-world (precursory (before, preliminary) world). As (a) verdict on existence and (or) non-existence, as segregation (separation) of the relevant (what is relevant) from the irrelevant (what is irrelevant) and as foundation (establishment, setting up) of an order, the de-cision puts (sets) aside (removes, sidelines) the pre-world's chaotic variety (diversity) of form (multiformity) and thus (it) brings about (effects, achieves, causes) a most (extremely, highly) welcome relieving of itself (i.e. of the tension of existence) (relief of the strain, release) (Entlastung); it (the de-cision), namely, enables (offers the possibility to) every relevant subject to not merely (only) henceforth (from now on) solve problems ((do) tasks, jobs) (Aufgaben) which have become (, thanks to its own processes,) (concise and) clear (lucid), but, in any event (in any case, further still), to make problems solvable (by the subject) on the basis of permanent (lasting) criteria and procedure(s) (strictly speaking (more accurately): to put to itself problems as solvable problems), while it formulates them in a simplified, clear (plain, unequivocal) and already (in advance) familiar form, i.e. it (the de-cision) pours them (the problems) into the (symbolic) language of the world

⁷ From the outset (threshold).

image (picture) and it, in this way, automatically examines (tests, looks into) their (the problems') meaning for its own identity which is interwoven with this world image (picture) (und sie dadurch automatisch auf ihre Bedeutung für die mit diesem Weltbild verflochtene eigene Identität prüft). The ponderability (calculability) of things that happen (events, happenings) is the precondition (prerequisite, presupposition) for (of) their permanent (lasting, enduring) control (mastery, domination) (Die Berechenbarkeit des Geschehens ist die Voraussetzung für seine dauerhafte Beherrschung), however (yet, but) something becomes ponderable (calculable) only through its putting in order (being put in order, inclusion, incorporation) in an ensemble (organised whole) of already known (familiar) factors (berechenbar wird aber etwas erst durch seine Einordnung in ein Ensemble bereits bekannter Faktoren), so that the curve (trajectory) of its behaviour (die Kurve seines Verhaltens) can be calculated (in advance) with regard to (on the basis of) a familiar coordinate system. Consequently, knowledge is the reduction of the until now (hitherto) unknown (of what had been hitherto unknown) and unfamiliar (of what is unfamiliar) (of hitherto unknown and unfamiliar things) to the familiar (what is familiar) and known (what is known) (to known and familiar (familiar and known) things) (Erkenntnis ist demnach die Reduktion von bisher Unbekanntem und -erkanntem auf Bekanntes und Gekanntes), (and) finally (eventually, ultimately), that is, the inclusion of all relevant (new) elements into the existing world-image-related (world-figurative(pictorial)) framework (context), which of course is no mere (simple) receptacle (container) for the (blind) accumulation (amassing) of relevant contents, but rather a certain (particular) automatic mechanism for the sifting, evaluation (assessment) and joining (putting) together of interesting (noteworthy) data - and simultaneously (concurrently) is (constitutes) itself (as knowledge) the construct(ion)

(creation, shape, formation) which arises (results) out (from) of (thanks to) it (this automatic mechanism) (also schließlich die Einbeziehung der jeweils betreffenden Elemente in den vorhandenen weltbildlichen Rahmen, welcher freilich kein bloßer Behälter zur Aufhäufung relevanter Inhalte, sondern vielmehr eine bestimmte Automatik zur Sichtung, Bewertung und Zusammenfügung von interessanten Daten - und gleichzeitig das daraus erwachsende Gebilde selbst ist). There is therefore an intimate (heartfelt, internal, inner) interrelation (connection, correlation) (innigen Zusammenhang) between orientation and knowledge, and the same applies to (is valid for) the relations between knowledge and identity or knowledge and de-cision. Identity, orientation and knowledge fuse (merge) inside of (within) the same world image (picture), which emerged (came) out of (from) the de-cision, and eventually (ultimately) supports (sustains) the assumption of (the belief in) its (the world image's (picture's)) objectivity, i.e. of (in) its sole objective truth, while solemnly (festively) corroborating (confirming, affirming, upholding) this fusion (blending, merging): the more objective the world image (picture) and the summarised (condensed) knowledge or crystallised way of seeing (perspective, outlook) (with)in it (the world image (picture) seems (appears (to be))), the stronger does the feeling (sense) of identity [sense of identity] become and the more secure (certain, steady, reliable, safer) does the orientation seem (resemble). The practical successes of the decision's subject (subject of the decision) constitute (make up) in its eyes the conclusive (definitive, final) proof of (for) the objectivity of the world image (picture). In the course of this (In this way), it (the subject of the decision) has to (must) overlook that these successes - in so far as (to the extent that) they (the successes) interrelate (connect) with the world image (picture) causally and not merely (only) symbolically - constitute solutions to (of) problems (tasks, jobs), which

(the problems) are meaningful only inside of (within) the world image (picture) in question and are exclusively set (put) on the basis of its (this world image's own) presuppositions, especially (particularly) as (since) this (world image (picture)) was outlined (sketched) and worked on (processed) precisely in connection (interrelation) with the formulation (of,) and solution (to,) (resolving of) the problems (tasks, jobs) of such a type (sort, ilk) (such problems).

As the subject's home (dwelling) [home (i.e. habitat)] and field of activity (action) (action (operating) space), as unity of content and way of seeing (perspective, outlook), of reality and order, and at the same time as scale of evaluation (appraisal) (yardstick (measure) of evaluation (appraisal)) (Bewertungsmaßstab), the world image (picture) enables (makes possible) dealings with objects (persons and things), which happen to be encountered inside of (within) its boundaries (ermöglicht das Weltbild den Umgang mit den Objekten (Personen und Sachen), die innerhalb seiner Grenzen anzutreffen sind). However, the fact that it (the world image (picture)) is based on the (act or process of) segregation (separation), i.e. on the violation (rape) of the objectively existent (what objectively exists), although (even though) in its own perspective it seems (appears (to be)) objective and all-embracing, (has as a consequence that it) gets (allows it to get) its revenge through the necessity of searching for the solution, which the concrete case demands or commands, during the (its) (the world image's (picture's)) dealings with those objects on each and every respective occasion.⁸ In other words: the real (actual) (actually given), from the point of view of the world image (picture) not to be

⁸ In Kondylis's own Greek translation (p.34) this passage is put in the following words: "... and all-embracing, has as its consequence the existence of abstractions and gaps, so that the subject during its dealings with the aforementioned objects does not (always) have at its disposal ready-made solutions, but is obliged to search for the solution, which the concrete case demands or commands, on each and every respective occasion".

perceived (invisible, unseen), chasm (gulf) (nicht wahrzunehmende Kluft) between the world image (picture) itself and the objectively existent (what objectively exists), has an imperceptible consequence (effect, result) in that (wirkt sich unmerklich darin aus, daß) the criteria which are provided (made available, supplied) by the world image (picture), at least in many cases, allow no (do not allow (permit)) from the outset (start) secure (steady), as it were, blind dealings with the objects situated (found, contained) in the world image (picture). Since, however, on the other hand, the subject of the decision (decision's subject) is completely (necessarily, unconditionally) dependent on the world image (picture) as the only (sole) possible stable (steady, fixed) framework of orientation (orientation framework), (so, hence, that is why) there remains for it (the subject of the decision) nothing other (is no other way out (recourse)) than interpreting (to interpret) the steps (acts, actions) which it undertakes during the (its) dealings with the objects - that is, (interpreting, to interpret) its individual (separate) decisions or part-decisions (partial decisions) (also seine einzelnen oder Teilentscheidungen) - in light of the world image's (picture's) criteria, or to justify them (the steps (acts, actions)) with reference to (by invoking) them (these criteria), in relation to which the (an) array (usage, use, contingent, posse) of more or less successful tricks (ploys) of rationalisation (explanation, justification) (rationalising tricks (ploys)) proves (to be) (becomes) inevitable (wobei sich das Aufgebot von mehr oder weniger gelungenen Rationalisierungskunststücken als unumgänglich erweist). This (process, array of tricks of rationalisation (i.e. as explanation or justification)) must as a rule successfully take place (happen successfully) (have a favourable outcome), otherwise (then) the world image's (picture's) functional (operational) ability ((cap)ability of function) and thus also the identity of the subject of the underlying de-

cision (of it) is in danger (at risk) (der ihm zugrundeliegenden Entscheidung gefährdet). Nonetheless, this subject at any moment (time) (unceasingly, ceaselessly) faces the task of acting (is obliged to act), in (during its) dealings with the objects of its world, independently (of its own accord) (selbständig), and of not always taking foreseeable steps (engaging in not always foreseeable undertakings (ventures)). Its (The subject's) world image (picture) does not guarantee (guarantees no) any automatic practical processing (completion) (Erledigung) of the questions themselves posed every day (daily (everyday) set problems themselves), but first of all (in the first place) grants (gives, provides) it (the subject) only identity and orientation, that is, it (the world image) merely (simply) makes (renders) those problems solvable. It is then necessary to distinguish (differentiate, contrast) the individual (separate) decisions or part-decisions (partial decisions) (die einzelnen oder Teilentscheidungen), which the subject takes during its dealings with the objects of its world, from (with) that original (initial) and decisive (determinative) fundamental (basic) de-cision (von jener ursprünglichen und maßgeblichen Grundentscheidung abzuheben), which has brought this world into being (created this world), and indeed as framework of orientation (orientation framework) during the taking of such individual (separate) decisions. There are of course individual (separate) decisions which seem (appear) to possess the status (position and authority (prestige)) of a world-theoretical(view, graphic, representative, illustrational) fundamental (basic) decision (die den Status einer weltanschaulichen Grundentscheidung zu besitzen scheinen), since they exactly (precisely) consist in an open and dynamic partisanship (positioning) (Parteinahme) for (in favour of) a (certain (particular)) comprehensive world-theoretical(view, graphic, representative, illustrational) position. However, this world-theoretical(view, graphic,

representative, illustrational) partisanship (positioning) takes place (occurs) precisely during (the) dealings with the objects (persons or things) of a certain (particular) world and presupposes the constituting (constitution) (Konstituierung) of this world from the point of view of the subject of a de-cision. It becomes clear (obvious, evident) from this constituting (constitution) who the foe (enemy) is against whom the subject of the de-cision has to defend its own world image and consequently its own identity as well.

It has just been indicated (hinted (at), intimated) how the relations between the fundamental (basic) decision and the individual (separate) decisions are shaped (formed, moulded) on the basis of the former (fundamental decision) (and) after the making (completion) (Anfertigung) of a world image (picture); below (later) (p. 50) some things are still be said about it (this matter) (we still have some things to say about this matter). The ascertaining (investigation into, exploration) (Erforschung) of the contribution of individual (separate) decisions and connected (interrelated) with them (the individual decisions) practical steps (acts, actions) in the formation of the fundamental (basic) de-cision and its corresponding world image (picture) is more difficult. First of all, it is clear that individual (separate) decisions, against the (a) background of an ordered (arranged) world image (picture) (regardless of whether they (the individual decisions), consciously refer to it (the world image) or they unconsciously appropriate (adopt, embrace, espouse) and apply its criteria) are (constitute) something essentially (fundamentally) other than (different to) such fundamental de-cisions, (which are) in(side) a world-theoretical(view, graphic, representative, illustrational) vacuum; the confrontation (die Auseinandersetzung) with (weighing up in relation to) the objects of the pre-world (precursory (before, preliminary) world)

fundamentally differs (differs radically) from the confrontation with
 (weighing up in relation to) the world's objects (objects of the world).
 Without the interrelation (connection) with other objects inside of
 (within) an ordered (arranged) world, objects are something other than
 (different to) what is in it (the (framework of such an) interrelation); and
 as long as (since) the subject is found inside of the pre-world (precursory
 (before, preliminary) world), it indeed (actually) has existence, but no
 fixed (settled, stable) identity (hat es zwar Existenz, wohl aber keine feste
 Identität). Though (Certainly, Of course), the more or less dull sense
 (feeling) of one's own self manifests (shows, expresses) itself, often
 (frequently) with elementary force (strength, power), in (its) endeavours
 (efforts) at achieving (gaining, getting, attaining, drawing) pleasure and
 avoiding pain (listlessness) (Sein mehr oder weniger dumpfes Gefühl von
 eigenen Selbst äußert sich allerdings, oft mit elementarer Kraft, im
 Bestreben, Lust zu erlangen und Unlust zu meiden), and these endeavours
 (efforts) drive (push) towards individual (separate), not always and not
 totally (entirely) coherent decisions and practical steps (acts, actions).
 Throughout such fragmentary and contradictory experiences, in respect of
 which self-preservation not seldom (often, frequently) may be at stake (in
 grave danger) and in any case unremittingly (continually) seeks (strives,
 endeavours) to safeguard (protect) itself in, on each and every respective
 occasion, different (various) milieus (environments) and under different
 (various) circumstances, the (a) path (road, way, trail) runs from the pre-
 world (precursory (before, preliminary) world) to the (complete(d))
 world, from bare (naked, mere) existence to the subject's identity (the
 identity of the subject). However (Nevertheless), the beginning (start) of
 this path (road) remains hermeneutically (interpretively) inaccessible
 (unapproachable), it, after all (actually), becomes lost (fades away) in the
 untraceable (unfathomable, indecipherable, inexplorable) and shimmering

biopsychic structure of the subject, in the labyrinth of its existential core (nucleus), where the stirrings of organic matter turn (are transformed (converted)) into what we are in the habit of calling (naming) (accustomed to call) intellect(mind)-spirit and thinking (thought) ("intellect(mind)-spirit" and "thinking (thought)") (Die Anfänge dieses Weges bleiben dennoch hermeneutisch unzugänglich, verlieren sie sich doch in der unerschließbaren, schillernden biopsychischen Struktur des Subjekts, im Labyrinth seines existenziellen Kerns, wo die Regungen der organischen Materie zu dem werden, was wir Geist und Denken zu nennen pflegen) - and also (this beginning) becomes lost (fades away) in the plethora (fullness, superabundance) of every moment's barely (hardly) reconstructible occurrences (events), which set in motion (cause, occasion, trigger off) great and small (small and great) actions and reactions and visibly (noticeably) or imperceptibly (invisibly) make their mark on the subject being shaped (formed, moulded). This path (road) to(wards) the de-cision, to(wards) the ordered (arranged) world and to(wards) fixed (settled, stable) identity can gradually unwind or else can end (terminate) with a qualitative leap which takes in (absorbs) and makes use of (utilises) all previous quantitative steps; that is why we here speak of (talk about) the act or process of the decision. The scientific reconstruction (re-enactment) (Nachvollzug) of the path (road) to the de-cision does not suffer, however, only because its beginning (start) is empirically comprehensible (apprehensible, graspable) (faßbar) with difficulty or hardly (scarcely) at all; exactly because it is (it, so, thus,) we cannot help (avoid) reconstructing this path (road) (by starting, commencing, beginning) from its end, namely consciously or unconsciously orientating our research to(wards) the question as to how the result which we see (is) in front of (before) us came about (arose, ensued). In the course of this (In this way), some elements are necessarily

overlooked, not recognised (ignored) or disregarded (undervalued), which, even before that result emerges, i.e. (for) as (long as) the outcome of the development was still open, may have possibly (potentially) played a not insignificant (significant) role in order to subsequently (afterwards) wane (abate) or, in accordance with the new constellation (texture) in the consciousness, were reshaped (altered, remoulded) and adapted. Even then, if functional consideration (funktionale Betrachtung) (observation) sometimes (occasionally) seems (appears) to lapse into (end up in) (the bosom of) teleology, nevertheless the course of the, necessarily only full of gaps, to be reconstructed path (road) to the decision is not teleologically predetermined (ist doch der Verlauf des notwendig nur lückenhaft zu rekonstruierenden Weges zur Entscheidung kein teleologisch vorherbestimmter).

Be that as it may: the de-cision as act or process, out of (from) which a world image (picture) and an, inside of (within) it (the world image), suitably (usefully) placed identity of the subject (und eine darin zweckmäßig platzierte Identität des Subjekts) of this same decision emerged (came), only (simply) constitutes the point of crystallisation (crystallisation point) (Kristallisationspunkt) or the visible summary (synopsis) of a long and complicated prehistory (past history) (Vorgeschichte). In the self-understanding (Im Selbstverständnis) of the (taken) decision's subject (subject of the (taken) decision), which is (now) equipped with a fixed (settled, stable) identity - (and) which can apprehend (grasp) and describe its own texture (nature) (Beschaffenheit) and situation only on the basis of the criteria which are provided (made available, supplied) by its own world image (picture), in relation to which its reconstruction of its own prehistory (past history) is of necessity (unavoidably) turned (transformed, converted) into self-justification -, it

(the subject of the (taken) decision) of course (as a rule) can hardly
 (barely) see (or wants to see) (give validity to the conviction as to) how
 crooked, opaque (obscure, unfathomable), uncertain and uncontrolled
 (unchecked) or even (and or) accidental (chance) the path (road) to the
 world-theoretical(view, graphic, representative, illustrational) decision
 was ((has or) had been) ((gewesen)). If the subject of the decision
 (decision's subject) admitted (conceded) this, it would (then, thus)
 automatically, and precisely indeed in the eyes of (with regard to) its very
 self (in its very own self's eyes), have given up (surrendered, abandoned,
 betrayed) the demand for steady (stable, lasting, constant) orientation and
 ponderability (calculability) which its world image (picture) in general
 emphatically awaits to satisfy (die es seinem Weltbild im allgemeinen so
 nachdrücklich stellt). Because of this (In this way), it (the subject of the
 decision) prefers (and the militant decisionists (gladly) follow it (the
 subject of the decision) (with pleasure) in (by believing in) this illusion)
 to pass (present) its own world-theoretical(view, graphic, representative,
 illustrational) decision (off) as the outcome of a conscious and doggedly
 (tenaciously) conducted (hard) struggle, as an inevitable or at least
 existentially fully (completely) charged (loaded) choice (selection)
 between (extreme) alternatives (voll geladene Wahl zwischen (extremen)
 Alternativen auszugeben). Though (Certainly, Of course) it necessarily
 (must), in the process, disregard(s) (forget(s)) that alternatives (alternative
 solutions), exactly (precisely) also like (as, in the case of) good and evil
 (genauso wie Gut and Böse), make up (constitute) antithetical constituent
 (integral) elements (parts) (components) of the same world image
 (picture), i.e. only from (in) a certain (particular) world-theoretical(view,
 graphic, representative, illustrational) perspective are they considered
 (regarded) as such (alternatives). That applies even in the case of (if it is
 about, when it comes to) the choice between two different (various) world

images (pictures) or even in respect of the transition from one (world image) to the other (world image); because in this case the subjects in question only (simply) change sides, i.e. friends and foes (enemies), yet (nevertheless, however) the world image which is characterised by (standing under the sign of) this friend-foe(enemy)-relation(ship) remains in its baselines (basic outline(s) (characteristics, features)) unchanged (unvaried, unaltered) (denn in diesem Fall wechselt der Betreffende nur Seiten, d. h. Freunde und Feinde, das im Zeichen dieses Freund-Feind-Verhältnisses stehende Weltbild bleibt dennoch in seinen Grundlinien unverändert). The coming into being of a world image (picture) through (by means of) the de-cision therefore is something other than the choice (selection) between already existing and competing world images (pictures), because the latter (that choice) already presupposes the world image (picture), at whose centre (heart) this competition is (found, stands). When (If) the subject confuses the world-theoretical(view, graphic, representative, illustrational) de-cision and the choice (selection) between alternatives (alternative solutions) (Wenn das Subjekt weltanschauliche Ent-scheidung und Wahl zwischen Alternativen verwechselt), then it succumbs to (becomes a victim of) an optical illusion, and (indeed) (the reason for) this is because it (the subject) wants to, and also must, preserve (safeguard, protect) in its (very) own eyes its own sovereign (commanding) self-assurance and self-control, that is, its own identity as ponderable (calculable) magnitude and decisive guiding principle (authority) of orientation (orientation guiding principle) (dann erliegt es einer optischen Täuschung, und zwar deshalb, weil es die eigene souveräne Bewußtheit und Selbstkontrolle, also die eigene Identität als berechenbare Größe und maßgebliche Orientierungsinstanz in seinen eigenen Augen bewahren will und auch muß). Some theologian e.g., who wanted to understand and present his partisanship (positioning)

as the (an) answer to a dramatic Either-Or (Entweder-Oder), was nevertheless (all the same) at no moment in his life just as much a convinced atheist as a religious (pious, god-fearing) man (man of religion), just as much a refined aesthete as a strict moralist: at the moment (time) of the decision as choice between alternatives, one cannot simply create oneself from the beginning (start). Even if a real change (switch) from one belief or way of life (practical behaviour) (Lebenswandel) to the other (belief or way of life) had taken place (takes place), yet again the subject in question (concerned) would not have (will) stopped (ceased) (stop, cease) looking at (regarding, seeing) the world in light of this and no other (only this) alternative, excluding in advance, at any rate (in any case), the possibility of a completely (entirely, profoundly, deeply) (zutiefst) harmonic or entirely (completely) meaningless world image (picture); as we (of course) said, the world-theoretical(view, graphic, representative, illustrational) de-cision is already pre-decided (prescribed) (vor-entschieden ist) through (by means of) the (act of) delimitation of the world vis-à-vis the pre-world, irrespective of how the inner (internal) hierarchy of the world turns out in detail (in terms of details).

In militant decisionism's language the decision not only means a choice between alternatives (alternative solutions), but also an act (einen Akt), whose motivating forces and grounds of justification (dessen Triebfedern und Rechtfertigungsgründe) lie (are found) ultra rationem⁹ and directly expresses the deeper needs and inclinations (tendencies) of existence. Because we want to underline (stress) this same primacy of the existential (element) (Primat des Existenziellen), we keep here and use (furthermore) the term "decision", although (even though) we (mainly (chiefly)) give

⁹ Beyond reason.

(apply to) it a (main (chief)) meaning other than (that is something different to) that which militant decisionists understand by (from) it. This (understanding of militant decisionists) has in mind (thinks of) two cases: either one decides something in accordance with his inclinations (tendencies), precisely because the rational consideration (weighing up, pondering) (Erwägung) of alternatives has convinced him of the impossibility of the logically compelling preference for one of the two (alternatives), or one decides from (at) the outset (start, beginning) in favour of something and strives for (after) the imposition (carrying (pushing) through) of his decision, (while) disdaining (despising, scorning, holding in contempt) rational (counter)arguments as such. In both cases the contrasting of discursive reason and existence which directly grasps (examines, looks at) certainty (directly (immediately) certain examining existence) is (the) decisive (factor) (In beiden Fällen gibt der Gegensatz von diskursiver Vernunft und unmittelbar Gewisses anschauender Existenz den Ausschlag) - a contrasting which nonetheless is perceived or even comes to the fore (is highlighted, projected) only in certain (particular) cultural circles (groups) (cultures) and times (eras), that is, only inside of (within) certain (particular) world-images as such; its (this contrasting's) emphasising (accentuation, stressing) then presupposes not only clear world-theoretical(view, graphic, representative, illustrational) benchmarks (yardsticks, criteria) (Maßstäbe), but also (along) with them (the benchmarks), a sovereign (commanding) subject which possesses (has) that identity which manifests itself (appears, is made known) in the decision. In addition (Furthermore), militant decisionists accept that the primacy of the existential (element) in actual fact (genuinely, authentically, in reality) manifests (reveals) itself only there where the (afore)mentioned (clear) world-theoretical(view, graphic, representative, illustrational)

benchmarks (yardsticks, criteria) are approved (adopted, embraced, espoused). Therefore, they (the militant decisionists) do not merely (simply) fall into error (make a mistake), but into (become the victims of) (a) (really) rationalistic prejudice (rationalistischen Vorurteil): they namely adopt (form for its own self) the view (idea) that the subject behaves, indeed (actually, in fact), according to its own self-understanding (nach seinem eigenen Selbstverständnis), and that is why it thinks that existence can only or principally (first and foremost) then make progress (thrive, prosper) (gedeihen)(,) when (if) it (existence) is imposed (carried (pushed) through) against whatever is alien (foreign, strange) to its essence (substance), once (when) it is consciously deployed for that (purpose) (wenn sie sich gegen Wesensfremdes durchsetzt, nachdem sie sich bewußt dafür eingesetzt hat). Apart from the fact that this deployment can very well be an act of thinking (thought) (Akt des Denkens) (we shall come back (return) to that (this matter) on the occasion of the discussion of (while discussing) the problem of rationalism, p. 212), the elementary question is posed (put): what becomes of the existence of those who reject (turn down) and combat (fight) the schema and (or) the ideal (Schema bzw. Ideal) of the militant decisionists? Do they stop (cease) having an existence, and indeed an active one, only because they do the latter (such a thing)? Only rationalistic prejudice, in which militant decisionists are unintentionally (involuntarily) trapped (encircled, caught), would allow (justify) the reasoning (speculation) (Rässonement) that existence is paralysed (disabled) already because the subject in question makes (raises) the claim of exclusively complying (conforming) with (discursive) reason's ascertainties and commands (den Feststellungen und Geboten der (diskursiven) Vernunft). We are here dealing with (It is here a matter (question) of) an evident (obvious, manifest, apparent) absurdity, which a

glance (brief look, cursory (makeshift) examination of) at the actual (real) life (and action) of those who are usually called rationalists ("rationalists") can readily refute (disprove). If we, that is, want to take the connection (link, bond) of (between) existence and the decision seriously and keep to (retain, maintain) it all along the line (reflect on it consistently) (und auf der ganzen Linie beibehalten), then we must not only give to the existential (element) a more comprehensive (extensive) meaning (sense), but also correspondingly modify the concept of the decision so that it does not have to depend any more (no longer must depend) on such theoretically infertile (sterile, unfruitful, unproductive), (simply, and) polemically meant contradistinctions (contrastings) like e.g. (that of) existence vs. discursive thinking (thought). Such a (broad) concept of the decision is exactly that which refers to the parallel coming into being of the world image (picture) and the identity. It (This concept) is existentially meant both in the sense that encompasses (embraces, includes) every existence (the existences of "rationalists" too), as well as in the sense of that in which all strata (layers) (Schichten) of existence currently (presently) are (are encountered (come across)), including (in) the unconscious and (in) discursive thinking (thought). Exactly because existence eo ipso is given in all subjects and exactly because (the) decision means the primacy of the existential (element), the decision is a universal phenomenon, which is inseparable (indispensable, integral to) from any (every) subject and any (every) decision (ist Entscheidung ein universales Phänomen, das von keinem Subjekt und keiner Existenz wegzudenken ist). If the militant decisionists do not want to admit (understand) this, the reason for that is found (lies) in their (unspoken (silent, tacit, implicit)) normativism, namely in the fact that they always have in mind an existence of a certain (particular) and special (particular) quality (texture), a "true and genuine" existence (daß sie stets eine

Existenz bestimmter und besonderer Qualität, eine „wahre und echte“ Existenz im Sinne haben).

Existence and decision fuse (merge) inside of (within) the (context (framework, bounds)) of the fundamental (basic) stance, namely (inside) of the concrete practical habitus¹⁰ of an existence equipped (endowed) with identity (Existenz und Entscheidung verschmelzen innerhalb der Grundhaltung, nämlich des konkreten praktischen Habitus einer mit Identität ausgestatteten Existenz). The fundamental (basic) stance therefore is the visible identity in which not merely (only) the permanent final (end) state (of affairs) (Endzustand), that is, the subject's "character", is expressed, but also its history is summarised (condensed). The history of the existence is the history of the decision, which culminates (reaches a peak) in the outlining (outline) (sketch(ing)) [sketching] (Entwerfen) of a world image (picture) and in the firm (steady) outline (Umriß) of an identity of this same existence. However the decision's history (history of the decision) is acted out (happens, takes place) in (at) all strata (layers) and at all levels of existence (Die Geschichte der Entscheidung spielt sich aber in allen Schichten und auf allen Ebenen der Existenz ab), which in the course of it (this acting out) (, in the meantime, in the process,) is correspondingly shaped (formed, moulded), since it is enriched by some elements while it lets (leaves, allows) other elements (to) fall into disuse. That is why (it is so that) the existence, which henceforth as an in practice concretised identity (praktisch konkretisierte Identität) in a fundamental (basic) stance

¹⁰ "Habitus" refers to the lifestyle, values, dispositions and expectations of particular social groups (and their individuals) which are acquired through the activities and experiences of everyday life. It can be understood as a structure of the mind characterized by a set of acquired schemata, sensibilities, dispositions and taste (See: Scott, John & Marshall, Gordon (eds) *A Dictionary of Sociology*, Oxford University Press, 1998).

completely identifies with the de-cision as its own history and with the world image (picture) created (in it (the de-cision), thanks to (because of) the de-cision) (in it created world image); "rationalists" and "irrationalists", in so far as they have identity and (or) a fundamental (basic) stance and (in so far as they) represent perceptions of the world (world views) (Weltauffassungen), are equally outcomes (products, yield), bearers (carriers, vehicles), and advocates (champions, defenders) of existential decisions (sind gleichermaßen Ergebnisse, Träger und Verfechter von existenziellen Entscheidungen) whose history they (indeed) embody in their own fundamental (basic) stance, however (yet) they can reconstruct it (this history) and narrate (tell, relate) it only in the form of a self-justification - at least as (so) long as they keep (stick) to (persist in, abide by) their decision. The ascertainment is now (then) of fundamental importance (significance, meaning) that this history of the decision, which is (coincides with) the history of the existence, finds an only temporary conclusion (completion) and high(est) point (zenith, acme) (nur vorläufigen Abschluß oder Höhepunkt) in the identity and the world image (picture); otherwise (or else), the paradox would come into being (arise) of an ending (completion, conclusion) (Beendigung) of the activity of the decision precisely at the beginning (commencement, start) of the activity of the organised subject inside of (within) an organised world. In so far as schematising (schematic) ways (manners, modes) of speaking (speech, talking) (schematic expression) are (is) allowed (permitted) here after all (Insofern hier schematisierende Redeweisen überhaupt gestattet sind), we can say that the subject's activity in respect of the taking of decisions (deciding activity of the subject) (die entscheidende Tätigkeit des Subjekts) also continues after the attainment (acquisition) of a fixed (settled, stable) identity and after the outlining (outline) (sketch(ing)) [sketching] of a world image (picture). Henceforth

(From now on, As from now), (however,) it (the subject's activity) is directed towards the constituent (integral) elements (parts) (components) or the objects of the world, which are segregated (separated) from one another and are at the same time combined with each other, so that the possibility of a concentration (focussing) (einer Konzentration) of the subject on a(n) wholly (entirely) particular (certain) aim (goal) or field (area) (auf ein ganz bestimmtes Ziel oder Gebiet) inside of (within) the world is offered. However, the large and small decisions in (within, inside) the world constitute the continuation, the outflow (discharge) and very often (frequently) indeed (in fact) important complementary factors of (the) shaping (forming) (formative factors) of the (that) decision which creates (brings about) the world image (picture) and the identity (world image and identity creating decision) (die Fortsetzung, den Ausfluß und sehr oft sogar wichtige komplementäre Gestaltungsfaktoren der weltbild- und identitätsstiftenden Entscheidung). The energy (dynamic(s)) (Die Energie) of this latter (world image and identity creating decision), like its concrete shaping (forming, formation) as well (too), is therefore to be hardly, if at all, differentiated (distinguished, separated, segregated) from those (at least logically subordinate) part-decisions (partial decisions), because in every one of these (part-decisions) the history of the existence is partly or wholly (partially or completely) reflected - and at the same time it is continued (extended, prolonged, carried on) or diverted (redirected, channeled) in accordance with the latest (most recent, newest) needs of self-preservation. From that (we understand) the simple reason of this continuity, interaction (or mutual influence) (interplay, alternating (changing) effect) or even (and or) consubstantiality of (between) the world-theoretical(view, graphic, representative, illustrational) fundamental (basic) decision and part decisions (partial decisions) inside of (within) (the framework (context) of) the ordered

(arranged) world: with the coming into being (creation) of the world image (picture) and identity, that drive (urge, impulse, instinct) and struggle (fight) of (for) self-preservation, which pushed (urged) (towards) that coming into being (creation) (along) from the outset, does not also come to a standstill (Daraus erhellt der einfache Grund dieser Kontinuität, Wechselwirkung oder gar Wesensgleichheit von weltanschaulicher Grundentscheidung und Teilentscheidungen innerhalb der geordneten Welt: mit der Entstehung von Weltbild und Identität kommt nicht auch jener Selbsterhaltungstrieb und -kampf zum Stillstand, der ursprünglich zu jener Entstehung drängte). On the contrary: world image (picture) and identity give to the drive (urge, impulse, instinct) of (for) self-preservation reliable (secure) weapons in order to be able to conduct (hold) its struggles (fights) even more self-assuredly (self-importantly, self-confidently), more refinedly (skilfully, cleverly) and more long-term than previously (before), in relation to which the subject, if it does not want to squander (gamble away, waste) the advantages of the gained (available, obtained) framework of orientation (orientation framework), must in that respect drill (train) itself in translating its world-theoretical(view, graphic, representative, illustrational) decision into several (a number of) individual (separate) theoretical and practical decisions and thus (consequently), should this (if this should) be necessary, in part drill itself in formulating anew (differently) and in part in discovering anew the former (world-theoretical decision). The constant (uninterrupted, incessant) and pressing (oppressive, heavy) presence of the drive (urge, impulse, instinct) and struggle (fight) of (for) self-preservation in the pre-world (precursory (before, preliminary) world) and (organised, arranged) world therefore makes the continuity and the interpenetration (mutual penetration, interactivity, interaction) of the fundamental (basic) decision and part-decisions (partial decisions)

inevitable. The latter (part-decisions) as a rule are not deduced in a purely logical manner (way) from the former (fundamental decision), but rather are joined together with it in the course of a dynamic process towards (on the way to) a Whole (Entirety) (Letztere werden in der Regel nicht auf rein logische Weise aus der ersteren deduziert, sondern eher fügen sie sich mit ihr im Laufe eines dynamischen Vorgangs zu einem Ganzen zusammen).

(Now (Then)), however, times come in which (there comes a time when) self-preservation is particularly (especially) endangered (at risk) and (a) particular (exceptional, special) self-discipline is demanded (called for, needed). Precisely then does self-consciousness (self-observation and self-control) grow (intensify) (Gerade dann wächst die Selbstbesinnung), namely the need for the clarification and confirmation (upholding) of (one's own) (the) identity inside of (within) the world image (picture) which is interwoven (knitted, has grown together) with it (the identity) (innerhalb des mit ihr verwachsenen Weltbildes) - and precisely then it is attempted (tried, sought after), to the extent of one's powers (strength) (the best of one's ability), that all individual (separate) decisions are reduced to the world-theoretical(view, graphic, representative, illustrational) fundamental (basic) decision, with which the (subject's) (one's own) identity identifies itself, or that they are justified (vindicated) with its (the world-theoretical fundamental decision's) help (assistance, aid). This shows, of course, that the conceptual distinction (separation) (die begriffliche Trennung) between both (afore)mentioned (these two) kinds (sorts) of decision, as much as one (kind of decision) would (may) regularly (unhurriedly, effortlessly) and frequently merge with (pass (be channeled) into) the other (kind of decision), is neither factually false nor heuristically infertile (sterile, unfruitful, unproductive). The same (thing,

conclusion) can be inferred (taken, gathered) from the also often
 (frequently) empirically ascertainable priority of the fundamental (basic)
 stance vis-à-vis individual (separate) part-decisions (partial decisions), if
 we namely, incidentally (by the way, for that matter) very often not
 unjustly (not without good reason), believe we know in advance which
 (what) practical steps of a subject, whose "character" we know well, are
 to be expected in a specific (particular) situation. Through (By means of)
 the fundamental (basic) stance, mediation takes place (is carried out)
 between the fundamental (basic) decision and part-decisions (partial
 decisions), however in itself the fundamental (basic) decision, as the
 visible identity, which does not care about (for) (take care of) the
 particular, but about the general, namely it cares about the preservation
 (safeguarding, protection) of the thought style (way (manner, mode) of
 thought) and the commands of the fundamental (basic) decision in the
 part-decisions (partial decisions) (die sie ist, nicht auf das Besondere,
 sondern auf das Allgemeine aus, sie sorgt nämlich für die Bewahrung des
 Denkstils und der Gebote der Grundentscheidung in den
 Teilentscheidungen), so that their coherence and thus (together with) the
 subject's firm (steady) orientation are ensured (guaranteed, safeguarded)
 in accordance with (in the spirit of) the world image (picture). If the
 world-theoretical(view, graphic, representative, illustrational) criteria
 which are embodied in the identity and (or) the fundamental (basic)
 stance are fixed (established) and incontrovertible (indisputable,
 irrefutable), then (so) the part-decisions (partial decisions) can (even) be
 considered (regarded, looked at (upon)) (even) as tactical or technical
 problems and be tackled (treated, dealt with) accordingly. Precisely
 because (in relation to the part-decisions) the fundamentals (basics,
 (basic) principles) (das Grundsätzliche) are beyond debate (not in issue),
 the dilemmatic element (das dilemmatische Moment) can here be much

more distinctive than in the fundamental (basic) decision; in this way (so, thus) results (arises) the - conventionally (normally, usually) called (named) situation of the decision (decision situation) -, which demands a decision in the sense of a choice (selection). If the dilemmatic (element) (Wenn das Dilemmatische) characterises (marks) the fundamental (basic) decision much less (more lightly), if at all, than the part-decisions (partial decisions) on each and every respective occasion, it is because (the reason is that) the subject's whole (entire) existence takes part (participates) in the fundamental (basic) decision, whereby (in relation to which) the degree of certainty of the world image (picture) and identity reaches a non plus ultra.¹¹ In reality no (valid) reasons (arguments) can be adduced (cited) from the outside in favour (support) of the fundamental (basic) decision (or), that is, of the fully involved with it (the fundamental decision) existence (existence completely tied (bound) to (participating with) it) (Zugunsten der Grundentscheidung bzw. der voll daran beteiligten Existenz lassen sich eigentlich keine von außen genommenen Gründe anführen), although (even though) this is often attempted (tried, undertaken, ventured) on the part of (by) the relevant parties in the interest(s) of its (the fundamental decision's) imposition (carrying (pushing) through); yet such reasons (arguments) are actually already constituent (integral) elements (parts) (components) of it (the existence), (that is (to say),) its (the existence's) self-understanding simultaneously constitutes (coincides with) its self-justification, and its (very own) existence (hypostasis) constitutes the strongest argument for its existence (hypostasis) (ihr Selbstverständnis bildet gleichzeitig ihre Selbstrechtfertigung und ihr Vorhandensein das stärkste Argument für ihr Vorhandensein).

¹¹ Not more beyond; the extreme or perfect point or state.

The main (chief) feature of the fundamental (basic) decision, both in the course of its crystallisation (formation) as well as in the course of its practical unfolding inside of (within) the world created (brought about) ideationally by it (the fundamental decision) itself, is therefore the complete (full) existential participation (involvement) of the subject in question (sowohl in Laufe ihrer Herauskristallisierung als auch im Laufe ihrer praktischen Entfaltung innerhalb der von ihr selbst ideell gestifteten Welt ist also die volle existenzielle Beteiligung des betreffenden Subjekts) - that means: the complete (full) presence both of its many-branched (multi-dimensional) (vieler verzweigten) drive (urge, impulse, instinct) of (for) self-preservation and its unconscious, as well as its conscious (consciousness) and its discursive reason, so that not only the elementary driving (impulsive) forces (drives (urges)) (elementaren Triebkräfte), but also the mechanisms of rationalisation (explanation, justification) (rationalisation mechanisms) referring to (interrelated with) them (the elementary driving forces) can simultaneously and hand in hand take effect (be effective). Now the complete (full) existential participation (involvement) of the subject of the decision ensues (follows, results, takes place) not only when (if) the latter (decision) is its own work (deed) (sein eigenes Werk ist), but also when (if) it (the subject of the decision) is subjected (subjugated, subordinated) to pre-given (pre-existing) decisions (sondern auch wenn es sich vorgegebenen Entscheidungen unterwirft). (So the) existential intensity can (therefore) be the consequence both of an existential contrasting (conflict) (Existenzielle Intensität kann also Folge sein sowohl von existenziellem Gegensatz), which forces (impels) the (subject into the) taking of its own fundamental (basic) decision, as well as of an existential affiliation (accession, going over) (Zugehörigkeit), which consists (lies) in the acceptance of already taken decisions (decisions already taken by others);

also (and) in the latter (this) case, there is of course no lack of a contrasting (conflict) with something, only (that) the remedy (solution) is (here) simply sought and found in the identification with the declared (proclaimed) foes (enemies) of (the) (subject's, one's own) foe (enemy) - or (else) conversely (vice versa): the subject makes foes (enemies) of the foes (enemies) of its friends. Be that as it may: the existential affiliation (accession, going over) grants (gives, provides) - and very often demands (requires) - no less than the original existential decision, it namely puts a world image (picture) as framework of orientation (orientation framework) at the (subject's) disposal (makes a world image as framework of orientation available), and it acts in terms of bringing about (forming) an identity (it has an identity-forming(creating) effect, it brings about (forms) its (own) identity) (und sie wirkt identitätsstiftend). Existential intensity therefore (in this way, thus) can reach a climax (high point) also (and) during the mere (simple) defence (defending) of a pre-given (pre-existing) world image (picture). Because whoever decides in favour of (for, to defend) a world image (picture) (Denn wer sich für ein Weltbild entscheidet), (he) decides eo ipso in favour of (for, to defend) a decision and must (is obliged to), at any level whatsoever, at least partly repeat (retrace) (nachvollziehen) each and every respective act or process of the decision. That (The fact that) full-scale (all-round, deepest) (tiefste) affiliation (accession, going over) can be (mean) highest existential intensity, constitutes in itself a strong (powerful) argument against every romanticisation (romantic view, romance) of the decision (gegen jede Entscheidungsromantik). The ascertainment that there could (can) be no human everyday (daily) life (menschlichen Alltag) which would (is) not (be) based on a certain (particular) world image (picture) and on a certain (particular) mode (way, manner) of behaviour (Verhaltenweise), whereby it (human everyday life) (so as to) dissociate(s) (separate(s),

differentiate(s), distinguish(es)) itself more or less consciously from (against) other world images (pictures) and modes (ways, manners) of behaviour, turns again against the romantic contradistinction (contrasting) of (between) the situation of the decision (decision situation) and everyday (daily) life. At least in this sense every everyday (daily) life is founded (based) on a decision (a decision underlies (forms the basis of) every everyday life). The sensitivity with which people usually (ordinarily, normally, commonly) react to violations (infringements, transgressions) of the rules of everyday life (everyday rules) is, incidentally (by the way), a good (solid, sound) piece of evidence (indication) (ein guter Beleg) for ((in respect) of) their (the rules of everyday life, these rules') (that they have a) character of the (as) decision (decision character) [character as decision]. That people in "everyday (daily) life" do not need to decide ex nihilo¹² on their world image (picture) and behaviour (Verhalten) does not at all (in the least) (by no means), therefore, mean(s) that they do not orientate themselves and conduct themselves (behave) (sich... benehmen) on the basis of fundamental (basic) decisions, which remain unreflected upon (out of consciousness and unexamined) (unreflektiert) only as (so) long as they are not (openly) disputed; and they are disputed in practice much (far) more frequently than what most people would like to believe. Habituation in respect of (Immersing oneself in, Settling down into) (Das Sicheinleben in) a certain (particular) "everyday (daily) life" amounts, from this point of view, to practice (a rehearsal) in relation to (as regards, regarding, with regard to) (practical initiation into) (Einübung) a world-theoretical(view, graphic, representative, illustrational) decision or even to (its) (the) rediscovery (of this same (world-theoretical decision)), in relation to which a sense (feeling) of existential affiliation (accession,

¹² Out of nothing.

going over) must be (is necessarily) aroused (wobei ein Gefühl von existenzieller Zugehörigkeit geweckt werden muß), entirely (wholly, quite) irrespective of whether it (this sense of existential affiliation) reached (achieved, attained) (reaches) an extraordinary (exceptional) existential intensity or not. Against the romantics (romanticists) of the decision (the decision's romantics), who, sometimes (often) not without autobiographical allusions (insinuations), emphasise (stress) the existentially extreme, as it were, heroic element in it (the decision), it is thus to be asserted (we must, thus, say) that the decision very often can be (constitute) the endeavour (effort) at adaptation (adjustment) of a weak (feeble) and anxious (apprehensive, fearful) existence in its search for identity and self-assertion (in its struggle for self-rule) (bei ihrer Suche nach Identität und Selbstbehauptung sein kann). With regard to this (In this case), the identity must be defended (protected, safeguarded) all the more doggedly (determinedly, stubbornly) (um so verbissener), the more insecure (unsteady, uncertain) and unpleasant (disagreeable) the state of affairs (situation) was to which it put an end; here the "heroic" (element) actually (rather) follows the decision instead of accompanying the (this) same (it, decision). That which the militant decisionists call (name) the decision ("decision"), is often (many times) nothing but (else other than) such a defence (protection, safeguarding) of identity, namely, the decision for (in favour of, towards) the defence (protection) of an already taken vital (lebenswichtigen) decision, which actually (really, indeed) is borne (carried) by the whole (entire) existence, although (even though) the subject in question itself does not (precisely) know (then) out of what its whole (entire) existence has come to exist and in what its whole (entire) existence consists (of what and in what its whole existence consists) (woraus und worin denn seine ganze Existenz besteht).

The subject's complete (full) existential participation (involvement) in the decision makes (renders) the conventional (traditional) contradistinction (contrasting) of (between) the act of knowledge and the act of the will (cognitive and volitional acts), of (between) knowing (knowledge) or thinking (thought, (understanding through) the intellect) and wanting (will, volition) (in general) meaningless (von Erkenntnisakt und Willensakt, von Erkennen bzw. Denken und Wollen überhaupt, sinnlos), and it makes it (this contradistinction) entirely (completely, totally) unsuitable for the apprehension (grasping) of concrete biopsychic processes. In reality, it (this contradistinction) is not based on any empirical findings (data, facts), but originally (initially) was made up (invented, contrived, concocted) in the framework (context) of ancient-Christian metaphysics, which carried out (undertook) a structuring of the psyche (human soul, spirit, mind) according to the model of its general perception (view) of the hierarchy of the strata (layers) of the being (Is) (die eine Gliederung der Psyche nach dem Vorbild ihrer allgemeinen Auffassung von der Hierarchie der Schichten des Seins vornahm); the supposed parallelism of mental-spiritual assets (forces) and the strata (layers) of the being (Is) should (ought to) have here served to furnish proof (demonstrate) that pure thinking (thought, (understanding through) the intellect) culminates (reaches a peak) in pure, true being as well as conversely (vice versa) (die vermeintliche Parallelität von seelischen Vermögen und Seinschichten sollte hier dem Nachweis dienen, reines Denken gipfele im reinen, wahren Sein wie auch umgekehrt). In the New Times (modern era (times)), the primacy of the theory of knowledge (epistemology) of course (to a great extent (largely)) replaced the primacy of the teachings (theory) of being (ontology) (In der Neuzeit ersetzte zwar der Primat der Erkenntnistheorie (weitgehend) den Primat der Seinslehre), nevertheless (however, yet) the old metaphysical structures

and priorities were salvaged (saved, rescued, brought to safety), in multiple (many) ways, in the new theory of knowledge (epistemology) and psychology, which because of this mainly (principally, chiefly) tried hard (endeavoured, were concerned with), for a long time, for (to bring about) the determination (definition) of the relation between thinking (thought, (understanding through) the intellect) and the senses (sensoriality) or knowing (knowledge) and wanting (will, volition) (Denken und Sinnlichkeit bzw. Erkennen und Wollen). A scientific consideration (observation) (Eine wissenschaftliche Betrachtung) is not at all (in the least) (by no means) obliged to accept the, in such a way, accumulated (amassed) inheritance (heritage, legacy) from (of) the history of ideas (the, in such a way, accumulated intellectual(mental)-spiritual-historical inheritance), although (even though) it (the scientific consideration), as things are (for) now, sees (finds) itself forced (obliged) to use (be served by) the terms "thinking (thought, (understanding through) the intellect)" and "wanting (will, volition)". However it (scientific consideration) may (is permitted to) use them (these terms, the terms "thinking, i.e. intellect" and "wanting") only in order to comprehend (grasp, understand, interpret) the activities which are roughly expressed (characterised, marked) by them (the terms) as both (the two) inseparable aspects of one and the same biopsychic act or process - still (even) (further)more: in order to show that they (both (these) inseparable aspects) completely (totally, fully) fuse (merge) (are completely fused) inside of (within) the act or process of the decision. The decisionistic theory expounded (set out) here therefore does away with (puts aside) not only the normativistic-value-theoretical(axiological) (normativistisch-werttheoretischen), but also the anthropological and epistemological (knowledge-theoretical) remnants of classical metaphysics. Now the fusion (blending, merging) of thinking (thought, (understanding through)

the intellect) and wanting (will, volition) does not mean that one is, as it were (somehow), absorbed by the other, so that in the end (ultimately, eventually) thinking (thought, (understanding through) the intellect) is completely (totally) transformed (changed) into wanting (will, volition) and wanting (will, volition) into thinking (thought, (understanding through) the intellect) (in their conventional (traditional) sense). Rather (On the contrary), it means that wanting (will, volition), in which the drive (urge, impulse, instinct) of (for) self-preservation stirs (moves) and is articulated, fulfils cognitive functions and indeed only as (knowing (recognising)) wanting (will, volition) (that knows (recognises)) can it want (will, have volition); conversely, knowing (knowledge) is only possible as (wanting (willing)) knowing (knowledge) (that wants (wills, has volition)), i.e. as such a knowledge which has motives behind it(self), aims (goals) in front of (before) it(self) and controlling (supervising, monitoring) authorities (centres) of power over (above) it(self) ((power) authorities (centres) (of power) that control (check on, supervise, monitor) it) (und zwar nur als erkennendes Wollen wollen kann; umgekehrt ist Erkennen nur als wollendes Erkennen möglich, d. h. als ein solches, daß Motive hinter sich, Ziele vor sich und kontrollierende Machtinstanzen über sich hat). We really mean (indicate, point to) this complex (compound) unity when (if) we say the de-cision shapes (forms, moulds) the world image (picture) and identity of its subject (the subject meeting (encountering, hitting upon) it) (des sie treffenden Subjekts). As segregation (separation) every de-cision (of course) stands (means, signifies) just as much (for) (as) (amounts to) a distinction inclusive of judgement (judging) (Ur-teil(en)) and, since it both separates the relevant (what is relevant) from the irrelevant (what is irrelevant) as well as determining (fixing, establishing) the hierarchy and structure of the relevant (what is relevant), that is why in it (it (also) contains

(encompasses)) (there is also) a conclusion (finding) (with regard to) (on) each and every respective relevance (what is relevant on each and every respective occasion) (so liegt in ihr ein Schluß über die jeweilige Relevanz), (a conclusion (finding)) which is simultaneously (concurrently) a re-solution i.e. verdict (ein Be-schluß) on the same. Incidentally, it is not the case that the subject goes on (over) (proceeds) to the formation of its world only after the exhaustive investigation (examination) and patient weighing up of all (the) constituent (integral) elements (parts) (components) of its pre-world (precursory (before, preliminary) world); a so conscientious rational procedure (rational procedure which is so conscientious) would hardly (barely, scarcely) have any prospect(s) of ever being completed (concluded), whereas (while) the everyday (daily) needs of self-preservation are pressing. In this way, the already *prima vista*¹³ relevant constituent (integral) elements (parts) (components) of the pre-world (precursory (before, preliminary) world) quickly push themselves to the fore(front) and become - at least temporary - points of attraction and crystallisation (Anziehungs- und Kristallisationspunkten), around which the individual (separate) pieces of the world image (picture), which is coming into being (being created), are gathered (collected) and put in order (ordered, organised, arranged, sorted out) (um die sich die einzelnen Stücke des entstehenden Weltbildes sammeln und ordnen). This seems (appears) (to be) (so) inevitable, since (as) (even) the processing (Bearbeitung) (itself) of the constituent (integral) elements (parts) (components, elements) of the pre-world (precursory (before, preliminary) world) in accordance with (the requirements of) the world being formed (forming (shaping) itself) presupposes some starting point and some kind of footing (basis) (im Sinne der sich formenden Welt irgendeinen Ausgangs- und Anhaltspunkt

¹³ At first sight.

voraussetzt); and since (because) knowledge starts (begins) precisely with this processing, that is why already in (from, since) its beginnings it must be interwoven with certain (particular) ratings (evaluations) (Wertungen) (even at the elementary level of the pleasure principle (des Lustprinzips)), of (from) which the segregation (separation) of the relevant (what is relevant) from the irrelevant (what is irrelevant) is fundamental. Precisely herein (in this, here) does the inseparable (unbreakable) unity of the cognitive (element) and the volitive (volitional) (element) take root (set itself up, establish (found) itself) (Gerade hierin gründet die unzertrennliche Einheit von Kognitivem und Volitivem).

This unity, therefore, constitutes a mere (simple) (merely (simply) different (alternative)) description (paraphrase) (eine bloße Umschreibung) of the de-cision and consequently of the, fully involved in it (the de-cision), existence (of the existence participating fully in it). In the decision and as de-cision, knowledge (not only) contains (not only) an (one) object, but also and above all (especially) a subject, which, again, does not e.g. function as the mere (simple) bearer (carrier, vehicle) of a priori¹⁴ categories etc., but (as,) indeed often (as) a sparsely (scantly, meagrely) flowing, yet (but) never drying up (an inexhaustable), source (spring, well) of existential energy, which imbues (soaks) knowledge. Accordingly (So, Therefore), knowledge is a certain (particular) interweaving (interconnection) of object and subject, which takes place (is brought about) as the subjection (subjugation) of the former (object) to the latter (subject) and indeed as the interpretation of that (object) by this (subject) (Demgemäß ist Erkenntnis eine bestimmte Verflechtung von Objekt und Subjekt, die sich als Unterwerfung des ersteren unter das letztere und zwar als Interpretation von jenem durch dieses vollzieht).

¹⁴ Reasoning or knowledge based on, or proceeding from, theoretical deduction rather than from empirical observation.

Organ and at the same time addressee of this interpretation is the existence in its each and every respective construction (set(ting) up), i.e. in its texture (nature) and mixing (blending, mixture) of the unconscious and the conscious (consciousness), of drive (urge, impulse, instinct) and discursive reason, of wanting (will, volition) and thinking (thought, (understanding through) the intellect) within (inside of) its (the interpretation's) scope (range, bounds) on each and every respective occasion. That is why the consolidation (strengthening) of the identity of the subject or the existence means (just) as much as (amounts to) the fixing (consolidation) of the interpretation of the objects which appear on their (the subject's or the existence's) horizon. Without knowing (recognising) interpretation and interpreting (interpretive) knowledge there is no fundamental (basic) stance, and without a fundamental (basic) stance no knowing (knowledge) can stand (hold) firm. In the fundamental (basic) stance the wanting (will, volition) of he who thinks (the thinking person, thinker) and the content of thinking (thought, (understanding through) the intellect) flow into one another (mingle with each other) - and the (interpreted) Is (i.e. Being or To Be) and (objectified (objectivised)) Ought (Should) in it (the fundamental stance) do the same (und das gleiche tun (interpretiertes) Sein und (objektiviertes) Sollen in ihr). Because the decision must carry (contain, encompass) its own normative justification (vindication), i.e. it takes place (comes about) only as the creation (formation) (Erschaffung) of such a world image (picture), in which the knowing (knowledge) of objects necessarily accompanies (keeps pace with) (must accompany) the safeguarding (consolidation, strengthening) of the subject's identity (identity of the subject). The decision is thus (So the decision is) a knowledge anchored in (founded on) certain (particular) criteria, in which the wanting (will, volition) (of self-preservation) of the subject in question is concretised (in denen sich

das (Selbsterhaltungs)Wollen des betreffenden Subjekts konkretisiert).

The mutual (reciprocal) dependence of rating (evaluating) (Werten) and knowing (knowledge), which characterises the world-theoretical(view, graphic, representative, illustrational) decision, is (constitutes) in this way (simply) only the expression of the fusion (blending, merging) of thinking (thought, (understanding through) the intellect) and wanting (will, volition) in(side) the subject of this decision, i.e. in(side) the existence bearing (carrying) the decision. Once the subject of the decision comes into (acquires, attains) - albeit dull (opaque) - consciousness and in this way the process of the decision (decision process) (Entscheidungsvorgang) has started, (so, thus) there can be no sole reign (ruling alone, autocracy, monarchy) (Alleinherrschaft) any more of a "blind" wanting (will, volition) at all subsequent levels and stages (tiers, grades, levels); wanting (will, volition) is always bound (tied, connected) to some thought (intellect) form or some thought content (an irgendeine Denkform oder irgendeinen Denkinhalt gebunden). If (While, When) inside of (within) the pre-world (precursory (before, preliminary) world) the naked (bare) drive (urge, impulse, instinct) of (for) self-preservation or the elementary form of the pleasure principle motivates all actions (every action) and reactions, (then) inside of (within) the (ordered (arranged)) world, existential intensity takes place (appears) only in a more or less close interrelation (connection) with cognitive (performances and) achievements. As existential intensity of (at) a higher level (whether in the form of existential contrasting (conflict) or in the form of existential affiliation (accession, going over)), the decision contains its specific (characteristic) thought (intellectual) content from the outset (originally, initially) in itself, although it (the decision) gives it (the thought content) a rationally processed (worked out (on)) expression only gradually and often (frequently) in a contradictory way (in contradictory

ways, inconsistently). This fusion (blending, merging) of thinking (thought, (understanding through) the intellect) and wanting (will, volition) in the world-theoretical (view, graphic, representative, illustrational) fundamental (basic) decision, incidentally (by the way), makes the already discussed (known to us) mechanism of its (the fundamental decision's) interaction (or mutual influence) (interplay, alternating (changing) effect; Wechselwirkung) with the part-decisions (partial decisions) more understandable, through (by means of) which the fundamental (basic) stance is converted (translated, put) into concrete praxis (practice) (durch die sich die Grundhaltung in konkrete Praxis umsetzt). The from the outset (originally, initially) authoritative (decisive, determinative) presence of the volitive (volitional) element in the fundamental (basic) decision, namely, irresistibly (mandatorily) presses (pushes) towards the continuation of the process of the decision (decision process), even though (although) this time (it happens (occurs)) in the form of practical concrete steps (ventures, undertakings) in the framework (context) of the ordered (arranged) world (Die ursprüngliche maßgebende Anwesenheit des volitiven Moments in der Grundentscheidung drängt nämlich unwiderstehlich zur Fortführung des Entscheidungsvorgangs, wenn auch diesmal in Form konkreter praktischer Schritte im Rahmen der geordneten Welt). So (That way) the decision as Whole (Entirety) is not the merely (simply) in itself independent (autonomous, self-sufficient) intellectual (mental)-spiritual or mental-spiritual preparation for (of) praxis (practice, acting), but (the) praxis (practice, acting) itself in a broader (more extensive) sense. The so-called unity of theory and praxis (practice) therefore (consequently) reflects (mirrors) the fusion (blending, merging) of thinking (thought, (understanding through) the intellect) and wanting (will, volition); as expression of a wanting (will, volition), theory is a form of praxis

(practice), and this (form of praxis), on the other hand (in turn, again), can hardly spare (do without) an - often (frequently) unreflected (without intellectual processing) - world-theoretical(view, graphic, representative, illustrational) basis (footing, foundation).¹⁵

Coming to a de-cision occurs in(side) and through the dynamics of the drive (urge, impulse, instinct) of (for) self-preservation, which, in this way (because of this), creates (gets, draws) a fixed (steady) framework of orientation (orientation framework). Because out of (from) the de-cision a world image (picture) emerges (comes, arises), in(side of) which (wherein) the subject struggling for self-preservation is assigned (occupies) a certain (particular) place. This is interpreted eo ipso as recognition (acknowledgement) of the right of this same subject to existence in(side) the world, which in turn (on the other hand) (and consequently it) contributes to the strengthening (boosting, reinforcement) of its elementary feeling (sense) of power (was wiederum zur Stärkung seines elementaren Machtgefühls beiträgt). The subject acquires (obtains, gains) power first of all (primarily) while being able to safeguard (ensure, secure) its own self-preservation, and this ultimately (in the end, in the final analysis) takes place (comes about, happens, occurs) in the form of the attainment (acquisition) of a fixed (stable, settled) identity inside of (within) an ordered (arranged) world. The feeling (sense) of power and identity belong together (are connected) in a double (dual, twin) sense (in two senses (ways)), while (as, because) the identity is the confirmation of self-preservation being able to be struggled (fought) for successfully, but also (at the same time) confirmation that there is an entirely (wholly, totally) determined (particular, certain) thing (entity) which ought to (should) be preserved (maintained, conserved)

¹⁵ In Kondylis's own Greek translation (p. 58) the following phrase is added: "even if this basis here has often not constituted an object of intellectual processing".

(aber auch davon, daß es etwas ganz Bestimmtes gibt, das erhalten werden soll). The putting in order (inclusion, incorporation) of the identity in the world image's (picture's) hierarchy lends (gives to, confers on) the feeling (sense) of power an additional (further), highly (extremely) important dimension: from now on (henceforth), self-preservation does not appear as (seem) the mere (simple) temporary result of an existential effort, whose regular repetition in the future, however, no-one can guarantee, but as the function (corollary) of a deeper agreement (correspondence) with the course of the world, as the command of the inner (internal) logic and structure or even of the meaning (sense) of the world (oder gar des Sinnes der Welt). The subject thus sees its power increase from the moment it is no longer solely (exclusively) dependent (based) on its own, necessarily limited (restricted) powers (forces), but puts (connects, combines) its activity (into a combination) with higher (superior) forces (powers), which prevail (dominate) in(side) its world image (picture). Here it concretely appears (turns out, goes to show) how the fusion (blending, merging) of thinking (thought, (understanding through) the intellect) and wanting (will, volition) takes (has an) effect in the formation of a world image (picture): thinking (thought, (understanding through) the intellect) namely rationalises (explains or justifies) the endeavour (effort) of wanting (will, volition) at ensuring (consolidating, strengthening, safeguarding) self-preservation through (by means of) the extension (expansion, widening) of power - and simultaneously (concurrently) thinking (thought, (understanding through) the intellect) enables, at least ideationally, the (this) extension (expansion, widening) of power, while (as) it props (shores) up (supports) the demand for self-preservation on the broad basis of the world image (picture) (das Denken rationalisiert nämlich das Bestreben des Wollens, Selbsterhaltung durch Machterweiterung zu

gewährleisten - und zugleich ermöglicht das Denken, wenigstens ideell, die Machterweiterung, indem es die Forderung nach Selbsterhaltung auf der breiten Grundlage des Weltbildes stützt).

The transformation (conversion) of the elementary endeavour (effort) at (of) self-preservation into (a) refined (sophisticated) effort (endeavour) at (pursuit of) the extension (expansion, widening) of power therefore marks the threshold at (of, to) the world-theoretical(view, graphic, representative, illustrational) de-cision, which for its part accompanies (keeps pace with) a projection of the endeavour (effort) at (of) self-preservation to the already precisely emerging (looming) level of the world image (picture). The necessity of that transformation (conversion) now becomes understandable (intelligible, comprehensible), if we bring to mind (reflect upon) the immanently (inherently) dynamic character of the endeavour (effort) at (of) self-preservation (wenn wir uns den immanenten dynamischen Charakter des Selbsterhaltungsbestrebens vergegenwärtigen). In itself the term "self-preservation" is of course misleading, because (since) it seems (appears) to indicate (imply, point to) a static state (of affairs) (situation). And yet successful self-preservation must entail (have as a consequence) eo ipso in the long term self-intensification(increasing), that is, the extension (expansion, widening) of power (Und doch muß erfolgreiche Selbsterhaltung langfristig eo ipso Selbststeigerung, also Machterweiterung nach sich ziehen). The process of self-preservation does not at all (in the least) (by no means) take place (is not at all brought about)(, of course,) in a vacuum, but it means - already in a biological respect (sense) (already from a biological point of view) - a regular (incessant) metabolism, that is, a certain (particular) relation towards (with) a certain (particular) environment (sondern er bedeutet - schon in biologischer Hinsicht - einen

regelmäßigen Stoffwechsel, also ein bestimmtes Verhältnis zu einer bestimmten Umwelt). Need (i.e. privation) is that situation which endangers the metabolism and consequently self-preservation (Not ist jene Lage, die den Stoffwechsel und somit die Selbsterhaltung gefährdet); it (need (i.e. privation)) can (is able to) be overcome only through the effective (effectual) combating (fighting) of the threatening factors. Need (i.e. privation), the struggle (fight(ing)) and self-preservation, hence (in this way (manner)), belong together (are bound together, interlinked (magnitudes)); whoever renounces (forgoes, relinquishes) self-preservation and self-assertion cannot find himself in any need (i.e. privation) (Not, Kampf und Selbsterhaltung gehören daher zusammen; wer auf Selbsterhaltung und -behauptung verzichtet, kann sich in keiner Not befinden). For man (a person), who must (is obliged) make up (atone, compensate) for (rectify) his innate (inborn) biological deficiencies (shortcomings, flaws, faults, disadvantages) through (by means of) making provision (for himself) (and taking precaution(s)) (der angeborne biologische Mängel durch Vorsorge wiedergutmachen muß), the temporary (transient) state (of affairs) (situation) (in respect) of the satisfaction (satisfying himself, gratification) of (as to) his needs does not constitute the starting point of all (his) fundamental thoughts (considerations, reflections, deliberations) and acts (acting, action(s)) which refer to (concerning, regarding) (his) self-preservation, but exactly the state (situation) of need (i.e. privation) (his plight) (constitutes such a starting point). Need (i.e. privation) appears because the available (existing) equipment against it does not suffice (is not sufficient) (Not tritt ein, weil die vorhandene Ausrüstung gegen sie nicht ausreicht), which suggests the (plausible) conclusion that (the) even better equipment (equipping) for the future prevention (avoidance) of need (i.e. privation), that is, for the safeguarding (securing) of self-preservation, is

necessary. The previous (former, prior) level of security (certainty) (Sicherheitsniveau) can obviously (apparently) from now on be regained (reacquired) and defended (protected, safeguarded) only through (by means of) more intensive (unremitting, persevering) self-preservation measures, i.e.: a new (state (situation) of) need (i.e. privation) can probably then only be avoided when the available (existing) equipment more or less exceeds (tops) (the) current (present) (and) immediate security (certainty) needs. This is the reason why self-preservation is not possible in the long term without self-intensification(increasing). And since (because) self-preservation is a function of the preservation of power (power preservation), that is why (so) self-intensification(increasing) must be translated (converted) into (a) tangible (substantial, solid, palpable) power intensification (increasing) (increase in power) (Und da Selbsterhaltung eine Funktion von Machterhaltung ist, so muß sich die Selbststeigerung in handfeste Machtsteigerung umsetzen). If self-preservation is understood concretely-dynamically (is understood concretely and dynamically), therefore (then) it means a power claim, and indeed not merely (simply) in the sense of the preservation of power (power preservation), but principally in the sense of that (such an) extension (expansion, widening) of power, which is able to secure (ensure, guarantee) the relative power position (position of power) of each and every respective subject in question (concerned) with respect to (vis-à-vis) the power positions (positions of power) of competing factors bringing (which bring) about (a state (situation) of) need (i.e. privation) (Selbsterhaltung, konkret-dynamisch verstanden, bedeutet also Machtanspruch, und zwar nicht bloß im Sinne von Machterhaltung, sondern vornehmlich im Sinne jener Machterweiterung, die die relative Machtposition des jeweils Betreffenden in bezug auf die

Machtposition konkurrierender, Not herbeiführender Faktoren sicherzustellen vermag).

The complex (compound) unity of the world-theoretical(view, graphic, representative, illustrational) decision and self-preservation can now be more concretely understood as the fusion (blending, merging) of the decision and the power claim, in relation to which the decision being (which is) reduced to the power claim (is) (also (parallelly, similarly, analogously)) finds expression (articulated) in the world image (picture). As (In so) far as existence is that which can (is able to) use for its own self-preservation a world image (picture) apparatus (sensory (sense) mechanism for the formation of a world image) with the (afore)mentioned functions of orientation and functions of relieving of the tension of existence (orientation and relieving functions) (Ist die Existenz soweit, daß sie sich zur eigenen Selbsterhaltung eines Weltbildapparates mit den genannten Orientierungs- und Entlastungsfunktionen bedienen kann), (so (hence)) its (the existence's) power claims must come forward (announce their presence) (really) decisively in (affecting (influencing)) the construction of its world image (picture). The power claim cuts the Gordian Knot of the chaotic pre-world (precursory (before, preliminary) world) in order to put (and puts) in its place an organised world which takes into account (is harmonised with) its (the power claim's) own wishes (desires). The outlining (outline) (sketch(ing)) [sketching] of the world image (picture) on the basis of one's own (certain) power claims means as much as (amounts (is tantamount) to) the outlining (outline) (sketch(ing)) [sketching] of the same (world image) in view of (in constant reference to) that which stands in the way of one's own (those, these) power claims - namely out of consideration for (in constant reference to) an existent or potential foe

(enemy); in this sense the world image (picture) becomes (constitutes) the inverted (reversed) image (picture) of a (the) foe (enemy) (foe image) (was den eigenen Machtansprüchen im Wege steht - nämlich mit Rücksicht auf einen aktuellen oder potenziellen Feind; in diesem Sinne wird das Weltbild zu einem verkehrten Feindbild). In its (inter)relation with (to(wards)) the world-theoretical(view, graphic, representative, illustrational) decision the concept (notion) of the foe (enemy) can include (contain, comprise, encompass) everything (all things): inorganic or organic nature, the collective or the individual threat, the stranger (alien, foreigner), the neighbour or the brother - even also (and even, in fact) parts (facets, aspects) or elements of one's own (the familiar) I (Ego) which (if they) seem to constitute a burden (disadvantage) in life's struggle (fight) (the struggle of life); (the) foe (enemy) is, in short (a nutshell), everything (all (things)) which (everything that) instils (inspires) angst (or fear) (anxiety, worry), out of (from) which danger comes (emanates). The various forms (shapes, faces, countenances) of the foe (enemy) (foe's various forms) are mixed (shuffled, entangled, blended) in the various world images (pictures) in a different way on each and every respective occasion and often (frequently) can disguise themselves beyond recognition (to the point of not being recognised). However (Yet) the decisive (determinative), even though (although) negative role of the foe (enemy) in the coming into being (genesis) and concrete shaping (formation, moulding) of world-theoretical(view, graphic, representative, illustrational) decisions becomes (easily (immediately)) visible (clear) (right away) from (in, due to) the simple historical fact that the figure of the foe (enemy) has hitherto (until now) not been missing (lacking, absent) from any greater (larger) organised world image (picture), even if in the place of evil spirits or (for instance) of sin (we put) the immoral (unethical), the anti-social (unsocial),

oppression or alienation (estrangement) (entered) - concepts (notions), all of which are referred to by means of their concrete interpretation in concrete ("unworthy") human existences (auch wenn an die Stelle von bösen Geistern oder etwa der Sünde das Unmoralische, das Unsoziale, die Unterdrückung oder die Entfremdung getreten sind - allesamt Begriffe, die sich mittels ihrer konkreten Interpretation auf konkrete („unwürdige“) menschliche Existenzen beziehen); even in the modern natural(physical)-scientific world image (picture), which seems to be most of all (, more than every other (world image),) (way) above (beyond) such quarrels (disputes), the concepts (notions) of the necessary or (and) the chance (accidental, random), the causal or the indeterminate, the mechanical or (and) the teleological become (are) accepted or rejected (indeed (after all) sometimes they are (simply) used) out of consideration for (with an eye to ((fixed) on)) a dissenting (differently thinking) world-theoretical(view, graphic, representative, illustrational) party (side), so that the positioning (stance) towards (vis-à-vis) them (those concepts) amounts (is tantamount) to a negative projection of the foe (enemy) in that world image (picture) (so daß die Stellungnahme zu ihnen einer negativen Projektion des Feindes in jenes Weltbild gleichkommt). As subtle as the (taking into) consideration of the foe (enemy) during (in (the course of)) the outlining (outline) (sketch(ing)) [sketching] of the world image (picture) may be on each and every respective occasion: it (the foe) (at any rate (in any case)) is incorporated (ordered, included) in it (the world image) in such a way (manner) that its subjugation (subjection) or putting (setting) aside (elimination, removal) must (necessarily) appear(s) as command (or even as certainty) in view of (with regard to, which arises from) the objective composition (texture, nature) (Beschaffenheit) of the world; precisely because of this, for that matter, not only does (is) delimitation (dissociation) (Abgrenzung) belong to a (an element of

every) world image (picture) vis-à-vis the pre-world (precursory (before, preliminary) world), but also a specific (characteristic) inner (internal) hierarchy on each and every respective occasion.

The presence of the foe (enemy) in the decision - a presence which, as we must (are obliged to) repeat, is unavoidable (inevitable) because (on account) of (due to) the automatic transformation (conversion) of the endeavour (effort) at (of) self-preservation into a power claim - is now connected with (necessitates, presupposes) an essential feature of this same decision, namely its historicity. Put another way (In other words): the concrete historicity of the decision consists in its shaping (formation, moulding), in taking a foe (enemy), who is historically (pre-)given and is not (cannot be) by-passed, into constant consideration (constantly into consideration) (die konkrete Geschichtlichkeit der Entscheidung besteht in ihrer Gestaltung unter ständiger Berücksichtigung eines Feindes, der geschichtlich vorgegeben ist und an dem kein Weg vorbeiführt). The foe (enemy), hence (then, therefore), is fate, i.e. the negative determination of him (it, that person) taking a (his, the) decision with regard (in reference) to him (it) (the foe); because the decision must strive for (after) (pursue) and embody the opposite of (all) that which the foe (enemy) stands for (is, represents). The foe (enemy) thus pre-empts (anticipates) the concrete content of the decision e contrario¹⁶ (Der Feind nimmt somit den konkreten Inhalt der Entscheidung e contrario vorweg). THAT existence must take its decision is, in any case, inevitable, since it wants to preserve itself (be preserved), that is, to orientate itself and (to) act; WHAT it will make (choose (select) as) the content of its decision depends on its biopsychic texture or composition (nature) and its concrete situation, namely on the factors which, as it were, prescribe (stipulate) its own foe

¹⁶ From the contrary view or standpoint (or decision).

(enemy) (DASS die Existenz ihre Entscheidung treffen muß, ist ohnehin unumgänglich, da sie sich erhalten, also orientieren und handeln will; WAS sie zum Inhalt ihrer Entscheidung machen wird, hängt von ihrer biopsychischen Beschaffenheit und ihrer konkreten Lage ab, nämlich von den Faktoren, die ihr den eigenen Feind gleichsam vorschreiben). The distinction between the That and the What of the decision remains, of course (though, certainly), purely theoretical; in reality, the necessity of the That dawns (is faintly delineated, faintly looms) in(side) the existence at the same moment as the outline (template) of the What. Contact with the foe (enemy), (and) the announcement (promotion, emergence) of a power claim is therefore the first de-ciding (de-cisive, determinative) step towards the reality of the ordered (arranged) world (Der Kontakt mit dem Feind, die Anmeldung eines Machtanspruches ist somit der erste entscheidende Schritt zur Wirklichkeit der geordneten Welt). Precisely because the decision is of its nature (essence) (essence or nature) (in accordance with) a power claim, it cannot and may not (is not allowed to) constitute (make up) a solipsistic act or process, but it must confront (weigh up, tackle, contest) an - of course ideationally prepared (processed, worked out) in accordance with its (own) needs (own sense of things) - reality. Power claims are not fulfilled (achieved, satisfied) in a subjective emptiness (void), but constitute the most pressing (coercive) and, because of that, also the deepest relation with (towards) the world (Machtansprüche erfüllen sich nicht in der subjektiven Leere, sondern stellen die zwingendste und deshalb auch tiefste Beziehung zur Welt dar). Moralists (do not) want, as a rule, (not) to see (recognise, understand) that one can indeed love from afar or from on high, however (in those circumstances) one cannot make (serious) power claims (to be (that will be) taken seriously), (therefore they do not see) that (therefore) the drive (urge, impulse) to come into close contact with the world may have

motives entirely (completely, quite) other than (different to) "altruistic" ones (motives), (and) indeed it (that this drive to come into close contact with the world) can be (constitute) a command (order) of self-preservation as (or) power intensification (increasing) (increase in power). Not only do the dynamics of self-preservation push towards the decision, but also (at the same time) the decision drives (pushes), since (as) it is (being) in the end (ultimately, in the final analysis) the clarification and the world-theoretical(view, graphic, representative, illustrational) foundation (founding, backing up) of the power claim, towards incessant (constant) practical confrontation (weighing up) with the ordered (arranged) world created by itself for this end (goal) (of incessant practical confrontation with the ordered world) - in the constituent (integral) elements (parts) (components) of (precisely) this world, the foe (enemy) is (also) found (as well) (Nicht nur drängt die Dynamik der Selbsterhaltung zur Entscheidung, sondern auch die Entscheidung treibt, da sie schließlich Klärung und weltanschauliche Fundierung des Machtanspruches ist, zur ständigen praktischen Auseinandersetzung mit der von ihr selber zu diesem Zweck erschaffenen geordneten Welt - unter deren Bestandteilen sich auch der Feind befindet).

The reproach often made against decisionism, that it remains (encircled by, caged) in the imponderable (incalculable) subjectivity of the decision and neglects the historical conditions of action, can therefore only be made (leveled) against militant decisionism, in so far as this makes out of the decision (turns (transforms, converts) the decision into) a solitary (isolated, lonely) (heroic) deed (act) and, while not wanting to admit ((while) ignoring), as a rule, the function of the existential power claim and the existential enmity resulting from that (existential power claim), it

(militant decisionism) overlooks (misjudges) (in overlooking) the specifically (characteristically) historical (texture) of each and every respective situation in order to thereafter (thereupon) (cor)relate (refer) the decision to (with) God, Freedom and all kinds (sorts) of spectres (phantoms, phantasms) (und allerlei Gespenster zu beziehen). If the decision is a power claim which must be imposed (carried (pushed) through) against a certain (particular) alien (foreign, strange) being under certain (particular) circumstances, then (so) the concrete historical situation is not (cannot be) by-passed. This binding (attachment) to hyper(supra)-subjective or extra-subjective factors does not however mean - as decisionism's opponents, for their part, would like to believe -, that (henceforth (from now on)) firm (steady), and indeed normative boundaries (limits) are set against the decision's "arbitrariness" (Diese Gebundenheit an über- oder außersubjektive Faktoren bedeutet aber nicht - wie die Gegner des Dezisionismus ihrerseits meinen möchten -, daß der „Willkür“ der Entscheidung nunmehr feste, und zwar normative Grenzen gesetzt sind). In other words: out of (from) the concrete character of the situation, inside of (within) which a power claim has to be imposed, it does not logically result (arise) that the decision's normative components, whereupon (which) that power claim is in the habit of (usually) invoking (appealing to) (invokes), can (are able to) (even) be founded (established, substantiated) (also, even) "rationally"; the concrete historical situation is coercive (compelling) merely (only) in a pragmatic, not in a normative respect, namely it forces (impels) the subject (in (relation to) it) to establish (lay down, stipulate, formulate) norms and to put the same (norms) in (at) the service of its own power claims, but it cannot force (impel) the rest of the (remaining, other) subjects (too, in the (this) same historical concrete situation) to accept the general validity (universality) of the (afore)mentioned (these) norms (M. a. W.: aus dem konkreten

Charakter der Lage, innerhalb deren sich ein Machtanspruch durchzusetzen hat, ergibt sich logisch nicht, daß sich die normativen Komponenten der Entscheidung, worauf sich jener Machtanspruch zu berufen pflegt, auch „vernünftig“ begründen lassen; die konkrete geschichtliche Lage ist bloß in pragmatischer, nicht in normativer Hinsicht zwingend, sie zwingt nämlich das Subjekt dazu, Normen festzulegen und dieselben in den Dienst des eigenen Machtanspruchs zu stellen, sie kann aber die restlichen Subjekte nicht dazu zwingen, die Allgemeingültigkeit der genannten Normen anzunehmen). Because (This is because) the norms come into being (arise) and take (have an) effect (work, act) indeed in a concrete situation, but in the way this (concrete situation) presents itself (appears) from (in) the perspective of the subject in question (concerned); from (in) this (perspective), i.e. from (in) the alien (foreign, strange, other's) perspective, the foe (however) cannot (even, also) recognise himself and because of that (that is why, therefore) he cannot let (allow) (consider) the norms in force (binding norms) from (in) it (this perspective) (to) be (as) bindingly in force for (binding on) himself. So (In this way, Thus,) the decision's inevitable joining (connection) to (with) a concrete situation does not mean any gain or any guarantee for its superior "objectivity" or "ponderability (calculability)", in the sense the normativists (ethicists) are concerned about consensus ("consensus") - entirely (completely) on the contrary: norms, in which the decision as power claim finds expression, are highly (extremely) concrete in a psychological-historical respect, yet (however) that is exactly why they cannot be generally binding, even if (when) they - precisely because of their essence (texture) as power claims (in accordance with the power claim) - want to be generally binding (allgemein verbindlich sein wollen). Accordingly (Therefore), one cannot at all infer normative bindedness out of (from) historical determinedness (determination) (historical

determinedness does not amount to normative bindedness) (Aus der geschichtlichen Bedingtheit läßt sich demnach keineswegs auf normative Verbindlichkeit schließen), although (even though) the latter (former) (historical determinedness) seems to curtail (cut down, reduce) the "arbitrariness" of the decision; it does it however in a(n) entirely (completely) different way (manner) to (in a way entirely other than) what the normativists think. After all (In any case), this curtailment does not adversely affect in the slightest (influences not in the slightest (least)) the decision's existential intensity, which is given with (because of) its (the decision's) character as power claim (Diese Beschneidung beeinträchtigt immerhin die existenzielle Intensität der Entscheidung, die mit ihrem Charakter als Machtanspruch gegeben ist, nicht im geringsten). On the contrary, the decision's historicity contributes considerably to(wards) the increase in (of) that intensity, while (as, because) it exposes each and every respective subject to the manifold (multiple) pressure of multiple (manifold) tangible factors. If the decision is a power claim and if this power claim necessarily (of necessity) entails a struggle (fight), which can only be conducted (held) in entirely (completely) specific (particular) historical circumstances, then (so) the existence's life can unfold and intensify only in the confrontation (weighing up) with its historical destinies (fate(s)) (so kann sich das Leben der Existenz nur in der Auseinandersetzung mit ihren geschichtlichen Schicksalen entfalten und intensivieren). What militant decisionists experience as (find, take for) the dynamics of their (one's) own extremely (absolutely) personal decision and existence¹⁷, actually (in reality) constitutes only the resultant of all the forces of the concrete historical situation in which it finds itself (die Resultante aller Kräfte der konkreten geschichtlichen Lage, in der sie

¹⁷ In Kondylis's own Greek translation (p. 68) the phrase is: "absolutely personal and unprecedented decision and existence".

sich befinden). Since no-one (nobody) can search for (find, seek) friends and foes (enemies) or the (what is) friendly and the (what is) inimical outside of one's own (pre-)world's ((precursory) world's) constituent (integral) elements (parts) (components), (that is why) everyone must decide (take one's decision) exclusively with regard to that (those constituent elements). The historical situation is concrete because it has boundaries (limits, bounds) - and the original (primeval) existential energy becomes intensity, as (while) it bumps (runs) into (comes up against) these boundaries (limits, bounds); otherwise it would idly become lost in the (what is) boundless (boundlessness, infinitude) (und die urwüchsige existenzielle Energie wird zur Intensität, indem sie auf diese Grenzen stößt; sonst würde sie sich im Grenzenlosen tatenlos verlieren).

In their concrete historicity, decisions constitute (all together, in toto) the endless (infinite) manifoldness (diverse elements) of the objectively existent (what objectively exists), i.e. of the different (various), more or less complete (full), better or worse organised worlds (In ihrer konkreten Geschichtlichkeit machen Entscheidungen die unendliche Mannigfaltigkeit des objektiv Daseienden aus, d. h. der verschiedenen, mehr oder weniger vollständigen, besser oder schlechter organisierten Welten). They (These worlds) are different (dif-ferent, various) (verschieden), because they differently de-cided (ent-schieden), (because) they came out of (from) the different (kinds of) concrete-historical decisions. The ascertainment of the manifoldness of the historical whole (entire, overall) image (picture) (Gesamtbildes) and the relativity = concreteness (Konkretheit) of every one of its constituent (integral) elements (parts) (components) through (by means of) a historically oriented way of looking at things (consideration, observation) constitutes,

then (hence, therefore), the pragmatic starting point of descriptive decisionism. Historicism (Historical consideration) and descriptive decisionism belong (are) most closely (deeply, profoundly, tightly) together (connected) in this sense (from this point of view) (Historismus und deskriptiver Dezisionismus gehören in diesem Sinne innig zusammen). Because only the de-cision, understood as segregation (separation) and as power claim, is able to (can) explain the coming (bringing) about (genesis) of so many idiosyncratic (peculiar) worlds. No normativistic position, no - in good times open (blatant) and in bad (difficult) times concealed (hushed) - homage (tribute) to One Reason and to One Truth can (is in a position to) do (achieve, accomplish) the same. Normativistically inclined thinkers (Normativistisch eingestellte Denker) must (necessarily) stumble (come unstuck) at every turn (every step of the way) over (in relation to) the variety of form (multiformity) of historical data (given facts), and because they know it or suspect (sense) it all too well, they avoid it (get out of its way): if not contemptuously look down on it, at any rate (in any case, anyhow) covertly (in a concealed (disguised) manner, in veiled terms), i.e. with the help (aid, assistance) of (historical-philosophical) constructions (pertaining to the philosophy of history) (mit Hilfe von geschichtsphilosophischen Konstruktionen), which (put in) order (classify) the (afore)mentioned variety of form (multiformity) so (in such a way) that it can be subsumed under (subordinated to) an overarching (superior), normatively charged (loaded) idea (die die genannte Vielfalt so ordnen, daß sie unter eine übergreifende, normativ geladene Idee subsumiert werden kann). The assumption (assertion, contention) that (one and) only one ordered (arranged) world is the true one (world) creates at the same moment (time) innumerable (countless) false ones (worlds), so that under their pressure the "true" one (world) threatens to (looks like) suffocate (choke)

(it is suffocating). The worrying (disturbing, perturbing) multiformity (polymorphism) of the (what is) "false" must therefore be, to the extent of one's powers (strength) (the best of one's ability, where possible), driven out (put (set) aside, repressed) and ignored, morally(ethically)-normativistically inspired philosophising (philosophy) and consistent historical consideration (observation) are arch-foes (arch-enemies) and (it) must remain (so, that way)) (moralisch-normativistisch inspiriertes Philosophieren und konsequente historische Betrachtung sind Erzfeinde und müssen es bleiben). Conversely (On the contrary), descriptive decisionism starts (out) (sets forth) from the elementary, through the not to be interpreted differently (inalienable and indefeasible) fact, which cannot be interpreted differently, of the historically handed down (preserved, given) variety of form (multiformity) (Der deskriptive Dezisionismus geht im Gegenteil von der elementaren, durch nichts wegzuinterpretierenden Tatsache der historisch überlieferten Vielfalt aus), (it) spots (sees, detects, pin points) its (the elementary and historically handed down variety of form's) cause (reason) in the act or process of the decision and (or) in the act or process of segregation (separation), and seeks (strives, endeavours) to make understandable (explain) the same (acts or processes, latter) with reference to (by showing) the necessary transformation (conversion) of the endeavour at (of) self-preservation into a power claim.

Since (Because) the decision is concrete-historical, it can also change as soon as the friend-foe(enemy)-constellation(relation), in which it came into being, is modified or reversed (overturned, inverted). When (If) the power claim is diverted (redirected, channeled) or reformulated, then (so) the decision which is interwoven with it (the power claim) cannot remain unaffected by it (the power claim). The changing (change) of the decision

aims at safeguarding (protecting) or even (and or) strengthening the existence with the help (aid, assistance) of a new identity. Identity does not, after all, coincide with existence in toto¹⁸, but it is only the existence that has come to a certain (particular) self-understanding (understand itself in a certain (particular) way) (sondern sie ist nur die zum bestimmen Selbstverständnis gekommene Existenz). The endeavour at (of) self-preservation, in which the mechanism of the decision (decision mechanism) takes root, however lies (is found, is) deeper than the identity, i.e. already, even though not at all (in the least) (by no means) exclusively, in the unconscious strata (layers) of existence, and that is why it can also (sometimes) (even) command and bring about (cause, occasion, induce) a changing of (change in) identity for the sake of the whole (entire) existence - unless the existence and the (existing (present, current)) identity are bound (tied, connected), for better or worse (completely and utterly, finally), to each other for (entirely) particular (exceptional, special) reasons (because e.g. the existence under a particular (such and such, this or that) identity has reached (attained, achieved) and enjoyed (experienced, lived (gone) through) such an intensity and confirmation (upholding) that it cannot hope anymore to find anything else like it). The total (complete, wholesale) changing (change) of (in) the decision and (or) of (in) the identity is not of course (indeed) an all-too-frequent (most frequent) phenomenon, because as a rule existence, manages (gets by, copes), in accordance with a law of extreme internal economy (an extremely economical law) (nach einem höchst ökonomischen Gesetz), with (its needs of) minor adjustments (alterations, modifications) to (of) its own identity, so that distressing (painful, painfully embarrassing) ruptures (breaks) and transitions, which necessarily accompany (keep pace with) a new orientation or the (new)

¹⁸ Totally, completely, entirely, wholly.

creation (formation) of a (new) world image, can be avoided. Changes and (re)adjustments in (of) the decision attest ((to) the fact) (bear witness), in any case (after all), that the subject of the decision (decision's subject) and the physical subject do not coincide conceptually, although (even though) the subject of the decision cannot be anything other than a physical subject. One and the same physical subject can, in other words, at different times, become the bearer (carrier) of different decisions; of course its fundamental (basic) stance and practical activity are not determined (conditioned) through (by (means of)) its mere physical existence (Dasein), but through (by (means of)) its identity as bearer (carrier) of a decision. The physical continuity of the subject of different (various) decisions does not refute (disprove) the thesis that in the decision and through it (the decision) the subject creates its own identity. Because in the transition from one decision to another (decision) the old identity (for the most part (mostly, largely)) disintegrates (dissolves, breaks up), the joined (put) together constituent (integral) elements (parts) (components) of its (the old identity's) corresponding world lose their coherence and fall (sink) (down) (back) into the incoherent constituent (integral) elements (parts) (components) of a pre-world (precursory (before, preliminary) world), which can produce (make) a new ordered (arranged) world only through (by means of) a new decision, that is, an act or process of the decision creating (bringing about) the new identity (und sinken zu zusammenhanglosen Bestandteilen einer Vorwelt herab, die erst durch einen neuen, die neue Identität stiftenden Entscheidungsakt oder -vorgang eine neu geordnete Welt abgeben kann). In the course of this (In the process), the constituent (integral) elements (parts) (components) of the old world must share (in) the general lot (fortune) of the constituent (integral) elements (parts) (components) of that pre-world (precursory (before, preliminary) world): either they are (also) taken on

(adopted, received, and incorporated) in the (new) world image (picture) (of course with (a) changed (altered) status (at another rank (tier) of the world-theoretical hierarchy)) or (else) they are pushed (pressed) into non-existence (they lose the predicate (complement) of existence).

There are three subjects of decisions: the genus (i.e. mankind or the human species), the group (in its (most, very, extremely) different social and historical forms) and the individual (Der Subjekte von Entscheidungen gibt es drei: die Gattung, die Gruppe (in ihren verschiedensten sozialen und geschichtlichen Formen) und der Einzelne). These subjects' decisions and (or) the ((inter)related) world images (pictures) coming out of (from) them (these decisions) can, in so far as (since) they meet (coincide with) one another (each other) in time and space, be mutually (reciprocally) complemented (supplemented), determined or combated (fought). The decisions of the genus (i.e. mankind or the human species) are certainly (of course) binding in the double (dual, twin) sense that they make (carve (map) out) the general framework of the decisions of all (the) other subjects and, moreover, they establish (fix, determine) the general formal-related (morphological, formal) mechanism of the act or process of the decision entirely (wholly, quite) irrespective of its content on each and every respective occasion. These most comprehensive (extensive) and at the same time simplest of all decisions were taken during (throughout) the many hard¹⁹ millennia which were necessary (required) for domination (control) over the earth through (by) the human genus (species) (genus of man, mankind) [the human genus (i.e. mankind)], and first of all they (these decisions) determined what to see, to hear, to smell, to taste and to feel, that is, what will be the (human genus's) elementary home (dwelling) [home (i.e.

¹⁹ In Kondylis's own Greek translation (p. 72) the phrase is: "many long and hard millennia".

habitat)] (Getroffen wurden diese umfangreichsten und zugleich einfachsten aller Entscheidungen während der vielen harten Jahrtausende, die zur Beherrschung der Erde durch die Menschengattung nötig gewesen sind, und sie bestimmten zunächst, was zu sehen, zu hören, zu riechen, zu schmecken und zu tasten ist, welches also das elementare Zuhause sein wird). In this way (Thus), that world image (picture) apparatus (sensory (sense) mechanism for the formation of the world image) (Weltbildapparat) developed, which enabled survival (surviving), while it shaped (formed, moulded, constituted) the world so that it would be (was) ponderable (calculable), that is, it would constitute (for, with) a firm (steady) framework of orientation (orientation framework). Since (Because) the world image (picture) apparatus should remedy (ought to have remedied) (had as its mission to make up for (counterbalance)) exactly the insufficient (deficient, lacking) specialisation of the human organism in general and the individual (separate) senses in particular, it (the world image apparatus) worked (operated) so (had the (such an) effect) (for that reason the consequence of its creation was) that man created (constituted, made) (for himself), through (thanks to) it (the world image apparatus), his own special (particular) world or(, in other words,) he became a specialist (bearer of specialist knowledge) in respect of a certain (particular) world designed (sketched, planned, outlined) (for,) and suited (fitting) to(,) (for) this purpose (of creating and knowing his own special world). Dominance (Ruling) over this world could, therefore in other words, be realised (precisely) because the world image (picture) itself was made in view of the needs of this dominance (ruling over the world) (Die Herrschaft über diese Welt konnte sich m. a. W. deshalb verwirklichen, weil das Weltbild selbst im Hinblick auf die Bedürfnisse dieser Herrschaft angefertigt wurde). The (vitally necessary) specialisation (necessary for life) consisted (was not) however, for its

part, in (but) a large-scale process of the decision or segregation (separation), during which not only were the, in practical terms (in practice), irrelevant parts of the pre-world (precursory (before, preliminary) world) ignored, but even (also) those (parts) taken into account were substantially (fundamentally) remoulded (reshaped) (wesentlich umgestaltet), i.e. they were taken in (absorbed, included, incorporated) in more or less abstract form (by) (in) the organised world image (picture). It is only apparently (seemingly) a paradox that abstraction and generalisation could precisely assist (help, succour) specialisation and consequently improvement in performance (achievement); because the original (initial) insufficiency (deficiency, inadequacy) of specialisation at the level of the sense (sensory) organs allowed (let) the bringing off (creation) of a functionally able (satisfactory) (function-able, able at functioning, functional) specialisation only at the level of the organised world image (picture), i.e. at the level of the world image coming about from (based on) abstraction(s) and generalisation(s). This is understood more easily if we think of (about) (reflect upon, ponder) an elementary process, (as in the case of) (sensory (sense)) perception [sense perception] (as sense perception is) (den der Wahrnehmung, denken). That which we - (while, by) making a drastic (potent, effective) abstraction (greatly (strongly) abstracting) for our part (unsererseits stark abstrahierend) - are in the habit of (accustomed to) calling (naming) "I (Ego)", is able (manages) to shake off (evade, escape from) (succeeds in shaking off) the never easing off (ceaseless, unceasing) (and) bewildering (dizzying, confusing) flood tide of the most different (diverse) information(s) only through (because (by means) of) becoming aware of (recording (registering) in its consciousness) each and every relevant element; if it (the "I (Ego)") does not want to become lost (fade away), (so, then) it cannot and may not in

the least deal (concern, occupy, busy itself) with the plethora (fullness, superabundance) of the material offered (provided, supplied) by the outside world quietly, taking time with impartiality (slowly and impartially), i.e. it thus (hence) would (ought) not encounter (face, confront, deal with) the outside world as though (if) all its constituent (integral) elements (parts) (components) were candidates with equal rights as regards (for) participation in the organised world image (picture). That is the reason why the subordinated (lower, secondary, inferior, subsidiary) authorities (centres) [lower centres] of the nervous system "know" (of) many more details about the outside world than the "I (Ego)" itself (Das ist der Grund, warum die untergeordneten Instanzen des Nervensystems bei weitem mehr Einzelheiten über die Außenwelt „wissen“ als das „Ich“ selbst). These authorities (centres) [centres], however, fulfil functions such as e.g. a first, (and) pioneering (basic, path-breaking) abstraction from accidental occurrences (happenings, incidents, events) (eine erste, wegweisende Abstraktion vom Akzidenziellen) and, furthermore (moreover), work (carve) out (process) classifications which are (constitute) ipso facto²⁰ generalisations and are made (drawn up) on the basis of fixed (steady) criteria. The ascertainment is here important (significant) that (we already encounter) the main (chief) achievements (accomplishments) of linguistically (verbally) articulable conceptual thinking (thought) (already appear (to us)) in the process of (sensory (sense)) perception [sense perception] (sense perception process), and indeed as achievements (accomplishments) of the nervous system (daß Hauptleistungen des sprachlich artikulierbaren begrifflichen Denkens uns schon im Wahrnehmungsvorgang begegnen, und zwar als Leistungen des Nervensystems). That (This) implies no (does not imply any) equating of both (thought and sense perception), however (nevertheless) it probably

²⁰ By the fact itself.

shows how deep the (their) parallelism and correspondingly (accordingly) how legitimate (fair) the attempt (effort) is to track (down) the (fundamental features of the) act or the process of the decision (in its fundamental (basic, essential) features) already in all that is taking place in the unconscious (in seinen Grundzügen schon im sich unbewußt Vollziehenden aufzuspüren), so that thereby (because of this) its (the decision's) anthropologically conditioned (necessitated, determined) inevitability is kept in mind (seen) all the more clearly. Just as in (sensory (sense)) perception [sense perception], objects can be recognised only through (by means of) abstraction from accidental occurrences (happenings, incidents, events), whereby (in relation to which) the orientation needs are satisfied and the chances of (prospects for) survival are improved, so too in conceptual thinking (thought), ideas and phenomena do not torment (the mind) any longer (more) from the moment (that) they are (will be) installed (incorporated) in more or less comprehensive and correspondingly more or less(, from accidental occurrences (happenings, incidents, events),) abstractive (abstracting) meaning (sense) contexts (interrelations) (abstrahierende Sinnzusammenhänge) (in relation to (abstracted from)) accidental occurrences (happenings, incidents, events)). And in both cases each and every respective world image (picture) does not come into being (is not formed) by taking into consideration all knowledge (data) (data that comes into knowledge, cognitions) (Erkenntnisse)(,) (and) by treating (handling, dealing with) it (them, that data) as being of equal (the same) value in principle, but on the basis of that (knowledge (i.e. data)) (those (knowledge) data, cognitions)) judged (assessed) to be relevant on each and every respective occasion.

The elementary world outline of the genus (i.e. mankind or the human species) (Der elementare Weltentwurf der Gattung) is already based on some (several, certain) principles which also underlie (form the basis of) every later (subsequent, following) thought form, even (of) the most complicated, and consequently are constitutive (fundamental) for (as regards) the logical form of every decision; what is important here (in the process) is that the formation of these principles accompanies (keeps pace with) the formation of the subject in the course of (during, within) the act or process of the decision. In this way (So) e.g. the coming into being (genesis) of the logical identity principle (principle of identity) (die Entstehung des logischen Identitätsprinzips) is hardly (scarcely, barely) distinguished (differentiated) from the coming into being (genesis) of a fixed (settled, stable) identity of the subject, especially (particularly) since the former (logical identity principle) guarantees (absolutely) indispensable ability at orientation for the latter (fixed identity of the subject); also, the principle of sufficient reason or causality (auch das Prinzip des zureichenden Grundes bzw. der Kausalität) interrelates (connects) at least partly with the (increasing) (cap)ability of the subject to cause (induce, bring about) certain (particular) effects (results) (bestimmte Wirkungen) with (by means of) the conscious use of certain (particular) means. The development (refinement) of the world image (picture) apparatus (sensory (sense) mechanism for the formation of the world image) and the parallel crystallisation of (a) firm (fixed) footing (basis) (points of support) and firm (fixed) points of reference in the course of (during, within) the confrontation (weighing up) of inorganic and organic nature create the first great models (patterns) of the decision and set (get) the mechanism of the decision (decision mechanism) in motion (going) (Die Entwicklung des Weltbildapparates und die parallele Herauskristallisierung fester Anhalts- und Bezugspunkte im Laufe der

Auseinandersetzung mit der anorganischen und organischen Natur
 schaffen die ersten großen Entscheidungsmuster und setzen den
 Entscheidungsmechanismus in Gang). The genus (i.e. mankind or the
 human species) bequeaths (passes on) this mechanism to the groups and
 the individuals, i.e. it does not - or not necessarily - bequeath (pass on) to
 them (the groups and the individuals) certain (particular) content(s), but a
 method, a by and large tried and tested (effective, proven) procedure (i.e.
 way of proceeding) (bewährtes Verfahren). The content(s) change(s)
 according to each and every respective foe and at different (various)
 tempi (rhythms) on each and every respective occasion. Even at the level
 of the genus (i.e. mankind or the human species), which understandably
 shows the greater stability, the progressive taming of the collective foe,
 nature, brings about (effects) (with it) (entails) serious (weighty) changes
 in this respect; of course it always remains in the process (is always the
 case) that something relevant has to be segregated (separated) from the
 (what is) irrelevant, yet now something is held to be (taken for, thought of
 (considered) as) relevant other than (which is different to) what was
 earlier (previously) held to be relevant (something different than before is
 now held to be relevant), and as a result (because of that) even the world
 image (picture) apparatus (sensory (sense) mechanism for the formation
 of the world image) must also be partly modified. At the levels of the
 group and the individual, (the, a) relatively quick change (transformation)
 in, or even (and or) reversal (inversion) of, the friend-foe(enemy)-
 constellation brings about (causes, occasions, induces) correspondingly
 faster successive (consecutive) modifications of the content(s) which
 result(s) from the process of the decision. However (Nonetheless) the
 general features of the latter (decision), looked at (considered, regarded,
 seen, observed) in terms of form (morphologically, formally) (formal
 betrachtet), remain stable, and that is to be reduced to (due to) their

original interrelation (connection) with the needs of the drive (urge, impulse, instinct) of (for) self-preservation, which constitutes, so to speak, the absolute constant (der sozusagen die absolute Konstante darstellt).

Myths, religions and ideologies are basically (basically constitute) collective world-theoretical(view, graphic, representative, illustrational) decisions (Mythen, Religionen und Ideologien sind im Grunde kollektive weltanschauliche Entscheidungen). Such (decisions) are possible because certain (particular) concrete situations are suitable for (suited to) forcing (tend to force), as it were, a number of (several) individuals simultaneously into a more or less unified (uniform, united) perspective. Seeing (The view, To see) from (in) a certain (particular) permanent (lasting) perspective, however, means as much as (amounts, is tantamount to) a de-cision, i.e. segregation (separation) of what is for the (each and every respective) group relevant from the (what is) irrelevant, and as much as (to) the outlining (outline) (sketch(ing)) [sketching] of a world image (picture) on the basis of the former (what is relevant). This world image (picture) constitutes the guarantee for the (at least morally (ethically)) superior status (position and value) of the (each and every respective) group vis-à-vis other groups, especially (particularly) the inimical (groups), and therefore (in this way) (it) grants (gives, provides) (to every group (collective subject)) identity, ability at orientation and (above all in an emergency) existential intensity. Just like (as) the genus (i.e. mankind or the human species) in relation (with regard) to nature, so too the group becomes the specialist (bearer of specialist knowledge) in respect of a world prepared (formed) precisely for this end (goal) (of guaranteeing the group's own superior status [at least in its own eyes] vis-à-vis other groups), and this takes place (comes about, happens, occurs)

again through (by means of) large-scale abstractions, dismemberments and violations (rapes) of the objectively existent (what objectively exists) (durch großangelegte Abstraktionen, Zerstückelungen und Vergewaltigungen des objektiv Daseienden), i.e. through (by means of) concentration (focusing, concentrating) on the important (what(ever) is important) for self-preservation, on the friendly (what(ever) is friendly) and the inimical (what(ever) is inimical), under (with regard to) whatever rationalisations, metamorphoses and (or) disguises all (of) this may occur (proceed, going on). - It (The situation, Things) is (are) not essentially (substantially) different when (if) individuals become the subjects of decisions (when the subjects of decisions are individuals). The result of the personal decision, visible at any moment (time) as identity and fundamental (basic) stance, stands (is (found)) at the end of the brief (short) or long, partly conscious and partly unconscious search (on the part) of the individual existence for permanent (lasting) points of orientation (orientation points) and guarantees of security (certainty) (security guarantees). The latter (guarantees of security) are of course not to be understood in the narrow material sense since (as) the taken decision in some cases can even entail death, and indeed knowingly (i.e. with intent). Under the conditions (in the circumstances) of social life, which, despite (for) all its material rootedness (in material factors), is ultimately (in the end) cemented together (consolidated) (as a whole) by virtue of the broad (wide) effect of (existentially relevant) ideas (das bei all seiner materiellen Verwurzelung letztlich kraft der breiten Wirkung von (existenziell relevanten) Ideen zusammenzementiert wird), orientation and security (certainty), rather, are granted (given, provided) through (by (means of)) the conviction that the practised way of life (practical behaviour) (der praktizierte Lebenswandel) and (or) the acts (actions) carried out (undertaken) (would) have not merely an imaginary

sense (meaning) inside of (within) an all in all (as a whole, altogether) meaningful life (p. 109), namely, inside of such a life in which it is worth setting aims (goals, objectives, targets) (whatever they are (whichever)) and striving for (after) (pursuing) their realisation - either because the person in question (concerned) believes God would bless them (those aims) or that they would promote the welfare ((common) good) of (benefit) mankind (humanity), or because he simply (just) thinks that they are (found) in accord with inclinations (tendencies) and wishes (desires) which he (himself) holds to be (considers) generally (universally) human and natural. The world image (picture) coming out of (from) the decision should (ought to) underpin (back up, support) exactly that conviction (regarding God's blessing, the welfare of humanity or what is universally human or natural) and consequently strengthen the individual in his self-confidence (self-assurance, self-importance, self-consciousness) (in seinem Selbstbewußtsein stärken); in this way (so) it (the subject) creates through (by means of) the de-cision that world in which it can move itself into (occupy) the centre (become the focal point). Nonetheless (Meanwhile), the fact that he (a subject) is (found) (stands) in (at) the ideational centre of (its) world (his world) only seldom (rarely) implies (the) actual (factual, real) domination (ruling) (faktische Herrschaft) over others; as a rule it (this fact) means the (fictive (fictitious), supposed (ostensible, alleged) or even (and or) real) agreement of the inner law and the outer (external) ways (modes) of acting (action) (des inneren Gesetzes und der äußeren Handlungsweise) of the existence with the general meaning (sense) of the world image (picture); even if, in the process (the course of this) (at the same time), the existence remains subjected (subjugated, subordinated) nolens volens²¹ to the domination (rule) of another existence: that agreement can even be a wonderful consolation

²¹ Whether unwilling or willing.

for this subjection (subjugation). Very often, and above all (especially, particularly) in hierarchically structured groups (hierarchisch gegliederten Gruppen) which have been stable for a long time, the act or process of the decision in individuals (at the level of the individual) coincides with habituation in respect of (immersing oneself in, settling down into) (the way of life in) the pre-given world (Sich-einleben in die vorgegebene Welt). In troubled (turbulent, restless) transitional periods (times of transition) in which the fundamental (basic) values and the fundamental (basic) questions (matters) are controversial (disputed), it seems (happens, occurs, appears), on the other hand, that the individual looks (searches) for his identity in identification with one of the (civil war) parties (sides) (of the civil war), in which the, just a little while ago (former, just now, only recently), (relatively) unified (united) group, in the meantime, has split (disintegrated, fallen apart). A special (particular) power claim, namely the need for recognition (acknowledgement) on the part of (by) certain (particular), friendly or inimically disposed persons, plays in (during, in the course of) such identifications a not insignificant role. If (Should) a decision in favour of one of the already existing parties (sides) or lifestyles (styles of life) (Lebensstile) and the identity interrelated with (belonging to) it (the decision) cannot (is not able to) ensure (guarantee, yield) the desired recognition (acknowledgement) on the part of the desired persons, then (so) the individual creates new authorities of recognition (acknowledgement) (grades (levels, stages) of jurisdiction (capable of) granting recognition) (Anerkennungsinstanzen) (e.g. posterity (future generations) or the Last Judgement (Second Coming)), which in fact (actually, although) have no empirical basis (at their disposal), yet (but) at the same time (simultaneously) are empirically irrefutable (incontrovertible) (not susceptible to empirical refutation (disproof)) (und zwar über keine empirische Basis verfügen, zugleich

aber empirisch unwiderlegbar sind). Consequently (In this way), he (the individual) is able (manages) to (can, succeeds in) remain (remaining) at the centre of a world, even at the price (cost) of settling (establishing, placing) this world in the periphery of the, at present (for the time being), dominant (ruling) or even (and or) of all (existing (existent)) worlds of the decision (in existence).

These (Such) and (similar) phenomena (of the same kind) in the life of individuals can be well understood, at least in (their) general terms (in their broad outlines), on the basis of the conceptual instruments developed in this chapter (section). Though (Certainly, Of course), (their) immeasurable (measureless, immense) variety of form (multiformity) (of the said phenomena), their enormous ability at transformation (transformation ability) and the inexhaustible variety (multiformity, polymorphism) of the concrete situations, in which they take (on) (adopt) shape (form) (in denen sie Gestalt annehmen), must bring (force) scientific attempts (efforts) at interpretation of personal decisions (and) or life histories (stories) not seldom (rarely) (in)to awkward (embarrassed) silence (falling (becoming, going) silent). Because we, like all the respective subjects in question too (as well), for the most part do not know the (deeper) motivating forces in their ramifications at the different (various) levels of existence, but only or principally their logically comprehensible (understandable) rationalisations (kennen meistens nicht die Triebfedern in ihren Verästelungen auf den verschiedenen Ebenen der Existenz, sondern nur oder vornehmlich ihre logisch nachvollziehbaren Rationalisierungen). Consequently (Therefore, In this way), the act or process of the decision for the most part (mostly, largely) becomes lost (fades away) in the unfathomable (inscrutable) biopsychic root of existence. We can, nevertheless, empirically ascertain that no human

existence can by-pass certain (particular)(, and indeed as discussed above,) form-related (structural, formal) constants (formalen Konstanten)(, and indeed as we discussed them above). In the personal act or process of the decision, as well as in the collective (act or process of the decision), the entire (whole) existence participates (takes part), as conscious (consciousness) and as unconscious, as drive (urge, impulse, instinct) and discursive Reason. That act or process is concretised, therefore, through small or large events (occurrences), through small and large steps and positionings (stances), through small and large sympathies and antipathies - (both) over a long period of time (in the long term) and at every moment. Innumerable (Countless) visible and invisible chisels (Schnitzmesser) (carvings) form (shape, mould, give form (shape) to) the fundamental (basic) stance, which then are made (become) noticeable (clear, obvious, evident) in practice (in practical terms) in the part-decisions (partial decisions). This existential concreteness of the decision goes by the board (is lost without being noticed (unnoticed)) when (if) the I (Ego) ("I (Ego)") is imagined as (a) hierarchy of mental-spiritual assets (forces) (als Hierarchie von Vermögen), at whose peak (stands (is)) "Reason" (is found). Apart from the (afore)mentioned origin of this perception (view) out of (from, in) the thoughts world (i.e. system of ideas) (Gedankenwelt) of classical metaphysics, it (the said perception) expresses (announces the presence of) the normativistic wish (desire) for "rational" controllability and control of the decision in accordance with (in the sense of) a certain (particular) value scale (Wertskala), in relation to which the conscious, (and) normatively usable (analysable, exploitable) (auswertbare) identity directly or indirectly artificially covers over (up) (conceals) the multi-layerdness (complexity) of the concrete, but normatively imponderable (incalculable), existence (die Vielschichtigkeit der konkreten, aber normativ unberechenbaren Existenz

künstlich überdeckt). When (If) we therefore speak here of identity, we are not wanting to say (do not want to accept (talk about)) (with it) (something about) the idealistic theory (in respect) of the consciousness and the I (Ego), but we refer to the self-understanding of the subjects of the decision, i.e. to their belief (faith) that they would have at their disposal a firm (fixed) and conscious identity, whereupon they could be supported (based) during action (when they act (acting)) (beim Handeln) or simply (to) invoke (appeal to) (such an identity). It is in practice (in practical terms) uninteresting (indifferent) whether (if) the feeling (sense) of identity [sense of identity] is based on a fiction or not; even if this is the case, what remains decisive (determinative) is that the endeavour at (of) self-preservation needs such a fiction - and even if this is not the case, nothing forces (obligates, compels) us to set (put, make) the I (Ego) (as) a binding link of representations (performances) and desires (longings, yearnings) and as leading (governing) authority (als zusammenhaltendes Band von Vorstellungen und Begierden und als leitende Instanz) under the aegis of "Reason" in accordance with the way of the normativists (as normativists do). Perhaps (Possibly) we must, under the influence of (a) schematising (set of) metaphors (der schematisierenden Metaphorik), to which our thinking (thought) has now become accustomed, accept the existence of something (das Vorhandensein von Etwas annehmen) in which or in relation to which a coherent and stable association (connection, joining) of representations (performances) and desires (longings, yearnings) takes place; however, remaining (staying) with (in the area (domain, realm) of) (the set of) metaphors, we can imagine this something just as well as an, at times bright, at other times dark, at times pressing, at other times fleeting, shadow, which founds (bases, owes) its persistence (duration, tenacity) precisely on (to) its infinite (endless) flexibility (and malleability), which

is analogous to and copes with (is up (equal) to) the likewise (at the same time, also) infinite (endless) variety of form (multiformity) of the possible concrete situations. In other words: the I's (Ego's) need to be expressed and to unfold (come into (a state of) expression and unfolding) in(side) an orientation-giving decision (in einer orientierungsgebenden Entscheidung) is (does) not (necessarily) put down to (emanate from) its sharply outlined and crystal-clear character; it (the need) can just as much (equally) be because of (the reason can equally be) its (the I's (Ego's)) originally (initially) fragmentary and contradictory composition (texture, nature) (Beschaffenheit), which must be compensated (counterbalanced, offset) through (by (means of)) at least (a) temporary balance (equilibrium) and even external (outward) coherence. It would have to be asked (We must ask) whether (if) and to what extent the clear (lucid) and continuous (continual, unceasing) feeling (sense) of identity [sense of identity] stays (remains) awake (vigilant, alert) under (in) the watchful (searching) gaze (eyes) of fellow humans (durch die forschenden Blicke der Mitmenschen), who, for their part, in (while) searching (looking) for (seeking) firm (steady) points of orientation (orientation points), are in the habit of (accustomed to) looking at (regarding) an individual (someone) as the same essence (substance), notwithstanding (despite) all the changing of (change(s) in) the accidental occurrences (happenings, incidents, events) (accidents) (bei aller Änderung der Akzidenzien); because we cannot assume (it is not to be assumed) with absolute certainty that the individual, should he meet (encounter) in the street his own "I (Ego)" as an independent (self-sufficient, self-standing) person, especially (particularly) in an earlier (previous, former) state (of being), would (readily) recognise it (the "I (Ego)") (without a second thought) as form (shape) and behaviour, and would, without hesitation (unhesitatingly), identify himself with it. At any rate (In any case), it is by

no means certain (settled, agreed) that self-preservation and self-intensification(increasing) are possible only on the basis of objectively true self-knowledge (Selbsterkenntnis) of a firm (fixed) and continuous (continual) identity; the I (Ego) certainly does not struggle (fight) abstractly (around and) for itself, but (it does so) inside of (within) a concrete world, and because of that, its image, which others (other subjects (with an (their own) I (Ego)) have ((in respect) of it (the I (Ego)) (according to others) and which must at least partly be adopted (taken on) by the I (Ego), already for the purpose of communication with them (the others), is unavoidably (inevitably) mixed (blended) with its (the I's (Ego's)) self-understanding, irrespective of whether this takes place in a positive or a negative sense, namely as devotion (dedication) (to others) or as delimitation (fencing off, entrenchment) (from (in relation to) them ((the) others)). Under these circumstances, to want to separate the "true" and (from) the "fictive (fictitious)", the "original" and (from) the "derived (derivative)" („abgeleitetes“) I (Ego) (from one another), amounts to the squaring of the circle. The I (Ego) is shaped (formed, moulded) in the decision as a power claim inside of (within) a concrete situation, and no normativistic theory (in respect) of the consciousness can distinguish (differentiate, separate) it from multi-layered (complex) existence, which is fully involved (fully participates) in that decision (Das Ich gestaltet sich in der Entscheidung als Machtanspruch innerhalb einer konkreten Lage, und es läßt sich durch keine normativistische Bewußtseinstheorie von der vielschichtigen Existenz unterscheiden, die an jener Entscheidung voll beteiligt ist).

II. NAKED (BARE) AND OBJECTIFIED (OBJECTIVISED) DECISION UNDER THE SOCIAL CONDITIONS (IN THE (SOCIAL) CIRCUMSTANCES) OF THE POWER STRUGGLE (STRUGGLE (FIGHT) FOR (SOCIAL) POWER) (NACKTE UND OBJEKTIVIERTE ENTSCHEIDUNG UNTER DEN SOZIALEN BEDINGUNGEN DES MACHTKAMPFES)

The reason, for which each and every respective subject must (has to) attribute (ascribe, assign) objectivity to the (any) world image (picture) which emerged (arose, came) out of (from) its decision, results (emanates, derives, arises) from the essence (texture) and the function of the decision itself; should it (the decision) ensure (give, provide, furnish) ability at orientation and consequently (with it (that)) at acting (action) (soll sie Orientierungs- und damit Handlungsfähigkeit gewährleisten), then (so) it must without fail (absolutely) impart (give, inspire) (the) certainty that it would correspond (corresponds) with the nature of things (der Natur der Dinge), at least to an, in practice, sufficient extent (degree). For that, provision, incidentally, is made (This, incidentally, is secured (ensured) in advance) already because (of the fact that) the decision not only has (a) concrete content, but also, and indeed in connection (interrelation) with the selection (choice) and the presentation (portrayal, representation) of this content, (because the decision) expressly or tacitly (silently) determines (fixes, stipulates) (the) criteria in relation to which objectivity (after all, in general) is measured (what is and is not objective is judged). (The) defence (defending) of the objectivity of the decision means as much as (amounts, is tantamount to)

the defence (defending) of the prospects of self-preservation
 (Verteidigung der Objektivität der Entscheidung heißt ebensoviel wie
 Verteidigung der Aussichten auf Selbsterhaltung). The contesting of one's
 own (the subject's) right to self-preservation and the extension
 (expansion, widening) of power through (by (means of)) a foe (enemy)
 (Die Anfechtung des eigenen Rechtes auf Selbsterhaltung und
 Machterweiterung durch einem Feind) therefore appears (seems) eo ipso
 as the questioning (putting into question, contestation) of the objectivity
 of the world image (picture), which should underpin (found, lay the
 foundation for, support) that right (to self-preservation) - and conversely
 (vice versa): the combating (fighting) of the foe (enemy) means the
 practical confirmation or supplementation (completion) of a world image
 (picture) (die Bekämpfung des Feindes bedeutet die praktische
 Bestätigung oder Ergänzung eines Weltbildes), in which (whose context)
 the unavoidability (inevitability) of this specific (particular) enmity
 should (is going (meant, supposed) to) be demonstrated and explained
 with reference to (on the basis of) the essence (texture) and the situation
 of things (matters, affairs). That is why the suspicion that another
 decision could meaningfully (is rationally entitled to) make (raise) the
 same claims to objectivity like one's own claims (to objectivity) (Der
 Verdacht, eine andere Entscheidung könnte sinnvollerweise die gleichen
 Objektivitätsansprüche wie die eigene erheben), must (necessarily)
 become(s) the source (spring, well) of incessant (constant) existential
 disquiet (concern, anxiety) and insecurity (uncertainty); full (complete)
 recognition (acknowledgement) of objectively well-founded (justified)
 rights of the foe (enemy) AS foe (enemy) automatically means the selling
 out (betrayal, forfeiture, undoing) of all of one's own rights. In this way
 the existential necessity of the objectification (objectivisation) of the
 decision and (or) of belief (faith, believing) in its (the decision's)

objectivity can be (generally) explained (in general) (So läßt sich die existenzielle Notwendigkeit der Objektivierung der Entscheidung bzw. des Glaubens an ihre Objektivität im allgemeinen erklären). Though (Certainly, Of course), this elementary constellation (correlation) takes (on) (adopts) a more concrete and more interesting shape (form) only under the conditions (in the circumstances) of a (somehow (however)) organised society (society organised in some kind of way), that is, a society based on general and generally recognised (acknowledged) or at least (generally) tolerated ideas and norms(,) and which also unceasingly (incessantly) produces such ideas and norms; only here does the contrasting (conflict), after all, between the (what is) objective-binding and the (what is) subjective-arbitrary (der Gegensatz zwischen Objektiv-Verbindlichem und Subjektiv-Willkürlichem) gain (win, obtain) its true (real) sharpness and dramaticality (dramaticness), and indeed for reasons concerning (, which concern) the (continued) existence itself of an organised society. We want to turn (devote ourselves) to (examine) these (reasons) initially (first of all) with all possible brevity (very briefly).

In the face (On account) of the, by definition (per definitionem), interweaving (interconnection) of self-preservation and (the) decision, the investigation (examination) of the function of (the) objectified (objectivised) decisions, i.e. as (of) objectively issued ((re)presented) decisions (die Untersuchung der Funktion von objektivierten, d. h. als objektiv ausgegebenen Entscheidungen) inside of (within) (the, an) organised society, must start (out) (set forth) from a (detailed) discussion (analysis) of the way (manner, mode) (how) the claim to (of) self-preservation and to the extension (expansion, widening) of power inside of (within) this society comes into its own (is shown to advantage, prevails). The fundamental interrelation (connection) of self-preservation

and society is revealed (becomes clear) in (from, by) the simple fact that no order of society (social order (of things) (state of affairs)) [social order] (Gesellschaftsordnung) can (continue to) exist in the long term if it is unable (incapable, not in a position) to (of) guarantee (guaranteeing) the collective and individual safety (security) of the (a) great (large, vast) majority of its members. Because this (purpose (of guaranteeing the collective and individual safety of the great majority of its members)) must (has to) be imposed (carried (pushed) through) against several (a number of) foes (enemies) (nature, other societies, splitters and deviants (dissenters) out of (from) one's own (society's) ranks (inner space, bosom)) (simultaneously) ((die Natur, andere Gesellschaften, Spalter und Abweichler aus den eigenen Reihen)), (that is why) a hierarchy of all possible enmities is drawn up (established), in relation to which, in view of each and every respective more topical (in season) and more important (significant) enmity, the rest of them (the enmities) (remaining enmities) occupy a subordinate position (are put aside, downgraded) (zurückzustellen werden). The ability at putting aside an enmity in the face (in view) of (out of consideration for) another (enmity) and consequently at forming (entering into) a friendship in the face (in view) of (out of consideration for) each and every respective common foe (enemy), accompanies (keeps pace with), inside of (within) society, the necessity of curbing (checking, curtailing) individual power claims or putting them (these power claims) in (at) the service of (a) collective end (goal) (ends (goals)), since only disciplining of individuals can (is able to) secure (ensure, guarantee) the flexibility of society vis-à-vis friend(s) and foe(s) (enemy (enemies)) (da nur Disziplinierung der einzelnen die Flexibilität der Gesellschaft gegenüber Freund und Feind sicherzustellen vermag). Culture comes into being and is refined to the extent (degree) that (outer (external) and inner (internal)) disciplining is perceived as an

(entirely, totally) indispensable precondition (prerequisite, presupposition) of collective and also (at least as a rule) individual self-preservation; all cultural achievements (accomplishments), even the so-called intellectual(mental)-spiritual (ones, achievements), are directly or indirectly products of this disciplining (Kultur entsteht und verfeinert sich in dem Maße, wie Disziplinierung (äußere und innere) als nicht wegzudenkende Voraussetzung der kollektiven und auch (wenigstens in der Regel) der individuellen Selbsterhaltung empfunden wird; alle kulturellen Leistungen, auch die sogenannten geistigen, sind direkt und indirekt Produkte dieser Disziplinierung). Now, however (nevertheless), the elementary claim to (of) self-preservation, which is by origin (originally) a power claim, comes into smaller or larger (greater) conflict with the necessity of disciplining, unless (it could create) a superordinate level of mediation and compromise (could be (is) created), (such) as (like) (this) the level of ideas and ideational norms (is) (es sei denn, es ließe sich eine übergeordnete Ebene der Vermittlung und des Kompromisses erschaffen, wie dies die Ebene der Ideen und der ideellen Normen ist). We do not here use the words "mediation" and "compromise" by chance (from nowhere). Because the fundamental ambivalence and the eternal (perpetual) source (spring, well) of disturbance (restlessness) in social life consists (lies) in that the power claim imbues (permeates) (all) those normative, (and as to their intention,) generally binding (wanting to be) authorities (tiers (grades, levels, stages) of jurisdiction), which are built (mounted) up (precisely) for (the purpose of) its (the power claim's) curtailment (checking, curbing, containment) (daß der Machtanspruch jene normativen, allgemeinverbindlich seinwollenden Instanzen durchdringt, die zu seiner Eindämmung aufgetürmt werden). The price that the power claim must pay for that (it, this situation (state of affairs), to achieve this) is its

disguising (Verkleidung), namely its appearance exactly in the name of those authorities (tiers (grades, levels, stages) of jurisdiction), with (under) the contestation (denial) of (while contesting (denying, disputing)), for its part, that subjective and self-interested (selfish, self-seeking) arbitrariness (unter Bestreitung jeder subjektiven und eigennützigen Willkür seinerseits); through (by means of) this disguising, it (the power claim) succeeds in (manages to) assert(ing) itself (to remain in one piece (whole, solid)) (even) under conditions (in circumstances) which demand (call for) at least the nominal sacrifice of its most aggressive components (aspects), on the other hand, however, this same disguising constitutes an admission (confession) of the boundaries (limits) of its independent (self-sufficient, self-standing) strength (power, force) in view (the face) of (with regard to) the concentrated (massed, rallied) strength (power, force) of the social whole (entirety) (im Hinblick auf die geballte Kraft des gesellschaftlichen Ganzen), and it (the concentrated strength of the social whole) entangles (tangles up)) it (the power claim) in an often (frequently) confused game of manoeuvres and rationalisations (i.e. as explanations or justifications), in which it (the power claim) can lose sight of sometimes even the original (initial) matters of concern (requests, purposes, ends, goals) (ursprünglichen Anliegen) for (a) shorter or longer periods of time (while). Obviously such complicated processes are possible only in the framework (context) of culture and (the) organised society, since they presuppose the existence of ordered (drawn up, composed, constructed) world images (pictures), that is, decisions, which ensure (see to, take care of) the (ideational) underpinning (consolidation, supporting, propping up) of power claims (through (by means of) ideas) (Offenbar sind solche komplizierten Vorgänge nur im Rahmen der Kultur und der organisierten Gesellschaft möglich, da sie das Vorhandensein von geordneten Weltbildern, also von

Entscheidungen voraussetzen, die für die ideelle Untermauerung von Machtansprüchen sorgen). The elevation (uplift(ing)) of all the factors, which interrelate (connect) with the endeavour at (of) self-preservation, in this way (therefore) finally (eventually, ultimately) allows (permits), at (in) the ideational (level) (level of ideas), their (these factors') mediation with the necessity of disciplining in accordance with (the sense of) organised society (as (in the manner that) organised society imposes such disciplining). It can be (generally and) programmatically said (in principle) that in(side) culture, through (by means of) it (culture) and for the sake (because of) it (culture), a transfer(ence) [transference] of nature (in)to the ideational (level, sphere) is carried out (follows, results, takes place), but in such a way (so) that nature, in this (its) disguising, can both assert itself (remain in one piece (whole, solid)) as well as turn against itself (its (very) own self), (while) delimiting itself. Drives (urges, impulses, instincts) become institutions or norms and exactly because of this (in this way, thereby) they can (it possible for them to) be partly satisfied and partly (be) bridled (checked, curbed) or diverted (redirected, channeled) purposefully (expediently). The fundamental ambivalence and the never easing off (irrepressible, unquenchable) tension (stress, strain) of social life is founded (based) on (due to), in other words, not merely (only) the, frequently (many times, in many cases) ascertained (attested, established) already since the beginnings of culture, fact that the control(ling) (restraint, domination) [controlling] and satisfaction (satisfying, gratification) of existential needs most of the time stand (get) in each other's (one another's) way (are mutually obstructed (impeded)), but over and above (beyond) that (furthermore, in addition), on (to) (the fact) that the (this) satisfaction (satisfying, gratification) is carried out (follows, results, takes place) precisely the (a) roundabout way (indirectly) (of it (this, satisfaction itself)), which (should, ought (is

meant) to) serve(s) (leads to) [serve(s), and lead(s) to,] control(ing) (restraint, domination) [controlling] (Es läßt sich grundsätzlich sagen, daß in der Kultur, durch sie und ihretwegen eine Übertragung der Natur ins Ideelle erfolgt, so aber, daß die Natur in dieser ihrer Verkleidung sowohl sich behaupten als auch gegen sich selbst wenden, sich eingrenzen kann. Triebe werden zu Institutionen oder zu Normen und eben dadurch lassen sie sich teilweise befriedigen und teilweise im Zaum halten oder zweckmäßig umleiten. Die fundamentale Ambivalenz und die nie nachlassende Spannung des sozialen Lebens gründet m. a. W. nicht bloß in der schon seit den Anfängen der Kultur vielfach festgestellten Tatsache, daß Beherrschung und Befriedigung von existenziellen Bedürfnissen des öfteren einander im Wege stehen, sondern darüber hinaus darin, daß die Befriedigung gerade auf dem Umwege dessen erfolgt, was der Beherrschung dienen soll). When(ever) (If) organised society demands (requires) control(ing) (restraint, domination) [controlling] in relation (with respect) to a basic (fundamental) need, then as a rule it offers at the same time (simultaneously) satisfaction (satisfying, gratification) in relation (with respect) to the (this) same (need) - but in the framework of an institution, a norm or an ideal. In this way (So) e.g. the sex drive (sexual urge) is channeled (canalised, conveyed) into marriage (matrimony) or is sublimated in (erotic) love (in der Liebe); even killing (murder) is honoured (becomes an honour), when it comes to (is a matter of, concerns) a "just cause".

The general paradox in (of) culture, that the (what is) existentially desired (desirable) or even (and or) the (what is) (urgently) necessary (imperative) may (is allowed to) be striven for (after) (pursued) only in the form of the denial (disavowal, abjuration, renunciation) of its direct and unrestrained (unimpeded, unhindered, unchecked) satisfaction

(satisfying, gratification), principally applies to (is principally meant (valid) for) the central claim to (of) self-preservation and (or) the power claim itself, that is, also to (for) the decision (Die allgemeine Paradoxie in der Kultur, daß das existenziell Erwünschte oder gar Gebotene nur in Form der Verleugnung seiner direkten und ungehemmten Befriedigung angestrebt werden darf, gilt vornehmlich für den zentralen Selbsterhaltungs- bzw. Machtanspruch selbst, also auch für die Entscheidung). The decision's (The latter's, Whose) imposition (carrying (pushing) through) may (is allowed) - and can also in the face (view) of the concrete situation of (inside) an organised society - be carried out (undertaken) or (become) accepted only on condition that the decision emphatically (forcefully, energetically) rejects (declines, repulses) every suspicion that it (itself) (the decision) would be (is, constitutes) a monstrous product (invention) (outcome, result, corollary) of subjective arbitrariness (sie wäre Ausgeburt subjektiver Willkür), and (while) at the same time (simultaneously) (it) appears with (a) universal normative claim(s); that (this), it (the decision) can, certainly (of course, though), do bona fide, since (as) it (the decision) was originally (from the outset, initially) conceived (formed) (in such a way) so that it (the decision) can do it (that) bona fide, nevertheless (however, yet) the culturally determined (conditioned) fact remains that it (the decision) can be activated as a power claim only in a disguise (disguising) (by disguising itself) (in einer Verkleidung) - even vis-à-vis its own subject and bearer (carrier, vehicle). In this way (So), power is striven for (after) (pursued) principally as (in the form of) repudiation (refusal, renunciation) of naked (bare) (and) self-interested (selfish, self-seeking) power (So wird Macht vornehmlich als Absage an die nackte eigennützige Macht angestrebt), striving for (after) power (power striving) takes the form (shape) of a struggle (fight) for (an) aim(s) (goal(s)), which, (if taken) at (its, their)

face value, run (go) contrary (counter) to every prosaic thought (view) of (aspiration to) power (jedem prosaischen Machtgedanken zuwiderlaufen); power can only be maintained (conserved) and extended (expanded, widened) as the other or (as) the opposite of its (very) own (same) self (als das Andere oder das Gegenteil von sich selbst). This disguising, sublimation and finally (eventually, ultimately) self-denial (self-abnegation) of the power claim begins (starts) (Diese Verkleidung, Sublimierung und schließlich Selbstverleugnung des Machtanspruches setzt an) as soon as (from the moment, once), in the cultural framework (context) of organised society, the disciplining of its (organised society's) members has found (finds) expression (has been (is) reflected (echoed)) in the prevalence (carrying (pushing) through) of the conviction that social self-preservation in principle should (may, is allowed) and could (can) demand the sacrifice of individual self-preservation. In (On, From) the roundabout way of belief (faith) (in) that there is something for which even death is worthwhile, something, which is loftier (superior, higher, more exalted) than naked (bare) life and more worthy (valuable) than this (naked life) - that is, in (on, from) the roundabout way of belief (faith) that there is a MEANING (SENSE) of life, the critical (crucial) transfer(ence) [transference] of the claim to (of) self-preservation and (or) the power claim (in)to the (level of the) ideational and the normative is carried out (follows, results, takes place), (a transference) which then becomes (turns out, proves) binding for every version of this same (the above) claim (Auf dem Umwege des Glaubens, es gebe etwas, wofür selbst der Tod lohnt, etwas, das über das nackte Leben erhaben und wertvoller als dieses ist - auf dem Umwege des Glaubens also, es gebe einen SINN des Lebens, erfolgt die kritische Übertragung des Selbsterhaltungs- bzw. Machtanspruches ins Ideelle und Normative, die dann für jede Version dieses selben Anspruches verbindlich wird). Once

(From the moment) society (the social whole (entirety)) (or the genus (i.e. mankind or the human species) in toto), (while) struggling (fighting) (in its struggle) for self-preservation, agrees that it itself constitutes the highest (preservable) value (to be preserved) (daß sie selber den höchsten zu erhaltenden Wert darstellt), the individual existences or groups in it('s inner space (bosom)) (society) may (are allowed to) make (announce, declare) their own power claims known only in the form of the defence (protection) of, or homage to (therapy, treatment, healing, remedy) (of), that highest value. And every one of them (the individuals and groups) must simultaneously (concurrently) use the meaning (sense) of life for its (the highest value's) own ends (goals), because (since) it (the highest value), thereby (in this way), directly appeals (is given the possibility of directly appealing) to the collective drive (urge, impulse, instinct) of (for) self-preservation of all members of society, and can mobilise it (the collective drive of self-preservation of all of society's members) purposefully (in accordance with its aims (goals)). If (Given, Once) the drive (urge, impulse, instinct) of (for) self-preservation inside of (within) culture is (has been) raised (up) to the (level) of the ideational and is turned (converted) into belief (faith) in the meaning (sense) of life, (so, then) everyone (anyone) who (whoever) makes (raises) power claims must (is obliged to) stress (emphasise) the meaning (sense) of life; because the meaninglessness (senselessness) of life would also imply (signify, mean) the meaninglessness (senselessness) of every power claim, and would (hence, thus) remove (withdraw, take away) every bindedness from the call (appeal, exhortation) to make sacrifices (denn die Sinnlosigkeit des Lebens würde auch die Sinnlosigkeit jedes Machtanspruchs implizieren und dem Aufruf, Opfer zu bringen, jede Verbindlichkeit entziehen). In this respect(,) at least everyone (all) must (are obliged), rulers (masters), subjects and rebels, equally be moralists

(ethicists). Whoever calls into question the meaning of life provokes (defies, challenges) the drive (urge, impulse, instinct) of (for) self-preservation of people (men, humans), and because of that (that is why), (he) is regarded as a criminal of the intellect(mind)-spirit (als Krimineller des Geistes), who undermines (undercuts) the foundations (bases) of social life as much (the same) as the criminals of action (the act) (the (in) deed) (wie die Kriminellen der Tat) through their violation (transgression, offending, injuring) of (the) practical social norms, (who, they) make society, as the institutional guarantee (institution) of self-preservation (als Selbsterhaltungsanstalt), useless (pointless). As (While) the power claim entrenches itself behind (the) belief (faith) in the meaning (sense) of life, it obtains (acquires, gets) the greatest possible objectification (objectivisation), the (most, more) perfect disguise (disguising) (imaginable). Here it becomes clear (obvious), in which way (manner) the construction (making, setting up) of an ideational level interrelates (connects) with the fundamental ambivalence of social life: the power claim may (is allowed to, acquires the possibility of) socially satisfy (satisfying) itself, but (only) on condition that it (the power claim) is (nominally) subjected (subjugated, subordinated) to the command of collective self-preservation, as it (the command of collective self-preservation) is articulated (for instance, about) in (the) belief (faith) in the meaning (sense) of life, - precisely this command, however, had originally (initially) demanded the prohibition (restriction, frowning upon) of every such claim (of socially satisfying itself) and every subjective arbitrariness of the decision (arbitrary subjective decision) (gerade dieses Gebot hatte aber die Verpönung von jedem solchen Anspruch und jeder subjektiven Entscheidungswillkür ursprünglich erfordert).

The priority of collective self-preservation vis-à-vis individual self-preservation - this basic (fundamental) feature (characteristic) of social life in general - interrelates (connects) (negatively) with the hierarchy of enmities and (positively) with the hierarchy of decisions. The collective foe (enemy), who (or which) threatens (the) collective self-preservation, weighs (counts) more (heavily) (carries more weight) in (society's) (the) perception (view) (of society) than the individual's (foe (enemy)) (personal foe (enemy)) (Die Priorität der kollektiven Selbsterhaltung gegenüber der individuellen - dieses Grundmerkmal gesellschaftlichen Lebens überhaupt - hängt (negativ) mit der Hierarchie der Feindschaften und (positiv) mit der Hierarchie der Entscheidungen zusammen. Der kollektive Feind, der die kollektive Selbsterhaltung bedroht, wiegt in der Vorstellung der Gesellschaft schwerer als der persönliche), and because of this, in the struggle (fight) against him (it, the collective foe), killing (homicide, murder) (Töten) in all (its) forms is unpunished (non-criminal, legal, legitimate, lawful) (unsträflich) and even honourable, although (even though) the consideration (observation) of the hierarchy of enmities from the even (still) higher point of view (vantage point) of the genus (i.e. mankind or the human species) (as a whole (in its entirety)) brings also here into being, at least in certain cases and times (eras), rules (of the game) (Spielregeln), restrictions (limitations, qualifications) and conventions (treaties, compacts, agreements), which are of course (certainly) loose (flaccid, slack) and become (are) respected (respectable) only as long as (since) they can (be) equally invoked by the (both) foes (enemies, hostile sides) (serve (be of use to) the (both, two) foes (enemies) as an authority of (for) invocation (appeal authority, court of appeal) [authority of appeal]) (wie sie den Feinden gleichermaßen als Berufungsinstanz dienen können). Accordingly (Correspondingly), the decision of the group is more binding than that of the individual as

individual (Dementsprechend ist die Entscheidung der Gruppe verbindlicher als jene des Einzelnen als Einzelnen). Even when (if) the individual rejects (repulses, disapproves of) wholly or in part (totally or partially) the content of the collective decision, he knows(, after all,) that (the) collective decisions, as long as they are not contested (challenged, appealed against, doubted, called into question) or are not changed (altered, modified) to a (any) significant (not inconsiderable) extent (degree), are (more likely to be) obeyed ((to be) followed, complied with) (more) than decisions of individuals as individuals; from that (here) he (the individual) infers the (concludes there is a) necessity of making (presenting) his own decision out to be (as) the one (decision) best (most) suited for (to) the safeguarding (securing) of collective self-preservation (or, what amounts to the same (comes to the same thing), (the safeguarding) of collective happiness (bliss, luck) or collective morals (i.e. ethics) - a(n) inclination (propensity, tendency), which comes (emanates, stems) not so much from cold calculation, but rather from the innate claim to (of) objectivity of every decision (of every decision to be objective) (daraus schließt er auf die Notwendigkeit, die eigene Entscheidung als die am besten geeignete zur Absicherung der kollektiven Selbsterhaltung (oder, was auf dasselbe hinausläuft, des kollektiven Glücks oder der kollektiven Moral) hinzustellen - eine Neigung, die nicht sosehr kühler Berechnung, sondern vielmehr dem angeborenen Objektivitätsanspruch jeder Entscheidung entstammt). In this way, the individual in actual fact recognises (acknowledges), notwithstanding (despite) all (his) possible (potential) divergence(s) (deviation(s)) from the content of the (hitherto (until now)) dominant (ruling) collective decision, the actual (factual) primacy of collective decisions. From (Out of) the combined (dual) primacy of collective self-preservation and the collective decision it becomes clear (arises, results)

that (the) society or the group must (is obliged to, ought) be the (a) realm of binding norms (das Reich verbindlicher Normen sein muß) - at least as (so) long as it can (is able to) preserve(s) itself, that is, (it can) decide. The concept of the binding norm, just as (exactly (also) like) (the) belief (faith) in the meaning (sense) of life, constitutes an elevation (transfer(ence)) of the fact (according to (or of) the demand) of social disciplining (in)to the ideational (level, sphere). Because of that (Therefore), norms are governed (ruled, conditioned) not less than that belief (the belief in the meaning of life) by the fundamental ambivalence of social life (stand under the sign of the fundamental ambivalence of social life just like (no less than) that belief (in the meaning of life)). Norms are (constitute) namely (, in other words,) disguises of the factors (which are) interrelating (connecting, interrelated, connected) with the (collective) endeavour at (of) self-preservation, at the same time (simultaneously) (however) they are supposed (meant, ought) to (should, have as their aim to) curb (check, stem, curtail) the dangerous consequences of these same factors. As curbs (checks, checking, curtailment) they are (have at their disposal) generally in force (valid) (general force (validity)), as disguises (, however,) they allow (permit) such an interpretation of (what appears to be) (the) (what is) generally in force and (the) (what is) generally binding (in such a way) that the attainment (achieving, acquiring) of the (what is) (in itself) forbidden (prohibited, banned) becomes (is made) possible (after all) (Als Hemmungen sind sie allgemeingültig, als Verkleidungen gestatten sie eine solche Interpretation des Allgemeingültigen und -verbindlichen, daß die Erreichung des an sich Verbotenen doch möglich wird) - but on condition that it (the attainment of what is forbidden) is realised as (a) service to the norm with all the (no matter how many) modifications or compromises belonging to ((are) entailed in, associated with) this

(process). If (the) organised society is (constitutes) the realm of binding norms in the sense of the fundamental ambivalence outlined (described) above, then no better path (way, road) to the imposition (carrying (pushing) through) of a power claim is offered than the struggle (fight) for the victory of a norm, whose representation and interpretation whoever struggles (fights) (the fighting (stuggling) person) on its (the (this) norm's) behalf (account) reserves for himself (sich der darum Kämpfende vorbehält). In contrast to (with) (as against) (the) power claims of (a) limited (restricted) scope (range, extent) (limited power claims), which are (able to be) (can be) satisfied through (by means of) the (for them (these power claims)) suitable exploitation (taking advantage, use) of certain circumstances in the (a) (pre-)given framework, absolute power claims, which foresee (refer to) the social whole (entirety), can be fulfilled only in the name of absolute norms. Because the absolute norm coincides with the absolute decision, namely, with that (absolute decision), which makes (raises) its own innate (inborn) claim to (of) objectivity absolutely and irreconcilably against all other decisions (Denn die absolute Norm fällt mit der absoluten Entscheidung zusammen, mit jener nämlich, die den eigenen angeborenen Objektivitätsanspruch absolut und unversöhnlich allen anderen Entscheidungen gegenüber erhebt). The absolute claim to (of) objectivity of the decision means the same as the absolute claim to (of) bindedness of the norm, which must consequently set indivisible (undivided) dominance (domination, rule, ruling over others) (unteilbare Herrschaft) as an aim (goal). But on this point (that) we must (shall) come back (return) in some detail on the occasion of (talking about, examining) the question (problem) of interpretation (p. 161).

In the framework (context) of organised society, only objectified (objectivised) decisions as power claims can therefore (then) function successfully. As the life form (form (way) of life) of a collective (entity), culture is based (rests) on collective norms (Im Rahmen der organisierten Gesellschaft können also nur objektivierte Entscheidungen als Machtansprüche erfolgreich fungieren. Als Lebensform eines Kollektivs beruht Kultur auf kollektiven Normen) - not of course in the sense that these norms would be (constitute) the collective work of individuals with equal rights, but merely (only) in the sense that they (lay) claim for themselves (to) collective usefulness (utility) and general validity (force). Only under the summoning up of such norms can the members of an organised society be disciplined, only as epitome (embodiment) (Inbegriff) of such norms, which are anchored (have taken root) in a (general) world image (picture), can(, that is (therefore),) the decision do justice to its own character (play its part (role)) as power claim and (or) social power of disciplining (force of social disciplining) [force of social disciplining] (sozialer Disziplinierungsmacht). On the contrary, decisions, which are (self-complacently) made out to be (presented (as)) (, and offer their services as,) (the) fruit of a naked (bare) subjective-"free" will (volition, intention), (do not) have, inside of (within) organised societies, (no) (any) prospect of lasting (permanent) success, although (even though) they can transiently (temporarily) put (enchant, bewitch) (cast a spell over) the small motley (multicoloured, colourful) universes (universa) of the salons, (of) the lecture halls (universities) and (of the) literary coffee houses (cafes) (under their spell). Because they (decisions which are the fruit of a naked subjective-"free" will) seem to create (give rise to) the impression of) subvert(ing) (overthrow, break (force) open) the recognised (acknowledged) hierarchy of (the) decisions and of (the) enmities, and in this way (consequently, therefore), (of) destroy(ing) the

foundations (bases) of social disciplining, (something) which must
 (necessarily) put(s) (pose(s) a grave threat to) collective self-preservation,
 which exactly was purchased (bought (out)) at the price of that
 disciplining, in extreme danger. In connection (Combined, Parallely) with
 that, the subjective decision or "arbitrariness", entirely (wholly, quite)
 irrespective of its own assertions (declarations, protestations), seems to
 undermine in the long term (over the long run) the ideational basic pillar
 (foundation) of organised social life, namely belief (faith) in the meaning
 (sense) of life (In Verbindung damit scheint subjektive Entscheidung
 bzw. „Willkür“, ganz unabhängig von ihren eigenen Beteuerungen, die
 ideelle Grundsäule organisierten sozialen Lebens, nämlich den Glauben
 an den Sinn des Lebens, langfristig zu unterminieren). As most people
 (quite clearly) perceive (find, feel) (clearly enough), the unrestricted
 (unlimited, absolute) (and simultaneously, exercised by all individuals,)
 right (which is also simultaneously exercised by all individuals) to
 personal and original decisions with regard to (as it concerns) ultimate
 questions and highest norms would bring into being a plethora
 (superabundance) of in themselves equivalent (, competing with one
 another,) opinions and standpoints (competing with one another), which
 could only leave (give) an impression of an insurmountable and
 disorientated relativity of all things. However, such scepticism is
 incompatible (irreconcilable) with (the) belief (faith) in the (objective)
 meaning (sense) of life, because, were this meaning (sense) accepted
 (assumed) (if we accept the existence of such (a) meaning) (after all),
 (then, so, thus, hence) it may (can) (only) be one (and only one)
 (meaning), irrespective of how it is defined on each and every respective
 occasion; the meaning (sense) of life can only be saved (rescued) through
 (by means of) norms generally in force (valid) and correspondingly
 (accordingly) objectified (objectivised) decisions (Solche Skepsis ist aber

mit dem Glauben an den (objektiven) Sinn des Lebens unvereinbar, denn, wird dieser Sinn überhaupt angenommen, so darf er nur Einer sein, gleichviel, wie er jeweils definiert wird; der Sinn des Lebens läßt sich nur durch allgemeingültige Normen und entsprechend objektivierte Entscheidungen retten). Since, now, the meaning (sense) of life and (the) social power claim belong (go) together (are interrelated), (so, thus) the naked (bare) decision, in so far as it (the naked decision) cannot put (set) aside (remove, sideline) scepticism, cannot (also) found (establish, justify) and support (a, any) firm (fixed) social dominance (domination, rule, ruling over others) (feste soziale Herrschaft). The dominance (domination, rule) of the naked (bare) decision can only maintain (keep) the ban (prohibition) on the (other) decisions (of others) from (also) claiming what it (the naked decision) grants (does not begrudge, allows) itself, namely, to declare, ex nihilo and in its own full power (in voller Eigenmacht), a world image (picture) and a norm system (system of norms) (ein Normsystem), as binding. However, (something like) that violates (transgresses, contravenes) the fundamental principle of social disciplining (Grundsatz der sozialen Disziplinierung), whereby (according to which) the highest value is not the self-preservation of an individual, but the self-preservation of the collective (entity): on the basis of the hierarchy of the decisions and of the enmities, sacrifices may (are allowed to) be demanded exclusively (only) for the sake of the highest value, and accordingly the belief (faith) in the objective meaning (sense) of life comes into being and thrives (prosperes, flourishes) only in view of this highest value. While (As) the naked (bare) decision of an existence autocratically (high-handedly) pushes (sets, puts) aside (supplants, displaces) the whole hierarchy of decisions and enmities, in ((in order) to) assert(ing) (claim(ing), maintain(ing)) its autonomy and self-sufficiency, it (the naked decision) eo ipso forces (obliges, impels) every other

existence to do the same, and consequently (therefore) destroys society's mechanisms of mediation (equalising (counterbalancing) mechanisms) (Schlichtungsmechanismen) (as ambivalent as these may also be) and throws society back into the, in the long-term, unbearable (insufferable, intolerable) situation of elementary, and at the same time, universal existential confrontation (altercation). To the extent (degree) the naked (bare) decision makes clear (sheds light on) (its subject's) concentrated existential strength (force), it must reckon with (expect) the (an) increase (rise) in (of) its foes' (enemies') existential intensity. That is why (Hence,) firm (fixed) and secure (safe, protected) dominance (domination, rule, ruling over others) are not possible for it (the naked decision). Conversely (On the contrary), the objectified (objectivised) decision passes (presents) its dominance (domination, rule) (off) as (the) sensible (rational, meaningful) and necessary common subjection (subjugation) of all existences to (under) an overarching (general) hyper(supra)-personal authority, in relation to which of course (though, certainly) the subject (bearer) of the decision reserves (for himself) the exclusive right to explicate (explain, elucidate, interpret) the texture (nature, composition) of the authority in question and derive (draw) from this (authority) (that, it) commands (in respect) of practical behaviour: this is also (moreover, furthermore) an essential form which the fundamental ambivalence of social life takes (on) (adopts, assumes) (Im Gegenteil gibt objektivierte Entscheidung ihre Herrschaft als gemeinsame sinnvolle und notwendige Unterwerfung aller Existenzen unter eine übergreifende überpersönliche Instanz aus, wobei sich allerdings das Subjekt der Entscheidung das ausschließliche Recht vorbehalten muß, die Beschaffenheit der fraglichen Instanz zu erläutern und daraus Gebote praktischen Verhaltens abzuleiten: auch dies ist eine wesentliche Form, die die fundamentale Ambivalenz des sozialen Lebens annimmt). Be that as it may: the

(theoretical), without exception, (exceptionless) subjection (subjugation) to (under) an authority saves (rescues) the (afore)mentioned (known (familiar) to us) fundamental principle (axiom, postulate) of social disciplining and grants (gives, provides) the (in actual fact) (person) dominated (ruled (over)) the, as a rule, sufficient compensating (substitute) (kompensierende) satisfaction (satisfying himself or themselves, gratification), that he (himself), precisely while (as) he is (being) dominated (ruled (over)), serves the same principle as his ruler (dominator), and thereby remains, in the middle of his own (state of) being dominated, equal (in rank) (equivalent) to the (this, his) ruler (dominator) from a higher point of view (und dadurch mitten im eigenen Beherrschtsein dem Herrscher aus einer höheren Sicht ebenbürtig bleibt). (The, His) fate (destiny, lot) (Fate) is, (as) it seems (to him ((the person) being dominated)), not borne (endured) (In this way, it seems to him that he does not bear his fate) out of (from) (incidentally (for that matter), humiliating (humbling)) angst (or fear) (anxiety, worry) before (in the face of) the power of the ruler (dominator), but out of (from) wanted (voluntary, desired, willed) (gewolltem) obedience (submission) vis-à-vis (to) superior ideas or forces; this flatters the (his) self-esteem (sense (feeling) of self), self-complacency) (Selbstgefühl) and ensures (sees to it, has as a result) that (whatever) (the) existential intensity (he may have) does (is) not flow (lead, transformed (converted)) into (an) existential contrasting (conflict), but into existential affiliation (accession, going over) (Zugehörigkeit). That is the reason why all steady (stable, solid, firm, fixed) and long-lasting (long-lived) dominions (regimes or systems of dominance (domination, rule)) [dominions (i.e. regimes or systems of dominance)] (Herrschaften) in (hitherto) history (until now) were exercised (practised) in the name of objectively valid principles and not of a naked (bare) decision; the ruler (dominator) theoretically must serve,

in order to be able to dominate (rule) in practice (der Herrscher muß theoretisch dienen, um praktisch herrschen zu können). In this way (So, Thus, Hence), the successful objectification (objectivisation) of the decision, in the sense and in the framework (context) of the fundamental ambivalence of social life, (manages to) cover(s) up (conceal(s)) the fact that the decision cannot be (constitute) anything (else) other than the violation (rape) of the objectively existent (what objectively exists) from (inside) the perspective of a subject.

The objectification (objectivisation) of the decision also enables (makes possible) for the ruler (dominator) the more or less frictionless (unhindered, smooth, trouble-free) conduct(ing) (completion) of the game of the necessary rationalisations (i.e. as explanations or justifications) of wishes (desires) and aims (goals, objectives) (Zielvorstellungen). As (a) (born) (, from birth,) member of an organised society (from birth) (Als geborenes Mitglied einer organisierten Gesellschaft), the (actual (current, present) or prospective (budding, would-be) (ruler), (the latter,) for the time being (at present), (fighting) against the former (actual) (fighting, rival)) ruler (dominator) adopts (embraces, espouses) (also makes) the fundamental principle of social disciplining (his own), and internalises it (this (the) fundamental principle) (und verinnerlicht ihn) in a different way on each and every respective occasion, in relation to which ((at the same time) interpreting it) ((the) fundamental principle) (he) (the actual or prospective ruler) (interprets it) in accordance with the interests of his dominance (domination, rule). Therefore (Consequently, Since), in the perspective of its (the ruler's) decision, the(, in effect of prime importance,) self-preservation of the collective (entity)(, having effective priority,) (die vorrangige wirksame Selbsterhaltung des Kollektivs) coincides with the consolidation (strengthening) of its (the ruler's) own

dominance (domination, rule), (so, and in this way) he (the ruler) may (can, is allowed) (to) consider (look at, regard) himself ((and) again in the framework of the fundamental principle of social disciplining and the connected (interrelated) moral perceptions (views)) as unselfish champion (defender) of generally great (large) aims (goals), whereas his foe's (enemy's) motivating forces (Triebfedern) correspondingly (accordingly) appear (seem) (to be, as) base (despicable). The decisive practical advantage of the objectified (objectivised) decision consists (lies) in that in (on, from) the roundabout way of such rationalisation (i.e. as explanation or justification) of power claims, he (the ruler) can assist (help, succour) in (provide (give) the means for) an extreme intensification of polemics, during (with) the parallel relieving of himself (i.e. of the tension of existence) (relief of the strain, release, reassurance, soothing, calming) and (or) (simultaneously) indignation (outrage, anger, stirring, enflaming) of the moral conscience (zu einer extremen Intensivierung der Polemik bei paralleler Entlastung bzw. Entrüstung des moralischen Gewissens verhelfen kann). The dogged (determined, stubborn) and also socially necessary adherence (holding (on), persistence, perseverance) to (with) the objectivity of truth (that is to say (i.e., read): of the decision) occurs (takes place, becomes) by means of the intensification (increase) of (in) and justification (vindication) of existential enmity. The subject of an objectified (objectivised) decision consequently (therefore, in this way) finds itself in the highly (extremely) preferred (advantageous, favoured, privileged) position (situation) of being able and allowed to criticise and polemicise (engage in criticism and polemicism) from a superordinate (superior, higher) standpoint, without being logically forced (obligated, compelled) to grant (to) (recognise (acknowledge) in) others the same right, as (like) the (an) avowed (professed, declared, acknowledged) bearer (carrier, vehicle) of a

naked (bare) subjective decision must (is obliged) surely (well), in (a) purely logical respect (terms) (purely logically), (to) do. At the same time, the feeling (sense) of power [sense of power], which is founded in (springs, originates, emanates from) the identification with hyper(supra)-personal authorities, fuses (merges) with the sense (feeling) of inner peace (tranquility, quiet), which stems (comes, originates, emanates) from (the) consciousness (awareness) of serving an objectively correct and good cause. This ambivalence is nothing other than the reflection of the fundamental ambivalence of social life in the psyche (human soul, spirit, mind) of the subject of the decision. Just as (As) power claims (, after all,) unfold inside of (within) organised societies by paying the price of (various) rationalisations (i.e. as explanations or justifications) and compromises precisely through what (those factors which) ought (should, aim(s)) (to) curtail (check, curb) them (the(se) power claims), so (the) unfolding and (the) curtailment (checking, curbing, containment) of (one's own) power claims in the self-understanding of a subject, which has already internalised (or at least used) the fundamental principle of social disciplining and appears (emerges, comes into view) as (an) advocate (champion, defender) of an objectified (objectivised) decision, are (constitute) two contrasting (conflicting, opposing) and complementary convictions or feelings (i.e. kinds of awareness) (senses) (Gefühle). On the one hand, the subject revalues itself, as (while) it identifies itself with a great principle (notionally) carved (brought) out (formed, shaped, moulded) in the objectified (objectivised) decision (in der objektivierten Entscheidung herausgearbeiteten Prinzip identifiziert) ((and) since the concrete social function of great principles and ideas consists in precisely the (self-)revaluation of (all) the subject(s) invoking (appealing to) them (the(se) great principles and ideas), so (thus, hence) it is to be (we must) presume(d) (assume(d)) against all those who ascertain

(certify, attest) and prophesy (foretell, predict) the end of ideologies, that (the(ir)) (ideologies') production (of such (ideologies)) will never come to an end (stop, finish, cease) (da die konkrete soziale Funktion von großen Prinzipien und Ideen gerade in der Aufwertung des sich darauf berufenden Subjekts besteht, so ist gegen all jene, die das Ende der Ideologien feststellen oder prophezeien, anzunehmen, daß ihre Produktion nie aufhören wird)). On the other hand, it (the subject) (itself) (subjects (subjugates, subordinates) itself) (is subjected (subjugated)) to this (very) same principle and (wants to) pose(s) (pass(es) itself off) (simply) as its (this principle's) obedient (submissive) and pious (devout) servant. Acquisition (obtaining, obtainment, getting) of power and renunciation (forgoing, relinquishment) of power, high spirits (arrogance, haughtiness) and self-denial (self-abnegation) are (constitute) here (the) two (both) sides of (one and) the same coin (medallion, medal) [two sides of the same coin]. The same two-sidedness characterises (the) action (when it stands) under the aegis of an objectified (objectivised) decision and of a hyper(supra)-personal principle. In itself such action means (an) increase (rise) in (of) existential intensity, but (the) (theoretical) presupposition (precondition, prerequisite) of the intensity of the existence remains (is) precisely (really) the emphasising (accentuation, stressing) of its own powerlessness (weakness, impotence) (Ohnmacht) or even (and or) insignificance (unimportance) vis-à-vis higher (superior) forces (powers), which it serves and by which it is supposedly (ostensibly) ruled (dominated) - in order, for its part, to rule (dominate) (over) other existences in the name of the(se) same (forces). This complex (combination) can explain why (for what reason) teachings (doctrines, theories) (Lehren) like e.g. those of predestination, kismet or the law-bound (deterministic, law(rule)-based) course of history (oder dem gesetzmäßigen Geschichtsablauf), which although purely logically

(from a purely logical point of view) seem (appear) to imply (entail) a(n) pleading (advocacy, defence) for (of) the passivity of existence (passive behaviour), (however) in historical reality have (been) (were) connected with movements of utmost (greatest) dynamism (dynamics) and activity (größter Dynamik und Aktivität).

So (Hence) inside of (within) organised society and under the social conditions (in the (social) circumstances) of the power struggle (struggle (fight) for power), existential power claims can be imposed (carried (pushed) through) in the long term only in connection (interrelation) with objectified (objectivised) decisions and ostensibly (apparently, supposedly) hyper(supra)-personal and hyper(supra)-partisan(party) authorities, ideas and principles (und angeblich überpersönlichen und - parteilichen Instanzen, Ideen und Prinzipien), since (as, the reason for that is) they ((the) existential power claims) must be (found) (stand) in (nominal) agreement with the fundamental principle of social disciplining. The main (chief) (matter(s) of) concern (Hauptanliegen) of the objectified (objectivised) decision, i.e. of the subject appearing (acting, occurring) in its (the objectified decision's) name, is the concealment (hiding, covering up) of its (the objectified decision's) character of the (as) decision (decision character) [character as decision], namely the fact that, either way, it constitutes a violation (rape) of the objectively existent (what objectively exists) from (inside) the perspective of a certain existence. Now however, in the history of organised societies times (eras) come in which several (a number of, many) sides simultaneously want to enforce their own objectified (objectivised) decisions (den eigenen objektivierten Entscheidungen Geltung verschaffen wollen). The usual and understandable (intelligible, comprehensible, easy to understand) result of this (these) parallel

competing effort(s) (endeavour(s)) is a general fading (away) (loss, weakening) of (decrease in) (the concept (notion) of) objectivity [fading of objectivity] (Objektivitätsschwund), since every side tries hard (spares no effort, takes pains) to unmask (show) (the) (others') decisions (of others) as arbitrary constructs which distort (twist) "reality" for the promotion (advancement) of (to promote) tangible (substantial, solid, palpable) selfish interests (self-interest) (Eigeninteressen). Such a situation often occurred (resulted, arose, ensued, came up) after the collapse (breakdown) of traditional, religiously marked (oriented, shaped, characterised) and tinged (coloured, dyed) metaphysics and the replacing (replacement, substitution) [replacement] of the primacy of theology by (with) the primacy of anthropology, since this development had to (necessarily) (helped to) nourish(ed) (bolster up, strengthen) (the) sceptical thoughts (notion(s), perception(s), idea(s)) that (man is) the measure of all things (is man) (Eine solche Situation ist nach dem Zusammenbruch der traditionellen, religiös geprägten und gefärbten Metaphysik und der Ersetzung des Primats der Theologie durch den Primat der Anthropologie oft eingetreten, da diese Entwicklung dem skeptischen Gedanken Nahrung geben mußte, das Maß aller Dinge sei der Mensch). The disintegration (decomposition, decay, breakup, decline) (Der Zerfall) of great (large) objectified (objectivised) decisions and the subsequent (following, consequent) struggle (fight) of (between) several (quite a few, a number of) decisions for the imposition (carrying (pushing) through) of a new objectivity provide an insight for (show) certain (some) observers into (how) the mechanisms of the decision (function, work, operate) as well as into their existential foundations (bases) in general. On such insights (ascertainments, findings) are (do) theories like e.g. the one (theory) expounded (set out) here (our own) based (rest), which (thus) are (constitute) ephemeral (transitory, transient,

fleeting) flowers of scientifically fertile (fruitful) times of crisis (crisis periods), and after (once) the ending (completion, conclusion) of a world-theoretical(view, graphic, representative, illustrational) interregnum through ((brought about) by (means of)) a new comprehensive (extensive) normative system, are quickly pushed away (aside) (marginalised, shaken off) into non-existence. Some (A good many) people, who ascertain (certify, attest) or even (and or) approve of (welcome, hail) the disintegration (decomposition, decay, breakup, decline) of the former (just now, a little while ago) dominant (ruling) objectified decisions, however (at the same time) do not want to completely (fully, entirely, totally) break with (away from) normativism, (and) try in turn to hold on to (grab (hold of)) (the concept of) a supposedly (ostensibly) unadulterated (genuine, authentic) existence as source (spring, well) of unshakeable (unswerving, imperturbable) certainty. We already explained why this positioning (stance) can only have passing (transient, temporary) and marginal success. In its detachment from the social conditions of the power struggle (struggle (fight) for power) and from the game of the fundamental ambivalence of social life, the (existentialists') decision ("decision") (of the existentialists) gives the impression of a loud (noisy, ringing, resonant) exploding (soap) bubble. Placed (Put) between alternatives, existence here struggles (fights) with fantasies (spectres, phantasms); because freedom and alienation (estrangement), God and Devil can in fact (actually, of course) be (constitute) highly (extremely) concrete concepts - however not in themselves, but only in their positive or negative reference to an existential foe (enemy), whose effective (effectual) combating (fighting) at the social level, nevertheless (however), precisely demands (requires) the objectification (objectivisation) of the decision and the denial of its purely existential character (Zwischen Alternativen

gestellt, kämpft hier die Existenz mit Hirngespinnsten; denn Freiheit und Entfremdung, Gott und Teufel können zwar höchst konkrete Begriffe sein - nicht aber an sich, sondern erst in ihrem positiven oder negativen Bezug auf einen existenziellen Feind, dessen wirksame Bekämpfung auf sozialer Ebene jedoch gerade die Objektivierung der Entscheidung und die Verleugnung ihres rein existenziellen Charakters verlangt).

Pragmatistic perceptions (views) appear (seem) (to be) just as weak (lame, untenable), whereby (according to which) the crisis of values can (thereby) be solved (or rather by-passed (circumvented, got around, avoided)) if ideas and norms are judged in accordance with (on the basis of) their empirically ascertainable (detectable) practical usefulness (utility) and functionality, which at any rate (however, in the meantime, in any case) can be independent of the empirical ascertainment of their truth. Here it is first of all held (considered) to be self-evident that "practical usefulness (utility)" can readily (without a second thought (anything else)) be clear (manifest) to all sides, that is (therefore), it ("practical usefulness") does not constitute a function of ratings (i.e. evaluations) which for their part (in turn) would involve power claims (Hier wird zunächst für selbstverständlich gehalten, „die“ praktische Nützlichkeit könne allen Seiten ohne weiteres einleuchten, sie bilde also keine Funktion von Wertungen, die ihrerseits Machtansprüche in sich bergen würden). The questions: "for whom is something useful (beneficial, advantageous)?" and: "who should (ought to) decide (over (about) that) whether something, and in what respect (it), is useful (beneficial, advantageous) or not?", are not (at all) posed (after all), and the gap is filled through (by (means of)) the liberal rationalistic-normativistic article of faith that all people (men, humans) of "good will" and "sound (healthy) common sense (mind)" („gesunden Verstandes“)

could (can) easily (comfortably) reach (achieve, attain) agreement over (about, as to) (all of) that (this). Through (By means of (With)) the criterion of usefulness (utility) and social functionality, "superfluous (unnecessary)" and moreover quarrelsome (pugnacious) "metaphysics" should (ought (is intended) to) be (aims at) put (set) aside (removed, sidelined), that is, the criterion applies to (turns (is directed) against) ideational constructions (ideellen Konstruktionen), which contribute to the objectification (objectivisation) and argumentative arming (shielding, armouring) of (world-theoretical) decisions. Because their (the pragmatists') criterion of usefulness (utility) remains vague (indefinite) or (, in other words,) normativistic in the liberal sense, the pragmatists do not want (are not in a position) to admit (perceive, grasp, realise) the tangible (substantial, solid, palpable) usefulness (utility) of "metaphysical" constructions in(side) the social power struggle (struggle (fight) for power). It may (Perhaps) be "in itself" (that is to say (i.e., read): from the point of view of liberal utilitarian perceptions (views)) indifferent what perception (idea, notion, view) of God someone (somebody) professes (supports, stands for, represents), however the practical difference becomes enormous, if there are people, who(, for their perception (idea, notion, view) of God,) are ready to die or to kill (for their perception (idea, notion, view) of God), since they identify (connect) with it (this perception of God) their own identity. For (In respect of, To) such people, the pragmatists want to dispute (call into question) the right to derive (infer, deduce) a moral code (einen Moralkodex) from their own (such people's) objectified (objectivised) decisions. Rules of behaviour now should (ought)(, in their (the pragmatists') opinion,) not be based (rest) on what(ever) is held (considered) to be (thought of as) objectively true, but on the generally useful (beneficial, advantageous), and "metaphysical" ideas must (have

(ought) to) be(come) accepted only according to their social usefulness (utility) and in accordingly (correspondingly) simplified form.

Nevertheless (Nonetheless) (in order to remain with (at) the example of religion, which was used (brought into play, cultivated) by (eminent, renowned) pragmatists as well), a believer must (is obliged) comprehend (grasp, understand, interpret) the relation(ship) of (between) what is true (the true (veritable)) and what is useful (the useful (beneficial, advantageous)) precisely in the reverse manner of (the other way around compared to) a pragmatist: his (the believer's) belief (faith) is for him useful (beneficial, advantageous), BECAUSE he holds (considers) it (his belief) to be objectively true (for him) (that is to say (i.e., read): because he has made (turned) (out of) it (his belief) (into) an objectified decision) (sein Glaube ist für ihn nützlich, WEIL er ihn für objektiv wahr hält (sprich: weil er aus ihm eine objektivierte Entscheidung gemacht hat)).

The leaving aside (exclusion, elimination) of the question (matter) of (the) truth would simply allow the source (spring, well) of subjective certainty and energy to dry up (run dry) and thus (consequently, therefore, in this way) would also immediately (directly) reduce (spoil, detract from, interfere with, impair, damage) the social usefulness (utility) of belief (faith). In other words, religion would (could) never be (able to be) socially "useful (beneficial, advantageous)" or simply (even) functional (functionally (cap)able), had it not (if it had not) portrayed (depicted, presented) the relation(ship) of (between) what is true (the true (veritable)) and what is useful (the useful (beneficial, advantageous)) precisely in the reverse manner of (the other way around compared to) what pragmatism has done. It is true that ideas and norms are imposed (carried (pushed) through) because they are (objectively) useful (beneficial, advantageous) for a subject, i.e. they grant (give, provide) (to) it (the subject) a firm (steady) framework of orientation (orientation

framework) for its action and furthermore (moreover, still (even) also) an identity; but it is wrong (false, mistake, error) that this imposition (carrying (pushing) through) is (then) carried out (follows, results, takes place) only when (if) the subject remains conscious (aware) of this mechanism at all times (incessantly), that is, when it (the subject) discerns ((fore)sees) the subjective character of its own decisions and behaves correspondingly modestly (with corresponding modesty). Under the concrete social conditions (in the concrete social circumstances) of the power struggle (struggle (fight) for power) exactly the opposite must be the case. The rationalistic prejudices, in which pragmatists are trapped (encircled, caught), block (obstruct, hamper) them (the pragmatists) a view of (from seeing) the insurmountable asymmetry of the subjective motivating forces and objective function of socially anchored (determined) action (acting, practice); and (at the same time) their normativism wants to make out of an Is (i.e. Being or To Be) (namely out of the ascertainment of the practical origin (descent, ancestry, lineage, extraction) and function of ideas) a liberating (redeeming) Ought (Should), something which, however, is always prevented (foiled) by the (afore)mentioned, overlooked by them (the pragmatists), asymmetry (the asymmetry above will never allow) (Die rationalistischen Vorurteile, in denen die Pragmatisten befangen sind, versperren ihnen den Blick für die unüberwindliche Asymmetrie von subjektiven Triebfedern und objektiver Funktion sozial verankerten Handelns; und ihr Normativismus will aus einem Sein (nämlich aus der Feststellung von der praktischen Herkunft und Funktion von Ideen) ein erlösendes Sollen machen, was aber die gennante, von ihnen übersehene Asymmetrie auf immer verhindern wird). The pragmatists as well as their "critical" descendents should (ought to) pose the simple question to themselves, (as to) why people (humans, men) did not come much earlier to (such) a (so) clear (lucid, obvious,

reasonable) prescription (recipe, formula) for the smoothing out (settlement) (auf ein so einleuchtendes Rezept zur Schlichtung) of their conflicts and for the safeguarding (securing) of their happiness (bliss, luck) - and (also) why they (people), since (pragmatistic) (the) wisdom (of pragmatists) is no longer withheld from them, hardly (scarcely) follow (conform with) it (pragmatistic wisdom), but are in the habit of (continue to) lend(ing) (give (giving), provide (providing)) force (validity) (enforce (enforcing)) (to) their decisions, thereby, furthermore, (they) objectify(ing) (objectivise (objectivising)) them (their decisions), i.e. they make (present) them out to be (as) objectively true and generally binding.

The objectification (objectivisation) of the decision under the social conditions (in the concrete social circumstances) of the power struggle (struggle (fight) for power) is expressed in certain (particular) form-related (morphological, formal) features, which must (necessarily) become noticeable (appear) in (during) such an outline (blueprint) of the decision (Entscheidungsentwurf), entirely (wholly, quite) irrespective of its content. As (we) said (know) (pp. 19-20), the de-cision not only brings about (realises, accomplishes, brings on) a segregation (separation, cutting off, severance, disassociation) of (the) (what(ever) is) existentially relevant (for the existence) from (the) (what(ever) is) irrelevant, but divides (splits up) (classifies, grades, rates, ranks) the former (whatever is existentially relevant) into successive tiers (grades, levels, stages). The world image (picture), which emerges (comes) out of (from) the de-cision, is structured hierarchically (gliedert sich hierarchisch), and this hierarchy is imprinted (impressed, stamped) all the more vividly (graphically, clearly), the more energetic the power claims are, which it (the world image) is supposed (meant, ought) to (should, aims, intends) (to) underpin (support, back up) (und diese Hierarchie prägt sich um so

anschaulicher aus, je energischer die Machtansprüche sind, die sie untermauern soll). The historically most important and most effective (effectual) hierarchisation of the world image (picture) has been undoubtedly (indubitably) its division (parting, partition, split(ing), separation) into a From Here (i.e. This World or Life) and a From There (i.e. That World or Life), an Immanence (Immanent) and a Transcendence (Transcendental) (whether with theological or profane (secular(ised)) signs (i.e. symbolism)) (seine Teilung in ein Diesseits und ein Jenseits, eine Immanenz und eine Transzendenz gewesen (gleichviel, ob unter theologischen oder profanen Vorzeichen)). With the (The) division (parting) goes (is accompanied by) the subjection (subjugation) of the (visible) From Here (i.e. This World or Life) to the (invisible) From There (i.e. That World or Life), which constitutes the epitome (embodiment) of the "true" Is (i.e. Being or To Be) and at the same time (simultaneously) the ultimate (final, last, highest) norm-giving (normative) authority (tier (grade, level, stage) of jurisdiction) (die letzte normgebende Instanz). The world image (picture) in toto is not then the mere (simple) description of the world, but also, and above all, a blueprint for (outline (plan) of) action (acting) (action plan) (ein Handlungsentwurf), in it views (opinions) and intentions of the subject of the decision (decision's subject) with regard to the use, arrangement (order, layout, formation) and shaping (forming, formation) of things (matters, affairs) and of existences, which come into contact with it (the subject of the decision) (with which it (the subject of the decision) comes into contact), crystallise (are crystallised). In this way (So), both the division (parting) of the world image (picture) into two levels as well as the subjection (subjugation) of one (of these levels) to (under) the other (level) are (constitute) the necessary (indispensable) concomitants (corollaries, outcomes) (Begleiterscheinungen) of consideration (concern)

for the foe (enemy). In(side) the world image, the foe (enemy) and events (things that happen, happenings) (which are) influenced by him appear (arise) of course only at the subordinate(d) (lower) level, and correspondingly (accordingly, commensurately) the superordinate(d) (higher) level coincides with (constitutes) a, as it were, purified (gereinigten), that is, with the "true (veritable)", reality, which is (found) (stands) outside of (beyond) inimical access (the inimical field of action) (Zugriffs). A reality free of (from) the foe however is the ideal reality and that is why the (afore)mentioned (known (familiar) to us) interweaving (interconnection) of Is (i.e. Being or To Be) and Norm takes place at this (superordinate(d)) level (Eine vom Feind freie Wirklichkeit ist aber die ideale Wirklichkeit und daher findet auf dieser Ebene die erwähnte Verflechtung von Sein und Norm statt). The level of the From There (i.e. That World or Life) ought to (should, must) illustrate (make vivid (perspicuous)), indeed embody, the reasons which command and justify the subordination (subjugation) of the entire (whole) From Here (i.e. This World or Life) and consequently the subjection (subjugation) of the foe (enemy). Because of that, (That is why) the "true (veritable)" Is (i.e. Being or To Be) of the world image (picture) in its interweaving (interconnection) with the established (set up, given) norm and value scale (scale of norms and values) (der aufgestellten Norm- und Wertskala) constitutes the concentrated expression of the highest power claims of the subject of the decision; since, for that matter (incidentally), the foe (enemy) always remains present in the total (entire, whole) world image (picture) (Gesamtweltbild), so (for that reason) the description of the "true" Is (i.e. Being or To Be) and "true" norms must also, in (during) all its sublimation and idealisation, at least make reference ex contrario to the foe (enemy), exactly while (as, when) it (the description) props (shores) up (supports) power claims (claims to dominance) on each and

every respective occasion through (by (means of)) ultimate (final) arguments (durch letzte Argumente). The interweaving (interconnection) of the "true" Is (i.e. Being or To Be), found (standing, which stands, existing) outside of (the) inimical access (field of action), with "true" norms is now meant (supposed, ought) to (should, aims, intends) (to) remove (deliver, free, rid) the latter ("true" norms) from every stain (spot, blot, blemish) of arbitrariness or chance (accidental) nature (contingency) (jeden Flecken von Willkür oder Zufälligkeit entfernen), so that (their) obeying (compliance, observance) (with) (them) (these norms) is presented as (made out to be) absolutely binding. If norms are not merely (simply) the command and not merely (only) the putting (setting, invention, fabrication) (Setzung) of a subjective will (volition, intention), which could adhere to chance (accidental) nature (contingency), unsteadiness (instability, unsettledness, inconstancy) or self-interest (selfishness), if they, that is, are crossed over (entangled) with (are inherent (inborn, innate) in) [entangled with] the extra-subjective and hyper(supra)-subjective, steadily being composed (procured) (steady, stable, solid, firm, fixed), Is (i.e. Being or To Be) itself (sind sie also mit dem außer- und übersubjektiven, fest beschaffenen Sein selbst verschränkt), then they appear (seem) just as (equally) (pre-)given (in advance) and just as (equally) unavoidable (inescapable) as the Is (i.e. Being or To Be) itself, which one cannot choose (select) oneself, since one is born in(side) it; seen (looked at) in this way, norms do not refer at all to unattainable or fictive (fictitious) aims (goals), but they turn (are transformed (converted)) into the presupposition (precondition, prerequisite) of "true" and "worthy (dignified)" human existence. Concretely this means: as "true" and "worthy (dignified)" (human) existence only that is recognised (acknowledged) which lives in agreement with the power claim of the subject of the decision, as it (this

power claim) finds expression (is articulated) in (the) corresponding norm setting (normative principles, norms (being) put in place (set)) (wie er sich in der entsprechenden Normsetzung niederschlägt). Because the norm setting (normative principles) exclusively applies (apply) to the interpretation of the subject of the decision, which (, such interpretation of the subject of the decision,) inside of (within) the (dominion of the) From There (i.e. That World or Life) and the "true" Is (i.e. Being or To Be) alone sets the tone (is determinative, decisive), since no foe (enemy) or dissenter (dissident, person thinking differently (of a different opinion)) (Andersdenkender) may (is allowed to) go into (enter) this realm (dominion, territory) (of the From There and the "true" Is).

Through (By means of, With) the underpinning (founding) of its own norm setting (normative principles) based on a perception (view) of the "true" Is (i.e. Being or To Be), the subject of the decision (lays) claim(s) for itself (to) an (the) absolute knowledge as unshakeable (incontrovertible, irrefutable) ontological (or anthropological) basis (footing, foundation) of its normative positioning (stance) (eine absolute Erkenntnis als unerschütterliche ontologische (oder anthropologische) Grundlage seiner normativen Einstellung), which exactly in this way should (ought to) stop (cease) appearing (seeming) as (a) mere (simple) subjective decision. Therefore decisionism (the arbitrariness of the decision) reaches its high point (acme, zenith, climax): it (the decision) passes (presents) its content-related(filled) (substantive) theses (off) as the only (sole) objective and binding truth and then feels capable of (justified in) (it is in a position to) invoking (appealing to) (invoke, appeal to) this truth (in order) to sharply condemn every decisionism (the arbitrariness of subjective decisions). That is the decisionistic root of all ontological criticism (critique) of (naked (bare)) decisionism (Every ontological criticism of the naked subjective decision therefore takes root

itself in a decision) (Das ist die dezisionistische Wurzel aller ontologischen Kritik am (nackten) Dezisionismus). From the point of view of objectified (objectivised) arbitrariness, naked (bare) subjective arbitrariness appears (seems) (to be, as) (vile and) base (despicable). The subjectivity or arbitrariness of values can therefore only be denied (doubted, disputed) or concealed (covered up) when (if) a value scale (scale of values) is set up (constituted, established) with reference to (by invoking) a higher, i.e. objective and generally binding ontological authority (tier (grade, level, stage) of jurisdiction). That is why (In this way, Because of that) a certain (particular) world-theoretical(view, graphic, representative, illustrational)-moral (weltanschaulich-moral) decision or arbitrariness, which wants to impose itself (carry (push) itself through), must (ought, is obliged) (to), as paradoxical as it may sound, programmatically and irreconcilably (unyieldingly) attack (battle, combat, oppose) (unter Beschuß nehmen) (the) (its) subjectivity and (or) (the) (its) arbitrariness in general and as such (including its own subjectivity and arbitrariness). Exactly for this (purpose) is the outlined (described) hierarchisation of the world image (picture) of use, on which the objectification (objectivisation) of the decision is based.

The division of the world into a visible From Here (i.e. This World or Life) and an invisible From There (i.e. That World or Life) is supposed (meant, ought) to (should, aims, intends) (to), therefore, safeguard (secure) the bindedness and inviolability (Unverletzlichkeit) of the norms or power claims (claims to dominance)(,) one has in mind on each and every respective occasion(,) through (by (means of)) their transfer (transposition, shifting) (Verlegung) (in)to the, for the foe (enemy), inaccessible sphere of the From There (i.e. That World or Life). In itself this division however cannot explain why the level of the From Here (i.e.

This World or Life) is not (or not entirely (totally)) free of the influence of the foe (enemy). For the prospective (budding, would-be) ruler (dominator), whose power claims (still) meet (with) (encounter) strong (palpable, marked) resistance, it is, in any case, obvious (evident, manifest) that the From Here (i.e. This World or Life) is (stands) under the influence (sign) of the foe (enemy) and consequently (that is why) (it is) also (of) (governed (ruled, conditioned) by) normative disorder (daß das Diesseits im Zeichen des Feindes und daher auch der normativen Unordnung steht); but (also) the current ruler (dominator) must (as well) accept the influential (active, effective) presence of the foe (enemy) in the From Here (i.e. This World or Life) and even (indeed) loudly (emphatically) assert (claim, maintain) that he (the ruler) wields (exercises, exerts) dominance (domination, rule) precisely in the name of the unrelenting (continual) ongoing (continuing) struggle (fight) against it (his (the ruler's) (own) dominance), which would in principle be superfluous (unnecessary) had the ideal realm (kingdom) of norms been completely realised, the From Here (i.e. This World or Life) blotted out (obliterated, effaced) and the world reduced to only one level with the discontinuance (on expulsion) of its previous (former, prior) hierarchical structure. So (Therefore,) the foe (enemy) is not only the negation, but also the reason for the existence of the consolidation of one's own power and that is why (because of that) it (the foe (enemy)) must also be, as paradoxical as this may be, bridled (checked, curbed) and at the same time (simultaneously) kept alive (gleichzeitig im Zaume gehalten und am Leben erhalten werden); correspondingly (accordingly), the ideal realm (kingdom) of norms has to justify concrete current (present) power claims, but it (the ideal realm) may (is) not (allowed) be realised in a, in practical terms, relevant (i.e. feasible) period, even though (although) (the prospect of) its (future) realisation (at any time (moment)) must be

provided (offered) (promised, declared, announced, proclaimed), since (as, because) in this promise or hope (or hope) (is) (does) the ultimate (final) moral(, i.e. theoretically preserving (protecting) the fundamental principle of social disciplining,) legitimization(, i.e. legitimization which preserves the fundamental principle of social disciplining,) of prospective or current dominance (domination, rule) (located, based) (lie) (es darf aber nicht in praktisch relevanter Frist verwirklicht werden, obwohl seine Verwirklichung jederzeit in Aussicht gestellt werden muß, da in dieser Versprechung bzw. Hoffnung die letzte moralische, d. h. den Grundsatz sozialer Disziplinierung theoretisch bewahrende Legitimation angehender oder aktueller Herrschaft liegt).

This now is all achieved (done) through (by means of) an additional (extra, ancillary) construction which partly varies and partly supplements (complements) the division of the world image (picture) into a From Here (i.e. This World or Life) and a From There (i.e. That World or Life). It is a matter of the distinction between Being (or Is or To Be) and Appearance (Pretence). Since (As, Because) the anchoring (founding) of those norms, which in their apt (fit, right, appropriate, suitable) interpretation should (ought to) justify the power claim, in the "true (veritable)" Is (i.e. Being or To Be) must remain at any price (cost) (at all costs) unchallenged (uncontested, undisputed), so (for that reason) for the level of (empirical) reality, at which the foe's (enemy's) activity may more or less successfully take place (happen), it is impossible (not possible) to be included in (to be among) the "true" (and this means: the final (conclusive, definitive)) Is (i.e. Being or To Be)); it (the level of reality) therefore constitutes the level of Appearance (Pretence), of (at least in a normative respect) "fake (spurious, phoney, false)" and "falsified (distorted)" life (Dies alles wird nun durch eine zusätzliche

Konstruktion geleistet, die die Einteilung des Weltbildes in ein Diesseits und ein Jenseits teils variiert und teils ergänzt. Es handelt sich um die Unterscheidung zwischen Sein und Schein. Da die Verankerung jener Normen, die in der geeigneten Interpretation den Machtanspruch rechtfertigen sollen, im „wahren“ Sein um jeden Preis unangefochten bleiben muß, so darf sich die Wirklichkeitsebene, worauf sich die Tätigkeit des Feindes mehr oder weniger erfolgreich abspielt, unmöglich dem „wahren“ (und dies bedeutet: dem endgültigen) Sein zugerechnet werden; sie bildet also die Ebene des Scheins, des (wenigstens in normativer Hinsicht) „unechten“ und „verfälschten“ Lebens). If the "true" Is (i.e. Being or To Be) as normative epitome (quintessence) of the decision and the identity of the subject is certain (settled, definite) [is settled (i.e. ontologically steady and certain)], then everything which endangers or calls into question this decision and identity (of its subject) must be blamed on (attributed to) (the) Appearance (Pretence) (dem Schein angelastet werden). Though (Certainly, Of course,) the foe (enemy) is (does) not (constitute) Appearance (Pretence) in the sense that (of) he would be (being) fictive (fictitious) and made-up (invented, fictional, a product of invention, a fabrication) (erfunden), but in the sense that he (radically) deviates (diverges) from the normative truth of Being (or Is or To Be); his alleged (attributed, supposed) effects (impacts) (seine angeblichen Wirkungen) must constitute effects (impacts) of Appearance (Pretence), because were (if) they to be understood (became (were to become) perceived, perceptible) as the result (outcome) of the "true" Is (i.e. Being or To Be), then the subject of the decision, through (by means of, in respect of) such an assumption, would have capitulated (surrendered, given up (in)) without a fight before (in the face of) the foe (enemy). The reduction of the foe (enemy) and his effects (impacts) to Appearance (Pretence) allows (permits, lets), on the contrary, the

identification of one's own power claim with the norm-like (normative) (normhaften) "true" Is (i.e. Being or To Be) to strengthen (be more solid (firmer)), and consequently (in this way) to seal the objectification (objectivisation) of one's own decision. Thus (So, Hence), the foe (enemy) leads a double (dual, twin) existence: he is (constitutes) tangible existence, when (if) it is (about) a matter (question) of (his) combating (fighting) (him), and he exists as Appearance (Pretence), when (if) he is measured against the norms of the "true" Is (i.e. Being or To Be). If the first version is supposed (meant, should, ought) (to) suggest the necessity of a consolidation (strengthening, cementing) of the power position (position of power) of the subject of the decision, (so, then) the latter (second (version)) serves (is of use) in justifying (giving reasons for) not only the, as it were, ontological superiority of this same subject over (vis-à-vis) the foe (enemy), but in also consoling (comforting) (the subject of the decision over (in relation to)) (any) setbacks and failures. No world image (picture) can achieve (reach, attain) sufficient and permanent (lasting) psychological effectiveness (influence) (Wirksamkeit) if it is not able (in a position) to reinterpret (i.e. meta-interpret), or through (by means of) interpretation to neutralise (eliminate), (meta-interpret and reinterpret) (um- oder wegzuinterpretieren) small or large defeats, while attributing (ascribing) them (the(se) defeats) to transient (temporary) and deceptive (misleading, deceitful) Appearance (Pretence). That is the most important reason why world images (pictures), which preach (declare, proclaim) the law of the strongest and extol (glorify, laud) naked (bare) power (die das Gesetz des Stärkeren predigen und die nackte Macht verherrlichen), neither come into being (are created) (frequently) nor do they live (last) long. The defeat of their representatives refutes (disproves) ipso facto their content and that is why (because of that) they (the world images regarding the law of the strongest) are useful (of use,

suitable) only in times of victory, which however (nevertheless) do not last forever. This makes, from an additional viewpoint (point of view), clear (plain, unequivocal) the existing necessity in the social power struggle (struggle (fight) for power) of objectifying (objectivising), on the broadest (widest) possible theoretical basis, decisions, with the denial (disputing, calling into question) (by their (the decisions') bearers) of their (the decisions') character as subjective power claims and with the preservation (safeguarding, protection) of the fundamental principle of social disciplining (as we explained above).

The interweaving (interconnection) of Is (i.e. Being or To Be) and Norm (and) (power claim) at the level of the "true" Is (i.e. Being or To Be) and the distinction between Being (or Is or To Be) and Appearance (Pretence), as soon as one abandons (deserts, leaves, forsakes) this level, constitute both (the two) complementary aspects of the objectified (objectivised) decision as a world image (picture), which wants to make up (constitute) an all-round organised Whole (Entirety) (das ein allseitiges organisiertes Ganzes ausmachen will). Naturally (Of course, Though)(,) the world image (picture) is (constitutes) such a Whole (Entirety) only from (in) the perspective of the subject of the decision, while it, from the outside (be it (either) from (in) the perspective of another decision or with regard (in relation) to the objectively existent (what objectively exists)), must appear as the necessarily limited (restricted, confined) field of representation(s) (performance(s)) and ideas of a finite subject. In fact (reality), the objectified (objectivised) decision (wants to) show(s) (depict(s), portray(s), display(s), represent(s)) the (that) (, from (in) the perspective of each and every respective subject apprehended (grasped),) part of the objectively existent (what objectively exists)(, which is apprehended (grasped) from (in) the perspective of each

and every respective subject,) as the Whole (Entirety) per se (generally), whereby (so as to) it (the objectified decision) acclaims (nominates) (itself) (hypes itself up) (its world image (picture)) as the expression of the views or interests of the entire (whole) given collective (entity) or even (and or) of entire (the whole of) humanity (Tatsächlich stellt die objektivierte Entscheidung den in der Perspektive des jeweiligen Subjekts erfaßten Teil des objektiv Daseienden als das Ganze schlechthin dar, wodurch sie sich zum Ausdruck der Ansichten oder der Interessen des ganzen gegebenen Kollektivs oder gar der ganzen Menschheit hochstilisiert). While (When) the decision is (being) objectivised, it aims, therefore, ultimately at hushing (covering) up, if (where) possible, the concrete dependence of its content from the specific texture (composition) and the particular fortune (fate, luck, destiny) of its subject, in order to exactly (lay) claim (to) for itself generality, truth and bindedness through (by means of) the concealment (hiding, covering up) or denial of the unrepeatable (unprecedented) peculiarity (singularity) of its existential and historical roots (Indem sich die Entscheidung objektiviert, zielt sie also letztlich darauf ab, die konkrete Abhängigkeit ihres Inhalts von der spezifischen Beschaffenheit und den besonderen Schicksalen ihres Subjekts nach Möglichkeit zu vertuschen, um eben durch die Verdeckung oder Verleugnung der unwiederholbaren Eigenart ihrer existenziellen und geschichtlichen Wurzeln Allgemeinheit, Wahrheit und Verbindlichkeit für sich zu beanspruchen). Consequently (In this way, Therefore), a (something) particular (thing) is inflated (blows up) to (become) THE general and a part is raised (elevated, lifted, proclaimed, exalted) to (as) THE Whole (Entirety). What, however, remains (is) here logically foolhardy (rash, daring, reckless), in a polemical respect is absolutely (entirely) necessary (required) (Somit wird ein Besonderes zu DEM Allgemeinen aufgebläht und ein Teil zu

DEM Ganzen erhoben. Was indes hier logisch verwegen bleibt, ist in polemischer Hinsicht unbedingt nötig). Because only on the basis of a coherent Whole (Entirety) can ultimate questions - i.e. such (questions) which interrelate (connect) with the legitimation of the power claim through (by means of) ultimate (final) arguments and ratings (i.e. evaluations) - be answered, and only through (by means of) the answering of (answer to) ultimate questions does the world image (picture) become immune to polemics, which could start (begin) from the existence (preponderance) of its (the world image's) gaps²² as (the) proof (demonstration) of its inadequate (deficient, incapable) suitability at (of, for) orientation (inability at providing (furnishing, granting, affording) full (complete) orientation). Because (On account) of (Due to) the initial (original) connection of (between) world image (picture) and life orientation (orientation of life) (Lebensorientierung), no world image (picture) can (endure) in the long term (in) (withstand, come through) polemics if it cannot (is not in a position to) answer ultimate questions, that is, (if it cannot) give ultimate (final) (full, complete) orientation. The subject of the decision must, of course (certainly, though), reserve the right (for itself) to decide (pass judgment, pronounce, deem, find) (as to) which (what) are the "true (real)" ultimate questions; it (the subject of the decision) is not obliged to answer the foe's (enemy's) ultimate questions - however (yet) it may (can) do (achieve) that (not answer the foe's ultimate questions) (then) (only) with impunity (only) when (if) it has succeeded in (managed to do) (it) (not answer the foe's ultimate questions) (through (by means of)) (the) establishing (setting (drawing) up) (of) its own self-sufficient ideational Whole (Entirety), (while) displacing (moving, shifting) the whole (entire, total) level of (the) world-theoretical(view, graphic, representative, illustrational) question

²² E.g. logical flaws.

formulation (i.e. examination of problems) (Fragestellung), and consequently making the foe's (enemy's) ultimate questions meaningless (futile) or irrelevant. With reference to (By invoking, Through) the formulation and the answering of ultimate questions also ensues (follows, results, takes place), when (if) it is necessary, (the) coping (solving, working out, settling) (Bewältigung) with (of) individual (separate) problems and tasks (matters, issues) (Individual problems and tasks are solved, when it is necessary that they be solved, with reference to the way in which ultimate questions were formulated and answered (Coping with individual problems and tasks, when it is necessary, also ensues with reference to the formulation and the answering of ultimate questions). (The) meaning (sense) and value of the various constituent (integral) elements (parts) (components) of the world results (arises) only from (out of) their being put in order (inclusion, incorporation, ordering) in a Whole (Entirety) (ihrer Einordnung in ein Ganzes), which is (found) (stands) under the aegis (sign) of the normative positioning or (, that is,) the power claim of the subject of the decision, and it (this being put in order) is, as it were (somehow), imbued (soaked, permeated) with (by) that (it, the normative positioning (stance) or power claim of the subject of the decision); in this way (through (because of) this, thereby), that (the) power claim (above) (is) indirectly turns (transformed, converted) into the measure (yardstick, benchmark) with (in relation to, against, by) which (the) individual (separate) things and (individual) existences are measured. Aspects of the world, which prima vista conflict (clash) with (are (go) against (contrary to)) the meaning (sense) of the Whole (Entirety), that is (or), the power claim of the subject of the decision, are made (rendered) harmless (innocuous) through (by (means of)) their being put in order (inclusion, incorporation, ordering) at (in) the appropriate (suitable, proper) tier (grade, level, stage) of the Whole

(Entirety) (in die passende Stufe des Ganzen) and through (by (means of)) their corresponding interpretation, namely they are taken for (grasped, understood as) (at least negative) confirmations (affirmations) of the meaning (sense) of the Whole (Entirety). Therefore (Consequently, In this way), (the) Appearance (Pretence) is abolished (canceled out, removed) or is exposed (shown up, unmasked, revealed, disclosed, brought to light) as such inside of (within) the Whole (Entirety) on the basis of the criteria which are provided (made available, supplied) by the "true" Is (i.e. Being or To Be). The idea of the Whole (Entirety) thus (hence, therefore) proves (turns out) to be (is proved (demonstrated) as) the necessary framework (context) in which the multi-dimensional game between Is (i.e. Being or To Be) and Norm (or) (power claim), as well as between Being (or Is or To Be) and Appearance (Pretence), can unfold.

The described (outlined) (This) form-related (morphological, formal) structure of the objectified (objectivised) decision can be recognised (ascertained) in all hitherto (until now) historically known and comprehensive (extensive) collective and individual normativistic world images (pictures). Its outline (basic elements) is already (to be) found in the animistic world image (picture), however (but) it was elaborated (developed, processed, worked out, formed, shaped) through (by (means of), in) (the) classical ancient-Christian metaphysics and the world (great) religions in general. Yet (But, At any rate) it (the described form-related structure of the objectified decision) equally (just as much) characterises (marks) the thought constructs (systems, creations) which were summoned up (mobilised) in the European New Times (modern era (times)) against that (classical) metaphysics (Die geschilderte formale Struktur der objektivierten Entscheidung läßt sich an allen bisher historisch bekannten umfassenden kollektiven und individuellen

normativistischen Weltbildern wiedererkennen. Ihr Grundriß ist bereits im animistischen Weltbild zu finden, ausgebildet wurde sie aber durch die klassische antik-christliche Metaphysik und die Weltreligion im allgemeinen. Ebenso sehr kennzeichnet sie aber die Denkgebilde, die in der europäischen Neuzeit gegen jene Metaphysik aufgeboten wurden). The fusion (blending, merging, interweaving) of Is (i.e. Being or To Be) and Norm (or) (power claim) at the level of the From There (i.e. That World or Life) in contrast to (with) the From Here (i.e. This World or Life), as well as the distinction between Being (or Is or To Be) and Appearance (Pretence) appear, in other words, not only in (during) the theological description(s) of the texture (composition) of God in his relations with (towards) the material (sensory) world (zur sinnlichen Welt) and with (towards) the various effects (impacts) of the Devil (that come on the scene), but they (the said fusion and distinction) also determine the inner (internal) logic of concepts like (such as) "Nature", "Reason", "Man (Human)" and "History". Because the normative(, with (in) power claims (inter)connected (inherent),) aspect(, which is (inter)connected (inherent) with (in) power claims,) of these concepts lies on the other side (i.e. the From There) of (beyond) immediate (direct) experience, which, in this way, is degraded (lowered, downgraded) anew (and not seldom in the name of experience itself) to (the level of the From Here (i.e. This World or Life and)) (the) Appearance (Pretence) (on this side, i.e. to the level of the From Here) (Denn der normative, mit Machtansprüchen verbundene Aspekt dieser Begriffe liegt jenseits der unmittelbaren Erfahrung, die daher von neuem (und nicht selten im Namen der Erfahrung selbst) zum diesseitigen Schein degradiert wird). Hence (So) e.g. the new-times normativists, when (if) they talk of (about) "Reason", they do not mean the ability at (capacity for) thought of this or that concrete empirical subject, but the, on the other side, i.e. of the From

There, ideal epitome (embodiment) of a certain (particular) way (manner) of thinking (Denkweise) and (of a certain) positioning, for whose binding interpretation they declare themselves alone (as) competent (responsible) (So meinen z. B. die neuzeitlichen Normativisten, wenn sie von „der“ Vernunft reden, nicht das Denkvermögen dieses oder jenes konkreten empirischen Subjekts, sondern den jenseitigen idealen Inbegriff einer bestimmten Denkweise und Einstellung, für dessen verbindliche Interpretation sie sich allein für zuständig erklären); and also "Man" may (does) not coincide with any (chance) man what(so)ever - to say nothing of "tyrants", "mass murderers" or the dumb neighbour -, but he is identical with (to) the idea of man lying on the other side (i.e. From There) of experience (sondern er ist mit der jenseits der Erfahrung liegenden Idee des Menschen identisch), which serves (is of use) as source (spring, well) of duties and rights, in relation to which (while) the mythology of alienation (estrangement) (die Mythologie der Entfremdung) takes care of (provides (is summoned up (mobilised) for) the continuation (continuing) of the polemically purposeful (expedient, end(goal)-oriented) game between (of) Being (or Is or To Be) (Essence (Substance)) and Appearance (Pretence) with secularised signs (i.e. symbolism). All these theological-metaphysical and profane (secular, classical, non-ecclesiastical) objectified (objectivised) decisions equally fell back upon (used, had recourse to) the same thought structures (structures of thought) (Denkstrukturen) because they were all facing (confronting, standing before) the same problem, namely to found (give reasons for, justify, establish) norms (or) (power claims) through (by means of) ultimate ontological or anthropological arguments. Because entirely (wholly, quite) irrespective of who is the foe (enemy) of whom and who the current and who is the prospective (budding, would-be) ruler (dominator) - whoever inside of (within) organised society wants to have

power in the long term and wield (exercise, exert) dominance (domination, rule), must (naturally (of course, though) in the sense of his own power and dominance (domination, rule)) be able to successfully take on (undertake) certain (particular) (life-preserving)(, that is, norm-setting(putting)) functions (which preserve social life, that is, which demand (require) the institution of norms) (bestimmte lebenserhaltende, also normsetzende Funktionen), and indeed by invoking (appealing to) (with reference to) the (our) known (to us) (p. 118) fundamental principle of social disciplining.

The apparent (seeming) paradox, that foes (enemies) take the field (to fight one (each) another) under the banner of the same thought structures (structures of thought), can easily be explained (cleared up, clarified, solved), only if we draw (make) a clear distinction (distinguish, contrast) between thought structure (structure of thought) and thought content (Denkinhalt). This means that the differentiation (separation) of (between) (the) From There (i.e. That World or Life) and (from) (the) From Here (i.e. This World or Life)(,) or(,) Being (or Is or To Be) and (from) Appearance (Pretence)(,) is found (exists) as (a) structural feature (als strukturelles Merkmal) in (during) every objectified (objectivised) decision, even though (although) the world-theoretical(view, graphic, representative, illustrational) content of the (afore)mentioned conceptual magnitudes (begrifflichen Größen) is different on each and every respective occasion. Every decision apprehends (grasps) and defines the From Here (i.e. This World or Life) and (the) Appearance (Pretence), the From There (i.e. That World or Life) and the Is (i.e. Being or To Be) in its own specific way (manner), every one of them (the decisions) deduces (derives) from the latter (two) (From There (i.e. That World or Life) and the Is (i.e. Being or To Be) different norms and evaluates (i.e. rates) them

differently (und wertet sie unterschiedlich aus) - however these essential (fundamental) content-related(filled) (substantive) differences or even (and or) contrasts (opposites, conflicts) by no means (does not at all (in the least)) stand(s) in the way of (hinder, obstruct, impede) the identity (i.e. sameness) of their form-related (formal) structure, although (even though) this identity (i.e. sameness) must (has to) remain unconscious in the corresponding subjects of the decision, so that they can maintain (keep, preserve) their, in practical terms, inspiring (boosting) faith (belief) in the exclusive truth and objectivity, that is, uniqueness (singleness, singularity) of their own world image (picture) intact (whole, in one piece) (damit sie ihren praktisch beflügelnden Glauben an die ausschließliche Wahrheit und Objektivität, also Einzigartigkeit des eigenen Weltbildes intakt erhalten können). It is now most (highly, extremely) noteworthy (remarkable, notable) that precisely this unconscious identity (i.e. sameness) of their form-related (formal) structure - in which the power claim is, from the outset, (initially, originally) laid down (deposited) in the form of the distinction of (between) the From There (i.e. That World or Life) and the From Here (i.e. This World or Life)(,) or(,) Being (or Is or To Be) and Appearance (Pretence) - drives (pushes) decisions to(wards) (mutual) enmity (against (for, towards) one another), whereas the conscious difference or contrasting (conflict) of their content serves (is of use) as (a) means of justification (vindication) and consequently intensification of enmity; in this way (so, thus, hence)(,) (the) identity (i.e. sameness) of (the) thought structure (structure of thought) contributes to the aggravation (heightening) of (increase in) the content-related(filled) (substantive) contrasting (conflict) (Es ist nun höchst bemerkenswert, daß gerade diese unbewußte Identität ihrer formalen Struktur - worin der Machtanspruch in Form der Unterscheidung von Jenseits und Diesseits oder Sein und

Schein ursprünglich angelegt ist - Entscheidungen zur Feindschaft gegeneinander treibt, während der bewußte Unterschied oder Gegensatz ihres Inhalts zum Mittel von Rechtfertigung und daher Intensivierung der Feindschaft dient; so trägt die Identität der Denkstruktur zur Steigerung des inhaltlichen Gegensatzes bei). In other words: the identity (i.e. sameness) of the form-related (formal) structure of decisions means, that, whoever makes (raises) power claims, must (is obliged to) have recourse to (fell back upon) certain (particular) thought structures like (such as) e.g. the distinction of (between) the From There (i.e. That World or Life) and the From Here (i.e. This World or Life); and the content-related(filled) (substantive) contrasting (conflict) results (arises) because each and every respective concrete determination of the From There (i.e. That World or Life) and the From Here (i.e. This World or Life) must (has to) be distinguished from that of the foe (enemy), so that it (the said determination) can serve (be of use) as (a) weapon and at the same time as (a) symbol of (the) existential contrasting (conflict). Precisely because decisions express power claims, they must, as regards content, diverge (differ, deviate) from one another at least as much as their corresponding subjects existentially differ - and precisely because they (decisions) express power claims, they must all be characterised (marked) by (means of) (through) that form-related (formal) structure, which underpins (supports, sustains) power claims in general and as such. Between the commonality (commonness, common ground, similarity, likeness, resemblance) of the form-related (formal) structure, and the content-related(filled) (substantive) contrasting (conflict), exists a necessary (requisite) interrelation (connection), because (since, as) both (the two), if taken together, articulate two needs bound (tied) together (interdependent, interlinked) in (of) the struggle (fight) for the fulfilment (realisation, carrying out, achievement) of the power claim (Zwischen der

Gemeinsamkeit der formalen Struktur und dem inhaltlichen Gegensatz besteht ein notwendiger Zusammenhang, denn beide zusammengenommen artikulieren zwei aneinander gebundene Bedürfnisse im Kampf um die Erfüllung des Machtanspruches). In a historical-sociological respect the logical magnitude: "commonality (commonness) of the form-related (formal) structure" means nothing other than the elementary fact that several (quite a few, a number of) subjects simultaneously make (raise) power claims, in relation to which they bring into being (bringing into being) the content-related(filled) (substantive) variety (diversity) of decisions. The source (spring, well) of this content-related(filled) (substantive) variety (diversity) are enmity and the struggle (fight), the source (spring, well) of the enmity and the struggle (fight) are however the simultaneous power claims of several (quite a few, a number of) subjects, as (like, which) these announce their presence (become evident (manifest), come (step) forward) in the commonality (commonness, common ground, similarity, likeness, resemblance) of the form-related (formal) structure of their corresponding decisions (wie sich diese in der Gemeinsamkeit der formalen Struktur ihrer entsprechenden Entscheidungen melden). Because (Since, As) foes (enemies) must (have to, are obliged to) share the same enmity, they must also share the same thought structure (structure of thought). And because they, as (being) foes (enemies), are existentially different (differ existentially), they must confess (admit) faith (belief) in an, on each and every respective occasion, different thought content.

Through (By means of) its objectification (objectivisation), the decision appears as (a)(, revealing the essence of things and (at the same time) showing (pointing to) the right way,) voice of a hyper(supra)-personal and in every respect above suspicion (unsuspicious) authority(, which

reveals the essence of things and (at the same time) shows (points to) the right way) (als die das Wesen der Dinge enthüllende und den rechten Weg weisende Stimme einer überpersönlichen und in jeder Hinsicht unverdächtigen Instanz), whereas the subject of the decision takes on (undertakes) the role of (the) mediator and executor (enforcer) of (as many) truths and commands announced by that voice. In accordance with (the sense of) the fundamental principle of social disciplining, which does not allow (permit) any (open) flouting (disregarding, transgression) (Hinwegsetzung) by (of) individual existences of certain (particular, specific)(, at least nominally preserving the collective self-preservation,) principles (at least nominally preserving (protecting, safeguarding) (the) collective self-preservation), the subject of the decision emerges (comes into view, appears) here as (a) pious (devout) servant of a high (exalted) lord (master), therefore (consequently, hence) ultimately (also) of the common good (public interest (welfare)) (des Gemeinwohls) (as well), whose promotion (advancement, fostering)(, as is said,) is (to be) expected precisely from the subjection (subjugation) of the collective (entity) to (under) that (this) lord (master). Despite (Notwithstanding) all the mostly more or less sincere (honest) (because of the internalisation of that fundamental principle (of social disciplining)) modesty(, which comes into being because of the internalisation of the fundamental principle of social disciplining), the subject of the decision nevertheless must (is obliged to), with all the means at its disposal, (lay) claim (to) at least one exclusive right for itself, namely the right to interpret the voice of the lord (master), whom it is supposed (meant, ought) to (should, aims, intends) (to) serve, just as bindingly as that voice in itself has to be regarded generally binding (ebenso verbindlich zu interpretieren, wie jene Stimme an sich für allgemein verbindlich zu gelten habe). With the uncompromising (unrelenting, unyielding, irreconcilable) claim (demand,

assertion) to (of) or defence (defending) of the exclusive right to (of) interpretation the, in fact (reality), character as decision (of authorities), that is, subjective character of authorities (tiers (grades, levels, stages) of jurisdiction), whose supposed (alleged, ostensible, apparent) objectivity the interested subject invokes (appeals to), is laid bare (exposed, revealed). (So) After the objectification (objectivisation) of the decision, that is, the act or process of the decision (in which the decision initially comes into being) is carried out (repeated), as it were (somehow), anew and with (under) the open action (commitment, operation) (full participation) [open action, i.e. full participation] of the subject AS subject - only this time it is carried out (repeated) in the form of an act or process of interpretation (An der kompromißlosen Beanspruchung oder Verteidigung des ausschließlichen Interpretationsrechtes entblößt sich der tatsächliche Entscheidungs-, also subjektiver Charakter der Instanzen, auf deren angebliche Objektivität sich das interessierte Subjekt beruft. Nach Objektivierung der Entscheidung vollzieht sich also der Entscheidungsakt oder -vorgang gleichsam von neuem und unter offenem Einsatz des Subjekts ALS Subjekts - nur diesmal vollzieht er sich in Form eines Interpretationsaktes oder -vorganges). The subjective character of the decision of supposedly (ostensibly, allegedly, apparently) objective hyper(supra)-personal authorities is shown (seen) from another aspect (facet, side, angle) in the fact that none of them (the latter (supposedly objective hyper-personal authorities)) can become in practice effective (effectual, influential) and relevant in the state (of affairs) (situation) of an - incidentally (for that matter) hardly (barely, scarcely) to be attained (reached, achieved) - self-sufficient theoretical purity, but always only in (by means of) the interpretation by (of) a certain (particular) subject. The interpretation is carried out (follows, results, takes place) in a concrete situation in the face (in view) of (out of consideration for) concrete

friends and foes (enemies) and determines (fixes, stipulates) concrete rights and duties (obligations). (The) Ruler (Dominator) is whoever is able to bindingly interpret supposedly (ostensibly, allegedly, apparently) objective authorities (Die Interpretation erfolgt in einer konkreten Lage mit Rücksicht auf konkrete Freunde und Feinde und legt konkrete Rechte und Pflichten fest. Herrscher ist, wer angeblich objektive Instanzen verbindlich zu interpretieren vermag). (In, On, From) the roundabout way of his interpretations (interpretation), the ruler (dominator) handles at will (has at his disposal) (the) norms and (the) ideals, which are found at the level of "true" Is (i.e. Being or To Be), and precisely the point at which he can be recognised (in his capacity) as ruler (dominator) is that (when) he alone is capable of (in a position to) carrying out (proceeding to) (carry out (proceed to)) "tactical" or "secondary" violations (infringements, transgressions) of norms for the purpose (with the goal) of the rescuing (rescue, saving, safeguarding, protecting) of the "substance (essence)" (zwecks Rettung der „Substanz“) of these same norms, and furthermore (over and above that) (that (when) he alone is capable) of deciding about the extent and the period of time (duration) of the, as temporarily and in a restricted (limited) manner, described ((temporary and in a restricted manner, as he asserts)) postponement (delay) (des als vorläufig und begrenzt bezeichneten Aufschubs) of the realisation of the ideal in the name of this same ideal. We know, however, why this postponement (delay) must have a permanent (lasting) character: recognition of the fact that the ideal has already been completely (totally) realised would eliminate the foe (enemy) and consequently allow one's own dominance (domination, rule, ruling over others) to appear as (seem) superfluous (unnecessary) (if it is recognised that the ideal was completely realised, the foe disappears and dominance becomes superfluous). Incidentally, between the domain of interpretation (i.e. interpretive competence or

responsibility) (Interpretationszuständigkeit) of the ruler (dominator) and the structure of the objectified (objectivised) decision there is (exists) a pre-established harmony. Because this structure is determined by (stands (is) under the influence (sign) of) the distinction between the From There (i.e. That World or Life) and the From Here (i.e. This World or Life), Being (or Is or To Be) and Appearance (Pretence), and the current or prospective (budding, would-be) ruler (dominator) is legitimised exactly as mediator between both levels of the world image (picture), whose creator or representative he (is) himself (is). The consciousness (awareness) of being with respect to (vis-à-vis) the (ideal) From There (i.e. That World or Life) a servant, is, therefore, partly supplemented (complemented) and partly compensated (counterbalanced, offset) through (by means of) the (elitist) consciousness (awareness) (of superiority which an elitist has) (durch das elitäre Bewußtsein) with respect to (vis-à-vis, regarding, in relation to) the From Here (i.e. This World or Life) and (vis-à-vis) all those existences which linger (live, dwell) in the(, on this side, i.e. the From Here,) realm (area, dominion, territory) of the Appearance (Pretence) (on this side, i.e. the From Here) (die im diesseitigen Bereich des Scheins verweilen). Without the From There (i.e. That World or Life), without the realm (kingdom) of "true" norms and ideals, there is nothing which one could interpret with respect to (for the use of) others, consequently there is then also no (elitist) consciousness (awareness) (of the elitist) and no objectively apparent (supposed, ostensible) (wanting to be) (, as to its intention,) justification (vindication) of the same (elitist consciousness).

Concepts, which are determinative (decisive, defining) for the level of the From There (i.e. That World or Life) and consequently (that is, therefore) for the sublimated or objectified (objectivised) articulation (articulating,

enunciation, formulation, expression) of power claims, must therefore remain vague (indefinite) so that they (these concepts) (seem), as it were (somehow), of their own accord (by themselves), (to) cry (call) out for an interpreter (nach einem Interpreten rufen). Their (The concepts') vagueness (Ihre Vagheit), nonetheless (nevertheless), is not the mere (simple) effect (result) of the fundamental need of the current or prospective (budding, would-be) ruler (dominator) to emerge (come into view, appear) as (the) exclusive (sole) interpreter. They are just as much (equally) the effect (result) of the parallel endeavour (effort, pursuit, aim) to lend (give, provide) (to) them bindedness in such a way that they are portrayed (depicted, presented), in terms of (as regards) content, as the most comprehensive (extensive) (of concepts) and, in terms of logic (logically), as the most general (of concepts), so that in every given case explanations regarding the various constituent (integral) elements (parts) (components) of the world or instructions regarding concrete action can be derived (drawn) from them (the said (these) concepts). Because a double (dual) path (road, way) connects the subject of the decision with the supreme (topmost, uppermost, highest) concepts (obersten Begriffen) which constitute (make up) the axis (die Achse) of the world image (picture) which emerged (came) out of (from) the decision. During the construction (set(ing) up) (Beim Aufbau) of the world image (picture) the path (road, way) leads (goes) up(wards) from the subject to(wards) the highest world-theoretical(view, graphic, representative, illustrational) authorities as the final (eventual) crystallisations of its (the subject's) effort(s) (endeavour(s)) to set (fix, determine, assign) comprehensive (extensive) (, world-explaining and generally in force (valid) normative,) constants (which explain the world and (at the same time) are normative and generally in force (valid)) for (with the aim (goal) of) its (the subject's) own (practical) orientation (umfassende welterklärende und

allgemeingültige normative Konstanten zur eigenen Orientierung zu setzen); here those authorities are still seen (shown, recognised, acknowledged) as (the) work (deed) of the subject and (the) work (deed) of its (the subject's) existential intensity and search. However, after the making (formation, constitution, composition, setting up) of the world image (picture), the path (road, way) leads (goes) down(wards) (descends) from its (the world image's) supreme (topmost, uppermost, highest) authorities (tiers, grades, levels, stages) (von dessen obersten Instanzen) to(wards) the subject of the decision, so that the origin (descent, extraction) of those authorities is forgotten (neglected) by this subject of the decision, and the subject of the decision (indirectly) finds its way back to its (indirect) dominance (domination, rule) over those authorities (tiers, grades, levels, stages) only through (by means of) its interpretation (interpretive) activity [interpretive activity] (Interpretationstätigkeit). In this way (So, Hence, Thus), the interpretation (interpretive) activity [interpretive activity] makes up (atones) for (counterbalances, counterpoises) that vagueness which had inevitably (necessarily) arisen (resulted, ensued) during the construction (set(ting) up) of an, if (where) possible, comprehensive (extensive)(, with the polemical force (strength, power) of the idea of the Whole (Entirety) equipped (provided, furnished),) world image (picture) (equipped (provided, furnished) with the polemical force (strength, power) of the idea of the Whole (Entirety)) (die beim Aufbau eines möglichst umfassenden, mit der polemischen Kraft der Idee vom Ganzen ausgestatteten Weltbildes zwangsläufig entstanden war). The interpretation (interpretive) activity [interpretive activity] and the struggle (fight) of the subject over (for, around) the monopoly of interpretation must (necessarily) gain(s) (obtain(s), acquire(s)) additional (further, greater) significance (importance, meaning) when (if) the content of the

decision is couched (expressed, dressed up) in concepts which are (stand) (hierarchically) right at the top (the (more, most) superior) not solely (exclusively) for it (this decision), but also for other(s) (decisions), and indeed for inimical decisions. It depends on the concrete situation and on the, in it (this concrete situation), decisive (determinative, deciding, defining, crucial) polemical constellation (correlation of forces) whether a decision will develop its own conceptuality (terminology) or it will appropriate (acquire) an (already) existing one in order to define (determine, specify) it (the appropriated decision) in accordance with the power claims of its (the appropriating decision's) subject. In this latter case the vagueness of the supreme (topmost, uppermost, highest) concepts must (necessarily) increase(s) (grow(s)) and the interpretation struggle (fight) (struggle for interpretation) (correspondingly) intensifies (deepens, increases) (accordingly), in relation to which brilliant (outstanding, superb, excellent) casuistic performances (achievements) are churned out (Es hängt von der konkreten Lage und der in ihr ausschlaggebenden polemischen Konstellation ab, ob eine Entscheidung eine eigene Begrifflichkeit entwickeln oder sich eine vorhandene aneignen wird, um sie in Sinne der Machtansprüche ihres Subjekts zu definieren. In diesem letzteren Fall muß die Vagheit der obersten Begriffe zunehmen und der Interpretationskampf entsprechend sich steigern, wobei hervorragende kasuistische Leistungen erbracht werden). Rationalists of good faith and eternally deceived (deluded) lovers of "Reason (or logic)" are in the habit (then) of (usually) (then) complain(ing) (about the fact) that central concepts do not have (possess) any firm (fixed) and binding meaning (significance), that "words have lost their meaning (sense)" etc.. If we leave aside the wish (desire) hiding in this complaint(, that is,) for the complainant himself to take on (undertake) the role of the referee (arbiter, arbitrator) or even (and or)

(that) of the (conceptual) lawgiver (lawmaker) (in the realm of concepts), it must be observed (remarked, noticed) that certain concepts are (stand) at the centre of confrontations (discussions, arguments) exactly because they are (or can become) ambiguous (vieldeutig) enough so as (in order) to be able to provide (give, grant, offer) a common battlefield to the quarreling (arguing, warring, squabbling, wrangling) parties (sides). Not only is contrasting (conflict) a part of a struggle (fight), but also the meeting (encounter) of foes (enemies) on the battlefield (Zu einem Kampf gehört nicht nur der Gegensatz, sondern auch das Zusammentreffen der Feinde auf dem Schlachtfeld). This double (dual, twin) character of enmity becomes noticeable (clear, obvious, evident) in the central concepts on each and every respective occasion, which constitute the controversial (contentious, disputed) and, exactly because of that, general point of reference (reference point). As soon as a concept, for (out of) various (general) social reasons or for (intellectual(mental)-spiritual-historical) reasons (in the history of ideas), reaches (attains) the point of dominating (ruling) in speech (i.e. linguistic) usage, it is not rejected in principle by anyone, but is interpreted by all sides so that it can assist (help, succour) the imposition (carrying (pushing) through) of each and every respective interpreter. Even those, against whom a concept initially (first of all) turned against and because of that, to start with (at first, in its beginnings), combated (fought) it (the concept), appropriate it (make it their own) after its (the concept's) victory and they articulate their power claims in its now generally understandable (intelligible, comprehensible, understood) language. One is (does) e.g. not (go) against democracy or progress (anymore), one only means "true" democracy and "true" progress. The polemical meaning (sense) of the contradistinction (contrasting) between (of) the Being (or Is or To Be) and Appearance (Pretence) is shown (revealed, seen) (appears) (still, yet)

once more (again) (one more time) in such familiar (common) expressions (phrases).

(So) The struggle (fight) for the "true" interpretation is(, therefore,) the struggle (fight) for the imposition (prevalence, carrying (pushing) through) of its (the "true" interpretation's) each and every respective representative. In the course of this (the process) (At the same time), the interpreters do not dispute (doubt, contest, call into question) the objective meaning (sense) and the general validity (universality) of the (being interpreted) concepts (to be (being) interpreted) (Dabei bestreiten die Interpreten den objektiven Sinn und die Allgemeingültigkeit der zu interpretierenden Begriffe nicht), (but) they accept the same (them) (concepts) (however) only in their own (the interpreters') interpretation, and consequently (in this way (manner)) they aim at putting the social authority of the (what is) objective and the (what is) generally valid as such in (at) the service of their own power claims. Everyone (All (people)) e.g. assert(s) (accept(s), affirm(s)) the objectivity and general validity of norms, because everyone reserves the right (for himself) to make (present, reveal, show) his own norms (out to be) (as) objective and generally valid; even those, who in the struggle (fight) against a(n)(, asserting the unchangingness of norms,) foe (enemy)(, who asserts (claims, maintains) the unchangingness (invariability, immutability) (or eternity) of norms), must (are obliged to), under (in) certain circumstances, point out (underline, stress) their (the norms') historical relativity (selbst jene, die im Kampfe gegen einen die Unveränderlichkeit der Normen behauptenden Feind unter bestimmten Umständen auf deren historische Relativität hinweisen müssen), (-) (even) they defend (protect) their own normative notions (perceptions, views) hic et nunc²³ as if they

²³ Here and now.

were not relative, in relation to which (so that) the theoretically represented (asserted, claimed, maintained) relativity becomes (is rendered (made)) irrelevant in practice for their own matter (case, business, cause) and should (ought to) solely (alone, exclusively) hurt ((adversely) affect, hit, strike) the foe (enemy). The acceptance (assumption) of the objectivity and the general validity of (the) highest (höchster) concepts and norms remains, therefore, forever bound (tied, connected) to the reservation of the monopoly of interpretation on the part of (by) the person accepting (making the (this) acceptance) (von seiten des Annehmenden). Until now (Hitherto), no case has become (is) known in which the subject of an objectified (objectivised) decision would have said that the (what is) objective and the (what is) generally valid indeed exists, but it is (has) to (must) be comprehended (understood) (become comprehensible) in the sense of the differently thinking (dissenting) foe (enemy) and not in one's own (sense) (and in the sense which the foe gives). Furthermore (Moreover, Also), the acceptance (assumption) of the existence of One truth (der Einen Wahrheit) brings to light (expresses) augmented (enhanced, enlarged, elevated) power claims, as seen (shown, revealed) in the fact that the representative of this acceptance (assumption) simultaneously (concurrently) commends (recommends, presents) himself as representative of the said One truth - and indeed (of course) commend (himself) he must (he is logically obliged to do so (it)): because it is impossible to know of the existence of One truth after (at) all without having learnt (been informed) something (or other) about its (the One truth's) content. The One truth as well as the One (right) Reason (die Eine Vernunft) therefore cannot help coinciding (necessarily coincides) with their own (representative's) on each and every respective occasion (each and every respective representative's own truth and (right) Reason). In this way (So, Hence, Thus), the relentless

(pitiless, unrelenting) inner (internal) logic of objectified (objectivised) decisions here unfolds and culminates (reaches a peak (climax)).

The need for (of) (the) interpretation (Die Interpretationsbedürftigkeit) of norms and values, namely the fact that only (alone, solely) by means of (through) each and every respective purposeful (expedient, end(goal)-oriented) (zweckmäßigen) interpretation can they (norms and values) become relevant for the concrete case, is (constitutes) in itself (a) proof (evidence) (of the fact) that they (norms and values) are objectified (objectivised) decisions and hence (in this way, that is why they) hold (enclose, involve) ((with)in themselves) power claims (as well, too).

Incidentally (By the way), as (we have) already said (p. 114), the fundamental ambivalence of social life becomes vivid (clear) in a dramatic way for norms and values - after all (and indeed)(,) norms and values constitute the area (domain, realm) of validity (i.e. action) (Geltungsbereich) par excellence of this fundamental ambivalence, whereby (that namely) the power claim lives on (continues to survive) and takes (has an) effect (works, acts) in what (inside of that which) should (ought (is meant (supposed) to) curtail (check, curb) it (the power claim) in favour (for the sake) of the self-preservation of a collective (entity). For the (vitally necessary and life-preserving) (lebensnotwendige und -erhaltende) mythology of normativism(, which is necessary for, and preserves, (social) life), (it is maintained (made out, asserted, claimed, contended) that) norms and values are (stand) of course above (over) the "blind" drive (urge, impulse, instinct) of (for) self-preservation (or) (power claim), (that) they are (constitute) aims (goals), which man (even if) taking root nolens volens in "animalistic" nature ought to (should) strive after (for) (denen der in der „animalischen“ Natur nolens volens wurzelnde Mensch zustreben soll), and at the same time forces (powers),

which have to curb (rein in, restrain) this same nature. However
 (Nevertheless, Yet), the relation(ship) between (of) drive (urge, impulse,
 instinct) and norm(s) or value(s) must be looked at (become perceived)
 totally (entirely, completely) differently, if we start out from the
 ascertainment (it is assumed) that norms and values enable (make
 (render) possible) the co-existence (living together) of beings (creatures,
 persons), who have a completely (wholly, entirely, totally, utterly)
 specific (particular) biological texture (composition) (Beschaffenheit),
 that they are therefore (consequently, hence, thus) interrelated
 (connected) with this texture (composition) (also) positively and not
 (merely (only)) negatively, i.e. they constitute (make up) its (this
 texture's) purposeful (expedient, end(goal)-oriented) supplementation
 (completion) and meta-development (Weiterentwicklung) and not simply
 its negation. Since (As) (the) organised society is based (rests) on a(n)
 (generally) accepted or at least respected (tolerable) norm and value
 system (system of norms and values) (Norm- und Wertsystem), (so, thus)
 anyone (everyone) who wants to successfully make (raise), and in the
 long term impose (carry (push) through), power claims inside of society
 must (is obliged to) invoke (appeal to) norms and values, irrespective of
 whether these are the dominant (ruling) (in a new interpretation) ones
 (norms and values) or new ones (norms and values). In this sense, norms
 and values constitute a continuing (continuation, continuity)
 [continuation] of the existential struggle (fight) in the concrete situation
 of an organised society (In diesem Sinne bilden Normen und Werte eine
 Weiterführung des existenziellen Kampfes in der konkreten Lage einer
 organisierten Gesellschaft). To the extent (degree) that the regulated
 course (regulation) of life of this latter (organised society) is based on the
 renunciation (abandonment, relinquishment) on the part of its members of
 the immediate (direct) and arbitrary satisfaction of (their) drives (urges)

(unmittelbare und beliebige Triebbefriedigung), and (to the extent that) the fundamental principle of social disciplining is internalised, it is praised (lauded, extolled) as deed (act, action) and spread (diffused) as teachings (doctrine, theory) under (in) various forms, (the) power claims can be enforced (imposed) only as norms and values, i.e. only while they prove (declare, proclaim) (their) respect for the fundamental principles of social life - a respect, which is really sincere (honest), since (as) (at least in the sense that) dominance (domination, rule, ruling (over others)) can only be wielded (exercised) in(side) society - and exactly because of that it (dominance) generates (engenders, creates) and consolidates (strengthens) the impression of their (the fundamental principles') own unselfishness. Power and morals (i.e. ethics) - or more generally: "evil" and "good" - are genetically and often also functionally not as heterogeneous as the normativistic contradistinction (contrasting) of drive (urge, impulse, instinct) and norm or value would have us believe (want to present them as). From (In) the perspective of this contradistinction (contrasting), striving for (after) power (power striving) appears (seems) as ab-normal (the opposite of whatever is natural or normal (normativistic)) or as anti-value (demerit), because here (in the course of this) the existence supposedly (ostensibly) succumbs to the pressure of dark drives (urges, impulses, instincts) and irrational temptations, whereas (while) virtue and morals (i.e. ethics) are supposed (meant, ought) to (should) precisely be the victory over these same (latter) (dark drives and irrational temptations) („Böses“ und „Gutes“ - sind genetisch und oft auch funktionell keineswegs so heterogen, wie die normativistische Gegenüberstellung von Trieb und Norm bzw. Wert glauben machen möchte. In der Perspektive dieser Gegenüberstellung erscheint Machtstreben als a-normal oder als Unwert, weil dabei angeblich die Existenz dem Druck dunkler Triebe und irrationaler

Versuchungen erliegt, während Tugend und Moral gerade der Sieg über dieselben sein sollen). This perception (view), however (nevertheless), has very little to do with the reality of striving for (after) power (power striving) inside (in the framework (context)) of organised societies, and indeed for two reasons: first(ly), because the internalisation of the fundamental principle of social disciplining allows (permits) or forces (compels, enforces) (various) disguises and satisfactions (forms (kinds) of satisfaction) of striving for (after) power (power striving), so that it (the striving for power) does not require (need) the striving after (chasing, pursuing), or the wielding (exercising) of, direct dominance (domination, rule), and (rather) it passes itself off (appears) as life in agreement with a great aim (goal) or even (and or) with the (a) world plan (i.e. the deeper meaning of the world), in relation to which the existence obtains (gets, derives, draws) its feeling (sense) of power [sense of power] from the (higher) authority with which it equates (identifies) its fate (destiny); and secondly, because even the direct striving for (after) power (power striving) under the conditions (in the circumstances) of organised society as a rule can enjoy long-term success only on the roundabout way of renunciation (forgoing, abandonment, relinquishment) of the unrestrained (unbridled) "animalistic" satisfaction (satisfying, gratification) of drives (urges, impulses, instincts), and in this respect - contrary to the moralistic-normativistic perception (view, notion) - hardly (scarcely, barely) differs from (the) efforts (striving) in (respect of) the attainment (realisation, carrying out) of "virtue" (erstens, weil die Verinnerlichung des Grundsatzes sozialer Disziplinierung Verkleidungen und Befriedigungen des Machtstrebens gestattet oder erzwingt, die des Anstrebens oder der Ausübung von direkter Herrschaft nicht bedürfen und sich als Leben in Übereinstimmung mit einem großen Ziel oder gar mit dem Weltplan ausgeben, wobei die Existenz ihr Machtgefühl aus der

Instanz bezieht, mit der sie ihr Schicksal identifiziert; und zweitens, weil selbst das direkte Machtstreben unter den Bedingungen organisierter Gesellschaften in der Regel nur auf dem Umwege des Verzichtes auf hemmungslose „animalische“ Befriedigung der Triebe zum langfristigen Erfolg kommen kann und sich in dieser Hinsicht - entgegen der moralistisch-normativistischen Vorstellung - kaum von Streben nach Erlangung der „Tugend“ unterscheidet). The path (road, way) to(wards) (of) power does not definitely (certainly, surely, of course) coincide with the path (road, way) of hedonism, and that is why (the) normativists (ethicists) err (are mistaken (wrong)), when (if) on the basis of the syllogistic reasoning sketched (outlined) above they assume (presume, accept, maintain, assert, contend) the (fact of the) (radical) heterogeneity of "unrestrained (unbridled, undisciplined, debauched)" striving after (for) power (power striving) and "moderate (measured, restrained)" morals (i.e. ethics). Were power and morals (i.e. ethics) from the outset (originally, initially) and in accordance with (of) their essence heterogeneous, then (so) norms and values would never have been able to be put in (at) the service of dominance (domination, rule, ruling (over others)), let alone (in the service) of aggression (aggressive acts (actions)) and extermination (i.e. annihilation) (Wären Macht und Moral ursprünglich und wesensgemäß heterogen, so hätten sich Normen und Werte nie in den Dienst von Herrschaft, geschweige denn von Aggression und Vernichtung stellen lassen).

If we again take (pick) up the thread of the problem of interpretation, we will better understand why the interweaving (interconnection) of power struggles (struggles (fights) for power) with questions (matters) of norms and (of) values (norm(ative) and value (axiological) questions) (Norm- und Wertfragen) must bring about (effect, cause, occasion) an

intensification (aggravation, heightening) of the former (power struggles). Norms and values (lay) claim (to) by definition (per definitionem) universal validity (force) (for themselves), and already because of this (that) (for this reason) the struggle (fight) for (about, with regard to) them (in their name) is the struggle for everything (the lot (whole)). Their universal claim however (also) has the additional consequence, that here anyone can appear (emerge) in the role of the interpreter, since (as) everyone can feel concerned (about this matter (of the universal claim)) (that this matter concerns him personally). The more general - both as to (its) logical range (extent, scope, breadth, width) and as to (its) practical effect (impact, significance) - a question (matter) seems (appears (to be)), all the more evenly matched (equal) (ebenbürtiger) (do) the rival (competing) interpreters become. In relation to ultimate questions, all (everyone) have (has) equal (the same) rights. (Conversely,) The more specific (special), i.e., the more irrelevant from the point of view of the social power struggle (struggle (fight) for power) a question is, all the more is specialised knowledge (expertise) (Fachkenntnisse) respected; the competence of the shoemaker (cobbler) is much more undisputed (indisputable) than that (the competence) of someone (somebody) who wants to bindingly define freedom. Equivalence (equality, parity, evenness) (Die Ebenbürtigkeit), i.e. equal (the same) competence of all (people) (everyone) in (respect of) the norm(itive) and value (axiological) question (question (matter) of norms and values) extends (stretches, reaches) both horizontally (amongst (between) (the) "educated (learned, cultured, educated people)" of various subject areas (branches of specialisation) (zwischen „Gebildeten“ verschiedener Fachrichtungen)) as well as vertically, although (even though) this of course must be disputed on the part of (by) (the) "educated (learned, cultured, educated people)" in general and some (certain) "educated (learned, cultured) people" in

particular. Because the only valid (legal) title (Rechtstitel) in this field (area) is (the) full (complete, total) existential deployment (Einsatz), which is unavoidable (inevitable), if each and every respective existence in question (wants to) remain(s) at the height of importance and generality of the question in dispute (matter at issue, dispute) and therefore (consequently, in this way) outdoes (outflanks) its competitors (rivals). The analogy between the existential deployment and the theoretical generality of the question in dispute (matter at issue, dispute), as well as the widening (extension, expansion) of the interpretation (interpretive) activity [interpretive activity] and the circle of the competent (responsible) interpreters, therefore here additionally exacerbate (aggravate) the struggle (fight). This process can of course hardly (scarcely, barely) be apprehended (grasped, understood) on the basis of abstract words (phrases, expressions) in respect of (regarding) the "conflict of values" etc.. There are no values(,) and no (nor do) values fight (battle, struggle) against one another, but there are only concrete existences, which on the roundabout way of (through) the formulation (putting forward) and interpretation of values, seek (strive, endeavour) to overturn (knock over, upset) or to consolidate (strengthen) certain relations between (amongst) themselves (Es gibt keine Werte und es kämpfen auch keine Werte gegeneinander, sondern es gibt nur konkrete Existenzen, die auf dem Umwege der Aufstellung und Interpretation von Werten bestimmte Beziehungen zueinander umzuwerfen oder zu festigen suchen). The readiness (willingness) (of an existence) to invoke (appeal to) the (what is) highest and (what is) most general, namely norms and values, simultaneously (concurrently) signals (intimates, indicates, connotes) the readiness (willingness) of the existence for the (what is) extreme (to go to extremes) (für das Äußerste). From (t)here, the (extreme) intensity of the power struggle (struggle (fight) for power)

(comes into being) as soon as it (the power struggle) takes the form (shape) of the struggle (fight) for (over) the interpretation of norms and values.

The monopoly of interpretation is, in practice, more important (significant) than the competence (responsibility, domain) which determines (fixes, establishes) the (those) highest concepts, which are supposed (meant) (should, ought, will) (to) constitute (make up) the obligatory point of reference (reference point) of all the subjects of the decision in a concrete situation, (-) unless this competence (responsibility, domain) (above) accompanies (keeps pace (goes) with) the monopoly of interpretation; and it (this competence) does it (accompanies the monopoly of interpretation) very often (frequently), since the replacing (replacement, substitution) [replacement] of the dominant (ruling) highest concepts by (through) new ones (concepts), above all, is then sought (after) when (if) the (interested) subject (party) (in question, concerned) has no prospect of snatching (getting, acquiring) the monopoly of interpretation per se (in itself) of the dominant (ruling) ones (concepts), so that it (the subject in question) launches (lanciert) new ones (concepts) exactly because of that, in order to at least be the only interpreter with respect (as) to them (these new concepts).

The practical precedence (priority) of interpretation (interpretive) activity [interpretive activity] vis-à-vis (before, over) the situation-determined(dependent, conditioned), and as a rule transient (temporary), general confession (of faith) in (respect of) certain highest concepts (vor dem situationsbedingten und in der Regel vorübergehenden allgemeinen Bekenntnis zu bestimmten höchsten Begriffen), points to (suggests, means, indicates) (the fact) that the confusion (die Verwechslung) of this confession (of faith) (of (by) all parties (sides)) with a fundamental

(programmatic) readiness (willingness) for (to) compromise (conciliation) with regard to (as it concerns) (the) existential power claims is (constitutes) an optical illusion, whose victims are above all (all) those who (want to make) believe ((or) want to make others believe) in the possibility of a solution to (of) existentially important (significant) questions (problems) through (by means of) consensus and discourse (i.e. dialogue) (durch Konsens und Diskurs). Because the fact that all sides declare themselves ready (willing) to articulate (formulate, express) their matters of concern (desire, wish, longing) (Anliegen), on each and every respective occasion, with the help of a central concept, does not mean the existence of a basis of mutual understanding (i.e. through communication) (das Vorhandensein einer Verständigungsbasis), but, first of all, only through (by means of) the, in the concrete historical situation (phase, stage, period), (en)forced agreement that foes (enemies) want or must (have to) meet (come together) on a certain (particular) battlefield in order to struggle (fight) for (to gain (conquer)) the monopoly of interpretation over concepts like, for instance, God, Man, Reason, Freedom, Morals (i.e. Ethics) etc.. If two or more subjects come to an understanding on the basis of a central concept, this then (here) does not at all (in the least) (by no means) indicate(s) (mean(s), suggest(s), denote(s)) its (the concept's) general suitability to function anytime (at all times, always) and anywhere (in every (all) place(s)) as the instrument (means) of mutual understanding, but it only proves (shows, means) that the subjects in question have met (come together) as friends. The existential relation(ship) (between the subjects) pre-empts (anticipates) the result of the discourse (i.e. dialogue) and is, for its part, embryonically (keimhaft) or explicitly (expressly) contained in the already taken fundamental decisions of the subjects. The suitability (aptness, appropriateness) of discourse (i.e. dialogue) as instrument (means) of

mutual understanding is not then to (must not) be measured against (with the criterion of) the course and (against) the results of discourses (i.e. dialogues) between friends (or non-foes(enemies) (oder Nicht-Feinden)) - whose friendship, incidentally (for that matter), always accompanies (goes with) the (a) common (shared, mutual) delimitation (fencing off, entrenchment) from (against, vis-à-vis) a third party -, but its (discourse's (i.e. dialogue's)) touchstone are the cases in which foes (enemies) meet (one another) (come together). Inimical encounters (meetings), which are restricted (limited, confined) to arguing and debating (the exchange of arguments and debates (bickering)), do not of course in themselves constitute a sign (indication, clue) of an, as it were, anthropological necessity of discourse (i.e. dialogue) for the purpose (with the goal) of benevolent (kindly (well-)disposed) understanding (i.e. through communication) (wohlwollender Verständigung). If friends meet (come together) in order to mutually (reciprocally) confirm (strengthen, invigorate) their own identity, in order to deliberate (confer, discuss, give each other advice) over the movements of the common foe (enemy) or to demonstrate (show) their solid (unified, well-knit) might (power, force, strength) (geschlossene Macht) outwardly, (so, thus) foes (enemies) meet (one another) (come together) at the discussion table partly to sound out the intentions (views) and the fighting (battle, combat) readiness of the other side, partly in order to make tactically purposeful (expedient, end(goal)-oriented) compromises and partly in order to (every man (everyone) for himself) convince (persuade) the (a) still vacillating (wavering, fluctuating) public (opinion) (schwankende Öffentlichkeit) (and also themselves) (of the fact) that they respect the fundamental principle of social disciplining, that is, they are ready to exercise (show) restraint and let "Reason (or logic)" prevail (work) („Vernunft“ walten zu lassen) out of (taking into) consideration (for) general interests. Such

inimical, even though (although) often (frequently) polite (courteous, civil) encounters (meetings) presuppose an at least approximate (rough) balance of power (forces) (Gleichgewicht der Kräfte), and if they (ever) have success (are successful, succeed), then this at (in) the very end (ultimately, when all is said and done) is (must) (to) be put down (the reason must be attributed) to the existing distribution (deployment, allocation, assignment) of forces (die vorhandene Kräfteverteilung) and not, for instance, to dialogue itself, which rather (more likely) has technical significance (importance, meaning). Incidentally (For that matter), success at (the) most consists in the working out (elaboration) (der Erarbeitung) of a short-(term) or long-term armistice (truce, ceasefire) and has no influence (effect) on the existential essence (texture) of the foes (enemies). Precisely because of this (that) the most successful discussions (talks) (Gespräche) between foes (enemies) are (also) those in which the question (matter) of the existential essence (texture) (Wesens) and of the existential legitimacy of every one of them (the foes) is left aside (excluded) a limine. If, on the contrary, this question (matter) comes to the fore (is put at the centre of attention), then the struggle for the monopoly of interpretation over those general concepts (e.g. "peace"), in whose name the foes (enemies) opened (began) (declared open, inaugurated) and conducted (held) their discussion (talks), is automatically exacerbated (aggravated, intensified). The existential seriousness (earnestness) of the situation therefore (consequently, in this way) makes discourse (i.e. dialogue) not only impossible, but also superfluous (unnecessary), unless one of the foes (enemies) appears willing (inclined, disposed) to (partly) give up (surrender, abandon, betray) his identity, that is (or), to take back (reverse, revoke, cancel, recall) the objectification (objectivisation) of his decision. Even in (during) encounters (meetings), in which hardly (scarcely, barely)

anything, in practice (in practical terms), or in any case not much is at stake, like e.g. in (during) encounters (meetings) of scholars(, artists) and literati (men of letters) (bei Gelehrten- und Literatentreffen), things (it, the situation) are (is) not essentially (substantially) different, especially (particularly) since (as) the self-understanding of the participants forbids (prohibits) them from insight into (becoming aware (conscious) of) the fact that here the existential seriousness (earnestness) (of the situation) is objectively slight (minor, minimal).

The objectification (objectivisation) of decisions and the struggles (fights) being sparked off in relation to it (this objectification of decisions) for (over) the monopoly of interpretation over the key concepts do not therefore leave (let, allow) any chance(s) (prospects) of (for) a (the) smoothing out (settlement) of (the) existential conflicts (contrasts, opposites) through discourse (i.e. dialogue) (Die Objektivierung der Entscheidungen und die sich daran entzündenden Kämpfe um das Interpretationsmonopol über die Schlüsselbegriffe lassen also einer Schlichtung von existenziellen Gegensätzen durch Diskurs keine Chancen). (And) Indeed (Actually, In fact), the fundamental constellation (situation) in (during) every discourse (i.e. dialogue) seems (appears (to be)) highly (extremely, most) paradoxical: (mediating) discourse ought to (should) take place (occur), exactly because there are various or even (and or) conflicting (contrasting, opposing) perceptions (views) - and (yet) the origin (descent, provenance) of this difference (variety) or (even) conflict (opposition, contrast) of perceptions (views) (Verschiedenheit oder gar Gegensätzlichkeit) from (out of) existential decisions charged (loaded) with power claims stands in the way of discourse (i.e. dialogue). The perspectives of decisions do not coincide, but partly intersect (overlap) (überschneiden); the area (domain, realm),

which is pegged (staked, marked, worked) out through this intersection (overlap(ping)), is in fact (of course, actually) jointly seen by the subjects of the decisions in question (concerned), but not in the same way (manner), since (as) the viewpoint (point of view) as well as the broader (wider) framework (context) of putting things in order (being put in order, inclusion, incorporation, ordering) (Einordnungsrahmen) are different. In this way (So, Hence, Thus), even that area (domain, realm), which could have constituted (provided) an (the) only objective basis of (a) mutual understanding, becomes uncertain (unstable, insecure). Mutual understanding of course (in fact, indeed) remains possible, but only in (during) a certain (particular) intersection (overlap(ping)) (Überschneidung) of perspectives, which aims at the same foe (enemy); universal mutual understanding is only possible in a (its) negative reference to a universal foe (enemy), (in relation) to (against) which a collectively objectified (objectivised) decision, whose interpretation was undisputed, would again have to be set (opposed, contrasted). No-one (Nobody) can elude (by-pass, dodge, get round) these basic given (actual) facts (Grundgegebenheiten), as much as he also emphasises (stresses) the necessity of "rational" discourse (i.e. dialogue). Yet (But) even this act (of emphasising the necessity of "rational" discourse (i.e. dialogue)) has a polemical meaning (sense), namely it turns against (all) those, who in the opinion of those concerned (die nach Dafürhalten des Betreffenden), do not want to know (want to ignore) about discourse (i.e. dialogue), (right) Reason and peace, and furthermore (over and above that) it (the said act) presupposes particular (specific) content-related(filled) (substantive) positions, which are opposed to (the opposite of, set against) (conflict with) the positions of those who (allegedly (supposedly)) lack a willingness (readiness, disposition) for discourse (i.e. dialogue) and the (analogous (commensurate)) intellectual(mental)-spiritual merits (virtues,

advantages, qualities) (belonging to it (that discourse (i.e. dialogue)).
 Belief (Faith) in discourse (i.e. dialogue) as (a) process (procedure)
 towards the solution not merely (only) of current (present) questions
 (matters), that is, questions (matters) already presupposing (a) certain
 (particular) power relations (correlation of forces) (Machtverhältnisse),
 but of ultimate existential contrasts (conflicts, opposites) therefore
 expresses the power claims of those who see (observe, regard, consider,
 contemplate) (that) their own strong side in debating and arguing, i.e. it
 (the said belief) articulates (expresses) in sublimated form the hope of the
 petty bourgeois of the intellect(mind)-spirit (der Kleinbürger des Geistes)
 that they could evade (avoid, get out of the way) the harder forms of
 struggle (fighting) in which they do not (cannot possibly) endure (are not
 a match) and in which their voice and existence would be completely
 (absolutely, totally, entirely) meaningless (insignificant). This belief
 (faith) is, incidentally (for that matter, by the way), nourished (nurtured,
 fed) several times (quite a number of times, often) by the age-old
 (primeval, primordial) dream of establishing (setting (putting) up,
 erecting) a peaceful paradise on earth (verschiedentlich vom uralten
 Traum, ein friedliches Paradies auf Erden) (initially for the time being in
 the modest (unassuming, unpretentious) form of the use of peaceful
 processes (procedures) for (towards) the settlement of conflicts) and is
 crossed over (interwoven) with the likewise (also) age-old (primeval,
 primordial) perception (view) of the not merely (only) end(goal)-
 rationally (i.e. technically-instrumentally), but morally-normatively
 meant reasonableness (i.e. rationality) of man (von der nicht bloß
 zweckrational, sondern moralisch-normativ gemeinten Vernünftigkeit des
 Menschen). The(, with all of that,) (inter)connected (interrelated)
 anthropological constructions try to prove the anchoring of discourse (i.e.
 dialogue) and communication in the primal (original, since the beginning

of time) relation of the I (Ego) with the other (ursprünglichen Beziehung des Ich mit dem anderen), in relation to which they want (seek, aspire) to, on the quiet (clandestinely, secretly), make (derive, draw)(, in this way,) out of (from) a(n) Is (i.e. Being or To Be) (real given fact (datum)), namely out of the fact of this really (truly) constitutive (fundamental) relation, a(n) Ought (Should, deontology), namely a(n) entirely (wholly, completely) particular (specific, definite) normatively understood (perceptible) and binding form of the (this) same relation (wobei sie aus einem Sein, nämlich aus der Tatsache dieser wahrhaft konstitutiven Beziehung, unter der Hand ein Sollen, nämlich eine ganz bestimmte, normativ verstande und verbindliche Form derselben Beziehung machen wollen). However the Other is (does) not (constitute) for (with regard (respect) to) the I (Ego) a mere (simple and only) "partner in (of, for) communication", but basically (fundamentally, in principle) (constitutes) a(n) (authority of) recognition (acknowledgement) (authority) (tier (grade, level, stage) of jurisdiction) (authority to which the I (Ego) resorts in order to be recognised) (eine Anerkennungsinstanz), somebody, who wants to (either) share (sympathise with) the self-understanding of the I (Ego) or does not (want to share that self-understanding) (rejects it (that self-understanding)); in the first case the subjects form (enter into) a friendship, which consists in the mutual (bilateral) (tacit (silent)) agreement over the fact that one existence will share (sympathise with) the self-understanding of the other (existence) ("it (one) will understand it (the other)"), and that is why it (the agreement) lasts only as (so) long as this also actually (really, indeed) happens (takes place, occurs); otherwise enmity comes into being. Without (any) doubt (Undoubtedly), the I (Ego) without the You cannot be thought (of) (is inconceivable (unthinkable)) - but only because the I (Ego) shapes (forms, moulds) its identity in the incessant (constant, perpetual, continual) friendly and inimical

confrontation (discussion, argument) with others as such (authorities of) recognition (acknowledgement) (authorities) (tiers (grades, levels, stages) of jurisdiction) (authorities to which the I (Ego) resorts in order to be recognised). Were communication (as such) an, on both sides, pleasant (agreeable) and touching (heart-rending) voyage of discovery in the realm (or soul) of the other, then the(, not able to be interpreted differently,) (incontestable) fact of enmity between subjects of the (different) decision(s) and consequently the historically attested endless (infinite) variety of form (multiformity) of norms, values and interpretations of the same (these norms and values) would remain unexplained. The end (goal) of such theories of communication, just as of normativistic theories in general, is not however the bare (naked) explanation of facts, but the objectification (objectivisation) of a decision and therefore (consequently) the absolutisation of a power claim, which inside of (within) organised society must (is obliged to) appear as norm and value (Wäre die Kommunikation eine beiderseits angenehme und rührende Entdeckungsreise ins Reich des anderen, so bliebe die durch nichts wegzuinterprierende Tatsache der Feindschaft zwischen Entscheidungssubjekten und somit die historisch bezeugte unendliche Vielfalt von Normen, Werten und Interpretationen derselben unerklärt. Zweck solcher Kommunikationstheorien, ebenso wie normativistischer Theorie überhaupt, ist aber nicht die nackte Erklärung von Tatsachen, sondern die Objektivierung einer Entscheidung und somit die Verabsolutierung eines Machtanspruches, der innerhalb organisierter Gesellschaften als Norm und Wert auftreten muß).

III. POWER AND DECISION ON THE FRONT OF THE "INTELLECT(MIND)-SPIRIT" (MACHT UND ENTSCHEIDUNG IN DER FRONT DES „GEISTES“)

(Just) Like (the) (a) norm(s) and (the) (a) value(s), so too (the) so-called "intellect(mind)-spirit" embodies in the vast (incalculable, boundless) variety (diversity) of its manifestations the fundamental ambivalence of social life: it (the intellect-spirit), namely, is supposed (meant, ought, aims, wants) (to) (should) be the curbing (containment, stopping, checking) and overcoming of instinctive drives (urges, impulses) (Hemmung oder Überwindung von instinktiven Antrieben) and yet it constitutes only their substitute (replacement) or their continuation - but in disguised and sublimated form. This common fate (destiny, lot) of norm or (and) value and (with) "intellect(mind)-spirit" is not (thus) accidental (chance) (the corollary of chance incidents). Because the concept of the intellect(mind)-spirit has already since (from) its beginnings been most tightly (closely) connected with notions (perceptions, views) of a normative character. The task (job, work) of the "intellect(mind)-spirit" in (the) (hitherto) tradition (until now) has always been not to (merely (only)) know (recognise) in a value-free manner (value-free knowledge) (n)or to (merely (only)) coolly guide (lead) end(goal)-rational action (the cool guidance of action rationally directed towards the realisation of certain ends (goals) (regardless of which ends (goals)), but to apprehend (grasp) (the apprehension (grasping) of) the normative sense (meaning) of things (affairs, matters) and as such to constitute (make up) the proud symbol (sign, emblem, signal) of the superiority of man vis-à-vis (the, to and fro (there and back, over and

over) driven (pushed, forced) by (prey of) "blind instincts",) animals
 (driven to and fro by "blind instincts") (Aufgabe des „Geistes“ in der
 bisherigen Tradition ist es immer gewesen, nicht (bloß) wertfrei zu
 erkennen oder (bloß) zweckrationales Handeln kühl zu leiten, sondern
 den normativen Sinn der Dinge zu erfassen und als solcher das stolze
 Zeichen der Überlegenheit des Menschen gegenüber den vom „blinden
 Instinkt“ hin und her getriebenen Tieren auszumachen). The (very) same
 normativistic thought mechanism (mechanism of normative thought)
 (Denkmechanismus), which makes a taboo of (forbids, prohibits) insight
 into the interweaving (interconnection) of (the) power claim(s) and (with)
 norm(s) and (or) value(s), simultaneously (concurrently) stands (gets) in
 the way (obstructs) of the observation (ascertainment, consideration,
 reflection, deliberation) that the "intellect(mind)-spirit" must (has to) be
 used with (joined (attached, related) to) power claims precisely to the
 extent that it (the "intellect-spirit") fulfils normative functions and
 produces (creates, furnishes) cultural achievements (performances) - that
 is, precisely to the extent that it raises (elevates) man above (over) the
 "purely (merely) animal (element)" (in dem er normative Funktionen
 erfüllt und kulturelle Leistungen erbringt - also den Menschen über das
 „bloß Animalische“ erhebt). Strictly speaking, even (in fact) the genuine
 (authentic, true, real) power claim (in the sense of the dynamic extension
 (widening, broadening, expansion) and (of the) safeguarding (protection)
 of self-preservation) comes into being precisely through (by means of)
 (thanks to) the overcoming (Überwindung) of the "purely (merely) animal
 (element)" with the help (aid, assistance) of the "intellect(mind)-spirit".
 Because the "purely (merely) animal (element)" is much (far) more
 undemanding (frugal, modest) than the "intellect(mind)-spirit", namely it
 calms (settles, quietens) down (subsides, rests) as soon as its immediate
 (direct) needs (and it knows no other (needs)) are satisfied (Denn das

„bloß Animalische“ ist bei weitem genügsamer als der „Geist“, es kommt nämlich zur Ruhe, sobald seine unmittelbaren Bedürfnisse (und es kennt keine anderen) befriedigt werden). On the contrary (Conversely), permanent restlessness arises (results) from the (cap)ability (capacity) of the "intellect(mind)-spirit" at (to) ((quite) earlier) foresee(ing) (anticipate) need (i.e. privation) (Not) some time ago (a while back) in all its possible forms and ways (modes) of coming into being or even (and indeed) to imagine emergencies (interrelated situations) (Notfälle) of its own accord. While (As, When) the "intellect(mind)-spirit" pre-empts (anticipates) future needs and privations (Bedürfnisse und Nöte), in reality it does not do anything other than multiply (increase) the real (actual) needs and privations to an (inconceivable) extent (that can never be comprehended (considered)) for (by) the "purely (merely) animal (element)", and it correspondingly (parallely, commensurately, accordingly) sets free (mobilises, unleashes, releases) forces (powers) for the coping (in order to cope) with tasks (jobs) made up (invented, devised) by it itself (for the achievement of aims (goals) it itself set). In this way (So, Thus), the chain reaction of power claims is triggered (sparked) (off) (brought on) in order to never stop again. Precisely because the "intellect(mind)-spirit" is that human element which par excellence thirsts for (after) power (nach Macht dürstet), it can also endure (withstand) all conceivable (possible) (de)privations (make all conceivable (imaginable, thinkable) sacrifices) (kann er auch alle nur denkbaren Entbehrungen auf sich nehmen) and force (impose) them (the deprivations) on the "purely (merely) animal (element)" in order to quench this (its) thirst (it has). As we already observed (noticed, remarked) (p. 166) against the prevailing (prevalent) normativistic perception (view), the ability at (capacity for) (de)privation (enduring (withstanding) privations (hardships)) [ability at enduring deprivation] (Entbehrungsfähigkeit), which indeed (actually, in fact)

attests (to) the power of the "intellect(mind)-spirit", is (does) not (at all) (constitute) an exclusive concomitant (consequence) (Begleiterscheinung) of "virtue", but also (moreover), and even above all, a necessary precondition (presupposition, prerequisite) for the satisfaction (satisfying) of striving for (after) power (power striving) inside of (within) organised societies.

The ascertainment, (that) the specific (distinctive, distinguishing) difference (der spezifische Unterschied) between man and (the) (other) animals lies in the existence (presence) of the "intellect(mind)-spirit" in the former (man), can(,) therefore (then)(,) be interpreted by no means (not at all (in the least)) in a normativistic sense, although (even though) precisely normativists and moralists (ethicists) are in the habit of (usually) invoking (appealing to) it (the existence of the "intellect-spirit"). Because the function of the "intellect(mind)-spirit" does not simply consist in the domination (dominating, control) (Beherrschung) over (of) the "purely (merely) animal (element)", but in the unleashing of an infinite (endless) striving for (after) power (power striving) and in the intensification (aggravation, heightening) of prevent(at)ive (precautionary) aggressivity (aggressiveness) exactly because (on the basis) of "intellectually(mentally)-spiritually" possible foresight (anticipation, expectation) and provision (precaution, providence) (sondern in der Entfesselung eines unendlichen Machtstrebens und in der Verschärfung der präventiven Aggressivität eben aufgrund der „geistig“ möglichen Voraussicht und -sorge). In the course of this (process), (the) domination (dominating, control) over (of) the "purely (merely) animal (element)" (is) indeed (stands) (put) in the service of striving for (after) power (power striving), since (as, because) it (this domination over (of) the "purely animal element") disciplines (the) individual(s) and (the)

collective (entity, entities) (group(s)) and therefore (consequently) increases (raises, heightens) their fighting ability (ability to fight (struggle)) (und somit ihre Kampffähigkeit erhöht). Consequently, the overcoming of the "instinct" through (by (means of)) the "intellect(mind)-spirit" (Die Überwindung des „Instinkts“ durch den „Geist“) in the end (ultimately) serves the "instinct" itself in so far as this (the instinct) can (is able to) adapt itself in time to the(, in (during) this process unavoidable (inevitable),) modifications of its texture (composition) and its direction(, which become unavoidable in this process). The "instinct" must (has to) even (indeed) approve of (welcome, hail) its own overcoming through (by (means of)) the "intellect(mind)-spirit", since (as) it (the "intellect-spirit") comes (arrives) on the scene (appears) as that force which is in a position to (capable of) effectively (effectually, tellingly) compensate (compensating) for (counterbalance, offset) the functional weaknesses (shortcomings, failings, faults) (funktionelle Schwächen) of the "instinct". If, however, the "intellect-spirit" is basically compensation for (counterbalancing (offsetting) of) deficiencies (shortcomings, flaws, faults) (Kompensation von Mängeln) of the "instinct" and of the human biostructure generally (in general), then it can no longer constitute the opposite or the adversary (opponent) of the drives (urges), but rather makes up (constitutes) their supplement (complement) or their prolonged (elongated, extended) expression or manifestation in a much more skilful and flexible manner (sondern vielmehr macht er ihre Ergänzung oder ihre verlängerte, um vieles geschicktere Hand aus). The "instinct" is projected and salvaged (rescued, saved, kept alive, brought to safety) in that which takes it upon (commits) itself (undertakes) to find the solution (solve) for (all) the (but not satisfactorily solved) tasks (problems) of self-preservation(, which have not been satisfactorily solved (by the "instinct"),) (but which have been) set for itself by the (this

same) "instinct", namely in the "intellect(mind)-spirit". And the "intellect(mind)-spirit" must be (necessarily is) taken in (embraced, absorbed) by the essence (substance) of the "instinct", because it (the "intellect-spirit") did not fall from (out of) the sky suddenly and ready (in a state of readiness), but it was gradually shaped (formed, moulded) precisely as (the) answer to the open, just as (both equally) anxious (apprehensive, fearful) as (well as) pressing, questions of the "instinct", that is, because it was (had been) positively or negatively (said theologically (in theological terms)) predestined ("predestined") or (said technologically (in technological terms)) preprogrammed ("preprogrammed") through (by (means of)) the "instinct" (also durch den „Instinkt“ positiv und negativ (theologisch gesagt) prädestiniert oder (technologisch gesagt) vorprogrammiert war).²⁴ The functional weaknesses (shortcomings, failings, faults) of the "instinct" brought the "intellect(mind)-spirit" into being and the "weak (feeble)" "instinct" imbued (soaked) (durchtränkte) the "strong (potent, mighty, powerful)" "intellect(mind)-spirit", exactly because this ("intellect-spirit") (here) owed its coming into being (emergence, genesis, origin) to the "weakness (shortcoming, failing, fault)" of the "instinct" and had to deal with (was called upon (asked) to solve) the unsolved tasks (problems) (ungelöste Aufgaben) of the latter ("instinct"). So paradoxical is the correlation of forces (i.e. balance of power), upon which culture is based (rests) (So paradox ist das Kräfteverhältnis, worauf die Kultur beruht). The

²⁴ *Power and Decision* does not explore in any detail the ontic aspect of society, or in particular, the social relation, apart from touching upon culture or social phenomena (in relation to identity and power), the situations or "the concrete conditions of organised social life" individuals and groups find themselves in, as well as referring to society in general (or "existential and social circumstances", "the socially living existence", etc.), including the social aspect of ideas, in Chapter III. The reader should not misread *Power and Decision* as reducing human action merely or solely to biological drives, but rather to consider this book as treating one aspect of human existence overall (inclusive of biological drives manifested in culture) which fits within the more intricate and wide-ranging framework of the matters dealt with in great detail in *Das Politische und der Mensch*, especially the social relation and rationality, and of course, society as political collective.

ascertainment, (that) culture ("intellect(mind)-spirit") is (the) overcoming and at the same time (the) extension (elongation) and disguising of the nature (of the "instinct"), actually (essentially, in reality, in actual fact) constitutes only a (different (alternative)) description (paraphrasing, formulation, expression) (eine Umschreibung) of the fundamental ambivalence of social life (p. 104) and simultaneously (concurrently) an explanation of the same (fundamental ambivalence of social life). The normativistic thesis (position, stance), (that) the "intellect(mind)-spirit" brings about (effects, causes, occasions) not merely (simply) a change (transformation) or meta-development of nature (eine Verwandlung oder Weiterentwicklung der Natur), but (really, in reality) an overturning (reversal, radical change) (Umwälzung) of the same (nature) (even materialists, who dispute (deny, contest) this (overturning of nature) in principle in the struggle (fight) against their idealist(ic) foes (enemies), come to the same result, when they hold (consider, regard) the realisation of a technologically perfect and furthermore (moreover, still (even) also) conflict-free utopia to be (as) possible), (-) (the said normativistic thesis then) constitutes one of those great collective decisions which have helped the genus (i.e. mankind or the human species) to(wards) (to obtain (gain, acquire) (an)) identity and consequently (in this way, therefore, thus, hence) to(wards) (to consolidate (secure)) the ideational underpinning (supporting, propping up) of its (collective) power claims against the foe (enemy) nature ("nature") (bildet eine jener großen kollektiven Entscheidungen, die die Gattung zur Identität und somit zur ideellen Untermauerung ihrer Machtansprüche gegen die Feindin Natur verholfen haben). In reality, however, the coming into being of the "intellect(mind)-spirit" (has) turned nature upside down as much or as little as the technical skills ((cap)abilities, skilfulness) of the beaver (castor). Because the "intellect(mind)-spirit" has not in the least

(slightest) changed the basic given (actual) facts of the endeavour at (of) self-preservation, which are on the whole already determined (conditioned) through (by (means of)) the biostructure (Denn der „Geist“ hat an den Grundgegebenheiten des Selbsterhaltungsbestrebens, die im großen ganzen bereits durch die Biostruktur bedingt sind, nicht das Geringste geändert), although (even though) its (the "intellect-spirit's") effect (action, impact) in accordance with (the needs of) (in the sense of) self-preservation has partly broadened (widened, expanded, extended) and (has) partly modified the sense (meaning, notion, concept) of this same self-preservation. The "intellect(mind)-spirit" namely takes care of (cares (provides) for, sees to) self-preservation under the concrete conditions of organised social life (Der „Geist“ sorgt nämlich für die Selbsterhaltung unter den konkreten Bedingungen organisierten sozialen Lebens). As its original (primary) and indissoluble (unbreakable, lasting, insoluble, unsolvable) bond (tie) with (to) language already attests, the "intellect(mind)-spirit" is itself a social phenomenon; even its solitary flowers are late phenomena and live off (from) (are nourished by) the wealth (abundance) of ideas, which have (had) been already accumulated in(side) social intercourse (i.e. communication). With the "intellect(mind)-spirit" in society (as (a) factor of society) and as (a) product of society, self-preservation, therefore, does not merely (simply) mean sufficient (adequate) participation (share) in (respect of) physical goods, which make physical life possible, but, over and above that (furthermore), satisfactory (satisfying) (according to the needs of each and every respective subject) participation (share) in (respect of) ideational goods, which is absolutely essential for (the) existence inside of (within) society functioning in accordance with (certain) norms and ideas (Wie schon seine ursprüngliche und unlösbare Bindung an die Sprache bezeugt, ist „Geist“ selbst soziales Phänomen; auch seine

einsamen Blüten sind späte Erscheinungen und leben vom Gedankenreichtum, der im sozialen Verkehr bereits angehäuft worden ist. Mit dem „Geist“ in der Gesellschaft und als Produkt der Gesellschaft bedeutet also Selbsterhaltung nicht bloß ausreichende Beteiligung an physischen Gütern, die das physische Leben ermöglichen, sondern darüber hinaus zufriedenstellende (je nach den Bedürfnissen des jeweiligen Subjekts) Beteiligung an ideellen Gütern, die für das Bestehen innerhalb einer norm- bzw. ideengemäß funktionierenden Gesellschaft unbedingt erforderlich ist). After the parallel ongoing formation of "intellect(mind)-spirit" and society, physical and "intellectual(mental)-spiritual"-social self-preservation can no longer be separated from one another - especially (particularly) since (as), as we know (p. 106), inside of (within) organised society the factors of physical self-preservation are elevated (raised) to the ideational (level), in relation to which the drive (urge, impulse, instinct) of (for) self-preservation itself is changed (turned, transformed) into the conviction of the meaning of life (that life has meaning, that there is a meaning of life) (in die Überzeugung vom Sinn des Lebens).

From all this it is evident (manifest) (becomes clear) why the endeavour at (of) self-preservation does not merely (only) rule (govern, dominate) physical life (incidentally (for that matter), talk of (about) such a "physical life" with regard to (socially living) humans (people) (living socially) constitutes in itself only an abstraction), but also (the) "intellectual(mental)-spiritual" life. If the "intellect(mind)-spirit" is a further shaping (development, formation, education) of physically (pre-)given man (eine Weiterbildung des physisch vorgegebenen Menschen) and if it comes into being in the struggle (fight) over (for) the safeguarding (protection) of self-preservation, then (so) this its (the

"intellect-spirit's") origin (descent, extraction) must also determine its texture (composition) and function (so muß diese seine Herkunft auch seine Beschaffenheit und Funktion bestimmen). Hence (So)(,) the "intellect(mind)-spirit" is marked by (stands under the sign of) its origin (descent, extraction), its origin (descent, extraction) is its fate (destiny), and when (if) it ("the intellect-spirit") sometimes, in its own (self-activating) dynamics (momentum) (in seiner Eigendynamik), tries to deny the inheritance of this its origin (descent, extraction), then it comes close to suicide and must lead a parasitic existence (lives parasitically) on the fringes (margins) of society. "Intellectual(mental)-spiritual" life, namely the way (manner) ideas are acquired (formed) and spread (diffused), obeys, therefore, the same laws as all other phenomena of social life, and accordingly (that is why) it is crossed over (interwoven) [is interwoven] no less than these (other phenomena of social life) with the drive (urge, impulse, instinct) of (for) and endeavour at (of) self-preservation, with the power claim and power struggle (struggle (fight) for power). The same motivating forces and passions, the same considerations (concerns) and, finally, the same relativities and limitations (restrictions) characterise (shape, leave their mark on) "intellectual(mental)-spiritual" life as with (in the case of) the rest of the sectors (fields, areas) of the social (society) (Gebiete des Sozialen). From its essence (substance)(,) the "intellect(mind)-spirit" cannot set up (establish) a value system and realm of ideas (a system of values or ideas) (kein Wertsystem und kein Ideenreich errichten)(,) which would be substantially (fundamentally, essentially) heterogeneous or "morally" superior to (vis-à-vis) society, so that the obeying of (compliance with) their (the value system and realm of ideas') commands (orders) could (ever) "moralise" society (i.e. "reform society in terms of morals"), i.e. render society conflict-free, and raise (elevate) it (society) to a

qualitatively higher state of being (situation) (die Gesellschaft
 „moralisieren“, d. h. konfliktfrei machen und in einen qualitativ höheren
 Zustand erheben würde). As (while) the "intellect(mind)-spirit"
 objectifies (objectivises) every one of its respective decisions, it must (is
 obliged) of course (to) assert (claim, maintain) that it precisely does this
 or will do this, in the process however, its nominal declarations
 (proclamations) are in actual fact retracted (taken back, revoked) through
 (by (means of)) its origin (descent, extraction) and its texture
 (composition), which determine its objective effect and function, as a
 rule, without its own knowledge (knowing) (it being (aware, conscious)
 of (realising) this). Just as knowledge is, in general, ultimately reduced to
 a(n) outline (blueprint, plan) of (for) self-preservation
 (Selbsterhaltungsentwurf) during (in the course of) the (while there is a)
 social prohibition (restriction, frowning upon) of every nihilistic world
 view (Weltansicht), so too world-improving(bettering)-moral
 (weltverbesserisch-moralische) declarations (proclamations) contain
 claims to (of) self-preservation and power claims, i.e. their realisation hic
 et nunc, and indeed in the interpretation of their representative (on each
 and every respective occasion), would eo ipso (automatically) entail a
 strengthening of the power position (position of power) of the latter
 (representative). In accordance with their inner (internal) logic, which is
 prescribed (specified) through (by (means of)) their descent (origin,
 extraction) (Abstammung) from (out of) the "intellect(mind)-spirit", such
 declarations (proclamations) are turned (converted, transformed) into
 (deployable (well-trained) and effective (effectual)) weapons(, which are
 fit for action (in fighting condition) and effective (effectual),) inside of
 (within) concrete situations, so that they necessarily (must) perpetuate
 (immortalise) that conflict-rich (conflictive, conflictual, conflictory) state
 (of affairs), which they ought (meant) to (should) terminate (abolish,

cancel) in accordance with (if) their (the declarations') self-(re)presentation(portrayal, depiction) (the way they present themselves) [self-presentation] (corresponded with (the way) things (are)) (verwandeln sich solche Erklärungen in einsatzfähige und wirksame Waffen innerhalb konkreter Lagen, so daß sie jenen konfliktreichen Zustand verewigen müssen, den sie nach ihrer Selbstdarstellung aufheben sollten).

As further shaping (development, formation, education) (Weiterbildung) of existence striving after (for), in various ways, the extension (expansion, widening) of power and the consolidation (strengthening) of power, the "intellect(mind)-spirit" has a (is), even in the narrower (strict) sense of intellectual-theoretical activity, polemical texture (polemically inclined), i.e. it is no less than all other phenomena of social life (social life phenomena) determined (conditioned) through (by (means of)) the central friend-foe(enemy)-relation (d. h. nicht weniger als alle anderen sozialen Lebenserscheinungen durch die zentrale Freund-Feind-Beziehung bedingt). Those, who hide their own claims to (of) dominance (domination, ruling over others) (Herrschaftsansprüche) behind the superior (higher) authority of the "intellect(mind)-spirit", must of course, with (the) due (proper, requisite) indignation (anger, outrage), dispute that (the fact that the "intellect-spirit" is determined by the central friend-foe-relation) as an unacceptable belittling (belittlement) of the "intellect(mind)-spirit", and (while) they make (present, reveal, show) the(ir) predominance (imposition, prevalence) (Durchsetzung) (of the same (themselves, people hiding their own claims to dominance behind the superior authority of the "intellect-spirit")) (out to be) (as) exactly as the victory of an "intellect(mind)-spirit" loftier than (which is above) every suspicion of one-sidedness or self-interest (selfishness). If,

however, from the point of view of the normativistically couched
 (dressed (up)) claims to (of) dominance (domination, ruling over others),
 the thesis (position) of the polemical character of the "intellect(mind)-
 spirit" must (definitely) be rejected (refuted, rebutted) and characterised
 as (the) debasement (degradation) (Entwürdigung) of human existence in
 general, then (however, so) on the other hand, it must be underlined that
 that thesis (position) does not at all (in the least) (by no means) imply
 (implies) (entail(s)) the unsuitability (or inability) (Untauglichkeit) of the
 "intellect(mind)-spirit" for (with regard to) the shaping (forming,
 formation) of social life, as the normativists intimate (hint, indicate,
 suggest), who want to and can understand the concept(s) (notion(s)) of
 (un)suitability (or (in)ability) only in a certain, morally loaded (charged)
 sense (die den Begriff des (Un)Tauglichen nur in einem bestimmten,
 moralisch beladenen Sinne verstehen wollen und können). In reality, the
 "intellect(mind)-spirit" remains so near (close) to life (so lebensnah)
 exactly because it can help (to) take part (participate) in struggles, to
 trigger (off) (bring on) struggles (fights) and it can help struggles (fights)
 (along) to(wards) intensification (aggravation) (a new intensity) and
 (their) successful waging (conduct, holding); it (the "intellect(mind)-
 spirit") pulsates exactly because it is and must be (necessarily is) "dirty
 (filthy, foul, unclean)" „schmutzig“ (as moralists (ethicists) understand
 such words). In other words: "intellectual(mental)-spiritual" products are
 for "life" (in order to once again (more) use this vitalistic abstraction)
 indeed (truly) directly relevant, but not in the sense their producers and
 representatives would mean (intend, fancy) this (that "intellectual-
 spiritual" products are directly relevant for life). And they (the
 "intellectual-spiritual" products) can be relevant (for life) exactly because
 they are not that which they must be (is) passed off ((re)presented) as by
 their producers and representatives. The self-deception of these latter

(producers and representatives of "intellectual-spiritual" products) of course remains (entirely) indispensable for the objectification (objectivisation) of their own decisions and for the argumentative underpinning (founding) of their own power claims. Because in their language(,) the purity (cleanness) of "intellectual(mental)-spiritual" ends (goals) means just as much as (amounts to, is tantamount to) the general validity (force) and bindedness of their own world(-theoretical) perceptions and value (axiological) perceptions (perceptions of the world and of values) [world and value perceptions] (Welt- und Wertvorstellungen), whereas (while) the admission (acknowledgement) (that) the polemical (element) in(side) the "intellect(mind)-spirit" is decisively (determinatively) present refutes (confutes, disproves, ruins) precisely this open or concealed (hidden, undercover) equating (identification) (between the said purity of "intellectual-spiritual" ends and the general validity and bindedness of world and value perceptions). Accordingly (For that reason), (what (it) belongs to the essential self-set(put, imposed) task (duty) of) the "intellect(mind)-spirit" since its coming into being (emergence) (an essential task (duty) which the "intellect(mind)-spirit" set itself since its coming into being (emergence)) (Demgemäß gehört es zu den wesentlichen selbstgestellten Aufgaben des „Geistes“ seit seiner Entstehung) is to deny, to hush up (dissemble) or to sublimate (uplift) its own polemical nature, and to appear (emerge, come into view) as the only (sole) authority (tier (grade, level, stage) of jurisdiction), which - in contrast to (with) (as against) the in(cap)ability (incapacity) (Unfähigkeit) of the "lower (baser)" („niederen“) strata (layers) of human existence to be raised (lifted, elevated) above (over) the particular and directly (immediately) interesting and partial (partisan) - can articulate panhuman (general human) matters of concern (concerns) in a generally intelligible (lucid, reasonable, plausible) and reliable

(dependable, trustworthy) manner (way) (sich über das Besondere und unmittelbar Interessante und Parteiliche zu erheben - allgemeinmenschliche Anliegen in allgemein einleuchtender und zuverlässiger Weise artikulieren kann). Nevertheless (Nonetheless, Yet), the "intellect(mind)-spirit" must be and remain polemical - and not least (of all) then (preciesly indeed)(,) when (if) it polemicises with particular fury (force) against the thesis (position) (in respect) of the polemical character of the "intellect(mind)-spirit". The "intellect(mind)-spirit" is polemical because it is always tied (bound, connected) to certain existential bearers (carriers, vehicles) (weil er immer an bestimmte existenzielle Träger gebunden ist), whom it (the "intellect-spirit") must help to(wards) (achieve) outlines (sketches, blueprints) of the decision (while) taking into consideration each and every respective foe (enemy). Since (As) these bearers (carriers, vehicles) are always found, and without exception, in a concrete situation (in einer konkreten Lage), that is why (so) the "intellect(mind)-spirit" can at no moment be detached from the concrete situation of its each and every respective existential bearer (carrier, vehicle) in order to be placed above (over) all the existing and conceivable (possible) concrete situations, i.e. in order to elude (bypass, dodge, get round) every perspectivity and hence also every polemics - although (even though) it must assert (claim, maintain) that it precisely does this. This ascertainment is really a matter of course (becomes self-evident) as soon as (if) one finds oneself (is) ready to radically eradicate (weed out, cull, obliterate, eliminate) every idealism, i.e. every direct or indirect making autonomous (i.e. autonomisation) and ontologisation of ideas. There are no ideas. There are only human existences in concrete situations, which act and react in their specific way (manner) on each and every respective occasion (d. h. jede direkte oder indirekte Autonomisierung und Ontologisierung von Ideen radikal auszumerzen.

Es gibt keine Ideen. Es gibt nur menschliche Existenzen in konkreten Lagen, die auf jeweils spezifische Weise agieren und reagieren); one of these (specific ways) consists, in accordance with (the) standard (current, customary, usual) terminology, in thinking up (devising, producing) or appropriating (adopting) ideas. Ideas do not come into contact with one another, but only human existences (come into contact with one another), which inside of (within) organised societies must (are compelled (forced) to) act (take action) in the name of ideas; combinations of ideas are (constitute) likewise (also) the work of human existences, which, in the process (when they apply themselves to this work), start out from their own relationship with other existences; and, finally, ideas are not defeated nor do they win (are they victorious), but their victory or their defeat stands symbolically for the predominance (imposition, prevalence) or the subjugation (subjection) of certain (particular) human existences (die innerhalb von organisierten Gesellschaften im Namen von Ideen handeln müssen; Ideenkombinationen sind ebenfalls das Werk von menschlichen Existenzen, die dabei vom eigenen Verhältnis zu anderen Existenzen ausgehen; und schließlich werden Ideen weder besiegt noch siegen sie, sondern ihr Sieg oder ihre Niederlage steht symbolisch für die Durchsetzung oder Unterwerfung von bestimmten menschlichen Existenzen). As one (can) see(s) (we see), (the) centuries-long (centuries of) predominance (domination) of idealistic normativism (and every normativism contains essential idealistic elements, even when (if) for (out of) polemical reasons it (normativism) comes (arrives) on the scene (appears) under a (the) materialistic banner (while flying the flag of materialism))(,) forces (obliges, impels) us to(wards) (make) the rediscovery (rediscover) and renewed emphasis(ing) (stressing) (to emphasise (stress) anew) (of) banal (commonplace, trite, platitudinous) truths - of truths, which in a very general form could possibly today be

recognised (acknowledged) by very many (people), but whose logical consequences must (necessarily) meet(s) with (come up against) the resistance from (of) every normativistic thinking (thought), that is, (against) every objectivised (objectified) decision.

The radical putting (setting) aside (removal, sidelining) of idealism and of ideas inspires (instils) abhorrence (repulsion, disgust, loathing) or even (and or) angst (or fear) (anxiety, worry), because it amounts (comes) to the belittlement (belittling, disparagement, debasement, downgrading), relativisation and in the end (ultimately, eventually)(,) abolition of "truth" (that is to say (i.e., read): of all the "truths" invoking (appealing to) power claims and, in connection with them (those power claims), of all reliable (dependable, trustworthy) life orientation (orientation of life)). Let us leave aside, first of all, the (scientifically) infertile (sterile, unfruitful, unproductive) question(,) (as to) whether there is "truth" or not, and let us look at things concretely. Even if we wanted to accept (admit, adopt, assume, concede) that there is "truth", (again, so with that) the(,) in practical terms, much (far) more important question would still not answered: who, where and when (has) (possesses) "truth" (at his disposal)? Who is, in a concrete situation, in a position to (capable of) make (making) use of "the" truth, i.e. to vest (in) oneself (with) (dress in (put on)) the whole (entire, complete) authority of "the" truth (Lassen wir zunächst einmal die (wissenschaftlich) unfruchtbare Frage beiseite, ob es „die“ Wahrheit gibt oder nicht, und betrachten wir die Dinge konkret. Selbst wenn wir annehmen möchten, es gebe „die“ Wahrheit, so wäre damit die praktisch bei weitem wichtigere Frage noch nicht beantwortet: wer, wo und wann verfügt über „die“ Wahrheit? Wer ist in einer konkreten Lage imstande, von „der“ Wahrheit Gebrauch zu machen, d. h. sieht mit der ganzen Autorität „der“ Wahrheit zu bekleiden)? Every

statement (opinion, pronouncement, assertion) about (with regard to) "the" truth implies (entails) (and very often expressly contains) the assurance that the person making (giving, expressing) the (this) statement (opinion, pronouncement, assertion) is (has, finds himself) in the (his) "intellectual(mental)-spiritual" possession of that about (in relation to) which he states (makes the statement, pronounces) - especially (particularly) as (since) no-one can know of (about) the existence of "the" truth without having at the same time (concurrently) been informed (learnt) (of) at least something (a part) (in respect) of its ("the" truth's) content. In actual fact, it is thus (therefore) admitted (confessed) that a purely (merely) theoretical truth statement (Wahrheitsaussage), detached (removed) from (without) every (any) reference to a concrete existential bearer (carrier, vehicle), is not only inconceivable (unthinkable), but over and above (beyond) that (furthermore)(,) irrelevant in practical terms, i.e. it can hardly (scarcely, barely) influence existing power relations (bestehende Machtverhältnisse). Every finding out (extracting, getting) (Gewinnung) and formulation of "the" truth must, however, have visible consequences for the world order (Weltordnung), which - should (if) "the" truth constitute something(, in practice,) important and desirable (worthwhile) (in practice) - may not (is not permitted (allowed) to) remain the same before and after the finding (establishment) of the truth (Wahrheitsfindung). If now the annunciation (announcement) of the truth is eo ipso a proposition (proposal, suggestion) for the changing (to change) (of) the world (Ist nun die Wahrheitsverkündigung eo ipso ein Vorschlag zur Änderung der Welt), then the question is posed: how must one who has something, much or everything to lose from the emerging (looming) change (in,) or overturning (reversal, radical change) (Umwälzung) of(,) the power relations behave (conduct oneself) vis-à-vis the announced (proclaimed, notified, reported, disclosed) truth? One

certainly (of course, though) can die for "the" truth - but only for one's own truth, i.e. for that ("truth") which corresponds with (to) (coincides (is congruent, in harmony) with, is attune to) one's own identity, so that the defence (defending) of "the" truth and the defence (defending) of one's own identity ultimately coincide. (No-one will (To) make) Making a sacrifice for "the" truth does not occur (happen) when (if) it ("the" truth) is announced (proclaimed) by the foe (enemy), unless (after) a changing of (change in) identity (Identitätsänderung) (intervenes, takes place), which, in the meantime, keeps pace with (accompanies) a new determination of friend and foe (enemy) and therefore (consequently) the relation with the announced (proclaimed) truth (can) also appear(s) in a totally (completely) different light. In this way (So, Hence), each and every respective positioning (stance) (Stellung) of the "intellect(mind)-spirit" vis-à-vis the question of "the" truth constitutes a tangible manifestation (indication, presumption) of its polemical essence (texture). Truth is the function of an existence equipped with "intellect(mind)-spirit" inside of (within) a concrete situation, i.e. out of consideration of (with respect (in reference) to) certain other existences (Wahrheit ist Funktion der mit „Geist“ ausgestatteten Existenz innerhalb einer konkreten Lage, d. h. mit Rücksicht auf bestimmte andere Existenzen).

The thesis (position)(,) (that) the "intellect(mind)-spirit" is in (of) its essence (texture) polemical and its products, (that is, the) ideas, constitute weapons, implies (entails) of course the all-round (full-scale) taking root (rooting) of the "intellect(mind)-spirit" in (the) (socially living) existence (which lives socially) (sozial lebenden Existenz); only (one) such (an) existence has "intellect(mind)-spirit" and only it fights (combats) its foes (enemies) with the help (aid, assistance) of ideas so that the social and polemical character of the "intellect(mind)-spirit" constitute (make up)

(the) two (both) sides of the same coin. The "intellect(mind)-spirit" namely is social not in the sense that it reflects (mirrors) certain (particular) states of affairs (i.e. situations) in its products (daß er bestimmte soziale Zustände in seinen Produkten widerspiegelt), but precisely in the sense that it lives off (is nourished by) polemics, that is (therefore), it provides (gives, grants, offers) ideational weapons to socially living existences (existences which live socially) and in the course of this (process, this way) it is shaped (formed, moulded), it develops and it is enriched. Ideas are no(t a) mirror, in which a society can look at (see) itself in its current (present) state (of affairs) (situation), but symptoms and indicators of concrete existential situations (Ideen sind kein Spiegel, in dem eine Gesellschaft sich selbst in ihrem gegenwärtigen Zustand anschauen kann, sondern Symptome und Indikatoren konkreter existenzieller Lagen); the dogma (doctrine) of the (Holy) Trinity (the triadic dogma) e.g. reflects (mirrors) (absolutely) nothing (at all), its existence (presence) in the social-"intellectual(mental)-spiritual" universe however permits (enables) (us) to conclude (infer) with certainty that there is an individual or collective subject which somehow (or other) (in some kind of way) connects its identity and its power claim with the formulation (putting forward) and defence (protection) of this dogma. The analysis of ideas, when (if) this is taken at (its) face value, cannot, therefore, convey (give, impart) any cohesive picture (image) of society; were (if) ideas (were), however, regarded (considered, looked at) from the outside, and indeed as weapons in the hands of concrete existences in concrete situations, then (so, thus) their constellation (arrangement) on each and every respective occasion corresponds with (to) each and every respective given grouping (group formation) of existences in accordance with each and every respective friend-foe(enemy)-relation (werden aber Ideen von außen, und zwar als Waffen in den Händen von konkreten

Existenzen in konkreten Lagen betrachtet, so entspricht ihre jeweilige Konstellation der jeweils gegebenen Gruppierung der Existenzen gemäß der jeweiligen Freund-Feind-Beziehung), and in this sense we can speak of (talk about) an analysis of ideas, which(,) (while) taking into consideration the polemical and at the same time social character of the "intellect(mind)-spirit"(,) can lead (flow) (in)to a concrete analysis of society (in eine konkrete Gesellschaftsanalyse münden kann). The connection of an idea with a certain (particular) identity and a certain (particular) power claim existentially and socially (weighs) (counts) (carries) much (far) more (heavily) (far greater weight) than the (its) face (nominal) value or the (its) explicit (express) content of the same (idea); exactly this connection, and not the content of an idea in itself, says something concrete about each and every respective existential and social situation. Because the content of ideas is partly accidental (random, chance) and partly variable (changeable, mutable), i.e. it (the content of ideas) negatively depends on the content, on each and every respective occasion, of the inimical ideas, against which it must (has to) be unconditionally set (lined up), while the connection of ideas in general with an existence and a power claim against another existence and another power claim constitutes an original (primary) and constant (stable, steady, firm) magnitude (besagt etwas Konkretes über die jeweilige existenzielle und soziale Lage. Denn der Inhalt der Ideen ist teils zufällig and teils veränderlich, d. h. auf den jeweiligen Inhalt der feindlichen Ideen negativ angewiesen, dem er sich unbedingt entgegensetzen muß, während die Verbindung von Ideen überhaupt mit einer Existenz und einem Machtanspruch gegen eine andere Existenz und einen anderen Machtanspruch eine ursprüngliche und konstante Größe bildet). Any ideational content what(so)ever can be summoned up (mobilised) against the foe (enemy) if only (provided, so long as) it

serves the targeted (sought after, pursued) polemical end (goal) (anvisierten polemischen Zweck); even ideas (thoughts) (Gedankengut), which came into being (arose, emerged) and were used under entirely (completely, wholly) different existential and social circumstances are very often discovered anew, to be deployed (used, mobilised, summoned (called) up) argumentatively (as arguments) in purposefully (expediently) modified form and according to (the) current needs. This possibility of the revival (resurgence) of older ideas in accordance with (the sense) (for the sake (benefit)) (of) entirely (totally, completely) new aims (goals) furnishes (provides, supplies) in itself (on its own) (a) good (piece of) evidence (proof) (of the fact) that ideas do not reflect (mirror) anything, but first of all (are) only (constitute) available weapons (daß Ideen nichts widerspiegeln, sondern zunächst nur verfügbare Waffen sind). Were they (ideas) a reflection (mirroring) of certain (particular) situations (relation(ship)s, conditions, circumstances), then they would mean after all, nothing or not much, under (entirely (totally, completely)) different circumstances (conditions), i.e. they would have died forever with the concrete situation of their coming into being (genesis) and (of their) original (initial) effect. But also the reverse(d) (inverse, converse) case shows unequivocally (most manifestly (obviously)) that ideas are (constitute) nimble (agile, mobile) and interchangeable (exchangeable, replaceable) weapons, not fixed (steady, firm) reflections (mirroring) (daß Ideen bewegliche und austauschbare Waffen, nicht feste Widerspiegelungen sind). It is namely not that only the case presents itself of ideas remaining in terms of (as regards (to)) content more or less stable, while their representatives change, but also (it (also) happens) that the same subjects make their own (adopt, appropriate), in different (various) times (periods (of time), eras) and in accordance with the fluctuations (variations) of the existential conjuncture (constellation),

different (various) ideas on each and every respective occasion, which even (indeed) in a logical respect (logically) (are) (stand) not seldom (in contradiction with) (contradict) one another. Movements of foes (enemies) on the field of ideas must be answered (confronted, faced, dealt with), after all, in time through (by (means of)) corresponding manoeuvres on one's own side, and this forces (obliges, impels) the abandonment (giving up) of ideational positions which until then had to be held. The primary need of polemical consistency is therefore satisfied at the cost (expense) of logical consistency (Das primäre Bedürfnis der polemischen Konsequenz befriedigt sich somit auf Kosten der logischen Konsequenz), as we shall see in (still) greater (more) detail (pp. 227-228).

In general it can be said that the relation between the existential bearers (carriers, vehicles) and the theoretical content(s) of ideas is a symbolic one (relation). The (A) confession (of faith) in an idea does not at all (in the least) (by no means) entail(s) an automatic, logically problem-free (effortless) determination of the behaviour of the subject through (by means of) the content of the idea in question - incidentally (for that matter), in most cases (i.e. when (if) it is not a matter (question) of precise moral-practical orders (instructions, regulations)), it is not possible to deduce (derive) (absolutely) a(ny) concrete rule of behaviour at all from (out of) the mere (simple) confession (of faith) in an idea or in a complete (whole) system of ideas. The behaviour of the subject therefore (then, hence) interrelates (connects) with the content of the (its) ideas (adopted (assumed) by it) not directly and logically, but indirectly and symbolically (in den meisten Fällen (d. h. wenn es sich nicht um präzise moralisch-praktische Vorschriften handelt) lassen sich übrigens aus dem bloßen Bekenntnis zu einer Idee oder einem ganzen Ideensystem überhaupt keine konkreten Verhaltensregeln ableiten. Das Verhalten des

Subjekts hängt daher mit dem Inhalt der von ihm angenommenen Ideen nicht direkt und logisch, sondern indirekt und symbolisch zusammen).

While (As, When) the subject professes (declares) its faith in certain (particular) ideas, it is (with (because of) that, thereby) to be understood that in its (the subject's) eyes this confession of faith (i.e. declaration) is connected with (a) specific (form of) behaviour (mit einem spezifischen Verhalten verbindet), that certain (particular) acts will follow (come after) the confession of faith (i.e. declaration). In itself the confession of faith (i.e. declaration) does not (at all) constitute a(ny) definite (certain, secure, sure) harbinger (herald, foreboding, portent) of certain (particular) action (activity) (keinen sicheren Vorboten bestimmten Handelns), however(,) through (by means of) the (subject's) declarations (statements, things said, accounts) (in respect) of (the, an) able to be restored connection (contact) between both (the(se) two) (different things) (the confession of faith (i.e. declaration) and the action)(,) the impression comes into being of a (their) necessary common bond (togetherness, linkage, interdependence), although (even though) in reality the confession of faith (i.e. declaration) constitutes only a ritual prelude to (the) concrete action (activity). (The) Words and sentences (clauses, propositions) of the confession of faith (i.e. declaration) have an (takes) effect as a linguistically conveyed (imparted, given, arranged) stimulus, which sets and keeps (holds) in motion, in an associative manner (way), a certain (particular) chain of actions and reactions (Worte und Sätze des Bekenntnisses wirken wie ein sprachlich vermittelter Reiz, der eine bestimmte Kette von Aktionen und Reaktionen auf assoziative Weise in Gang setzt und hält). However, the (afore)mentioned actions and reactions are not caused (induced, brought about) through (by (means of)) what the words and sentences (clauses, propositions) of the confession of faith (i.e. declaration) logically mean, but through (by (means of)) their symbolic relevance and associative or

suggestive force (strength, power) (was die Worte und Sätze des Bekenntnisses logisch bedeuten, sondern durch deren symbolische Relevanz und assoziative oder suggestive Kraft). That of course presupposes that the key (central) concepts of the confession of faith (i.e. declaration) are understood and interpreted in a certain way (manner). The fact that interpretation must build bridges between the confession of faith (i.e. declaration) and the action (activity) invoked by it (the confession of faith (i.e. declaration)), offers (provides, supplies) (a) further (piece of) proof (evidence) for (with regard to, of) the symbolic character of ideas, in which the subject professes (declares) (its) faith. Were these ideas not symbols of existential affiliation (accession, going over), but clear (unambiguous) and for all (everyone) (i.e. for friend and foe) synonymous (notionally equivalent), logically structured signs, then every interpretation of the(se) same (them, (these) ideas) would be superfluous (unnecessary) (Wären diese Ideen keine Symbole existenzieller Zugehörigkeit, sondern eindeutige und für alle (d. h. für Freund und Feind) gleichbedeutende, logisch strukturierte Zeichen, so würde sich jede Interpretation derselben erübrigen). And conversely: precisely because their (the ideas') character is symbolic, they can serve as catalysts of different series of acts (acting, action(s)), if (provided, so long as) (only) they are (only) interpreted in a different way (manner). The symbolic relation of ideas with (towards) the concrete action (activity) of the subject therefore (consequently, in this way) grants (gives, provides) this latter (concrete action of the subject) a much greater flexibility and freedom of movement than in the hypothetical case in which ideas were in their unambiguity (clearness) (Eindeutigkeit) a static reflection (mirroring) of (pre-)given conditions (states of affairs). The price for this flexibility, which in a tactical-polemical respect proves (turns out) to be (is proved (demonstrated) as) extremely advantageous

and even (indeed) indispensable, consists in the unremitting (continual) efforts (striving) for (after) (with regard to) (the) preservation (conservation, maintenance) of the associative and suggestive force (strength, power) of symbols, which is in danger of being (threatens to get) lost in (during, if there are) all too abrupt displacements (shifts, moving) in the ideational sector (area, realm) (die bei allzu abrupten Verschiebungen im ideellen Bereich verloren zu gehen droht). As a rule, however, the necessary adjustments (adaptations) and transpositions (changeovers, shifts) (Anpassungen und Umstellungen) can be undertaken (carried out, executed) inside of (within) the existing (given) ideational space of the symbol or of the confession of faith (i.e. declaration), and indeed exactly thanks to the fact that the symbolic character of the confession of faith (i.e. declaration) does not oblige (the subject of the confession of faith (i.e. declaration) to adopt) an inflexible (rigid, stiff) or a once and for all fixed (determined, established) stance vis-à-vis its (the confession of faith (i.e. declaration's)) content. Because the identity of the subject is not always and not necessarily bound (tied, connected) to the logically understood ideational content (logical meaning) of the confession of faith (i.e. declaration), but above all to the (its, the same (confession of faith (i.e. declaration's)) symbolic force (strength, power) (of the same (confession of faith (i.e. declaration))), i.e. to the fact THAT a confession of faith (i.e. declaration) is made after all, which is summarised (condensed) in certain (particular) key (emblematic) words (as epitome (quintessence) and perceptible (perceivable, noticeable), easily recognisable sign (mark) of an entire (complete, whole) world-theoretical (view, graphic, representative, illustrational) decision) (welches in bestimmte Stichworte (als Inbegriff und wahrnehmbares, leicht wiedererkennbares Zeichen einer ganzen weltanschaulichen Entscheidung) zusammengefaßt wird). Even if the

content of the confession of faith (i.e. declaration) is defended logically-argumentatively against the foe (enemy) in great detail, (so, thus) again the primary (prime) concern is (it is primarily a question (matter) of), through (by means of) the detailed defence (defending) of the content, (to keep (preserve, maintain, sustain)) (keeping) the overall (total) confession of faith (i.e. declaration) (das Gesamtbekenntnis), as existentially effective (efficacious, potent, drastic) symbol, intact; the content is treated (handled, dealt with) (i.e. it is shielded (protected, defended), interpreted or modified) out of consideration for (based on the rule of) the preservation (maintenance, conservation) of the symbolic force (strength, power) (die Erhaltung der symbolischen Kraft) of the confession of faith (i.e. declaration) in its (the confession of faith (i.e. declaration's) relevance for the existence and its (the existence's) identity.

The ideational symbol (idea as symbol) (Das ideelle Symbol) satisfactorily fulfils its task (job, work) when (if) the (a) mere (simple) reference to it (the ideational symbol) can remind the existence of its concrete situation, its friends and its foes (enemies), in order to (correspondingly (accordingly)) predispose or to motivate (prompt, actuate) it (the existence) (accordingly). Ideational confessions (i.e. declarations) of faith are (constitute) in this sense ritual acts (rituelle Akte), which are supposed (meant, ought) to (should, aim, intend) (to) prepare the respective subject in question (and indirectly (also) the foe (enemy) (as well, too)) for (some (kind of)) future action (activity) with (under) partial or full (complete, total, whole) existential deployment (unter teilweisem oder vollem existenziellem Einsatz). (The) Insight into (understanding of) this symbolic-ritual function of ideas and ideational confessions (i.e. declarations) of faith can explain the not (at all) so seldom (rare) (at all, for that matter,) discrepancy (divergence) between a

subject's "principles" and its (the subject's) real (actual) behaviour. This discrepancy (divergence) becomes possible for the simple reason that the declaration of principles is (does) not (constitute) in reality an annunciation (announcement, proclamation) of what the subject in question (concerned) regards (considers, looks at) as, under all circumstances, binding for itself in practice, but rather a public notification (publicising, announcement) of its identity, a symbolic naming of its friends and its foes (enemies) (Die Einsicht in diese symbolisch-rituelle Funktion von Ideen und ideellen Bekenntnissen kann die gar nicht so seltene Diskrepanz zwischen den „Prinzipien“ eines Subjekts und seinem tatsächlichen Verhalten erklären. Diese Diskrepanz wird aus dem einfachen Grunde möglich, daß die Prinzipienerklärung in Wirklichkeit nicht eine Verkündigung dessen ist, was der Betreffende als unter allen Umständen für sich praktisch verbindlich betrachtet, sondern vielmehr eine öffentliche Bekanntmachung seiner Identität, eine symbolische Benennung seiner Freunde und seiner Feinde).

The complete (full) adaptation (adjustment) of practical behaviour to the announced (proclaimed) principles is not here existentially and socially decisive, but the fact of the annunciation (announcement, proclamation) itself (is existentially and socially decisive) - although (even though) the internalisation of the announced (proclaimed) principles under the pressure of the principle of social disciplining can entail (occasion, cause, give rise to, spark off) pangs (remorse) and conflicts (clashes) of conscience (Gewissensbisse und -kämpfe), if by any chance (in case) the declarations (proclamations) and the deeds (acts) should more or less diverge (differ, deviate) from one another. Through (By means of) the public annunciation (announcement, proclamation) of ideas and principles, a subject maps out (switches) the symbolic framework (points) for its existential course and for the defence (defending) of its identity

and its fundamental decision (stellt ein Subjekt die symbolischen Weichen für seinen existenziellen Kurs und für die Verteidigung seiner Identität und seiner Grundentscheidung). Conversely (On the contrary), the practical application of the ideas and principles in question play a rather subordinate(d) role, particularly as (since indeed) the completeness (fullness), (the) consistency or (and the) correctness of this application are for the most part (mostly) a question (matter) of interpretation. From (In) this perspective, the generally (well-)known (familiar) phenomenon becomes understandable (intelligible, comprehensible, understood) that someone e.g. preaches ex cathedra²⁵ love or the categorical imperative, whereas (while) his concrete behaviour in critical (crucial) cases can be mean (petty, shabby, shoddy) and dishonest (crooked) (während sein konkretes Verhalten in kritischen Fällen schäbig und unehrlich) - in any case not essentially better (different) than ((to) that of) other people who do not preach that sort of thing (similar things, like that). Moralists and normativists of course do everything possible (in order) to either discreetly hush up such and similar (like) phenomena or to deny (refuse) them (such and similar phenomena) any (every) theoretical relevance. However, precisely in this way (because of that), they unintentionally (involuntarily) confirm the correctness of our analysis: because, while disregarding (leaving aside) the concrete action (activity) and the personal morals (i.e. ethics) of a "thinker" when (if) they (the moralists and normativists) analyse his "philosophy" etc., they content themselves (are content) with the symbolic-ritual act, which lies in the annunciation (announcement, proclamation) of ideas and principles, and consequently (in this way, therefore) they, in actual fact, place (put) this annunciation (announcement, proclamation) higher (in their estimation of things) than the practical application of its content. (And) Still (even) (further)more:

²⁵ With the authority derived from one's office or position.

while (when) moralists believe (want to make others believe) that they are eo ipso more moral than other humans (people), who do not want to be moralists, (then) they give (grant, concede) precedence (primacy, priority) to the symbolic (what is symbolic, symbols) and the confessional (i.e. declarative) (what is confessional (i.e. declarative), confessions of faith (i.e. declarations)) (und somit stellen sie diese Verkündigung faktisch höher als die praktische Anwendung ihres Inhalts. Noch mehr: indem Moralisten glauben (machen wollen), sie wären eo ipso moralischer als andere Menschen, die keine Moralisten sein wollen, räumen sie dem Symbolischen und Bekenntnishaften den Vorrang ein).

The polemical essence (texture) of the "intellect(mind)-spirit" determines (conditions) and shapes (forms, moulds) the self-understanding of the "intellect(mind)-spirit" itself, as this (self-understanding) is articulated in the debates (discussions) over (about) its (the "intellect(mind)-spirit's) character. The normativistic denial of the polemical essence (texture) of the "intellect(mind)-spirit", which aims at making the objectification of decisions credible outwardly, is, first of all, polemically motivated, as we already observed (p. 190). Therefore, (So) In (During, the case of) normativistic thinking (thought), the self-understanding of thinking (thought) does not at all (in the least) (by no means) coincide(s) (correspond(s)) with the thought mechanism (mechanism of thought)(,) (with) which this same thinking (thought) follows (works, operates, functions), if (when) it (this thinking (thought)) gets ready (prepares, undertakes, turns its hand, sets about) to define thinking (thought) in general, that is, (or) to articulate its (thinking's (thought's)) self-understanding (Beim normativistischen Denken deckt sich also das Selbstverständnis des Denkens keineswegs mit dem Denkmechanismus, dem dieses selbe Denken folgt, wenn es sich anschickt, Denken

überhaupt zu definieren bzw. dessen Selbstverständnis zu artikulieren). The presupposition for the apprehension (grasping) of the character of normative thinking (thought) remains, in other words, the distinction between the actual (real) way (manner, mode) of functioning of thinking (thought) (the (actual, real) way thinking (thought) (actually, really) functions) (Funktionsweise des Denkens) and the definition of the same (thinking (thought))(,) as it (the definition) is undertaken against the (a) background of a(n) (objectively (wanting to be) decision) (objectified decision) (decision wanting to be (which wants to be (seen as) (appear as)) objective) (einer objektiv seinwollenden Entscheidung). (The) Different (various, diverse) normativistic directions may (like to) define thinking (thought) differently, however all these definitions are founded (based) on the same positioning (stance) and thought structure (structure of thought) (the same positioning (stance) and thought structure (structure of thought) underlie (form the basis of) all these definitions). With that (Therefore, In this way,) we come back (return) to the already discussed (pp. 149-150) (examination (study) of) (the) problem(s) of the form-related (morphological, formal) identity of thought structures (structures of thought) notwithstanding (despite, in spite of) the difference (variety) of their thought content (Problematik der formalen Identität von Denkstrukturen bei Verschiedenheit der Denkinhalte zurück). - In the light of the ascertainment that the way (manner) (in which) a thinking (thought) defines itself is (in) (does) no(t) necessary (necessarily) relation with (related (pertain) to) its own actual (real) texture (composition) and way (manner, mode) of functioning, must the centuries-long (centuries of) philosophical-theological squabble (dispute, quarrel, strife, contention) (squabbling) over (regarding, about) the primacy of thinking (thought, (understanding through) the intellect) or of wanting (will, volition) (Primat des Denkens oder des Wollens) in the field (area,

domain) of the "intellect(mind)-spirit" also be judged (assessed). The decision in favour of one or the other was (had been) polemically motivated in the sense that here it was always a question of (what was always sought was) the imposition (carrying (pushing) through) of certain (particular) content-related(filled) (substantive) positions with obvious (specific) practical consequences - positions, which were connected (rather) (more) (so, likely) symbolically (rather) than logically with the primacy of thinking (thought, (understanding through) the intellect) or of wanting (will, volition); whether they (these same positions) were passed off ((re)presented) as products of the former (thinking) or the latter (wanting) incidentally (for that matter) depended negatively on the foe's (enemy's) positioning (stance) (Einstellung des Feindes) on (in respect of) this question (matter). In (the) face (view) of (Given) the polemical motivation and function of such squabbles (disputes, quarrels, strifes, contentions), it is for a scientific way of looking at things (consideration, observation) highly (extremely, most, greatly) misleading (deceptive) to take them (the(se) squabbles) at (their) face value. Whoever stands for (supports) (the primacy of) thinking (thought, (understanding through) the intellect) and Reason does not become eo ipso "more rational (reasonable)" nor does he obey (the) wanting (will, volition) (that is to say (i.e., read): (the) power claim) less than the theoretical proponent (advocate, supporter) of this latter ((the) primacy of wanting ((the) will, volition)), (-) who for his part must deploy (use, mobilise, summon (call) up) thinking (thought, (understanding through) the intellect), already in order to prove (demonstrate), with logical means, the primacy of wanting ((the) will, volition) against the arguments of those thinking differently (of a different opinion) (dissenters, dissidents). Contrary (In opposition) to (In spite of, Notwithstanding) the real (actual) (actually given) fusion (blending, merging) of cognitive and volitive (volitional) functions at all

levels and strata (layers) of the socially living existence (existence which lives socially) (p. 58) (Wer sich für das Denken und die Vernunft stark macht, wird nicht eo ipso „vernünftiger“ noch gehorcht er dem Wollen (sprich: Machtanspruch) weniger als der theoretische Verfechter dieses letzteren, der seinerseits das Denken einsetzen muß, schon um den Primat des Wollens gegen die Argumente der Andersdenkenden mit logischen Mitteln zu beweisen. Entgegen der tatsächlichen Verschmelzung von kognitiven und volitiven Funktionen auf allen Ebenen und Schichten der sozial lebenden Existenz), the philosophical-theological tradition has on the whole been (remained) stuck (held, clung, adhered) to the contradistinction (contrasting) of (between) thinking (thought, (understanding through) the intellect) and wanting (will, volition) - (whatever, regardless of) the signs (i.e. symbolism) and (whatever) the classifications) -, because this permitted (allowed) the drawing (mapping out, engraving) of clear-cut (sharply defined, unequivocal, clean(-cut)) polemical lines of separation (separation lines, fronts), behind which all sorts (kinds) of argumentative artillery could be lined up (there could be direct argumentative confrontation) (weil dies die Ziehung von sauberen polemischen Trennungslinien gestattete, hinter denen allerlei argumentatives Geschütz aufgereicht werden konnte). The militant decisionists also set (contrasted) the living existence against (with) "pure (mere, plain, sheer)" thinking (thought, (understanding through) the intellect) („bloßen“ Denken) and its "abstractions", whereby they simply turn (invert) the hierarchy of the "rationalists" (or its (the said hierarchy's) caricature) (upside down) - and drive (push, force) the polemical conflict (contrasting) of both (the two) positions to extremes (to come to a head).

The controversy over rationalism and irrationalism (Die Kontroverse über Rationalismus und Irrationalismus) revolves, just (equally) as much as the

(its) related (allied) dispute (quarrel, squabble, strife, contention) (which it has used (utilised)) over the primacy of thinking (thought, (understanding through) the intellect) or wanting (will, volition), around the question (problem, matter) of the essence (texture) and function of the "intellect(mind)-spirit" and brings forth (presents, spawns) (new) variations of its (the "intellect(mind)-spirit's") self-understanding, in relation to which each and every respective polemical aim (goal) acts to point the way (ahead, forward) (acts (works) indicatively). As far as (As for) the rationalists(,) first of all(,) (are concerned), they (so) organise and conduct (engage in) their polemics(,) while (they) symbolically bind (tie, connect) (binding) the content-related(filled) (substantive) theses (positions), in which their power claims find expression (are expressed) and are concretised, to something which they call (name) "Reason", so that those theses (positions) can be passed off (appear) as the direct logical result (outcome) of "Reason" (das sie „Vernunft“ nennen, so daß jene Thesen als direkter logischer Ausfluß „der“ Vernunft ausgegeben werden können). From (Out of) the by definition (per definitionem) binding (joining, connection, tie, bond) (Bindung) of certain (particular) theses (positions) to (with) "Reason" the conclusion is now (then) drawn that every opponent of those theses (positions) rejects "rational (reasonable)" thinking (thought) („das“ vernünftige Denken) in general (generally) or at least cannot follow the same ("rational" thought) with the necessary stringency (logical coherence) - (something) which amounts (comes) to the assumption (assertion, acceptance) of the intellectual(mental)-spiritual inferiority of the opponent in question (concerned). The rationalists try, in other words, to monopolise thinking (thought) as such and in toto for themselves, while they assert (claim, maintain) (asserting) (that) the mere (only the) use of thinking (thought), when (if) it takes place (occurs, is carried out) only logically faultlessly

(perfectly) (nur logisch tadellos), must confirm the correctness of the content-related(filled) (substantive) theses (positions) represented by them (i.e. the correctness of the content of their theses) (müsse die Richtigkeit der von ihnen vertretenen inhaltlichen Thesen bestätigen). This implicit (indirect, by implication) equating (identification) of form and content of thinking (thought) of course remains a polemically useful (helpful) false (erroneous, incorrect, mistaken) conclusion (fallacy) (Diese implizite Gleichsetzung von Form und Inhalt des Denkens bleibt freilich ein polemisch nützlicher Fehlschluß). In reality, (the) logical arguing (argument(ation) (reasoning) (in accordance with logical rules)) and the answering of (answer (reply) to) (content-related(filled) (substantive)) questions (referring to certain content) (logisches Argumentieren und Beantwortung von inhaltlichen Fragen) in themselves do not have the slightest (thing) (in the least have anything) to do with each other, i.e. the same form of logical argumentation (reasoning) must (necessarily) lead(s), when (with, during) (there are) various content-related(filled) (substantive) premises, to different (various) content-related(filled) (substantive) results (conclusions) (d. h. die gleiche Form logischer Argumentation muß bei verschiedenen inhaltlichen Prämissen zu verschiedenen inhaltlichen Resultaten führen). While (When, As) the various (diverse) rationalists exclusively tie (bind, connect) "rationalism", in the sense of the logically faultless (correct, flawless, perfect) use (usage) of thinking (thought) in general (as such) (im Sinne des logisch fehlerfreien Gebrauchs von Denkens überhaupt), to certain (particular) (even though (albeit), on each and every respective occasion, different (various)) content(s) (Inhalte), they are closed (close their minds) to (do not see) the fundamental (elementary, basic) insight that rationalism, should (were) it have a firm (steady) and verifiable (testable, demonstrable, provable) sense (meaning, notion), can only be form-

related (i.e. formal), that is to say, it can only mean the logically impeccable (faultless, perfect) use of argumentative means for the explication (explanation, clarification, elucidation) or the underpinning (founding) of a world-theoretical (view, graphic, representative, illustrational) decision. However, arguing (argument(ation), reasoning) can take place (occur, be carried out) only (solely) inside of (within) an organised world and through (by means of) subjects, which have at their disposal an identity, (-) that is, it (arguing) takes place on the existing (given) basis of a taken decision, which at (in) its (the existing basis of a taken decision's) core (nucleus) lies (is (found)) on the other side (beyond the range) of argumentative Reason, but at the same time (simultaneously), with the help (aid, assistance) of this latter (argumentative Reason), it (the taken decision) is meant (supposed, should, ought) (to) be rationalised, that is (or), objectivised and accordingly have effect (be(come) more effective (effectual)). As an answer (reply) to (for) (answering of) ultimate questions, the fundamental decision can only be articulated as (a) power claim, although the rationalistic binding (connection, joining) of "Reason" as such to a certain (particular) content aims exactly at the proof (of the fact) that (proving) (each and every respective) fundamental decision would (does) not be (constitute) a power claim (an arbitrary positioning (stance) of one's own accord), but the natural outgrowth (result, outcome, consequence) of "rationally" working (operating, functioning) thinking (thought) (sondern natürlicher Auswuchs „des“ rational arbeitenden Denkens). The independence of the fundamental decision from the logical means of thought (thought means) (logischen Denkmitteln) used during (for) its (the fundamental decision's) own rationalisation (i.e. as explanation or justification) is revealed (becomes clear), however (nevertheless), in the simple fact that with the help (aid, assistance) of the same logical

instruments and procedure (logischen Instrumentariums und Verfahrens) several (quite a few, a number of) diverging (differing, deviating) from one another or even (and or) contrasting (conflicting, opposing) fundamental decisions can be rationalised (i.e. explained or justified). In the sense of its (so, thus) understood independence from the logical means of thought (thought means) in general, the fundamental decision of course remains irrational, even if it contains a solemn (festive) confession (of faith) in ratio²⁶, in whose framework though (certainly, of course) the ratio appears (simultaneously) as judge and ((the) person) judged in one and the same person. We want to name (call) that which lies (is (found), lying) on the other side of (beyond) logical founding (establishment) and argumentation(,) the mystical-irrational (element) (irrational element in the mystical sense of the term)(,) and distinguish (differentiate) it from the irrational (element) in the logical sense or from the logical-irrational (element), which consists in the fundamental (programmatic) refusal (of every attempt) to depict (portray, formulate, express) the mystical-irrational (element) through (under) the use of logical means of thought (thought means) in rationally processed (worked-out(on)) form, that is, to rationalise (i.e. explain or justify) (by rationalising (i.e. explaining or justifying)) it (the said mystical-irrational element) (Das jenseits logischer Begründung und Argumentation Liegende wollen wir das Mystisch-Irrationale nennen und es vom Irrationalen im logischen Sinne oder vom Logisch-Irrationalen unterscheiden, das in der grundsätzlichen Weigerung besteht, das Mystisch-Irrationale unter Verwendung logischer Denkmittel in rational bearbeiteter Form darzustellen, es also zu rationalisieren).

²⁶ Reckoning, reasoning, reason.

The distinction (differentiation) between the mystical-irrational (element) and the logical-irrational (element) gives us the key for the apprehension (grasping) of (to understanding) the polemical character of the (rationalism) debate (over rationalism) (Rationalismusdebatte). If it is certain (definite, sure, (has been) settled)(,) that both rationalists as well as irrationalists must (are forced to) start (out) (set forth) from mystical-irrational positions, i.e. from the belief in ratio or from its (ratio's) condemnation (Wenn feststeht, daß sowohl Rationalisten als auch Irrationalisten von mystisch-irrationalen Positionen, d. h. vom Glauben and die Ratio oder von deren Verurteilung, ausgehen müssen), then their squabble (dispute, quarrel, strife, contention) in reality has to do with certain (particular) content(s), with which certain (particular) power claims are connected, (and) are imposed (carried (pushed) through) against each and every respective other side, while the struggle (fight) for or against ratio remains a sham (mock) fight (combat) (sciamachy) veiling (covering) (which veil (cover)) the true (real) facts of the matter (case) (ein den wahren Tatbestand verschleiernendes Scheingefecht bleibt). This not only shows the mystical-irrational character of the rationalistic belief (faith) in Reason, but also the inability (impotence, incapacity) of the irrationalists to (totally, completely) disregard (get rid of, eliminate) (all along the line) the use of Reason. The struggle (fight) of the irrationalists against rational discursive thinking (thought) as supreme (topmost, uppermost, highest) authority of (for) invocation (appeal authority, court of appeal) [authority of appeal] (Berufungsinstanz) does not therefore (then) turn against thinking (thought) as such and in general, but against its (symbolic) connection with certain (particular) content(s), which (the said (symbolic) connection) in some (certain) concrete situations seems (appears to be) so self-evident and plausible (convincing, reasonable, persuasive) that the only way to distance oneself from (to

show one's opposition to) that (those) content(s) is the combating (fighting) of ratio as such. However, the wish (desire) of the irrationalists to remain at (within the framework of) the mystical-irrational (element) and to avoid every rationalisation (i.e. as explanation or justification) of the same (mystical-irrational element), can hardly (scarcely) (is not able to, cannot) be realised, since (as) they are forced (obligated, compelled) to announce (tell of, communicate) and defend their position (view(point)) argumentatively (with the help of arguments). Without this (announcing and defending their position argumentatively (by rational means),) they would be unknown and irrelevant (negligible), (also, moreover) the polemic against the foe (enemy) stamped (branded, labeled, marked) as rationalist would (also) be in(un)feasible (unworkable, impracticable, impossible) and irrationalism itself would be just (equally) as impossible, in so far as (to the extent that) it becomes conscious of its own self only in this polemic (da sie gezwungen sind, ihre Position argumentativ mitzuteilen und zu verteidigen. Ohne dies wäre sie unbekannt und irrelevant, undurchführbar wäre auch die Polemik gegen den als Rationalisten abgestempelten Feind und ebenso unmöglich wäre der Irrationalismus selbst, insofern er sich erst in dieser Polemik seiner selbst bewußt wird). Inside of (Within) a ((being)) based on Reason, i.e. functioning with the help of ideas and norms) social life (based on Reason, i.e. functioning with the help of ideas and norms), the renunciation (forgoing, abandonment, relinquishment) of arguing (argument(s)(ation), reasoning) would be tantamount (amount) to the renunciation (forgoing, abandonment, relinquishment) of self-preservation. When (If), that is (then, therefore), the irrationalists turn against the "dead abstractions" and the suspicious argumentative arts (artistry, artful devices, stratagems, prowess, superior skills) of Reason, then they do not mean that which they themselves do (particularly

(especially) as (besides, for that matter,) they often argue even more elaborately (skilfully, fancily, ornately) than the rationalists), but only that with which the foe (enemy) supports its content-related(filled) (substantive) (the content of its) theses (positions), that is (or), power claims. And when (if) the rationalists attack (battle, combat, oppose) both the mystical-irrational (element) as well as the logical-irrational (element), they do not take into account (have (keep, bear) in mind) what their foe (enemy) actually (really, indeed) does in the area (domain, realm) of the "intellect(mind)-spirit" (which (what the foe does in the area of the "intellect-spirit"), for that matter (in actual fact, really), seen purely in terms of form (formally, morphologically), hardly (scarcely, barely) differs from (essentially coincides with) their own (the rationalists') thought structures (structures of thought) (welches sich eigentlich, rein formal gesehen, von ihren eigenen Denkstrukturen kaum unterscheidet)), but only that with which the foe (enemy) symbolically connects its content-related(filled) (substantive) theses (positions), that is (or), its power claims. If it (the squabble (dispute, quarrel, strife, contention)) was not a matter of (about) the, in practice, highly (extremely, most) important (crucial, vital) polemic against symbols, then (so, thus) rationalists and irrationalists would have to see (observe, regard, consider, contemplate) (mutually, reciprocally) in one another only inimical (as (with regard) to thought content) brothers (as (with regard) to thought structure (structure of thought)) (Ginge es nicht um die praktisch höchst wichtige Polemik gegen Symbole, so hätten Rationalisten und Irrationalisten ineinander nur feindliche (hinsichtlich des Denkinhaltes) Brüder (hinsichtlich der Denkstruktur) erblicken müssen). Because, however, it is (we are) here a matter (question) of (dealing with) polemics, (so, hence, then) both (the two) sides cannot help erring (being mistaken (wrong)) as regards the(ir own perception of the) other side on

each and every respective occasion (each side necessarily has an incorrect perception (notion, view) of the other side). (Just) As the rationalists erroneously (mistakenly) do not want to accept (admit) as genuine rational achievement (accomplishment) the often very effective (effectual) and strict use (usage) of arguments on the part of their foes (enemies), so too irrationalists are mistaken (err) (delude (deceive) themselves) when (if) they think that the rationalists are really (indeed, actually) in a position to (capable of) make (making) the existential source (spring, well) of thinking (thought) (i.e. Reason) dry through (by means of) abstractions, or when (if) they (the irrationalists), in order to prevent (hinder) this (making the existential source of thinking dry through abstractions), (theoretically) separate thinking (thought, (understanding through) the intellect) and existence from one another, (in that way) without wanting to see (recognise) (ignoring, overlooking) that from (out of) the existential source (spring, well) of thinking (thought, (understanding through) the intellect) only thinking (thought, (understanding through) the intellect) can flow (gush, well) (out) (daß aus der existenziellen Quelle des Denkens nur Denken herausfließen kann), otherwise it (this source) would remain silent and would be forgotten. A(n) (socially living) existence (living socially) not only hardly (scarcely, barely) knows any feelings (sentiments) or dreams (Gefühle oder Träume) which would be entirely (completely, wholly, totally) alien (strange) to (free from, clear of) every approach (tendency) towards rationalisation and (or) self-justification, but also (furthermore) (it is a matter (question) of (the fact that)) the mystical-irrational (element), whose refreshing (life-giving, invigorating) presence and invigorating (tonic, stimulating) effect the irrationalists want to safeguard (worry about, care for), (which) is in reality never lost, rather it (is) continually (unremittingly) channeled (goes (over)) into the rational (element), in

order to(, as it were,) give it (the rational element) (a) soul(, if we can put it that way) (um es gleichsam zu beseelen). The protests of the irrationalists are already for this reason pointless (unnecessary, aimless, irrelevant, meaningless), just as (exactly (also) like) the reproaches (accusations, criticisms) of the rationalists against the irrationalists' alleged (supposed, ostensible) inability to think (rationally) are pure invention (groundless, unfounded). The concrete questions, which a scientific way of looking at things (consideration, observation, contemplation) has to pose during the investigation (examination) of (when it investigates (examines)) concrete cases, are (as follows) (amount to): what is called (characterised, described (as)) rational or irrational on each and every respective occasion? What and by whom is accepted or rejected as rational or irrational? With whose truth and power claim is what(ever) is described (characterised) as (called) rational or irrational connected? (Die konkreten Fragen, die eine wissenschaftliche Betrachtung bei der Untersuchung konkreter Fälle zu stellen hat, lauten: was wird jeweils als rational oder irrational bezeichnet? was und von wem wird als rational oder irrational akzeptiert oder abgelehnt? mit wessen Wahrheits- bzw. Machtanspruch steht das als rational oder irrational Bezeichnete in Verbindung?)

The polemical texture (essence) of the "intellect(mind)-spirit" not only determines (conditions) its (the said "intellect-spirit's") self-understanding, but also the - of course interrelating (connecting, interrelated, connected) with it (the "intellect-spirit") - framing (setting out, formulation, devising, sketching, outlining) of theories with a certain claim to (of) generality (Allgemeinheitsanspruch), so that in the structure of these latter (theories with a certain claim to (of) generality), as it (this structure) is formed as a result of (through) "intellectual(mental)-

spiritual" struggles (fights), they (the said theories) let (allow) the existential matters of concern (concerns, cares) of the subjects of the decision in question (concerned) (to) be seen (shown, revealed) (emerge). In general (Generally), it is true (valid) (holds) that every theoretical position comes into being as (a) counter(-)position. False (wrong, mistaken, erroneous) is that which the foe (enemy) asserts (claims, maintains), what(ever) functions as truth in the foe's (enemy's) decision; one's own truth must (then) act destructively upon (destructively affect) (have a destructive effect on) the foe's (enemy's) decision and identity. (So, In this way, Thus, Hence) the existential question of enmity (enmity problem) precedes the theoretical question of truth (truth problem); the finding (extracting) and formulation of theoretical truth is part of the confrontation (weighing up) with the foe (enemy) - i.e. with anyone who outlines (sketches) a world image (picture), inside of which my identity, or ideas (thoughts) symbolically connected with it (my (this) identity), are not sufficiently taken into account (consideration) or (even) do not come into their own (appear) at all (Im allgemein gilt, daß jede theoretische Position als Gegenposition entsteht. Falsch ist das, was der Feind behauptet, was in der Entscheidung des Feindes als Wahrheit fungiert; die eigene Wahrheit muß sich auf Entscheidung und Identität des Feindes destruktiv auswirken. So geht die existenzielle Feindschaftsfrage der theoretischen Wahrheitsfrage voraus; Gewinnung und Formulierung theoretischer Wahrheit ist Teil der Auseinandersetzung mit dem Feind - d. h. mit jedem, der ein Weltbild entwirft, innerhalb dessen meine Identität bzw. das mit ihr symbolisch verbundene Gedankengut nicht ausreichend berücksichtigt wird oder gar überhaupt nicht zur Geltung kommt). The interweaving (interconnection) of the identity (question) and (with the) truth question (matter of identity and the matter of truth) (Die Verflechtung von Identitäts- und Wahrheitsfrage) (in (on, from) the

roundabout way (detour) of the symbolic connection of certain
 (particular) ideas or theoretical principles with the endeavour (effort) at
 (of) self-preservation of a(n) (socially living) existence (living (which
 lives) socially)), explains why one's own truth must (necessarily)
 constitute(s) the opposite of the foe's (enemy's) truth. One's own
 theoretical truth is obtained (produced, gained, formed) while (as) the
 foe's (enemy's) truth is reversed (overturned) or ruined (destroyed); the
 decision in (respect of) the question (matter) of theoretical truth only
 (simply) constitutes the other (flip, reverse) side of the decision in
 (respect of) the question (matter) of enmity. This fact must of course be
 hushed (covered) up as soon as the decisions are objectified
 (objectivised). Since (Because) the objectification (objectivisation) aims
 at hiding the (interests-bound) perspectivity (of the decision) (, which is
 connected to the existential interests of its (the perspectivity's) subject,) (of the decision) behind the universality and (or) the, in terms of form
 (formally), hyper(supra)-personal character of theoretical statements
 (opinions, pronouncements, assertions), (so, that is why) the role of
 enmity during the shaping (forming, formation, moulding) of theory
 (theories) is completely (categorically, flatly) denied (rejected, refused),
 especially (particularly) since (as) enmity, partiality (partisanship) and
 perspectivity (are) in principle (fundamentally, de facto) belong together
 (bound together, interlinked); in accordance with the general(ly accepted)
 feeling (view, perception), someone, whom no enmity presses (pushes,
 drives, impels) to(wards) a (self-interested) positioning (stance) (guided
 (driven) by his own interests), can only be "objective" (Da die
 Objektivierung darauf abzielt, die interessengebundene Perspektivität der
 Entscheidung hinter der Universalität bzw. dem formal überpersönlichen
 Charakter theoretischer Aussagen zu verbergen, so muß die Rolle der
 Feindschaft bei der Theoriegestaltung vollends geleugnet werden, zumal

Feindschaft, Parteilichkeit und Perspektivität grundsätzlich zusammengehören; "objektiv" kann nach allgemeinem Empfinden nur jemand sein, den keine Feindschaft zur interessierten Stellungnahme drängt). Because of that (That is why)(,) inside of (within (the framework of)) the objectified (objectivised) decision, which (if it) emerges (comes into view, appears) with (a) theoretical claim(s), whatever is in an existential respect primary must appear as (the) necessary result of "purely" theoretical or "purely" logical factors and reflections (deliberations, thoughts, considerations, meditations). However, what in theory constitutes the (a) logically well-founded (justified) conclusion or (concluding, closing, final) demand, in reality is the existential *primum movens*²⁷, namely the thinking (understanding (through the intellect)) wanting (will, volition) or the wanting (willing, volitional) thinking (thought, (understanding through) the intellect) (das denkende Wollen oder das wollende Denken), which constructs (constitutes, sets up) and imbues (soaks) theory as a whole; the logical sequence (order) (of things), as a rule, turns (inverts, reverses) the existential (sequence (order) (of things)) (upside down), but only so that this latter (existential (sequence (order) (of things))) can lean (be based) on (supported by) the entire (whole, total, complete) "objective" authority of "pure" logic and theory. Consequently (Therefore, In this way), the existentially (pre-)given power claim seems to take root (set itself up, establish (found) itself) not in the bare (mere, sheer, plain) arbitrariness of existence, but in the order of things itself, as this (order of things) (is supposedly) (should (ought (is

²⁷ "Prime mover" or "unmoved mover" (in Aristotle: «ὃ οὐ κινούμενον κινεῖ» "that which is not moved, moves") as "primary cause" of all motion in the universe not moved itself by any prior action. See Chapter II, 2(b) of *Die Aufklärung im Rahmen des neuzeitlichen Rationalismus* for Kondylis's compelling description of, inter alia, Galilei's and Hobbes's reactions to Aristotle's theory of motion. Moreover, other references in *Power and Decision* to the history of ideas can be examined in fully referenced detail in *Die Aufklärung*....

meant) to) be) portrayed (depicted, presented) in theory in a logically clarified way (manner).

The deciphering (decoding) of the logical-theoretical order, i.e. its reduction (putting down) to the perspective of the subject of the decision allows (us) to explain and understand (the explanation and understanding) not only (of) its (the logical-theoretical order's) genesis (coming into being, origin), but over and above (beyond) that (furthermore), the function of its individual (separate) constituent (integral) elements (parts) (components). If the total (overall, whole, entire) thought (i.e. intellectual) structure as such contains and yields (bears, materialises) the ((above-)described) reversal (inversion)(, described above,) of (real) existential and (nominal) theoretical-logical priorities, (so, then) the building blocks (stones), i.e. the individual (separate) contents and the particular theses of this same thought (i.e. intellectual) structure, represent (give, constitute) well-aimed(directed) (targeted, purposeful, deliberate, studied) answers to questions, which (have greater or lesser meaning (importance, significance)) inside of (within) the objectified (objectivised) decision(s) of the foe (enemy) (foes (enemies)) (the objectified decision of the foe or inside of the objectified decisions of foes) (are more, or, less important (significant)) (Wenn das gedankliche Gesamtgefüge als solches die geschilderte Umkehrung von (wirklichen) existenziellen und (nominellen) theoretisch-logischen Prioritäten enthält und trägt, so stellen die Bausteine, d. h. die einzelnen Inhalte und die besonderen Thesen dieses selben Gefüges gezielte Antworten auf Fragen dar, die innerhalb der objektivierten Entscheidung(en) des Feindes (der Feinde) mehr oder weniger von Bedeutung sind). The point of contention (at issue), which is (stands) in the foreground (spotlight, limelight) (comes to the fore) on each and every respective occasion, constitutes the

symbolic summary (synopsis) of the general existential and simultaneously (at the same time) theoretical-objectified(objectivised) contrasting (conflict); (this point of contention) not seldom (rarely) (it) gives (grants, provides, issues, supplies), as well, the occasion (reason, cause) for (of) becoming conscious (aware) of this contrasting (conflict) and therefore makes up (signifies, marks, signals) the starting point of a systematically generalising effort at thought (thought effort). While (As) the existential contrasting (conflict) enters consciousness in (on, from) the roundabout way of a theoretical squabble (dispute, quarrel, strife, contention), the impression (suited to (appropriate for) and opportune (convenient) for the (which flatters the) self-understanding of the subject of a decision striving after (for) objectification (objectivisation)) comes into being (arises) that we are here dealing with a "pure" theoretical confrontation (altercation), which is above prosaic interests and prosaic power claims. This impression, however, is based on a fiction, as is revealed (becomes clear) in the fact that the individual (separate) question in dispute (matter at issue, dispute), as soon as it becomes serious (is aggravated (worsened, made accute)), forks into several (more) (questions in dispute), so that finally (in the end) on both theoretically competing sides comprehensive (extensive) thought constructs (systems of ideas) are built (mounted) up, which culminate (reach a peak) in ultimate (eventual) (and irreconcilable) world-theoretical(view, graphic, representative, illustrational) and practical-moral demands (requests, requirements) (excluding (exclusive of) ((while) ruling out (the possibility of)) mediation (which rule out (the possibility of) mediation)) (umfassende Denkgebilde auftürmen, die in letzten weltanschaulichen und praktisch-moralischen, Vermittlungen ausschließenden Anforderungen gipfeln). Only in (the) existentially relevant theoretical polemics are individual (separate) ideas and concepts thought through to

their ultimate logical conclusion (the end (finish)), only in that (respect) (such polemics) does the concrete meaning (significance) of the same (ideas and concepts) come to light. This of course does (is) not take place (occur) (carried out) in the sense that the argumentative confrontation (altercation) unearths (reveals, exposes, divulges, brings to light) "the" truth by means of the complementary dialectic of the disputants, but in the sense that the situation of compulsion (predicament, plight, state of coercion) (Zwangslage), to which those (mutually (reciprocally)) polemicising (against (with) one another) (i.e. the adversaries) are reduced (come) all at once or gradually, brings about (effects, causes, occasions) a charging (loading)(, in the course of this,) of the ideas and concepts being summoned up with ultimate ratings (i.e. evaluations) and supreme (upmost, topmost, paramount, highest) teachings (doctrines, theories) of duty (deontologies) (eine Aufladung der dabei aufgegebenen Ideen und Begriffe mit letzten Wertungen und obersten Pflichtlehren bewirkt). In view (the face) of (with regard to) the (this) situation of compulsion (predicament, plight, state of coercion), therefore, the ideas and concepts (which are, found, standing) at the centre of theoretical attention are interpreted more and more extensively (broadly, widely), so that they finally (eventually) grow (develop, evolve) into organised world images (pictures) or at least fuse (merge) with such (world images). In the polemical situation of compulsion (necessity) (predicament, plight, state of coercion), ideas and concepts acquire (appropriate) world-theoretical (view, graphic, representative, illustrational) content and symbolic force (strength, power). That, which one may (can) call (name) the (")structure of the concept (i.e. conceptual structure)(") in contrast to (with) (as against) the mere (")concept("), is nothing other than the condensed inner (internal) logic of a certain (particular) (decision-like) positioning (stance) (interrelated (in accordance) with a decision (world-theoretical

positioning)) (Das, was man Begriffstruktur im Gegensatz zum bloßen Begriff nennen darf, ist nichts anderes als die verdichtete innere Logik einer bestimmten entscheidungsmäßigen Einstellung). The structure of the concept (i.e. conceptual structure) summarises (condenses) an argumentation already previously developed with polemical intent. It (The (This) structure of the concept) is inferred (deduced, deciphered) (becomes perceived (noticed)) as (a) structure, when (if) we apprehend (grasp) each and every respective concept in question in its polemical function and observe it at work in the fulfilment of this latter (polemical function). It (A concept) (always) becomes specific ((always) assumes specific features) in its contradistinction (contrasting) with a (its) counter-concept (Spezifisch wird er immer in der Gegenüberstellung zu (s)einem Gegenbegriff). For (So that) a mere concept (to) turn(s) (change(s)) into (become(s)) a structure of the concept (i.e. conceptual structure), it must, in other words, start moving (begin to move), in order to take shape in this movement, (and) to gain (obtain, acquire) existentially relevant implications and connotations. The isolated(,) (and) motionless concept, that is, the one which does not have a(ny) counter concept, also does not have any shape and any structure, its impartiality (neutrality) is at the same time (simultaneously) its amorphousness (shapelessness, lack of form) (seine Parteilosigkeit ist gleichzeitig seine Amorphie).

The decisive (determinative) presence and effect of the polemical (element) in (during) the structuring of theoretical constructions (bei der Strukturierung von theoretischen Gebilden) appears (is visible) most vividly (graphically) in the not at all so seldom (rare) case, in which (the) polemical consistency outstrips (overshoots, exceeds, surpasses) (the) logical (consistency) (in dem polemische Konsequenz die logische überrundet). Then the endeavour (effort) at the all-round (full-scale)

refuting (disproving) of the foe's (enemy's) theory brings about (leads to) contradictions inside of (within) one's own position, which however, for the sake of the achievement (attainment) of the polemical aim (goal), are either overlooked or are accepted (become tolerable). The choice between polemical and logical consistency becomes unavoidable (inevitable), when (if) the foe's (enemy's) world-theoretical(view, graphic, representative, illustrational) decision contains (has, includes) different aspects, ideologically in fact complementary, but logically difficult to reconcile with one another (each other) (verschiedenartige, ideologisch zwar komplementäre, logisch aber schwer miteinadner zu vereinbarende Aspekte enthält). Since (Because, Inasmuch as) these aspects are supposed (meant, should, ought) (to) equally underpin (support, back up) the foe's (enemy's) power claim(s), even though (although) in a different respect on each and every respective occasion, they (these aspects) must be attacked (battled, combated, opposed) with equal openness and insistence (conviction, persuasion, cogency); because they (the said aspects), however, (seen) logically (seen) (in terms of logic), are not in harmony (accord) with one another (each other), (so, that is why, hence) their simultaneous (concurrent) combating (fighting) brings into being logically contradictory thought constructs (systems of ideas) (Denkgebilde): the arguments against one aspect of the inimical position cannot (are)(,) namely(,) (not able to) match (fit in, go, dovetail, wed, reconcile) (with) those (arguments) which turn against the other (aspect), precisely because of the logical discrepancy (disharmony, discord, dissonance) of both these aspects. On the side of the party fighting (i.e. exercising polemics), the same two-dimensional, logically precarious (unstable, unsteady), but polemically coherent thought structure (structure of thought) consequently (therefore) comes into being (arises, emerges) as on the side of its foe (enemy) - (of course) with (under) inverted

(reversed) signs (i.e. symbolism)(, of course) (Auf der Seite des Bekämpfenden entsteht somit die gleiche zweidimensionale, logisch prekäre, aber polemisch kohärente Denkstruktur wie auf der Seite seines Feindes - freilich unter umgekehrten Vorzeichen). While (When, As) (some)one, therefore, gives precedence to (one's preference for) polemical consistency over (vis-à-vis) logical (consistency), he (one) unintentionally (involuntarily) also appropriates (makes) the foe's (enemy's) logical difficulties (his (one's) own). Since, however, logical consistency and coherence (unity) as a rule are (an) advantage(s) also in a polemical respect (because of that (therefore, that is why)(,) all parties and subjects of the decision try hard for (to achieve) their (logical consistency and coherence's) (at least outward (external)) preservation (protection, conservation), at least outwardly (externally)), (so, thus) we must presume (assume) that their actual (factual, real) selling out (abandoning, relinquishment) has (is due to) compelling (persuasive, cogent) reasons. Above all, the fact that the primacy of polemical consistency eventually (in the end) entails the appropriation of the inimical thought structure (structure of thought) with (under) inverted (reversed) signs (i.e. symbolism) (i.e. with inverted (opposite, inverse, opposing, conflicting) thought content), indicates (intimates) - in the light of the already (pp. 150-151) discussed relation of thought structure (structure of thought) and thought content (Denkstruktur und Denkinhalt) with (regard to) the question (problem) of power - that here we are dealing with (in relation to that there is) a primary connection (link, bond) between (of) (a) logical contradiction and (a) power claim, (a connection (link, bond)) which is inevitable(,) as (so) long as the sides in question (concerned) want to simultaneously make power claims. Had, that is (then), one side remained ((been) content(ed)) with (by) the uncovering (disclosure, unmasking) of the logical contradiction of the other (side),

(so, then) it would have (ought) to have renounced (done without, forgone, relinquished) its own power claim(,) in order to (and) be content with (restricted to) the role of the observer (wäre also die eine Seite bei der Aufdeckung des logischen Widerspruchs der anderen geblieben, so hätte sie auf den eigenen Machtanspruch verzichten müssen, um sich mit der Rolle des Beobachters zu begnügen).

The unavoidability (inevitability) of a logical contradiction at least in (during) all comprehensive (extensive) theories about (regarding) man and the world becomes more understandable, if we remind ourselves of the foe's (enemy's) double (dual, twin) position inside of a world image (picture) (pp. 137-38): the foe (enemy) must be annihilated (destroyed, obliterated, wiped out, exterminated) at the ideal level of the world image (picture), but at the same time his (its, the foe's) final (conclusive, decisive, definite) annihilation (destruction, obliteration, wiping out, extermination) at the level of reality must be continuously postponed, if (or else) the domination (dominance, rule, ruling (over others)) of the representative and interpreter of the world image (picture) in question (concerned) should (ought) (is) not (supposed (meant) to) be (is) superfluous. Correspondingly (Accordingly), a world-theoretical(view, graphic, representative, illustrational) position, which appears with social power claims (claims to (of) social power), must (is obliged to) offer both an explanation of evil and of suffering(s) (trials, tribulations) (with reference to (citing) the foe's (enemy's) effect (action, impact)) as well as prospects of deliverance (redemption, release), and therefore (consequently) swings (to and fro) (dangles) between pessimism ((the) continuous (lasting) active presence of the foe (enemy) or of evil) and optimism (certainty of his (its, the foe's) future annihilation (destruction, obliteration, wiping out, extermination)) (Dementsprechend muß eine

weltanschauliche Position, die mit sozialen Machtansprüchen auftritt, sowohl eine Erklärung des Übels und der Leiden (unter Hinweis auf die Wirkung des Feindes) als auch eine Erlösungsperspektive anbieten und somit zwischen Pessimismus (anhaltende tätige Anwesenheit des Feindes bzw. des Übels) und Optimismus (Gewißheit über dessen künftige Vernichtung) pendeln). When (If) these logically disparate (heterogeneous) aspects are simultaneously combated (fought), it must cause (necessitate) a coming into being (emergence) of thought constructs (systems of ideas) which in fact show (display, exhibit) the same form-related (i.e. formal) structure (die gleiche formale Struktur aufweisen), but their content is divided (shared (portioned, parceled) out) into two sides, which because of their opposite polemical direction, must logically contradict themselves; then (the) polemical consistency outstrips (overshoots, exceeds, surpasses) (the) logical (consistency). Let us mention (quote, take, name) an example from the history of ideas. Inside of (Within) the theological perception (view) of man, man as image and likeness of God constituted the inseparable (indispensable, integral) other (flip, reverse) side of man as perpetrator and at the same time victim of the Fall of Man (or original sin). If the image and likeness relation of man with God (Gottebenbildlichkeit) guaranteed (vouched for) the future deliverance (redemption, release) of man, (so, thus) the reminder of (pointing out (reference) (to)) his sinfulness served to justify (give reasons for) the current (present) necessity of disciplining under the supervision of the Church; disciplining was indeed (of course, in fact) (supposed (meant, intended)) to (necessarily) result (follow) in view of the assumed sinfulness, but it could ultimately find its plausible (convincing, reasonable, persuasive) and comforting (consolatory) justification (vindication) only in the hope of deliverance (redemption, release). Man as image and likeness of God and man's sinfulness, although they were

hardly logically compatible (reconcilable) with each other, consequently (therefore, however) complementarily contributed to(wards) the underpinning (founding) of the Church's claims (with regard) to education (training) and dominance (domination, rule, ruling (over others)). The profane (secular, classical, non-ecclesiastical) New Times(,) and above all the atheistic wing of the Enlightenment(,) fought (combated) both aspects of the Christian anthropological schema: man as image and likeness of God was put (set) aside (removed, sidelined) through (by means of) the (complete (total, full)) inclusion (incorporation, being put in order) of man in the law bindedness (determinism, law(rule)-based necessity) of Nature, while an optimistic assessment (judgement, evaluation) of the immanent (inherent) moral (cap)abilities (possibilities) of man took the place of sinfulness (zur Untermauerung des Erziehungs- und Herrschaftsanspruches der Kirche bei. Die profane Neuzeit und vor allem der atheistische Flügel der Aufklärung bekämpfte beide Aspekte des christlichen anthropologischen Schemas: die Gottebenbildlichkeit wurde durch die (restlose) Einordnung des Menschen in die Naturgesetzmäßigkeit beseitigt, während an Stelle der Sündhaftigkeit eine optimistische Beurteilung der immanenten moralischen Fähigkeiten des Menschen trat). Since (Because) both these aspects of (the) (Enlightenment) anthropology (of the Enlightenment) turned against the two logically disparate (heterogeneous) sides of the theological understanding (perception) of man, they had to (necessarily) also come (came) into conflict with each other; the perception (view), that man is a mere (simple) piece (part) of (a) nature, which in itself (nature) is meaningless, could not be harmonised in the long term with the talk (accounts, things said) of (about) morals (i.e. ethics), which are empty (lose their essential (substantive) content) without the acceptance (assumption) of the freedom of the will. Therefore (Consequently, In this

way), the polemical consistency of the anti-theological (normativistic) position outstripped (overshot, exceeded, surpassed) its own logical coherence (die Auffassung, der Mensch sei ein bloßes Stück Natur, welche an sich sinnlos sei, hat auf die Dauer mit der Rede von der Moral, die ohne die Annahme der Willensfreiheit leer wird, kaum harmonisiert werden können. Somit überrundete die polemische Konsequenz der antitheologischen (normativistischen) Position ihre eigene logische Kohärenz). Nonetheless (Nevertheless, However), the logical contradiction on both sides was indispensable (necessary) for the founding (and justification) of each and every respective power claim. Just as the thesis (position) of man as image and likeness of God and (at the same time) the thesis (position) of sinfulness equally propped (shored) up (supported) the claim to (of) dominance (domination, ruling over others) of the Church, (so, in this way) the Enlightenment pointed out (stressed) the until then dominant (ruling, prevailing) "unreason (i.e. irrationality)" („Unvernunft“)(,) in order to prove (show, demonstrate, to make us aware of) the necessity of (man's) upbringing (education, training, nurturing) (Erziehung) and consequently (therefore) of its own leadership claim (claim to (of) leadership) (Führungsanspruchs) (as paedagogue (educator)), while the acceptance (assumption) of the educability (trainability, teachability) of basically (fundamentally, in principle) unspoilt (uncorrupted, incorruptible) man (der Erziehbarkeit des im Grunde unverdorbenen Menschen) was supposed (meant) to exactly prove the meaning and the certain (definite) success of the effort (endeavour) at upbringing (education, training, nurturing). The logical ambivalence on both sides served, on the one hand, to make (underline, stress) the factors which after all stood in the way of (obstructed, impeded) deliverance (redemption, release) (whereby the task (job, work) of the educator (paedagogue) (des Erziehers) was (would (could) be)

revalued and legitimised), clear, and on the other hand, to put the certainty or even the unavoidability (inevitability) of deliverance (redemption, release) beyond doubt, (something) which likewise (also) greatly emphasised (gave great prominence to) the role of the leader. The reasons(,) why (for which) polemical consistency must gain the upper hand over (vis-à-vis) (the) logical consistency indeed (in (actual) fact) become evident (come to the fore, stand out, appear, emerge) in this example particularly clearly (distinctly, plainly) (with particular clarity), however the same game can be observed in countless (innumerable) variations (and) in (the course of) (during) theoretical confrontations (discussions, arguments), whose immediate (direct) social relevance is very slight (little, small) (with much less social significance).

The historicity of the decision consists, as (we) said (p. 73), in (the fact of) its shaping (forming, formation, moulding) in view of (with an eye on (to) (our eyes fixed on)) a concrete (already) (pre-)given foe (enemy). If we transfer this (historicity of the decision in view of a concrete pre-given foe) to objectified (objectivised) decisions, which want to appear as systematic theories, this (then) means that such thought constructs (systems of ideas) do not emerge (come) from (out of) some confrontation (altercation) "with the things themselves" („mit den Sachen selbst“), which, as it were, are seen for the first time and through (with) innocent eyes, but (out of) from (inside of) the positive or negative reference to (pre-)existing views on (in respect of) "things". Theories constitute not least (of all) (first of all) reversals (inversions) and modifications of other theories or novel (new) combinations of their constituent (integral) elements (parts) (components); also (moreover), the discovery and evaluation (analysis, utilisation, exploitation) of new empirical or intellectual (thinking) data takes place with regard to (in

view of) the confrontation (altercation) with competing theories and adapts (itself) to the needs of this confrontation (altercation). In this sense, theories from the outset (beginning) do not move at (on) the primary level of "things", but at (on) the secondary level of the interpretation of "things" and the symbolic descriptions (characterisations, markings, expressions) of the same ("things"), which already contain an interpretation. To the extent that the reconstruction of the (genetic) history (of the coming into being) of theories succeeds, the leading (decisive) role of the confrontation (altercation) of their originators (creators) with the views of other theoreticians, who formerly (previously, earlier) or simultaneously (concurrently, approximately in the same era (epoch)) are (had been, were) active in the same sector (field, area), is revealed (becomes clear). If this fundamental fact is often overlooked or is driven (out) (dispelled, repulsed, repelled) of (from) consciousness, (so, thus) the reason for this is (does) not merely (lie in) the fact that a complete (gapless, total, perfect) (lückenlose) reconstruction of a theoretician's ordinary (commonplace, normal, usual) or sophisticated (elevated, interesting) (gehobenen) everyday (daily) life and of all the (thought) stimulations (impetuses, stimuli) (of (food for) thought) (Denkanstöße) contained in it (therein) (this everyday life) is hardly (scarcely, barely) possible in retrospect (with hindsight) (especially (particularly) as (since) the theoretician concerned (in question) himself can describe (portray, outline) the path (road, way) to his own theory, as a rule, only in a simplified and necessarily logically standardised retrospective (look, account) (review, reconsideration, survey) (logifizierten Retrospektive)), but also and above all (it is (lies in)) the fact that the deep-rooted belief (faith), connected (interrelated) with the self-understanding of the genus (i.e. mankind or the human species), in the autonomous creative force (power, strength) of the

"intellect(mind)-spirit" spouts (spews forth, breeds, begets) the notion (perception, view) of pioneering (trailblazing, enterprising) theoretical undertakings (enterprises, ventures), which, as it were (somehow), arise (result) ex nihilo and, more or less without mediation (immediately, directly, suddenly), enable (make) (facilitate) a fresh ((re)new(ed)) way of looking at (consideration (observation, contemplation) of) the world (Weltbetrachtung) (possible). Accordingly (Correspondingly), the history of ideas(, as we know it,) is structured just (exactly (also)) (as) (like) (the same as) every other decision; it basically constitutes a (segregations-based) framework of orientation (based on segregations) (Absonderungen beruhenden Orientierungsrahmen), in which the "classics"²⁸ („Klassiker“) serve (are of use) as keystones or milestones (landmarks). In reality however, these "classics" are first and foremost (principally) the most comprehensive (extensive) inventories (lists) of their time (era, epoch), (-) entirely (wholly, quite) irrespective of how originally (how much in an original manner (way)) they (the "classics") deal with (treat) and (put in) order (classify) the material the time (era, epoch) (in question) puts at their (the "classics") disposal, and also (irrespective) of whether they (the "classics") so successfully work (carve) out (process) certain (particular) unceasingly (incessantly) recurring thought structures (structures of thought) founded (established) paradigmatically (in a paradigmatic way (manner)) because of power claims that (the) (continual) reversion (recourse) to their (the "classics' (classic thinkers')") creations (work) is only natural (ob sie bestimmte unablässig wiederkehrende, weil Machtansprüche paradigmatisch begründende Denkstrukturen so erfolgreich herausarbeiten, daß der Rückgriff auf ihre Schöpfungen nur

²⁸ For Kondylis, the "classics" are by no means restricted to the classics of ancient Greece and Rome but, in the western context, include thinkers belonging to the Enlightenment as well as thinkers living in periods before or after the Enlightenment, regardless of who is classified as an "Enlightenment thinker" (see e.g. Kondylis's written responses to questions put to him by Σπύρος Τσακνιάς in *Το αόρατο χρονολόγιο της σκέψης*, Εκδόσεις Νεφέλη, Αθήνα 1998).

natürlich ist). However, they (the "classics") live and operate (move, weave) no less than all the others (all other ("non-classic") theoreticians or philosophers) at the secondary level of interpretations and of symbols.

A symbol now comes into being as (the, a) constant (steady, perpetual, permanent, established), vivid (clear) point of reference (reference point) of an identity of a subject of a decision, and that is why it also constitutes a theory, in so far as it is a system of symbols(.) (it constitutes) the epitome (embodiment) of the attempts (efforts, endeavours) at (of) orientation and the positionings (stances) of a subject which has at its disposal a (theoretically) productive identity (in terms of theory) - or at least acquires (attains, obtains) such an identity through (by means of) the creation of symbols. The subject, therefore (in this way, consequently), remains existentially connected to its theory, the evidence (manifestness, obviousness) of its theory in its eyes amounts (is tantamount (equivalent)) to the evidence (manifestness, obviousness) of its own identity. If the identity of the theoretician AS theoretician consists in the sum (total) of his positionings (stances) vis-à-vis (all) the theoretical positions taken into account (considered) by him, (so, then, thus) the intellectual(mental)-spiritual physiognomy (outward appearance, visage) of a certain (particular) age (era, epoch) results (arises) from (out of) the sum (total) of the more or less contemporary (contemporaneous, concurrent) positionings (stances) of several (a number of) theoreticians vis-à-vis (with regard to) (the) central questions (problems) and concepts, which in the concrete situation of the age (era, epoch) in question provide (delimit, give) the common battlefield for (to) all (the) foes (enemies) and (are fought over with regard to their (the central questions and concepts')) ((over) whose) interpretation, confirmation (upholding) or rejection (are fought) (constitute the point (bone) of controversy (contention)) (Wenn

die Identität des Theoretikers ALS Theoretikers in der Summe seiner
 Stellungnahmen zu den von ihm berücksichtigten theoretischen
 Positionen besteht, so ergibt sich die geistige Physiognomie einer
 bestimmten Zeit aus der Summe der mehr oder weniger gleichzeitigen
 Stellungnahmen mehrerer Theoretiker zu den zentralen Fragen und
 Begriffen, die in der konkrete Lage der betreffenden Zeit das allen
 Feinden gemeinsame Schlachtfeld abgeben und um deren Interpretation,
 Bestätigung oder Ablehnung gekämpft wird). In view of (Since) (the fact
 that) theories are shaped (formed, moulded) at the secondary level of
 symbols and of interpretations, theoretical debates constitute an ensemble
 of partly overlapping (intersecting) and partly diverging (differing,
 deviating) from one another positions, which for their part (in turn) came
 into being (originated, emanated, stemmed) through (by means of, from)
 the processing (working on), rearrangement (rearranging, changing
 around, switching over) or idiosyncratic (peculiar) connection
 (combination, contact, linking) of (pre-)given (theoretical) magnitudes
 (vorgegebener Größen) (i.e. of those (pre-given theoretical magnitudes),
 which, as (we) said, are (found) (at) the centre (focus) of attention on
 each and every respective occasion and the fight (battle, struggle,
 conflict, clash, controversy) over the interpretation of them (the pre-given
 theoretical magnitudes) is sparked (touched, set) off (inflamed, fired)) for
 the purpose (with the goal) of the achievement (attainment) of a certain
 (particular) effect (result, outcome). These (pre-)given magnitudes
 constitute (make up) the conceptual axes of the debate and are handled in
 accordance with (the demands (requirements) of) each and every
 respective fundamental decision, in relation to which structures are
 crystallised which are contrasted (contradistinguished, compared) with
 other (structures) and with which they (the structures) can compete. Since
 the (pre-)given fundamental magnitudes are limited (restricted)

numerically (otherwise they could not provide (delimit, give) the meeting place (field) (Begegnungsort) of friend(s) and foe(s) (enemy (enemies))), that is why (so, hence) the number of their possible basic (fundamental) combinations - notwithstanding (despite) all the variety (diversity) in individual (separate) cases - also remains limited (restricted); from (out of) that, the relative (intellectual) interrelation (unity) (of thoughts and ideas) (die relative gedankliche Geschlossenheit) comes into being (results, arises, is due), which entitles us (gives us the right to) to some extent to talk of the "intellectual(mental)-spiritual(") appearance (character, physiognomy, image, picture)(") (Bild) of a certain (particular) age (era, epoch) in contrast to (with) (as against) that of another (age (era, epoch)).

In (During) this (rearrangement and combination) game (of rearrangements (realignments) and combinations) it occurs (happens) (the phenomenon appears) that contrasting (conflicting, opposing) fundamental decisions are represented through (by (means of)) theoretical outlines (schemata, forms, shapes, figures, drafts), which are similar in a form-related(formal)-structural respect and only differ in (as to) the signs (i.e. symbolism) (die in formal-struktureller Hinsicht ähnlich sind und sich nur in den Vorzeichen unterscheiden): what(ever) is "good" for one, remains (is) "bad" for the other. Here we are dealing with (In relation to that there is) a negative agreement of foes (enemies), which lets (shows) the irreconcilability of their fundamental decisions (become evident, come to the fore, stand out, emerge) all the more clearly (intensely, distinctly). The total reversal (inversion) of the inimical position - e.g. the substitution of monistic materialism with (through) monistic spiritualism - or monism in general with (through) dualism and vice versa (conversely, the other way around) - brings to light (declares, presents,

reveals, makes known) the heightened (increased, intensified, accentuated) polemical fighting readiness (erhöhte Kampfbereitschaft) and is also basically to be understood as a symbolic indication of such a heightened polemical fighting readiness. And yet it is the case that an already carried out (performed, completed) reversal (inversion)(,) for its part (in turn)(,) is (can be) reversed (turned upside down, inverted) as soon as considerable (important, significant) restructurings become noticeable in the field (area) of the inimical theory. In accordance with (Because (on account) of) their symbolic character, theories can interchange (their) representatives and signs (i.e. symbolism) after (at, during) every overturning (reversal, radical change) or recasting (reshuffling, reorganisation) of the original (initial) friend-foe(enemy)-constellation(relation). That is why the reflection theory based assumption (acceptance) (the supporters of the theory that ideas constitute a reflection) (Widerspiegelungstheorie beruhende Annahme) is false (wrong, mistaken, erroneous) (are wrong (mistaken)), (when) (e.g.) materialism or empiricism (e.g.) were always and everywhere connected with "progressive" (social trends), (whereas) idealism and intellectualism, on the other hand (in comparison), (were connected) with "reactionary" social trends (currents); already the centuries-long (centuries of) alliance of empiricism and fideism or the formation of a conservative historicism and sociologism precisely in the fight against the, classified as (supposedly) abstract-intellectualistic, revolutionary Reason make clear (show) the dubiousness (groundlessness) of such a(n) (intellectual(mental)-spiritual) schema (of (in (respect of)) the conception (apprehension) of the history of ideas) - to say nothing of the recent rediscovery of idealistic, moralistic and other commonplaces (banalities) on the part of (by) revisionist Marxists looking (searching) for (seeking) weapons against (Marxist) orthodoxy anywhere they can find them. The

extent and frequency (commonness) of theoretical reversals (inversions) are therefore determined (conditioned) through (by (means of)) the general principle that one must support (represent) the opposite of that (for) which the foe (enemy) stands (for) (defends), irrespective of whether in this way (because of that) one's own position on each and every respective occasion (is) (drastically) (changes) (transformed, turned, altered) in terms of (as regards) content. Very many theories at least (any rate) refute (disprove) other(s) (other theories) by transforming (converting) (while they transform) (their) affirmative propositions (sentences, clauses) simply into negative propositions (sentences, clauses). However (Nevertheless), the incorporation (embodiment) of a mere (simple) negation (denial, refusal) in(to) an existing, already organised and more or less multi-dimensional (complex) thought construct (system of ideas) (vielschichtiges Denkgebilde) as a rule is not immediately (directly) noticed (perceived) because (the) theoretical attention continues to be aimed at (concentrate on) the network of arguments and counterarguments as such, whose formal-logical complexity (is) not at all (in the least) (by no means) (is) affected by the affirmative or negative character of the statements (opinions, pronouncements, assertions) contained in it (the said network) (therein). Consequently (Therefore), the negation (denial, refusal) seems that it does not slip into (penetrate) an already formed system of ideas (idea system) from the outside, but constitutes a necessary result (outcome) of the system of ideas' own texture (composition). The selection (choice) and at least fairly (to some extent, moderately, in part) coherent organisation of the material, which plays (some (kind of)) (a) role in (during) the theoretical confrontation (altercation)(,) in the case we are now discussing, has (already) been done (achieved, accomplished) in large or for the most part in advance through (by (means of), with) the

foe's (enemy's) intellectual (thought) work (Denkarbeit des Feindes) - notwithstanding (despite) all the possible (potential) debt of this latter (foe (enemy)) (in turn) to other theoreticians. What ought to (should) be refuted (confuted, proved wrong, disproved, rebutted) finds itself (pre-exists) in this way made (up) (completed) and tangible and constitutes the best conceivable starting point for the shaping (formation, moulding) of one's own theory. While (As) someone upsets (reverses, knocks over, changes, overturns) the foe's (enemy's) theory, he must (is obliged to) follow with destructive intent the path (road, way) mapped (worked) out (prescribed) argumentatively by the foe (enemy) - however by (him) arguing, after all, he simultaneously (at the same time) puts (gets) himself in a position (gains the possibility) to make (present) his negation (denial, refusal) of the inimical theory out to be (as) the ripe (unforced) product (outcome, produce) of exactly this argumentation.

Still (Even) more frequent perhaps in theoretical polemics is (seems to be) the attempt (effort) for the empirical or logical data which the foe (enemy) is in the habit of invoking (appealing to), as well as the(,) (inter)related with them (the empirical or logical data)(,) interpretations, to be put in order (incorporated, ordered, included) in an essentially (entirely, considerably, substantially) different - that is, governed (ruled, conditioned) by (standing under the sign of) a different fundamental decision - framework, in order that they (the empirical and logical data invoked by the foe) therefore (consequently) not merely (only) be neutralised, but be able to be used (deployed) even against their own original (initial) representative and interpreter. This form of theoretical polemics thrives (makes progress, is preferred) when (if) the inimical position can neither be simply reversed (overturned) nor be ignored with impunity. Through (By means of) the change (alteration, transformation)

of the (general) thought framework (framework of thought)
 (Denkrahmens) (along) with (under) the parallel inclusion of elements,
 which inside of (within) different thought frameworks (frameworks of
 thought) served different (various) or also opposing (conflicting,
 contrasting) world-theoretical(view, graphic, representative,
 illustrational) positionings (stances), (in the same process it) (two) things
 are (is) managed (achieved) with (by) one act(ion) (birds are killed with
 one stone)(,) (that) both the foe's (enemy's) fundamental theoretical
 attempt (undertaking, venture) (den theoretischen Grundansatz des
 Feindes) is unhinged (dislocated) as well as vis-à-vis him (the foe
 (enemy)) an at least externally (outwardly) impartial (unbiased,
 unprejudiced) and sober, that is, "objective" stance is taken (up) (adopted,
 assumed). The precedence (priority) of the general framework (context)
 of putting things in order (being put in order, inclusion, incorporation,
 ordering) (Einordnungsrahmens) vis-à-vis all the individual (separate)
 facts and interpretations in(side) (during) every theoretical outline
 (blueprint, draft, construct) becomes obvious (clear, apparent, evident)
 when (if) we contemplate (reflect on, visualise) (the fact) that even
 knowledge of "facts" in reality is knowledge of (certain) relations;
 namely, no-one can know (recognise) a "fact" without somehow (or
 other) correlating (interrelating, connecting) (putting) (it) (positively or
 negatively) (into) (a positive or negative combination) with another (fact)
 (daß selbst die Erkenntnis von „Tatsachen“ in Wirklichkeit eine
 Erkenntnis von Relationen ist; keiner kann nämlich eine „Tatsache“
 erkennen, ohne sie irgendwie mit einer anderen in positive oder negative
 Verbindung zu setzen) - and exactly this correlation (interrelation,
 connection, combination) takes place inside of (within) a specific
 (particular) framework (context) of putting things in order (being put in
 order, inclusion, incorporation, ordering) (we do not here want to

continue (get embroiled in) the infertile (sterile, unfruitful, unproductive) squabble (dispute, quarrel, strife, contention) over whether this latter (framework) pre-exists in the form of categories (categorially) or is formed (shaped) a posteriori²⁹ and gradually (step by step)). The realisation of the (a) positivistic utopia, (that is,) for legitimate and plausible generalisations to be established (formulated) on the basis of the in advance (well-)known (familiar) and discerned (recognised, traced, known) facts, founders (fails, is defeated (frustrated, cancelled), breaks down) already on the road (path, way) to(wards) the collection of the necessary facts (Die Verwirklichung der positivistischen Utopie, auf der Grundlage im voraus bekannter und erkannter Tatsachen legitime und plausible Verallgemeinerungen zu errichten, scheitert schon auf dem Wege zur Sammlung der benötigten Tatsachen). The cutting of the Gordian Knot, which provides (gives) access to the facts (in general, after all), is not indeed (actually, of course, in fact) a(n) (is indeed no) indication (sign, mark, signal, symbol) (Zeichen) of power, but precisely (really) (an indication) of the finiteness (bounds, limits) of the human "intellect(mind)-spirit" rebelling (in revolt) against the world's overwhelming (crushing) variety of form (multiformity) (gegen die erdrückende Vielfalt der Welt), nevertheless (nonetheless) it (the cutting of the Gordian Knot) is (does) not (constitute) only (remains but) its (the "intellect-spirit's") fate (destiny, lot) - but (and) also its chance (i.e. way out or hope) (Chance). The framework (context) of putting things in order (being put in order, inclusion, incorporation, ordering) emerges (is created) from (out of) the cutting of the Gordian Knot, which enables (renders (makes) possible) the constituting (constitution) of facts as (the) ensemble(s) of relations (in general) and beyond its (this) constitutive

²⁹ From facts, particulars or effects to general principles or causes, relating to or involving inductive reasoning.

function it also fulfils (a) (one) (function) giving meaning (sinngibende); the place, which a fact occupies (takes) inside of (within) this framework, namely constitutes its meaning (sense). When (If), therefore, someone summons up (highlights, projects) a new framework (context) of putting things in order (being put in order, inclusion, incorporation, ordering), in order to dispute (doubt, contest, call into question) the foe's (enemy's) purported (insinuated, assumed) meaning (sense) (in respect) of certain (particular) facts and (in order) to adopt (assume) another (meaning) (in relation to these facts), then he does nothing more than to (simply) activate(s) (actuate(s), utilise(s), exploit(s)) and to confirm the general way (manner, mode) of functioning of the theoretical "intellect(mind)-spirit" (the way with which the theoretical "intellect-spirit" functions generally) from the point of view of his own self-preservation needs. The putting in order (being put in order, inclusion, incorporation, ordering) of a fact in a broad (wide) thought framework (framework of thought) means that (this) (the) same (thing) (fact) appears as (a) link in a causal chain (als Glied einer kausalen Kette) or as (a) stage (step, grade, degree, level, tier) (als Stufe) in (of) a teleological or simply evolutive (evolutionary) (evolutiven) process (series of events), that is, it is connected with a comprehensive (extensive) perception (view) of (about) the world or (of, about) human things (affairs, matters). This perception (view) indeed (actually, of course, in fact) assigns (allocates, grants, gives) to the individual (separate) fact its status (value and place) (Stellenwert), however this evaluation (assessment) (of the fact) does not always and does not necessarily precede it (this perception), but it (this (the said) perception) can ensue (result, arise, happen) (come to someone) precisely during (in) the attempt (effort) to dispute (deny, call into question, doubt) the meaning (sense) which the foe (enemy) was able to give to individual (separate, certain) facts, which for specific (particular)

reasons are perceived as (taken for) particularly relevant for the confrontation (altercation) in question (at issue, in point). The size (extent) of the theoretical contrasting (conflict) and its interweaving (interconnection) with the question (problem) of the existential decision is comprehended (realised) here precisely in(side) and through (by means of) the squabble (dispute, quarrel, strife, contention) over the meaning (sense) and the status (value or position) of individual (separate) given (actual) facts (Gegebenheiten), although (even though) this squabble (dispute, quarrel, strife, contention) itself can only come into being (arise) as a result (on account) of the, to start with (initially, in the beginning), latent divergence (deviation) from one another of the world-theoretical(view, graphic, representative, illustrational) perspectives of the subjects in question. It remains a question (matter) of tactical opportuneness (expediency) (Opportunität) inside of (within) each and every respective concrete situation(,) (as to) how many of those facts, which (have) found a place (received (caught) the attention) in(side) (of) the foe's (enemy's) framework (context) of putting things in order (being put in order, inclusion, incorporation, ordering), must be interpreted or classified anew. A changing of (change in) the framework (context) of putting things in order (being put in order, inclusion, incorporation, ordering) must of course at least drive out (displace, remove, sideline) a few (some, several) (until then emphasised (stressed)) facts(, which were emphasised (stressed) until then,) or (these facts) are (even) allowed to sink (vanish) into oblivion (be forgotten), nevertheless (however) a theory can under certain (particular) circumstances generally be (re)commended (demand (claim) recognition) exactly because (of the fact) it can interpretively deal with and consequently incorporate (embody, collect, take (in)) most, even though (although) in no case all, facts, which until recently (then) were in the foe's (enemy's) intellectual(mental)-spiritual

possession. The effort (attempt) regarding this (in relation to this, to achieve such a thing) may (can) therefore be understood as the underpinning (consolidation, strengthening, backing (propping) up) and intensification of theoretical polemics. The continuous (continual) fluctuations (variations) in (of) the relation(ship) between (of) the framework (context) of putting things in order (being put in order, inclusion, incorporation, ordering) and the (individual) facts according to the polemical conjuncture (constellation) constitute after all (all the same, at any rate, in any case) the characteristic concomitants (consequences) of the coming into being (genesis, emergence, origin) and fading (decay, dying) of theories at (on) the secondary level of symbols and (of) interpretations.

The range (extent, scope, breadth, width), wealth of aspects (view(point)s) and the centres (of gravity) (main emphasis (stress, focus)) of the theoretical (thought) constructs (von theoretischen Denkgebilden) are likewise (also) to be explained on the basis of the concrete polemical considerations (expediency, expediencies) of the subject (of each and every respective) decision. In order to be able to endure in (withstand) the argumentative competition with prospects of success, a theory must first of all be just as (equally) comprehensive (extensive) as that (theory) of the foe (enemy) (the foe's (theory)), it must, namely, (be able to) take a position in relation to all questions (matters) which play a (some) part in the opposing (refuting, competing, rival) (widerlegenden) theory, even if this position consists in an emphatic agnosticism. Since (As, Because) the (afore)mentioned (these) questions (matters) for the most part encompass (embrace, include) or touch (up)on everything (all things) that in each and every concrete situation is classified (classed, regarded, considered) (as) relevant, i.e. (as) worthy (to constitute an object) of knowledge and

thought, so (for that reason) a theory, which contains statements
 (opinions, pronouncements, assertions) about (regarding) all of this,
 can(,) calmly (with a clear conscience, at peace with itself,) call
 (characterise, describe) itself (as) sufficiently comprehensive (extensive)
 or even (and or) all-embracing (catholic, universal) (at least as (in
 respect) to the knowledge sector (area (realm) of knowledge) in question
 (concerned)) and consequently (therefore) make use of (utilise (exploit)
 for itself (on its own behalf)) the polemical advantages of the idea of the
 Whole (Entirety) (p. 142). The simultaneous (concurrent), but as a rule,
 asymmetrical (irregular, patchy, uneven) (ungleichmäßige) reference to
 several (a number of) inimical theories must obviously increase
 (augment) the wealth of aspects (view(point)s) of a theory and potentially
 (possibly) lets (allows) the same (theory) (to) become (makes it)
 "classical" in the sense that it can serve (be of use) as large-scale (far-
 reaching, extensive), even though (albeit) by no means (not in the least (at
 all)) merely (simply) doxographical, inventory (list) of the most different,
 former (previous, earlier) and contemporary theoretical perceptions
 (views). Nevertheless (Nonetheless), every theory, if looked at (seen,
 regarded, considered) from the outside or in retrospect ((with) hindsight),
 seems (appears) one-sided or asymmetrical (asymmetrisch), and the
 reason for that lies in (is that) the, as a matter of preference, concentration
 on those levels or questions, which attracted the theoretical attention in
 the concrete situation of its (the theory's) formation (Herausbildung).
 Precisely because it is not abstract-supertemporal(hyperchronic), but a
 concrete existential matter (affair, concern) amongst others (Gerade weil
 sie keine abstrakt-überzeitliche, sondern eine konkrete existenzielle
 Angelegenheit unter anderen ist), every theoretical activity is not shared
 (divided, handed) out (distributed, allocated) simultaneously
 (concurrently) and evenly (uniformly, symmetrically, regularly) at all(,)

in themselves conceivable (thinkable)(,) levels (conceivable with regard to (in view of) the objectively existent (what objectively exists)) (at all levels in themselves which the mind (i.e. intellect) could conceive (think of) if its exclusive concern was the objectively existent), but (rather) it unfolds only or mainly (chiefly, principally) in that sector (area, field) (Gebiet), which in view of the concrete foe (enemy) at (in) the concrete moment is regarded as particularly (especially) crucial (key, pivotal, critical) (neuralgisch) or, otherwise stated (in other words, put differently), (it) is (seems) particularly (especially) suitable for the constituting (constitution) of the identity of the theorising subject (i.e. theoretician) inside of (within) the community of all other similar subjects. Although (Even though) the unavoidable (inevitable) expansion (widening, extension, spreading) of polemics after the announcement (declaration) of a power claim in (a) theoretical (dis)guise (couching, fitting out, phrasing) (Einkleidung) gradually forces (obliges, impels) a theory to(wards) all-roundedness (to become all-rounded) (Allseitigkeit), nevertheless, even the comprehensive (extensive) theories are constructed (constituted) from the view(stand)point (point of view) of the original (initial) main (principle, chief) question in dispute (matter at issue, dispute) (werden doch selbst umfassende Theorien aus dem Blickwinkel der ursprünglichen Hauptstreitfrage konstruiert). If this latter (main question in dispute) in part or totally (completely, in whole) loses, for certain (particular) (intellectual(mental)-spiritual) reasons in (reduced to) the history of ideas, its significance (meaning), and interest in it(,) weakens (is weakened (enfeebled)) or does not apply (is lost), then (so) it (the main question in dispute) also ceases (stops) to give (impart) theoretical (thought) stimulations (impetuses, stimuli) (of (food for) thought) - and indeed entirely (wholly, quite) irrespective of whether its (the main question in dispute's) logical possibilities in the meantime

(meanwhile) have been completely (totally) exhausted or, the with it (the main question in dispute) (inter)connected (interrelated)(,) or in its area, formulated theses are "falsified" („falsifiziert“) or not. Theoretical stimulations (stimuli) (Anregungen) only come (go, spring, stem, emanate) from what is considered (regarded, viewed) as relevant (was als relevant empfunden wird), and something can only be relevant if it is spoken about and debated over. There are no topics (subjects, objects) which in themselves and originally (naturally) would be (are) theoretically fertile (fruitful, productive, fecund) (or infertile (unfruitful, unproductive, sterile)) (Es gibt keine Gegenstände, die an sich und von Haus aus theoretisch fruchtbar (oder unfruchtbar) wären), and because of that (that is why, therefore) theoretical reflection also has not until now (hitherto, so far) remained forever (eternally, perpetually) stuck on (attached to) some topic (subject, object) (several (some, (quite) a few) key (characteristic) words indeed (of course, in fact) (continue to) exist (remain) for (a) very long (time) (at the centre of attention), however in certain (particular) (at specified) (time) intervals (occasionally, at times, from time to time) they are filled with (take) new content and are (only) retained (kept, maintained) (only, just) because, in the meanwhile (meantime), they have acquired (gained) irreplaceable symbolic force (strength, power)), but (because constantly (continuously)) new ambitiously (upward) striving subjects must (have to) make their decisions and identities known (clear, recognisable) (also, as well, too) through (by means of) the discovery and putting first of new theoretical topics (subjects, objects) on each and every respective occasion ((einige Stichworte bleiben zwar sehr lange bestehen, sie füllen sich aber in bestimmten Zeitabständen mit neuem Inhalt und werden nur beibehalten, weil sie inzwischen unersetzliche symbolische Kraft erworben haben), sondern neue emporstrebende Subjekte müssen ihre Entscheidungen und

Identitäten (auch) durch Entdeckung und Voranstellung von jeweils neuen theoretischen Gegenständen kenntlich machen). And conversely (vice versa): if (as soon as) the (a position's) representatives (of a position) die out (become extinct, vanish), (then, so) everything (all) that had been accumulated (amassed) against it (the position of the representatives who have died out) in terms of wisdom and astuteness (perspicacity, acumen, clear-sightedness) is forgotten all at once, even if it filled (up) entire (whole, complete) libraries: because all this did not apply (refer) to (was not meant for) "(the) things (matters, affairs)", but to a foe (enemy) and (it all) became (was) totally (completely, absolutely) worthless as soon as the foe (enemy) was out of the way (away, had disappeared, vanished) and no weapons (were needed) against him (the foe) anymore (were any longer necessary) (denn all dies galt nicht „der Sache“, sondern einem Feind und wurde völlig wertlos, sobald der Feind weg und keine Waffe gegen ihn mehr vonnöten war).

The growing multiplicity (plurality, complexity) of polemical considerations (aims) lets (allows) the complexity (intricacy) of a thought (theoretical) construct rise (increase, go up) in step (with that growing multiplicity of polemical considerations). It is to be (We may) presume(d) (assume(d), suppose(d)) that some (quite a few) theoreticians would be content (satisfied) with an oracular (oracle-like) axiomatic announcement of their own position, were they not under the pressure of taking into consideration inimical theories, in order to be able to (successfully) hold their own in competition (Konkurrenz) with them (the inimical theories). Competition forces (coerces, compels, obliges) a theoretician ((one) in relation to that) to enter (slip) into (already) (previous, preceding, prior, anterior) arguments (already) (carried forward (from (the) past (arguments)))) and consequently (therefore) to refine his own

argumentation if (where) possible. Every argument generates (engenders) a counterargument, and a pyramid of arguments compels (forces, impels (drives, pushes) by force (through coercion)) the construction (erection, establishment, setting up) of a pyramid of counterarguments (Jedes Argument erzeugt ein Gegenargument, und eine Pyramide von Argumenten erzwingt die Errichtung einer Pyramide von Gegenargumenten). If a theory emerges (comes into view, appears) with (a) general or (even) (a) universal claim(s), it must (then) put (set) aside (remove, sideline) all conceivable (possible, imaginable) objections. Nothing attests ((to) the fact) (bears witness) more drastically that one argues (it is argued) always in view of (with regard to) a foe's counterposition and not, for instance, with an eye (exclusively) on (to) "(the) things (matters, affairs)" than the fact that only when (if) one can (is able (in a position) to) argumentatively get the better of ((successfully) deal with, predominate, prevail) (in respect of) all inimically inclined (positioned, adjusted) theoreticians, does one then believe that "(the) things (matters, affairs)" have been correctly (rightly, properly) apprehended (grasped) (Nichts bezeugt drastischer, daß immer im Hinblick auf die Gegenpositionen eines Feindes und nicht etwa ausschließlich mit „der Sache“ vor Augen argumentiert wird, als die Tatsache, daß man nur dann glaubt, „die Sache“ richtig erfaßt zu haben, wenn man alle feindlich eingestellten Theoretiker argumentativ erledigen kann). The continuous (continual) argumentative struggle (fight(ing)) of (between, amongst) theoreticians against one another and the, in the course of this (process), ongoing refinement of arguments and logical instruments in general has as a consequence (result) that the world image (picture) becomes constantly (more and) more rational, since its individual (separate) constituent (integral) elements (parts) (components) make up (constitute) the object of (minutely, meticulously, highly)

detailed investigations (examinations) and interpretations (exegeses, explanations), which have to stand up to (the) close (inimical) examination (meet the (inimical, foe's (enemy's)) test) (of the foe) - (though) in relation to which certainly (of course) this rationality does not at all (in the least) (by no means) need(s) to (necessarily) mean the predominance (imposition, prevalence) of rationalism in the familiar (current) sense: because "irrationalistic" theories also rationalise the world, as (since, while) they must (have to) provide (make available, supply) explanations and interpretations for individual (separate) phenomena and given (actual) facts, if they do not want to leave the field completely (wholly, totally, entirely) (free (clear) for) (to) the "rationalists". Now, to the extent (degree) that the complexity (intricacy) of theories increases (rises), thinking (thought) becomes entangled (all the) more (and more) deeply (always deeper and deeper) in the game of theoretical construction (theoretical construction game) (theoretische Konstruktionsspiel), so that in the end (finally, eventually) the impression comes into being (is created) that we are here dealing with (it is here a matter of) a (presuppositionless) self-activating(initiated) (automatic) movement (motion) (without external presuppositions) (eine voraussetzungslose Eigenbewegung), which leads to purely logical conclusions (outcomes, results, findings) on the basis of a purely logical procedure - an impression, which is not at all (in the least) (by no means) chance (accidental, coincidental, random), but is sustained (carried, borne, supported) by the wish (desire) for (the) objectification (objectivisation) of the taken theoretical decision. (The) Thinking (Thought) can, in other words, obtain (gain, get) the agreeable (pleasant, self-complacent(satisfied), smug) impression of its own logical independence because it gets (goes) into (enters) (the area of) theory, as this (theory), thanks to the preparatory (preliminary) work

(ground(spade)work) of friend(s) and foe(s) (enemy, enemies), has already achieved (attained, reached) a certain (particular) degree of complexity and abstraction and, as it were (somehow), invites (the subject concerned (in question)) for the continuation of (to continue) the relevant (topical, current, controversial, contentious) (examination (study) of) (the) problem(s) at a(n) still (even) higher level of abstraction. What often (frequently) marks (characterises, is a feature of, distinguishes) the so-called "great thinkers" is (precisely) their ability at (capacity for), during (in the course of) all the epitomes (heights) of abstraction which they possibly attain (as abstract as their thought might otherwise be), posing elementary questions (exactly also) elementarily (in an elementary manner)(,) and (they) consequently (therefore) make their (abstractions', abstract thinking's) character as (of the) decision(s) (decision character) clear (obvious, evident) (make it clear that they are dealing with decisions), even if the decisions here must (have to) also be objectified (objectivised) (even if their concern is to also objectify these decisions) (Was die sogenannten „großen Denker“ oft auszeichnet, ist ihre Fähigkeit, bei allen Abstraktionsgipfeln, die sie eventuell erreichen, elementare Fragen eben auch elementar zu stellen und somit deren Entscheidungsscharakter vor Augen zu führen, selbst wenn auch hier Entscheidungen objektiviert werden müssen). However, (for its part,) the great motley (multicoloured, colourful) mass of theoreticians works (labours, toils) inside of (within) a determined (fixed) framework (context) and ignores the decisions, (up)on which that framework (context) is based, so that it can (has the possibility of) calmly devote (devoting) itself to (occupy (busy) itself with) (all kinds (sorts) of) argumentative games and therefore (consequently) also have faith (believe) in the independence of (its own) logic. That is why such theoreticians imagine themselves to be (feed the illusion that they are)

superior to ((over and) above) every decisionism - and indeed (actually, in fact) they have nothing to do with it (that, such things, dealing with decisions) in the sense that they never reached a point of posing ultimate questions and of putting themselves to the test of (face, go through the ordeal of) ultimate questions (sich letzte Fragen zu stellen und sich den letzten Fragen zu stellen). Just (Exactly) as, in accordance with a nice (handsome, beautiful) (well-)known (familiar) expression, the illusion of petty bourgeois in(side) society consists (lies, exists) in the assumption (conviction) that they stand (are) above all classes, so too the numerous petty bourgeois of the intellect(mind)-spirit, keen on "pure logic", swing back and forth (to and fro) (sway, rock themselves) in the (a state of) self-satisfied (smug, complacent) self-deception that they stand (are) above every decision and every decisionism (theory of the decision).

Now even the most elaborate (fancy, ornate) (finest) logical constructions yield (have, result in) a meaning (sense) only from a certain (particular) point of view and on the basis of certain (particular)(, as regards the content of thought,) (content-related(filled) (substantive)) presuppositions, whereas (while) they (these elaborate logical constructions) silently (and meaninglessly) go to waste (without having any (while losing their) meaning) (degenerate into (are engulfed by) silence and meaninglessness (oblivion)), if (as soon as) they are incorporated (put in order) in(to) another theoretical framework (context) (Nun ergeben selbst die feinsten logischen Konstruktionen nur aus einer bestimmten Sicht und unter bestimmten inhaltlichen Voraussetzungen einen Sinn, während sie stumm und bedeutungslos verkommen, wenn sie in einen anderen theoretischen Rahmen eingeordnet werden). The general, often (frequently) only tacitly (silently) presupposed, thought framework (framework of thought) determines (conditions) the meaning

(sense), the function and the rules of application of logical procedures (methods) - this thought framework (framework of thought) in itself can, however, always be reduced to a few simple propositions (sentences, clauses), which sometimes are even (indeed) banal (commonplace, trite, platitudinous)(,) and only through (by means of) the(ir) consequent(ial) (resultant, ensuing, subsequent) logical explication (analysis, explanation) are they promoted (conveyed, transmitted, nominated) as profound truths. This confirms that logical complexity (intricacy, complication) comes into being (is created) out of consideration for (the confuting (refuting, rebutting, disproving) of (possible)) counterarguments, whereas (while) the theoretical fundamental decision can actually (in actual fact, essentially) be restricted (limited, confined) to its own announcement (of itself) - and it (the theoretical fundamental decision) would even (indeed) like that, because precisely this (the restriction of the theoretical fundamental decision to its own announcement of itself) marks (characterises, is a feature of, distinguishes) the sovereign (commanding, imperious, haughty, arrogant) stance of the incontestable (unchallengeable, irrefutable, unassailable) ruler (dominator) in a sector (area, field), who (when he) has silenced every (all) competition (all his competitors) and may (can, is entitled to) henceforth express himself (speak, comment) through (by means of) axioms (only). The more complex a society and the more autonomous and extensive (broad, comprehensive) the stratum (layer) of the producers of theory in it (the society), the more complicated (convoluted, intricate, entangled) (do) the theories (become). In relatively simple and homogeneous social groups, in which the relations (circumstances, conditions) of dominance (domination, rule) are more or less clear, (where) antagonisms (rivalries) are kept (held) (with)in (certain) limits (limited) and (where) accordingly (correspondingly) (the) consideration for (of) (interest in)

counterarguments wanes (fades, declines), (there) theories take, especially (particularly) (and indeed) the(,) for social behaviour directly relevant (especially all those which directly refer to social behaviour) theories (ones), the form of general maxims (precepts) or sayings (aphorisms, motto(e)s) (Je komplexer eine Gesellschaft und je autonomer und umfassender die Schicht der Theorieproduzenten in ihr, desto verwickelter die Theorien. In relativ einfachen und homogenen sozialen Gruppen, in denen die Herrschaftsverhältnisse mehr oder weniger klar sind, Antagonismen in Grenzen gehalten werden und die Rücksicht auf Gegenargumente entsprechend abnimmt, nehmen Theorien, zumal die fürs soziale Verhalten direkt relevanten, die Form allgemeiner Maximen oder Sprüche an). Even for the great majority of the members of complex (compound) societies, who experience (go (live) through) their existential intensity as existential affiliation (accession, going over) (als existenzielle Zugehörigkeit), theories remain usable (useful, fertile) and also conceivable (understandable, comprehensible, thinkable) only in such a form. Between the great majority of the members of such a society and the theorising minority (i.e. the minority of theoreticians) a chasm (rift) opens up (there yawns a gulf), which can only be bridged to the extent that theories are reduced to (summarised (summed up) as) intelligible (easy to understand, understandable, comprehensible) and easy to remember (easily remembered, catchy, memorable) commonplaces (banalities) or generalities. Above all, philosophical theories, which move at a more or less high level of complexity (intricacy, complication) and abstraction, as (so) long as they are formulated or are refuted (confuted, disproved, proved wrong) exclusively (only) by members of the (philosophical) guild (Zunft), are turned (changed, transformed, converted), as soon as they attain (gain, achieve) (a) broader (wider) effect (i.e. influence) (Wirkung), into general religious, political or moral

statements (opinions, pronouncements, assertions) or orders (instructions, commands) (Vorschriften), which (in reality) are (basically) banal (trite, commonplace, platitudinous) and can often (frequently) be translated into the language of folk (popular) wisdom ("be good and honest (sincere, honourable, virtuous)"). This transformation (conversion, change) is neither a coincidence nor (an) undeserved (wrongful, unjust) fate (destiny, lot). Because those (these) theories constitute from the outset (beginning) a refinement and rationalisation (i.e. as explanation or justification) of common human (universal) notions (conceptions, perceptions, dreams) of harmony (gemeinmenschlichen Harmonievorstellungen), wishes (desires) and hopes, which, however, are often (frequently) not (to be) immediately recognised (recognisable) as such behind the finely carved (worked, made) (feingeschnitzten) logical facades. The philosophical processing (Bearbeitung) of these themes (topics, subjects) does (is) not of course take place (occur) (carried out) with regard to (bearing in mind) the profanum vulgus³⁰, but out of consideration for those who are in a position to (capable of) assert(ing) (make, making) claims at the level of theory; in this sense philosophical theories are a means for the waging (conduct, holding) of struggles (fights) amongst (between) theoreticians (i.e. amongst (between) people (men, humans)(,) who make (raise) and satisfy their power claims principally through (by means of) the framing (setting out, formulation, devising, sketching, outlining) of theories). With that (By making this ascertainment, Thereby), we do not necessarily (it is not to) allude to the common (familiar) vulgar-sociological(sociologicistic) (vulgärsoziologische) perception (adopt the view) that philosophical theories in all their theoretical complications (internally complicated texture) (would) serve the interests of a group or class and therefore

³⁰ Profane (impious, unholy, common) rabble (crowd, mob, herd).

(consequently, in this way) reflect (mirror) or propel (push along, drive forward) (the) social struggle (fight). Philosophical theories (as (so) long as they have not been translated into corresponding (equivalent) commonplaces (banalities)) do (are) not (merely (only)) serve (of use in) the social war from the outside, but a war also takes places inside of (within) "philosophy" (sondern ein Krieg findet auch innerhalb „der“ Philosophie statt); if we, namely, regard (look at, consider) philosophers as a society in miniature (parvo), then we ascertain that they form groups (are grouped, group (themselves)) and wage war (on) (fight, combat) (one another) entirely (completely, wholly) in accordance with (in the sense of) the friend-foe(enemy)-relation, which (is) equally applies to (valid for) other (the rest of the) societies of theoreticians. In this respect, philosophical and other theories do not have the slightest (least) relevance (significance) outside of the circle of theoreticians. However, (But) to the extent (degree) that they (philosophical or other theories) attain (gain, achieve) such relevance (significance), the theoretical nuances (shades) and (over)subtleties (hair-splitting, fastidiousness) (Nuancen und Spitzfindigkeiten), which came into being (emerged, arose, appeared) inside of (within) a concrete situation of a much narrower circle, considerably (substantially, largely, in large part) or totally (completely, entirely) lose their importance (gravity, significance, meaning), while (whereas) (what becomes the decisive (determinative) factor (element) is) the (re)translation of the formed theory into clear-cut (striking, prominent) statements (opinions, pronouncements, assertions), whereupon it (this theory) can also symbolically refer to the feeling (sense) of identity [sense of identity] of (the) non-theoreticians (upon which the identity of non-theoreticians can find a basis (props)), (sets the tone (is determinative, (the) decisive (factor))) (während die Rückübersetzung der herausgebildeten Theorie in markante Aussagen,

worauf sich auch das Identitätsgefühl von Nicht-Theoretikern symbolisch beziehen kann, den Ton angibt). Since (As, Because) now (however) the (theoreticians') identity (of theoreticians) is connected not least (of all) (primarily, first of all) to (with) the (afore)mentioned (these) nuances (shades) and (over)subtleties (hair-splitting, fastidiousness), that is why (so, thus, hence) they ((the) theoreticians) feel they are neglected and overlooked (misunderstood, ignored, unrecognised)(,) whenever the broad social exploitation (utilisation, use) or application of their theories is taken on (undertaken) by non-theoreticians. Particularly for philosophers, the tragicomical irony in their life and work consists in (the fact) that they must be betrayed by their Dionysus(,) as soon as they have found him - that namely their theories can be realised only in a sense which as a rule contradicts their self-understanding; philosophers as such (philosophers) can only experience (go (live) through) self-(satisfactions) or substitute (surrogate) satisfactions (forms (kinds) of satisfaction) and (accordingly (corresponding(ly))) does (is) the character of their preoccupation(s) (occupation, work, activity) (turn(s) out) (accordingly) (Zumal für die Philosophen besteht die tragikomische Ironie in ihrem Leben und Wirken darin, daß sie von ihrem Dionysius verraten werden müssen, sobald sie ihn gefunden haben - daß nämlich ihre Theorien nur in einem Sinne verwirklicht werden können, der ihrem Selbstverständnis in der Regel widerspricht; Philosophen als solche können nur Selbst- oder Ersatzbefriedigungen erleben und entsprechend fällt der Charakter ihrer Beschäftigung aus). On the other hand (however), and in spite of (notwithstanding, despite) all contemporary prophecies regarding (about, of) the end of philosophy, which actually (in reality) only mean (refer to) a certain (particular) philosophical form and technique, philosophical theories will be produced and will be spread (diffused) unceasingly (continuously), as (since) the drive (urge, impulse, instinct) of (for) self-

preservation will take the ideational shape (form, aspect) of (the) belief (faith) in the meaning (sense) of life. This longevity, which, as we must (are obliged to) repeat, is not exactly (precisely, just) (does not in the least (at all) coincide with) the one which the philosophers themselves would wish for (that is to say: for their own each and every respective) "philosophy", (this longevity then) is not (cannot) merely (simply) (able) ((to) be explained) (due to (the possibility)) (through (by means of) the translatability (translation) of complicated (intricate) philosophical theories into general(,) (and) often (frequently) banal (commonplace, trite, platitudinous) statements (opinions, pronouncements, assertions), but also, the other way around (conversely), (through (by means of)) (it is due to) the fact that the (afore)mentioned (these) theories originally (from the outset) are (constitute) forms (kinds) of processing, sublimations (upliftings), and logical-argumentative refinements of exactly such statements (opinions, pronouncements, assertions) for the purpose of ((in order) to) the shattering (crushing, execution) (of) (shatter, crush, execute) foes (enemies) inside of (within) the narrower circle of theoreticians (daß die genannten Theorien ursprünglich Bearbeitungen, Sublimierungen und logisch-argumentative Verfeinerungen von eben solchen Aussagen zwecks Erledigung von Feinden innerhalb des engeren Kreises der Theoretiker sind). As we know (pp. 168-169), the generality of a question (matter) or statement (opinion, pronouncement, assertion) also increases with the (increase in the) number of those (who are) competent (responsible) in relation to (over) it (this question or statement), and that is why (so that) the reduction of philosophies to generalities or commonplaces (banalities) means a(n) growing (increasing) interest in them (by the public), (something) which of course accompanies (keeps pace (goes) with) a displacement (supplanting, replacing, driving out) (Verdrängung) of theoreticians in the narrower

sense and (with) the popularisation and simultaneous (concurrent) worsening (aggravating) of the problem of interpretation (interpretation problem).

Theoretical decisions are often (frequently) objectified (objectivised) through (by means of) recourse (recursion, reversion, retrospection, going back) to epistemological (knowledge-theoretical) and methodological reflections (deliberations, thoughts, considerations, meditations), in relation to which (and then) the proof (proving) is attempted (tried, undertaken, ventured) of (the fact that) certain (particular) content-related(filled) (substantive) positions (of (in) thought) as being (constituting) the logically necessary result (outcome) of intellectual work (the work (labour) of thought in general) (Denkarbeit), if only (provided that, so long as) this proceeds (has proceeded) "correctly (rightly)". But now the correctness of the methodical procedure (des Verlaufs) must be judged (assessed) in accordance with (guided by (the rule) of) the validity (reliability, tenability) of the results - there are no other criteria anyway -, what (something that) (as) was, incidentally (for that matter), already at least indirectly recognised (aknowledged) in the early New Times through (by (means of)) the emphasis(ing) (stressing) of the complementary character of induction and deduction. The actual (factual, real) necessity of the confirmation (upholding) of the procedure of (gaining) knowledge (knowledge procedure) through (by means of) the content-related(filled) (substantive) findings (results) of the same (procedure of knowledge) in itself indicates that all teachings of knowledge or of methods (i.e. theory of knowledge and methodology) have their (content-related(filled) (substantive)) correlates (correlatives), (and) even presuppositions (referring to the content of knowledge). Because it is obvious (evident, manifest) that a certain (particular) way

(manner, mode) of knowledge (cognitive method) [way of knowledge (i.e. cognitive method)] can be consciously and purposefully applied (actuated, activated, operated) only inside of (within) a(n) already given [pre-given] world, i.e. on the basis of an already taken decision and of an already formed identity, and because of that (therefore) it (the way of knowledge (i.e. cognitive method)) cannot help but verify (prove) the world image (picture) (to be true), out of (from) which it (itself) came, if it does not want to cancel (abolish, annul) itself; even in the case in which it takes up the (considers as its) task (job) of (the) discovering (of) (the) new (things), (this) (these) new (things) must result (arise) from (out of) (either) the original (novel) combination or the further (additional) researching (investigation, exploration) of the (what is) already known, and they are, consequently (therefore, in that way), anticipated at least in (their) outline. For that reason (That is why, Because of that) also the new-times (modern (era)) scientific teachings (theory) of methods (methodology) [teachings of methods (i.e. methodology)], which understood (considered, regarded, thought of) themselves as *ars inveniendi*³¹, were driven (motivated) by a(n) (content-related(filled) (substantive)) assumption (perception, view) (referring to the content of knowledge) - and turned, incidentally (by the way, for that matter), directly against the conviction of ancient(-)(and)Christian metaphysics in respect of (regarding) the irrationality and consequently (hence) the ontological inferiority of the material (sensory, sensual, perceptible) world -, (that is, they were driven by the assumption that) nature is structured in a law-bound manner (deterministically) and constitutes a causal Whole (Entirety), so that knowledge of a and b can logically guarantee progress to (the finding of) c (*Diese faktische Notwendigkeit*

³¹ Art of invention, associated with scientific procedure or *mathesis universalis* in ascertaining the truth through the use of mathematics in e.g. Descartes and Leibniz, and prior to the New Times, with discovery and argumentation e.g. in Cicero.

der Bestätigung des Erkenntnisverfahrens durch die inhaltlichen Ergebnisse desselben deutet an sich darauf hin, daß jede Erkenntnis- oder Methodenlehre ihre inhaltlichen Korrelate, ja Voraussetzungen hat. Denn es ist offensichtlich, daß sich eine bestimmte Erkenntnisweise nur innerhalb einer vorgegebenen Welt, also auf der Grundlage einer bereits getroffenen Entscheidung und einer bereits herausgebildeten Identität bewußt und gezielt betätigen und deshalb nicht umhin kann, das Weltbild zu bewahrheiten, von dem sie ausgegangen ist, will sie sich nicht selbst aufheben; auch im Falle, in dem sie sich die Aufgabe stellt, Neues zu entdecken, muß sich dieses Neue aus der originellen Kombination oder weiteren Erforschung des bereits Bekannten ergeben und wird somit wenigstens im Umriß vorweggenommen. Deshalb ging auch die neuzeitliche wissenschaftliche Methodenlehre, die sich als *ars inveniendi* verstand, von der inhaltlichen Annahme aus - die sich übrigens direkt gegen die Überzeugung der antik-christlichen Metaphysik von der Irrationalität und daher der ontologischen Inferiorität der sinnlichen Welt wandte -, die Natur sei gesetzmäßig strukturiert und bilde ein kausales Ganzes, so daß die Erkenntnis von a und b den Fortgang zu c logisch garantieren könne). And beyond that (Over and above that), the decision (for knowledge) to proceed (act) methodically (on the basis of a method) and not otherwise is (constitutes) itself a part and expression of a certain (particular) world-theoretical(view, graphic, representative, illustrational) positioning (stance)(,) and only has a meaning (sense) from (in) the perspective (of the (this) same positioning); it is not coincidental (accidental, chance, random) that the methodological ideal of the New Times was formed in the (content-related(filled) (substantive)) struggle (fight) against the (content of the) theological-Aristotelian world image (picture). In general (Generally), the so-called scientific method is nothing other and nothing more than the belated (later, posterior,

subsequent) rationalised self-confirmation of (content-related(filled) (substantive)) positions (with certain content) or of conclusions (results, outcomes, findings) of research practice (the praxis of research) (Im allgemeinen ist die sogenannte wissenschaftliche Methode nichts anderes und nichts mehr als die nachträgliche rationalisierte Selbstbestätigung von inhaltlichen Positionen oder von Resultaten der Forschungspraxis). In other words: conclusions (results, outcomes, findings), which research practice (the praxis of research) comes to (deduces)(,) for the most part (mostly)(,) by chance (accidentally, coincidentally) and eidetically (representationally) in its often (frequently) instinctive efforts (striving) and its own (self-sufficient, independent) dynamics (momentum), are made out to be (presented as) the yield (harvest, return) of the (well-)considered (thought about (over)) application of a method(,) as soon as (from the moment) the researcher wants (prepares) to give to his material and his interpretations a coherent and systematic, that is, theoretically powerful (effective, clear-cut) form. The invocation of (appeal to) (the) method aims at justifying (accounting (giving reasons) for, substantiating, supporting) the (content-related(filled) (substantive)) validity (reliability, tenability) of the conclusions (results) of research (research findings) (as to (regards) (regarding) content) with reference (by (in) referring) to a superior (higher) and independent authority (tier (grade, level, stage) of jurisdiction). Research actually (in reality) takes (a) methodical form only after (once, since) it has (already) in essence (essentially, substantially) completed (concluded, brought to completion) its work and wants to (is interested in) outline (crystallise, sketch, design, depict) (outlining) its self-understanding in a way worthy and in accordance with (appropriate to) the presumed (supposed, assumed) "purely" logical character of science. Accordingly (Correspondingly), methodological debates have a not to be overlooked (noteworthy, noticeable, notable) polemical value

(worth, dimension), namely they articulate in a symbolic way (manner) the world-theoretical(view, graphic, representative, illustrational) confession (of faith) of the subject of the decision (in question, concerned) and let (allow), already before (prior to) the use of each and every respective propagated method, what the results of this use will be(,) to shine through (emerge, appear); for research in itself, however, these debates have a rather subordinate(d) meaning(,) which could be compared to (with) the discussions over poetics for the writing (drafting) of poetry (für die Forschung an sich haben aber diese Debatten eine eher untergeordnete Bedeutung, die mit der von Diskussionen über Poetik für die Abfassung von Poesie verglichen werden könnte). In the best case, (a) teachings (theory) of methods (methodology) [teachings of methods (i.e. methodology)] merely (simply) describe(s) (outline(s)) that which actually (in fact) goes on (occurs, happens, takes place) in research, namely they (it) set(s) out (expound(s), explain(s), expose(s)) how (or rather: that) a selection (choice) is made with regard (as) to the material, heuristic fictions (i.e. hypotheses) and abstractions come into being (are drawn up (framed)), intermediate (middle) links and transitions are constructed etc. (eine Auswahl hinsichtlich des Materials getroffen wird, heuristische Fiktionen und Abstraktionen entstehen, Mittelglieder und Übergänge konstruiert werden etc.). Nevertheless, it would be an error (mistake) to think (suppose, believe) that the general formulation of such rules (would) essentially (substantially) influence(s) (affects) or (even) improve(s) their concrete application. Because the decision as to whether each and every respective concrete case calls for (demands, requires) the application of this and not that rule(,) is within the discretion (is up to (depends on) the judgement) of the theoretician or the researcher, and there cannot be any method which can provide (allow, plan) for (foresee) all concrete cases and at the same time (simultaneously) expressly

(explicitly) connect their (all concrete cases') investigation (exploration, researching) with each and every respective suitable (appropriate, apt) (for them) rule: such a method would coincide with a final (conclusive) universal knowledge. The distance between the general formulation and the concrete case by case application of methodical rules can be so great that (it (the said distance)), with reference to (from (on the basis of) the invocation of (appeal to)) one and the same methodical rule, which however in its application in (to) different (various) concrete cases is interpreted differently, (can come to (arrive at)) content-related(filled) (substantive) overall (aggregate, total) results diverging (differing, deviating) (which diverge) considerably (substantially, greatly) from one another (can (may) arise (result, happen, occur)). The method remains, in other words, at any moment (time) in need of interpretation - and exactly (in (respect of, relation to)) that (it is seen (shown)) (shows) that the appeal to it (the method) and its objectivity, which eo ipso contains the claim (demand) to (of) the monopoly of (its) interpretation (regarding (in relation to) this), (hence) (it (the method)) constitutes a means to objectify (objectivise) (power claims) and consequently (therefore) to intensify ((these) power claims) (them) (in the area of theory).

Finally (Lastly, In the end), it should be noted (remarked) (let us note (observe)) that the (history of the) reception (resonance, impression) and (history of the) effect (impact, influence) of "intellectual(mental)-spiritual" products to a great extent (largely) is determined by polemics (and its needs) (stands (is) under the influence (sign) of polemics). An eloquent indication (clue, hint) of this is the key (central) role which interpretation plays (in the course of this (process)), i.e. the concrete interpreter as subject of the decision with (and as bearer of) certain (particular) power claims. Intellectual(mental)-spiritual figures (Geistige

Gestalten) from the past and above all the "classics" are reactivated in certain (particular) concrete situations in order to prop (shore) up (support) today's (present, current) views (opinions) and intentions (purposes), that is, today's (present, current) power claims, with the authority of what once has been (i.e. is done and accomplished) and as from now of what is rather (somewhat, fairly, to some extent (degree)) expurgated (purified, clean(s)ed) from the dust of everyday (daily) life (um mit der Autorität des einmal Gewesenen und nunmehr vom Staub des Alltags einigermaßen Gereinigten gegenwärtige Ansichten und Absichten, also gegenwärtige Machtansprüche zu stützen). If (When) the "classics" are particularly advisable (typical) for (suited to) this end (goal), (so, then) the reason for this does (is) not lie (found) merely (only) in the possible (potential) higher (superior) quality of their work, which is always a welcome ally, but also and above all (especially), in their work's many-sidedness (variedness, versatility) and ambiguity (many meanings) (in der Vielseitigkeit und -deutigkeit ihres Werkes), which results (arises) from (out of) its character as inventory (list) (p. 236). The various sides (aspects, facets) of a (classical) work can be simultaneously (concurrently) claimed (taken advantage of) by several (various) competing subjects, in order to be, in this way (the course of this (process)), split up (partitioned, splintered, fragmented) anew into various aspects. The need for classical works originates (comes, emanates, stems) from their suitability as crystallisation and reference points (Kristallisations- und Bezugspunkte), against (vis-à-vis) which those involved (participating) in "intellectual(mental)-spiritual" life take a position (comment) and therefore (consequently) partly show and partly concretise their own identity, (something) which helps in the formation (shaping, moulding, drawing up) (Formierung) of parties (sides), and through that (thereby), in the clear (distinct) shaping (structuring,

forming) of "intellectual(mental)-spiritual" life in general. In (respect of (relation to)) all of that, the original (initial) matter of concern (purpose, intention, request) of the "classics", whose investigation (ascertaining, tracing, enquiry), incidentally (for that matter), now (henceforth) becomes a question of interpretation, does not necessarily play a(n) important (significant) role. In fact, it occurs (happens) (the phenomenon appears) that the theoretical interests of his (the classic philosopher's (theorist's)) overall (total) positioning (Gesamteinstellung) (are) more or less (sink (vanish) into oblivion) (totally forgotten) during the (their, these theoretical interests') displacement (shift) which has ensued (taken place, occurred) in the meantime (meanwhile), and only certain (particular) parts of his thinking (thought) are used as building materials in the thought structures (edifice) of the (very) different architectural texture (und nur bestimmte Teile seines Denkens als Baumaterialien in Denkgebäuden von (sehr) verschiedener Architektonik verwendet werden). The presupposition of the topicality (relevance, current interest in) (Aktualität) (of) a(n) preceding (previous, anterior, earlier, past) thinker is therefore here the dismemberment (cutting up, breaking into pieces) (Zerstückelung) of the totality (entirety) of thought (Denkganzheit) conceived by him, the isolation of what(ever) (elements) is (are) usable in the new sense (accordance with the new needs) and consequently the (actual (factual)) indifference to(wards) (vis-à-vis) his own overall (total) positioning - an indifference, which is often passed off as (the) discovery of the "true" meaning (sense) of his work. These and similar phenomena are on the front of the "intellect(mind)-spirit", as we must (have (are obliged) to) repeat (reiterate), the function(s) and effect(s) of polemics, (the) expression and (the) confirmation (upholding) of power claims, which are inseparable from the essence (texture) of the "intellect(mind)-spirit" (Funktion und Wirkung von Polemik, Ausdruck

und Bestätigung von Machtansprüchen, die vom Wesen des „Geistes“ nicht wegzudenken sind).

IV. VALUE FREEDOM AND THE QUESTION OF (IN ACCORDANCE WITH) OUGHT (SHOULD) (DIE WERTFREIHEIT UND DIE FRAGE NACH DEM SOLLEN)

A consistent value-free way of looking at things (consideration, observation) (is) only (made) (becomes) possible(,) if one takes the thesis seriously in all its logical implications(,) (that) (the) world and man in themselves are meaningless and valueless (without (do not have (a)) meaning and without (do not have (a)) value)). In the face (view) of (Given) the culturally necessitated (conditioned, necessary, determined) interweaving (interconnection) of the drive (urge, impulse, instinct) of (for) self-preservation and belief (faith) in the meaning of life, a socially significant (considerable) spreading (diffusion, dissemination) of (a) value-free way of looking at things (consideration, observation) is hardly (scarcely, barely, not) therefore (then) to be expected; very many declarations (proclamations) in favour of (for) value freedom do not (at all, in the least) (by no means) imply (entail) the (a(ny)) will (volition, intention) for the (logically) consistent implementation (carrying out (through)) of its approach, but are (simply constitute) (to be understood as) liberal polemics against (the) "totalitarian" (, in the name of certain (particular) values,) apparent (emerging, arising) monopolies (monopoly) of (on) truth (in the name of certain values) (pp. 10-11) - and conversely (vice versa): the reminder (pointing out, reference)) by Marxists-Leninists of (to) the historical bindedness, the class bindedness (binding, attachment) or the partisanship (partiality) of values, constitutes a

polemical act against the liberal universalism of (hu)mankind (humanity) and "bourgeois objectivism"(.), and is forgotten(.), when (if) it comes to (is a matter of, concerns) the setting (putting) up (establishing, erecting) of their own (the Marxists-Leninists') (a different) value scale (scale of values); also then(.), there is indeed (of course) open talk of partisanship (partiality), however (but) this partisanship (partiality) is supposed (meant) (ought) to (should) at the same time (simultaneously) express the objective course of history, which enables (makes possible) the objectification (objectivisation) of the party (partisan) position(ing)(,) and (therefore (consequently)) the plausible (obvious, reasonable) sceptical conclusions (results, findings) are in actual fact put (set) aside (removed, sidelined) by the (partisanship) theory ((hypo)thesis) (of the partisanship (partiality)) (of values) (Eine konsequente wertfreie Betrachtung wird erst möglich, wenn man die These, Welt und Mensch seien an sich sinn- und wertlos, in allen ihren logischen Implikationen ernst nimmt. Angesichts der kulturell bedingten Verflechtung von Selbsterhaltungstrieb und Glauben an den Sinn des Lebens ist daher eine sozial nennenswerte Verbreitung der konsequenten wertfreien Betrachtung kaum zu erwarten; sehr viele Erklärungen für die Wertfreiheit implizieren keinen Willen zur folgerichtigen Durchführung ihres Ansatzes, sondern sind als liberale Polemik gegen „totalitäre“, im Namen bestimmter Werte auftretende Wahrheitsmonopole zu verstehen (S. ..) - und umgekehrt: der Hinweis der Marxisten-Leninisten auf die historische Bedingtheit, die Klassengebundenheit oder die Parteilichkeit der Werte bildet einen polemischen Akt gegen den liberalen Menschheitsuniversalismus und den „bürgerlichen Objektivismus“ und wird vergessen, wenn es um die Aufstellung einer gegen Wertskala geht; auch dann wird zwar offen von Parteilichkeit gesprochen, diese Parteilichkeit soll aber zugleich den objektiven Gang der Geschichte ausdrücken, was die Objektivierung des

Parteilichen ermöglicht und somit die naheliegenden skeptischen Schlußfolgerungen aus der Parteilichkeitsthese faktisch beseitigt).

Contrary (In opposition) to these and similar (like) attempts (approaches, undertakings), (the) consistent value-free consideration (observation, way of looking at things) must (is obliged to) programmatically and a limine abstain from every direct or indirect polemics, and indeed for two reasons: because it simply does not know and accept any values, (for) whose imposition (carrying (pushing) through) and defence it would take the field (militate (go into battle, crusade, campaign) against), and furthermore (over and above that) because it (consistent value-free consideration), in view of (taking for granted) the (afore)mentioned interweaving (interconnection) of the drive (urge, impulse, instinct) of (for) self-preservation and belief (faith) in the meaning of life, logically sees (recognises, understands) the unavoidability (inevitability) of the social predominance (prevalence) (Vorherrschaft) of normativism ((with) whatever (the) signs (i.e. symbolism) (are))(.), and consequently its own practical insignificance (meaninglessness, irrelevance, indisposition) (Bedeutungslosigkeit). It is of course self-evident that only someone can look at (regard, consider, observe) (things) and (methodically) proceed (with his thought) in a value-free manner who does not feel existentially bound (tied) to any values, nevertheless (however) this fundamental presupposition is not sufficient. Apart from (Except for) the assumption (conviction) of the objective meaninglessness and valuelessness of (the) world and man, the, by no means contradicting (contradictory, conflicting, opposing, inconsistent) [contradictory] readiness (preparedness, willingness) for insight in relation to this assumption(.), that the problem of meaning and value(s) stands (is) at the centre (heart) of all questions of power and power claims, that is, of all life, since its (life's) biopsychic factors were translated (transmitted) inside of (within)

culture into (the language of) (the) ideational magnitudes, is also required (necessary, essential). The question (problem) of values is the question (problem) of life par excellence, although (even though) values do not have (an(y)) objective (continued) existence (obwohl Werte keinen objektiven Bestand haben): (t)here(in) (in that) lies the insurmountable and rich in consequences (consequential) (folgenreiche) paradox of human, socially organised life. While (As) (the) consistent value-free consideration (observation, way of looking at things) comprehends (understands) this paradox and through (because of) it (that (comprehension)) (thereby, in this way) (theoretically) overcomes it (this paradox), it ((this) consistent value-free consideration) renounces (forgoes, relinquishes), as (so) long as it wants to remain true to itself, (the) active taking part (participation) in social life, which is based exactly on this paradox. The question (problem) of values only then becomes indeed a question (problem) of life, when (if) good and evil, truth and falsehood (lie, untruth) are sharply distinguished (differentiated) from one another and become (are) perceived (felt (experienced)) (as) (to be) real, tangible magnitudes, which provide (grant, afford) a conceptual basis for the overall (whole, total) assessment (judgement, evaluation) (Gesamtbeurteilung) of human things (affairs, matters). In contrast to it (that) (On the contrary), (the) consistent value-free consideration (observation, way of looking at things) cannot accept the concepts of good and evil, true and false in the sense of how they are used in moralistic-normativistic language. Because these concepts appear (arise, surface) only INSIDE of (WITHIN) human life in its existential concreteness, and that is why they cannot constitute benchmarks (yardsticks) for judgement (assessment, evaluation) of this life in its totality (entirety) (Maßstäbe zur Beurteilung), that is, FROM (THE) OUTSIDE. (The) Value-free consideration (observation, way of looking

at things) must therefore (then) be interrelated (connected) with an analysis (Analyse) of human life, which could show how such concepts are formed and how they function concretely. The perception (view) that value (axiological) concepts (Wertbegriffe) would be (are, constitute) weapons in the service of humans (people), whose endeavour at (of) self-preservation must automatically flow (lead, be transformed (converted)) into the struggle (fight) for (over) the extension (expansion, widening) of power, could play into the hands (give rise to (occasion) the highlighting) of the objection of normativists that here after all value (axiological) judgements (Werturteile) would be (are) uttered (made, formulated)(,) since (as) man is declared (said, professed, considered, taken) to be (explained (pronounced) as) evil, aggressive etc.. However, such descriptions (characterisations, markings, expressions) can be regarded (considered) as (taken for) pejorative judgements or even (and or) as insults (abuse, abusing, swearing, invective) (in respect) of (at) man only from a normativistic point of view (perspective); in the framework (context) of a value-free way of looking at things (consideration, observation) these (notions of evil, being aggressive etc.) (they) are (constitute) merely (simply) terms, which are used conventionally, if at all, and do not have (without having) the familiar (current) normativistic connotations. Incidentally (For that matter), such (similar) descriptions (characterisations, markings, expressions) amount to pejorative value (axiological) judgements only (then) if one mentions (talks of, calls (names) something as having the quality of) "malice (wickedness, nastiness)", "aggressivity (aggressiveness)" etc. with the express (explicit) or implicit (implied) intention to contrast (contradistinguish, compare) them with "goodness (kind(li)ness, benevolence)", "peaceableness (peacefulness, love of peace, pacifism)" etc.. A consistent value-free consideration (observation, way of looking at things),

however, must keep (far) away from such contradistinctions (contrasting(s)), since (as) for it (in its own way of seeing things)(,) the supposedly (ostensibly, allegedly) opposing (conflicting, contrasting) situations (or facts of the case), which are connoted (meant, intimated) by the (for example) (afore)mentioned (and interrelated) terms, (are) merely (simply) (constitute) different (differing) expressions and outcomes (corollaries), complementary aspects and sides (facets)(,) of the same life (biotic) functions (functions of life) (Lebensfunktionen).

With these latter (last) observations (remarks) we have already touched upon (approached) the central question: on what (which) perception (view) of human things (affairs, matters) is (the) value-free consideration (observation, way of looking at things) based? Which (What) human reality does it (value-free consideration) think about (of) (have in mind) when (if) it asserts (claims, maintains) the transience (transitoriness, impermanence, ephemerality) (Vergänglichkeit) and relativity of all values (and anti-values) (Werte (und Umwerte))(,) and from that draws the conclusion of the valuelessness and meaninglessness of world and man (concludes that world and man are valueless and meaningless (do not have any value or meaning)), while at the same time (simultaneously) ascertains that values must be (so) fought over (struggles (fights) over values must be (are necessarily) (thus) conducted) as if these (values) were objectively given magnitudes? The answer to that was given in (the) previous chapters of this book (above) partly explicitly and partly allusively (by way of a hint (intimation), in passing). It can be summarised as follows: (the) ultimate, not further reducible (irreducible), reality consists of existences, individuals or groups, which struggle for (endeavour (strive) to secure) their self-preservation and, (together) with that (in the process (course of this))(,) of necessity (necessarily,

unavoidably)(,) also for the extension (expansion, widening) of their power, that is why they meet as friends or foes and change (switch, alternate between) friends or (and) foes according to the needs of the striving after (struggle for) (their) self-preservation and striving after ((the) extension of their) power (die letzte, nicht weiter reduzierbare Wirklichkeit besteht aus Existenzen, Individuen oder Gruppen, die um ihre Selbsterhaltung und dabei notgedrungen auch um die Erweiterung ihrer Macht bestrebt sind, weshalb sie sich als Freunde oder Feinde begegnen und Freunde oder Feinde je nach den Bedürfnissen des Selbsterhaltungs- bzw. Machtstrebens wechseln). This sounds (rings) and is (pronouncement seems like, and basically is,) banal (commonplace, trite, platitudinous), if however, it is thought through without the smuggling in of strange (heterogeneous, exotic) thoughts (ideas) (without heterogeneous thoughts clandestinely infiltrating) to its ultimate conclusion, then it means the - of course only logical - elimination (removal, expulsion, exclusion) of all normativism (every normative consideration). But first of all(,) this fundamental ontological proposition (principle, pronouncement) (ontologische Grundsatz) should (ought) not be understood (somehow (or other)) biologically (irgendwie biologisch) or in the sense of a contradistinction (contrasting) of (between) "intellect(mind)-spirit" and (as to, vis-à-vis, towards) life or existence. Human existence, as we know it, cannot be separated (severed, split, divided) (through abstraction(s)) from the "intellect(mind)-spirit" in all its ("intuitive" as well as "logical") forms (through (by means of) abstraction(s)) without ceasing to be human (Menschliche Existenz, wie wir sie kennen, kann nicht vom „Geist“ in allen seinen („intuitiven“ ebenso wie „logischen“) Formen durch Abstraktion getrennt werden, ohne aufzuhören, menschlich zu sein) (pp. 179-180). The expression "ultimate reality", which we just used in reference (regard) to fighting

(battling, combating, struggling) existences (kämpfenden Existenzen), is (must) not, therefore, (to) be understood (comprehended) in the sense of traditional substance metaphysics (Substanzmetaphysik). We only (simply) mean that all other (those) perceptions (views) and concepts of reality are the work of that ultimate reality, that is, that ideas and values are (constitute) functions, in fact (or) the ways (modes, manners) of functioning of the social existence (while) fighting (struggling) for (its) self-preservation and the extension (expansion, widening) of (its) power(,) and that this (their) (ideas and values') origin (descent, extraction) (of theirs (ideas and values)) shapes (determines, moulds, marks) their character (texture); on the other hand however, they (ideas and values) do not constitute mere (simple) accidental occurrences (happenings, incidents, events) (accidents) of social human existence or substance (andererseits bilden sie aber keine bloßen Akzidenzien der sozialen menschlichen Existenz bzw. Substanz), which (these accidental occurrences) could also be absent (missing) (from it (social human existence or substance)) (fail to materialise (appear)). Consequently (Thus, Therefore), (the) value-free way of looking at things (consideration, observation) does not at all (in the least) by no means misjudge(s) (mistake(s), confuse(s), overlook(s)) the existence and effect (impact, influence) of ideas and values in the sense of specific, existential functions, but it cannot at the same time take the(ir) content of the same (ideas and values) at (their) face value and (by simply believing everything they supposedly represent (ought to take them with a grain of salt)) (nicht in seinem Nominalwert nehmen und ihn für bare Münze halten). If (for) the idealistic stance (position(ing)) (Geisteshaltung) in respect of the intellect(mind)-spirit(,) (an essential feature (trait) is) (essentially listens in on) to take (taking) ideas at (their) face value, then (the) value-free consideration (observation, way of looking at things) is

definitely (expressly, markedly, particularly, explicitly) (inclined) (anti-idealistic) (in an anti-idealistic manner, (")anti-idealistically(")). In accordance with (the sense of) (Starting out (Setting forth) from) the (afore)mentioned fundamental ontological proposition (principle, pronouncement)(,) it (value-free consideration) understands (comprehends) ideas and values first and foremost (principally) as symbols and weapons (versteht sie Ideen und Werte vornehmlich als Symbole und Waffen), and hence (therefore, in this way, that is why it) does away with (breaks away (cuts loose) from) every (form (kind, sort) of) idealism. Values as functions(,) and values as content(s)(,) are two (entirely, totally, completely) different things, and the fact that the "intellect(mind)-spirit" produces (generates, manufactures) values(,) is (constitutes) just (equally) as little proof (evidence) for (of) (the) (some (kind of)) correspondence of the texture of the "intellect(mind)-spirit" (with (the)) (its character's) texture of values (value texture) (of its character) as the fact of the production of ideas through (by (means of)) man proves his pure(ly) spirituality (intellectual(mental)-spiritual existence as being). Fighting (Battling, Combating, Struggling) existences, which have "intellect(mind)-spirit" at their disposal, that is, they live socially and produce (generate, manufacture) values, must (are) now (obliged to) secure (fight hard for, win, obtain) in (with) their struggle their self-preservation not merely (only) physically, but also "intellectually(mentally)-spiritually" (sondern auch „geistig“ erkämpfen). (That is why) In foro externo³² the "intellect(mind)-spirit" propagates generally (universally) valid (in force) values (allgemeingültige Werte), which are deployed (used, mobilised, summoned (called) up) (at the same time) as weapons, whereas in foro interno³³ it (the "intellect-spirit") takes

³² "In the external court; in public, public(al)ly; outwardly".

³³ "In the internal court; in private, privately; inwardly".

care of (cares (provides) for, sees to) the creation of rationalisations (as explanations) and moral justifications (die Erschaffung von Rationalisierungen und moralischen Rechtfertigungen sorgt), which increase (raise, heighten) the fighting (combat) power (Kampfkraft) of (the) existence; even "pure" theory, as sovereign (commanding) conceptual processing and ideational subjugation (subjection) of each and every respective relevant part (section) of the objectively existent (what objectively exists), aims at heightening (intensifying, increasing) the feeling (sense) of power [sense of power] of the existence identifying (which (if it) identifies) itself with theoretical activity.

(The) Consistent value-free consideration (observation, way of looking at things) stands or falls by (whether) this perception (view) of (the) "ultimate reality" of (the) existences fighting (battling, combating, struggling) for (their) self-preservation(,) and in the course of this (struggle, fight) (they, these existences) group themselves (form groups) in accordance with (on the basis of) the friend-foe(enemy)-relation(,) as well as (standing or falling) (and they also stand or fall) (by the perception of) the function of the "intellect(mind)-spirit" and of values (stand or falls). Because it (consistent value-free consideration) can only be value-free (wert-frei) if it does not believe in the objectivity of values (Objektivität der Werte), if it, that is, comprehends (understands) these same (values) as concomitants (ancillaries, appurtenances, adjuncts, accessories) (Begleiterscheinungen) and instruments of the struggle (fight) for (over) self-preservation (Selbsterhaltungskampfes), which (somewhat) concern (interest, have to do with) only him (whomever)(, who) struggles (fights) just (exactly) for his own(, most often merely (simply) ideational,) self-preservation(, most times simply and only at the level of ideas). (That is why) Consistent value-free consideration

(observation) cannot (then, hence) be restricted (limited, confined) to abstention (abstinence) from (in respect of) (the formulation (expression) of) value (axiological) judgements (die Enthaltung von Werturteilen), even if (though) this constitutes (makes up) one of its essential features (traits) (its essential feature) (einen ihrer Wesenszüge). On the other hand however, no-one is entitled (has the right) to (and is also capable of (in a position to enjoy)) such an abstention (abstinence) (from value (axiological) judgements), if he believes there is really (actually) something to defend, something(,) interrelated (interwoven) with the (at least in actual fact accepted (assumed, adopted, presumed)) meaning of life. To accept (assume) (If someone accepted (assumed) (the existence of)) objective values and (but) (to) still (simultaneously) want(ed) to disregard (get rid of, eliminate) these (objective values) (them) in (from) scientific analyses, (he) would actually be in violation (breach) of ((commit a) sin against) objectivity itself. If objective values were accepted (assumed), then objectivity can only consist in the consideration (observation, regarding) of human things (affairs, matters) in accordance with the (those values') practical postulates (of those values). In that respect (On this point), (the consistent) moralists (ethicists) and normativists are right, and they are also right(,) when (if) they fall back upon (have recourse to, summon up) content-related(filled) (substantive) arguments against (every, any) (the) consistent value-free consideration (observation, way of looking at things); namely(,) they understand in their (own) way that value freedom as scientific procedure is directly or indirectly asserted in relation to (connected with) a certain (particular) perception (view) of human things (affairs, matters). What they (the moralists and normativists), in the process, call into question above all is the reduction of the real (i.e. reality) to existences, which fight (battle, struggle) for (their) self-preservation and (the) extension (expansion,

widening) of (their) power (sie verstehen nämlich in ihrer Weise, daß auch in der Wertfreiheit als wissenschaftlichem Verfahren sich eine bestimmte Auffassung von den menschlichen Dingen direkt oder indirekt geltend macht. Was sie dabei vor allem in Frage stellen, ist die Reduktion des Wirklichen auf Existenzen, die um Selbsterhaltung und Machterweiterung kämpfen). Since (Because) for (the) moralists (ethicists) this (existences fighting for self-preservation and the extension of power) is not merely (simply) a fact, but (the) "evil" (das „Böse“), (so) they contrast (contradistinguish, compare) (the) "good" (das „Gute“) to (with) it and they refer to (stress, emphasise) phenomena like peace, morals (i.e. ethics) and love, which are supposed (meant, ought) to (should) (thus) suggest (highlight) another image (picture) (Bild) of human reality. Now (one) interpretation stands against (confronting, facing) (another) interpretation, and the question is(,) which of the two can more likely (easily, better) take into account ((and) explain) the entirety (totality) of known (familiar) phenomena. However, no normativism can satisfactorily explain the existence (presence) and (the) current (today's, present-day) power in the world of that which it (itself) calls (names) "evil", without it canceling (abolishing, annulling) itself. Because if "evil" is (firmly) (deep-)rooted (deeply) in(side) the human (element) (what(ever) is human, man, humans) [the human element (i.e. man)] (im Menschlichen), so that its power is rendered (made) understandable (intelligible, comprehensible) in the simplest way (possible), then (the) (normativism's) promises (of normativism (the moralists, ethicists)), if taken at (their) face value, have no prospect of realisation; if again (the) "evil" does not belong (is not interwoven) by definition (per definitionem) and from the outset (originally) to the human (element) (what(ever) is human, man, humans) [the human element (i.e. man)], then it must be explained from where it ("evil")

comes and how (such) a(n) (so) strange (alien, foreign) element (so fremdartiges Element) could and can gain (obtain, exercise) such (so much) influence over (on) (this (these) same) human (element) (what(ever) is human, man, humans) (Menschen); if this is put down (due) to coincidence (chance, accident) (Zufall) or (to) (an, the) evil intent(ion(s)) of a minority, (yet again, so, thus) things are no(t) less bad (do not seem good) for normativism (moralism, ethicism), since (the) coincidences (accidents) or (the) exceptional malice (wickedness, nastiness) (exzeptionelle Bosheit) can neither be foreseen nor can they be prevented (stopped, deterred, hindered, obstructed) with certainty - quite apart from the fact that the very own (self-existent(sufficient) and self-activating) strength (force, power) of the (moral (ethical) and) normative (element) (die ureigene Kraft des Normativen) must really (actually) be slight (small)(,) if even accidental (chance) factors (akzidenzielle Faktoren) have been able to foil (thwart, frustrate) its (the normative element's) realisation on a broad basis throughout (during) (in(side)) the whole of (hitherto) history (until now). Because normativism indeed (of course, in fact) combats (fights) (the) "evil" nominally, it does not, however, actually (really) explain (why, it ("evil")), but it can only interpret it (only in a roundabout way) (weginterpretieren), (so that it (normativism) essentially cancels (deletes, strikes out) its ("evil's") presence,) (that is why) it (normativism) resorts to the distinction between "Being (or Is or To Be)" and "Appearance (Pretence)" („Sein“ und „Schein“) (p. 139), and it (normativism) therefore (with that) remains of necessity (necessarily, unavoidably) basically dualistic (dualistisch) - exactly because (on account) of (due to) its inability (impotence, incapacity)(,) to derive (infer, deduce) (the) "evil" from (out of) (the) "good" without logical, historical or psychological leaps. For (the) value-free way of looking at things (consideration, observation) there are no

such problems and difficulties at all. A "Being (or Is or To Be)" in contrast to (with) (as against) an "Appearance (Pretence)" does not therefore need to be postulated (become axiomatically accepted) here(,) because the concept of (the) "good" (is simply missing) - which (, in accordance with normativism,) is made noticeable (appears) hic et nunc only partly (partially) or in (as) reflections (glints) (im Abglanze), but whose final victory in contrast to (as against) the temporary, that is (consequently) surface (apparent, seeming) predominance (prevalence, imposition) (scheinbaren Durchsetzung) of "evil", is expected or at least desired (wanted) and striven for (after) (pursued) - is simply missing (absent). If, on the other hand, "good" and "evil" as concept (thesis, position) and counter concept (antithesis, counterposition) are put (set) aside (removed, sidelined) and are (jointly) absorbed (dissolved, broken up, dispersed) (together) in the broad (wide) spectrum (range, palette) (in der breiten Palette) of the various (ways (modes, manners) of functioning) (functions) of existence, then (so) it is no longer a necessity (the necessity no longer exists) to explain the existence (presence) of one with regard to (on the basis of) the presence of the other. Nevertheless (Nonetheless), if we want to linger (stay, remain) just (for) a moment at (with) the familiar (current) dualistic terminology of normativism, (thus, hence, so) we can notice (observe, remark) that it is theoretically simpler and easier to descriptively follow the genesis of "good" and of morals (i.e. ethics) by means of the internalisation of the commands of social self-preservation (social commands of self-preservation (self-preservation commands)) (vermittels der Verinnerlichung sozialer Selbsterhaltungsgebote), and indeed of the (fundamental) principle of social disciplining (p. 118), than to do the opposite, i.e. to genetically get (draw (derive)) (the) "evil" or in any event (at any rate) (the) "non-evil" („Nicht-Bösen“) out of (from) (the) "good". It is to (must, should) be

emphasised (stressed, noted) that normativism, even if for tactical reasons (it) does not want to be tied (bound) to the anthropological question (matter), nonetheless (nevertheless) must (is obliged) (at least implicitly) (to) presuppose(, even indirectly,) that man is in a position (capable), if not actively (aktuell), at any rate (in any case)(,) potentially, to act (of acting) "well" and "rationally", that is, he is not by (of) nature (von Natur) "evil" or at least can bring and keep under control the "evil" aspect of his nature. Exactly because normativism is logically forced (compelled, obliged) into (making) (to make) this anthropological assumption (acceptance) (to accept this), (it confronts (faces)) the (afore)mentioned theoretical task (question, problem) (arises for it), to satisfactorily derive (infer, deduce) (the) "evil" from (out of) (the) "good" or in any event (at any rate) (from) (the) "non-evil", in which(, as it believes,) the essence or at least the potentially stronger (more powerful, tougher) part of man must consist.

The theoretical superiority of (the) value-free consideration (observation, way of looking at things) and of descriptive decisionism in general vis-à-vis all the kinds (sorts) of games (variants, variations) [variants (kinds of games)] (Spielarten) of normativism is also revealed (becomes clear) in a second, no less important point. Against the value freedom and the perception (view) of ("ultimate) reality(") of descriptive decisionism, the normativists can, namely, summon up all sorts (kinds) of arguments, in relation to which a (content-related(filled) (substantive)) contrasting (conflict) (referring to the content of thought) is articulated (expressed), that is(,) it is asserted (said, maintained, claimed) that value freedom and descriptive decisionism would be (are) false (wrong, mistaken, incorrect) as (with regard) to their content or their explicit assertions (claims, contentions). Now however, the normativists are hardly (scarcely, barely)

in a position to (capable of) think(ing) (make) up (devise, contrive, invent) against the value-free decisionistic position, arguments, which, if they are looked at (examined, considered, regarded) exclusively as form-related (i.e. formal) structures (from a morphological and structural point of view) (als formale Strukturen), would not constitute a vivid (clear) example of exactly that thought style (way (manner, mode) of thought) (Denkstils) which, in accordance with the ascertainments (observations, conclusions) of descriptive decisionism(,) must underlie (characterise) every normativistic theoretical approach (theory). Since (Because, As) value-free descriptive decisionism does not concern itself with (is not concerned with (interested in)) thought content(s), but principally with (in) thought structures (structures of thought), that is, it (value-free descriptive decisionism) is a morphology of thought in its interweaving (interconnection) with (standing (which is) under the influence (sign) of) the endeavour at (of) self-preservation and (with) polemics, hence (for that reason, that is why, so) it cannot be refuted (confuted, disproved, proved wrong) through (by (means of)) (content-related(filled) (substantive)) counterarguments (referring to its content), but (is refuted (disproved)) only through (by means of) the indication (clue, hint, proving, demonstrating) (in respect) of the (actually (really)) (existing) thought structures (structures of thought) ((actually, really) in existence) (if it is proved that thought structures indeed (actually) exist), which would (do) not show (display, exhibit) those features (characteristics, traits) which descriptive decisionism regards (looks at, views) as constitutive for every normativistic thinking (thought). Arguments, which as to (regards) content indeed turn against descriptive decisionism, at the same time (simultaneously) however show (display, exhibit) the (afore)mentioned(,) by this descriptive decisionism, structural features (characteristics, traits) (i.e. they came out of (from) an act or process of

the decision or they presuppose it (an act or process of the decision), they (lay) claim (to) the monopoly of interpretation for themselves, they aggressively handle (use, employ, manipulate) values etc.), they indeed (in fact) constitute (its) subjective refutations (confutations, disproving) (of descriptive decisionism), but at the same moment (time) (simultaneously) unintentional (involuntary) objective confirmations of its (descriptive decisionism's) theses (positions) (Da der wertfreie deskriptive Dezisionismus sich nicht um Denkinhalte, sondern vornehmlich um Denkstrukturen kümmert, also eine Morphologie des im Zeichen des Selbsterhaltungsbestrebens und der Polemik stehenden Denkens ist, so kann er nicht durch inhaltliche Gegenargumente, sondern erst durch den Hinweis auf tatsächlich vorhandene Denkstrukturen widerlegt werden, die nicht jene Merkmale aufweisen würden, welche der deskriptive Dezisionismus als konstitutiv für jedes normativistische Denken ansieht. Argumente, die sich zwar inhaltlich gegen den deskriptiven Dezisionismus wenden, gleichzeitig dennoch die von diesem genannten strukturellen Merkmale aufweisen (d. h. aus einem Entscheidungsakt oder -vorgang hervorgehen oder ihn voraussetzen, Interpretationsmonopole für sich beanspruchen, Werte aggressiv handhaben etc.), bilden zwar subjektive Widerlegungen, im selben Augenblick aber ungewollte objektive Bestätigungen seiner Thesen). (As would moreover (otherwise) ought to (should) be expected on the basis of) In accordance with (Corresponding to) the regular (accustomed) discrepancy between (of) the objective function and the self-understanding of normativistic thought (pp. 208-209), the validity (reliability, tenability), therefore, of descriptive decisionism is proved precisely through (by (means of)) the objections of its foes, if only (provided that) these latter (objections) are considered (regarded, looked at) as thought structures (structures of thought) and not as thought

content(s). Descriptive decisionism obtains (acquires, gets) this (these) theoretically advantageous position (theoretical advantages)(,) since (as, because) it itself (keeps (sticks) to) (persists in) the investigation (examination) of (exclusively investigates (examines)) thought structures (the structures of thought), it does not look at (consider, explain) thought content as a foe (enemy), that is, it also does not itself (for its part) offer (any) content (except for (apart from) the description of thought structures (structures of thought) in their anthropological rootedness (dependence) (Verwurzelung)) for acceptance (taking up, adoption) on the part of (by) others: but (yet) precisely the difference in thought content(s) brings enmity into consciousness (awareness) (makes subjects aware of enmity, makes enmity conscious) (macht aber die Feindschaft bewußt) and intensifies (aggravates, worsens, heightens, exacerbates, deepens) it (enmity), while (by giving) (it (this difference in thought content(s)) (also) gives (grants, provides, furnishes) it (enmity) (with) its arguments as weapons (pp. 150-151). (That is why) (The) Value-free consideration (observation, way of looking at things) can (hence, then) (lay) claim for itself (to) a (theoretical) (exception) status (of exception) (i.e. privileged position) (in the area of theory) (einen theoretischen Ausnahmestatus), because it (value-free consideration) (at least for its part) does not have foes (enemies) - because it, in other words, renounces (forgoes, relinquishes, does (goes) without, abstains from) (the) active participation in life (weil sie m. a. W. auf die aktive Teilnahme am Leben verzichtet). It (Value-free consideration) is, of course (indeed, in fact)(,) argumentatively (Its arguments are of course) nourished (nurtured, fed) by the contrasting (conflict) with (opposition to) normativism and in this respect it comes into being, like (as) every other position too (as well), as a counterposition; however it (value-free consideration) wants (desires) to only describe normativism, it does not strive for (after) (pursue) its

(normativism's) annihilation (destruction, obliteration, wiping out extermination), but on the contrary(,) stresses (emphasises) that only through (by means of, with the help of) normativistic positionings can socially organised life take itself seriously and preserve (maintain) itself (wie jede andere Position auch, als Gegenposition; sie will aber den Normativismus nur schildern, sie strebt nicht seine Vernichtung an, sondern betont im Gegenteil, daß sich nur durch normativistische Einstellungen sozial organisiertes Leben selbst ernst nehmen und auf die Dauer erhalten kann). One cannot reasonably (plausibly, sensibly, meaningfully) ask for (require, expect, demand) more (from a consideration (observation, way of looking at things)) in order to (so that one may) call (characterise, describe) a position (as) impartial (unbiased, unprejudiced) and above (beyond) every enmity.

Insofar as (the) value-free descriptive decisionism differentiates (distinguishes) itself (differs) from (opposes, objects to) (the) militant (one) (decisionism) through (by means of) the complete (total) eradication (weeding out, culling, obliteration, elimination) of all normative components (elements) (die restlose Ausmerzung aller normativen Komponenten), it must reckon on (expect) (facing, to face, encountering, to encounter) still (even) more intense (fierce, vehement) enmity and still (even) sharper (harsher) (more severe) polemics than this latter (militant decisionism). If already the rejection (disapproval) of militant decisionism is due to (springs (emanates, results) from) (the) angst (or fear) (anxiety, worry) for (of) (in the face of, before) scepticism and relativism (dem Skeptizismus und dem Relativismus), which seem (appear) to leave (abandon, hand over) all socially indispensable values in the hands of (to) the arbitrariness of subjective decisions (pp. 116-117), then descriptive decisionism must be classified (characterised) as

downright (complete, total, full) nihilism (so muß der deskriptive Decisionismus als regelrechter Nihilismus eingestuft werden). This description (characterisation, expression) corresponds to (is in accordance with) (the actual (real) situation of) things (affairs, matters) (Lage der Dinge)(,) if by (with) nihilism (by saying "nihilism")(,) (what is exclusively understood is) the thesis (position) of the objective valuelessness and meaninglessness of (the) world and man (that world and man do not have an objective meaning or an objective value) (is exclusively understood) (wenn unter Nihilismus ausschließlich die These von der objektiven Wert- und Sinnlosigkeit von Welt und Mensch verstanden wird). However, (the) normativists are not interested in sober (unemotional, clearheaded) descriptions (characterisations, expressions), but rather in polemics, and because of that (in this way, therefore) they (normativists) portray (display, show, (re)present) the (afore)mentioned thesis (position) (thus, so)(,) as if (though) it implies (entails) (as implying) the command to destroy (obliterate) (the) world and man. Because, that is, the normativists themselves on account (out, because) of their existential stance (attitude) are not in a position to (capable of) think(ing) of something that would have no (be entirely (completely, totally) free from) normative implications or presuppositions, that is why (so, thus, hence) they must (necessarily) believe (imagine, fancy, mean) that the thesis (position) of the objective valuelessness and meaninglessness of (the) world and man contains the command for their (world and man's) destruction (ruination, wrecking); the mixing (blending, mixture) of Is (i.e. Being or To Be) and Ought (Should), which(,) (for the normativistic thought style (way (manner, mode) of thought))(,) in the most different dosages (doses) and combinations(,) is decisive (governs, rules) (the normativistic thought style), is therefore (in this way, consequently) transferred to value-free descriptive decisionism

with inverted (reversed) signs (i.e. symbolism) and with polemical intent, which (so that (this) (it, the)) (value-free descriptive decisionism) is (can be) made out to be (presented as) the irrational monstrous invention (fantasy, product) of blind instincts(,) and the forever (always) vigilant (alert, watchful) drive (urge, impulse, instinct) of (for) self-preservation of man, especially (particularly) of (the) "educated (cultured, learned, educated people)", is mobilised against its (value-free descriptive decisionism's) positions (it). In reality, however, value-free descriptive decisionism cannot plead (advocate, defend) (for) (in favour of) the destruction (annihilation, obliteration) of (the) world and man, without it violating (transgressing, contravening, offending against) its own theoretical principles, i.e. without it itself turning (being converted (transformed)) into (negative) normativism (die Vermischung von Sein und Sollen, die für den normativistischen Denkstil in den verschiedensten Dosierungen und Kombinationen maßgeblich ist, wird somit auf den wertfreien deskriptiven Dezisionismus mit umgekehrten Vorzeichen und in der polemischen Absicht übertragen, ihn als irrationale Ausgeburt blinder Instinkte hinzustellen und den immer wachsamem Selbsterhaltungstrieb der Menschen, zumal der „Gebildeten“, gegen seine Positionen zu mobilisieren. In Wirklichkeit kann aber der wertfreie deskriptive Dezisionismus nicht für die Vernichtung von Welt und Mensch plädieren, ohne gegen seine eigenen theoretischen Prinzipien zu verstoßen, d. h. ohne selber zum (negativen) Normativismus zu werden).

Because the Ought (Should) of destruction (annihilation, obliteration) (Zerstörungssollen) remains an Ought (Should) like (as) any (every) other (Ought), and whoever stands up for (defends, highlights) it (the Ought of destruction) must presume (assume) the anti-value of what is to be destroyed (he wants (to be) destroyed) (muß den Unwert des zu Zerstörenden), that is, he must make (express) value judgements. From

the normativists' convenient (comfortable) point of view(,) it of course seems (appears) as if (though) the thesis (position) of the value-lessness of man and (the) world (, that man and world do not have value,) (Wertlosigkeit von Mensch und Welt) would be (is) tantamount to (synonymous with) their (man and world's) consideration (observation) as (the position that they (man and world) constitute) anti-values - and this again because they (the normativists) themselves connect something positive with the value concept (concept of value), so that its (the value concept's) putting (setting) aside (removal, sidelining) must (ought, would have to, should, necessarily) entail(s) an active negation. However, from the value-free point of view "valueless" (something without value) is not the counter concept of "value" (this (counter concept (of value)) is called "anti-value"), but something that has neither (is equally devoid of (lacks)) value or anti-value(,) and (that is, it) behaves neutrally towards every value (axiological) thinking (thought) (Wertdenken) and value judgement. If, that is (therefore), (the) world and man in accordance with (the sense of) (the) value-free consideration (observation) (from this point of view) cannot be looked at (regarded, considered, observed) just (equally) as little (either) as anti-values (or) as values, then also in reference (regard) to them (world and man)(,) a(n) Ought (Should) of destruction applies (is valid) just (equally) as little as a command of preservation or high praise (extolment) (Erhaltungs- oder Hochpreisungsgebot). Normativists could (can) of course object (raise objections, have an objection, take issue) that whoever denies (refuses) value for (in respect of) world and man, smoothes (prepares) the way (theoretically) for their (world and man's) destruction (annihilation, obliteration) (at the level of theory), even if he does not preach (proclaim) the same (destruction) openly. However, apart from that, destruction (annihilation, obliteration) is not theoretically covered by the denying

(denial, refusing, refusal) of value (Absprechen von Wert), but only the attributing (awarding, attribution) of anti-value (Zusprechen von Unwert), (and moreover (furthermore),) a historical answer (response) to the (afore)mentioned objection is obvious: because the greatest destructions (annihilations, obliterations) and sufferings (catastrophes, calamities, disasters) were not caused (brought about, occasioned) in (hitherto) history (until now) by relativists, scepticists or nihilists, but by moralists (ethicists) and normativists - and indeed in the name of the "only" true religion, the "only" correct (right) politics or the "only" (race) suitable (right, apt) (to) (for) rule (domination) (dominant, ruling) (race). Each and every other respective normativistic party (side) of course disputes (doubts, contests, calls into question) that these are (were, would be) the "true" values, and also (moreover, furthermore) does not shy away from (is not afraid of) stamping (characterising, branding, labeling) the foe (enemy) - erroneously (mistakenly, by mistake, in error, incorrectly), but polemically effectively - as (a) nihilist, which (all of that) however does not change (alter) the (afore)mentioned historical facts in the slightest (least).

Most and the most influential (rife, widespread) arguments, which are presented (expressed, highlighted) against (the) consistent value-free consideration (observation, way of looking at things)(,) are of the type (kind, sort): if such a theory held water (were valid (true)), then there would (not) be (no) (any) truth and (no) (any) morals (i.e. ethics). Here it once more (again) becomes obvious (evident, manifest) that and how (and how) the foes (enemies) of consistent value freedom confirm it (consistent value freedom) while they want to refute (confute, disprove) it. In such arguments are excellently (most clearly (distinctly), superbly) seen (shown) (Such arguments most clearly show), namely, the

dependence of "philosophical" statements (opinions, pronouncements, assertions) on ratings (i.e. evaluations) (Wertungen), which are connected with decisions bringing about identity (which provide to each and every respective subject its identity) (die sich mit identitätsstiftenden Entscheidungen verbinden). Put another way (In other words), arguments of such a type (kind, sort) mean (just (exactly) as much as): since (as, because) there ought to (should) (it is imposed that there) be truth and morals (i.e. ethics), that is why (so, then, thus, hence) value-free descriptive decisionism must (definitely) be false or it (may) (is) not (permitted, allowed) to be right (correct, true) (bzw. darf er nicht richtig sein). Because very many normativists in their endeavour (effort) to (re)present (put forward) their own wishes (desires) and ought(should)-ideas [ought-ideas (i.e. deontologies)] in the most highly (absolutely) objective form (Weil sehr viele Normativisten in ihrem Bestreben, die eigenen Wünsche und Sollvorstellungen in höchst objektiver Gestalt vorzustellen), shy away from such a formulation of their argument, (thus, hence, so) they make it (their argument) (things) simpler, i.e. they reverse (invert, turn upside down (inside out)) the above sequence (order) of propositions (sentences, clauses) and say: since (as, because) (there actually (really, indeed) are) truth and morals (i.e. ethics) (actually (really, indeed) exist), (that is why, so, then, thus) value-free descriptive decisionism is false. (All (of)) That (these (statements or) arguments) certainly (of course, though) is (constitutes) (are) tangible (palpable, well-founded, obvious, manifest, self-evident, blatant) tautologies, but what matters here is not their logical analysis. Rather, it interests (It is more significant (important) for) us to underline (in such statements (opinions, pronouncements, assertions)) the implicit mixing (interweaving, interconnection) of Is (i.e. Being or To Be) and Ought (Should) (which is latent in such statements). In itself this mixing (interweaving,

interconnection) constitutes a secularised disguising of the age-old (ancient, immemorial) animistic and religious belief (faith) that whatever happens in the world (world happenings (occurrences)) is (are) somehow (or other) connected with hopes of deliverance (redemption) or at any rate (in any event) with the destinies (fate(s)) of man. Since (As, Because) normativists would like (want) to objectify (objectivise) their Ought (Should), in which their power claims in the form of generally binding commands (are hiding (hidden)), (for that reason, that is why, so, hence, thus) they combat (fight), as a rule, the fundamental (programmatic) separation (division, parting) of Is (i.e. Being or To Be) and Ought (Should), which (the said separation of Is and Ought) gives (suggests, makes, renders) the (plausible) impression (plausible) that the latter (Ought (Should)) has nothing to do with objective given (actual) facts, but only with subjective stances (attitudes, views) (die in solchen Aussagen implizite Verflechtung von Sein und Sollen zu unterstreichen. An sich bildet diese Verflechtung eine säkularisierte Verkleidung des uralten animistischen und religiösen Glaubens, das Weltgeschehen stehe mit den Erlösungshoffnungen oder immerhin mit den Schicksalen des Menschen irgendwie in Verbindung. Da Normativisten ihr Sollen, in dem ihre Machtansprüche in Form allgemeinverbindlicher Gebote stecken, objektivieren möchten, so bekämpfen sie in der Regel die grundsätzliche Trennung von Sein und Sollen, die den Eindruck nahelegt, letzteres habe nichts mit objektiven Gegebenheiten, sondern nur mit subjektiven Einstellungen zu tun). (For) The normativists' automatic mechanism of thought (Denkautomatik) (it is admittedly (certainly, of course) the case) (makes (urges, impels) them (to) believe) that the express (explicit) and consistent separation (division, parting) of Is (i.e. Being or To Be) and Ought (Should) more or less expresses (shows) the (some, a) wish (desire) to put obstacles in the way (path) of the realisation of the Ought

(Should). The animistic prehistory of the mixing (interweaving, interconnection) of Is (i.e. Being or To Be) and Ought (Should) is discernible (emerges) here in the angst (or fear) before (in the face of) the magical power (might, force, strength) of the word and (or) of the curse: whoever expresses (pronounces, says) something ominous (sinister), (he) (also, in addition) wishes (desires) it (as well, too)(,) and contributes eo ipso to its carrying out (bringing about, realisation). The defence (protection) of the close (tight(-knit)) relation between Is (i.e. Being or To Be) and Ought (Should), as sober and epistemologically well-founded (justified) as it may sometimes sound (seem, appear, ring) (to be), has (was) always stood (been) (found) (and is found) under the aegis of this primitive thought style (way (manner, mode) of thought) (Die animistische Vorgeschichte der Verflechtung von Sein und Sollen klingt hier in der Angst vor der magischen Macht des Wortes bzw. dem Fluch an: wer Ominöses ausspreche, der wünsche es sich auch und trage eo ipso zu dessen Herbeiführung bei. Die Verteidigung der engen Beziehung zwischen Sein und Sollen, so nüchtern und epistemologisch begründet sie auch manchmal klingen mag, hat immer unter der Ägide dieses primitiven Denkstils gestanden). This ascertainment is not here meant disparagingly (scoffingly, mockingly, sneeringly, derisively); rather, one should (ought to) conclude (derive, get) (from it (that)) that exactly in it (this ascertainment) (the interrelation with primitive thought) (makes (renders) clear, obvious, evident) the vitality of that defence (protection), namely its perpetual (incessant, unceasing, constant, permanent) reference (coherence, cohesion, being in step) (with) (regard) to the constants of the human drive (urge, impulse, instinct) of (for) self-preservation, which inside of (within) (the conditions (circumstances) of) culture (civilisation) strive for (after) (pursue) an objective, that is, taking root in life itself(,) meaning of life, (to give to life an objective meaning,

that is, a meaning that takes root in life itself,) (is seen (shown, revealed))
(eben darin zeige sich die Vitalität jener Verteidigung, nämlich ihr
ständiger Bezug auf Konstanten des menschlichen
Selbsterhaltungstriebes, der innerhalb der Kultur eine objektive, also im
Leben selber wurzelnde Sinngebung des Lebens anstrebt).

While (As, Since) (the) value-free consideration (observation, way of
looking at things) is restricted (limited, confined) to the description of Is
(i.e. Being or To Be) and radically breaks away (detaches itself, cuts
loose) from (the) Ought (Should) and(,) above all(,) normative statements
(opinions, pronouncements, assertions), it loses every chance (possibility,
prospect) of gaining (obtaining, acquiring, winning (over)) for itself
adherents (supporters, followers) to a socially significant extent. It does
not have (any kind of) advice to give and it cannot help (aid, assist) any
subject (with regard) to(wards) the (essential, vitally necessary)
rationalisation (i.e. as explanation or justification) of its own power
claims (, (which is (are))) necessary for life, as demanded by social life).
(Yet, But) Above all, (however,) this needs doing (to be done) (is what
people need). One can do (go, be) without (spare, lack) everything (all
things) - and not least (first) (of all) the scientific knowledge of Is (i.e.
Being or To Be) -, if one only knows with certainty (a lot) about how one
should (ought to) behave and orientate oneself in life, if one, that is,
believes one is in possession of a recipe (prescription) for (the) coping
(overcoming, surmounting) of (with) the difficulties of the struggle (fight)
for (of) existence (Sie hat keine Ratschläge zu erteilen und kann auch
keinem Subjekt zur lebensnotwendigen Rationalisierung der eigenen
Machtansprüche verhelfen. Vor allem aber dies tut not. Alles kann man
entbehren - und nicht zuletzt die wissenschaftliche Erkenntnis des Seins -,
wenn man nur Bescheid darüber weiß, wie man sich im Leben verhalten

und orientieren soll, wenn man sich also im Besitz eines Rezepts zur Bewältigung der Schwierigkeiten des Existenzkampfes glaubt).

Ought(should)-ideas [Ought-ideas (i.e. deontologies)] constitute exactly such a recipe (prescription) (recipes) and that is why they are most of all (the first thing) (usually) sought (after, for) in(side) theories. Most people behave naturally and sensibly (reasonably, meaningfully) (verhalten sich natürlich und sinnvoll) when (if) the first question they pose (set, address) (in relation) to (for) a theory is what (then) would (does) it have to offer them that would be (is) concrete and practical (useful in practice) (Konkretes und Praktisches); and when the theoreticians themselves do not (entirely (completely, fully, wholly)) accept the criterion of "vulgar practicism", then they merely (simply) defend (stand up for, champion) their(,) (with complicated logical constructions connected (interwoven))(,) consciousness of identity and of status (rank, exalted position, high standing, distinction) [status (i.e. exalted position)](, which is connected (interwoven) with complicated logical constructions) (so verteidigen sie bloß ihr mit komplizierten logischen Konstruktionen verbundenes Identitäts- und Standesbewußtsein), although (even though) on the other hand, out of consideration for (prompted (driven, impelled, urged) by) their social power claims, they must (are obliged to) extol ((lavishly) praise) the beneficial (agreeable) practical consequences of their theories. Only he who makes (raises) power claims hastens (hurries, rushes) (in)to recommend(ing) (the) obeying of (compliance with) an Ought (Should) (die Befolgung eines Sollens). Every such recommendation implies (entails) that the person recommending (whoever makes it (the recommendation)) offers his services (appears) simultaneously as (a(n)) knower of (expert in) good and evil and hence (from there, therefore) as (a, the) worthy leader of people (men, humans). Since (As) value-free descriptive decisionism does not make (raise)

power claims, (so, thus, then, hence) it does not have anything to suggest to people (humans) for (in respect of) the shaping (forming, formation, moulding) of (how they ought to shape) their life. Where power claims are lacking (missing, absent), (there) not merely (only) abstaining (abstention) from practical recommendations must (even, in fact) follow, but also total silence; even the public announcement (communication, notification) of value-free decisionistic theory constitutes an inconsistency, which goes back (is due (reduced)) to literary vanity (vainglory, conceit) or to the pleasure one tastes (feels, experiences) in provoking others ((lust) for (after) ((felt) in respect of) provocation). The only possible value-free, namely, piece of advice not comprising (containing) a power claim (on the part) of the adviser - i.e. "do what you want (to) (do), there are, anyway, no objective yardsticks (benchmarks, criteria), which can bindingly forbid (prohibit, ban) or command (order, enjoin, ordain) some act" - would be (both) (not only) empty in terms of (as regards) content and consequently useless, as well as (but also) unenforceable (unworkable, impracticable) in practice at the (a) social level (Da der wertfreie deskriptive Dezisionismus keine Machtansprüche erhebt, so hat er auch den Menschen nichts zur Gestaltung ihres Lebens vorzuschlagen. Wo Machtansprüche fehlen, muß sogar nicht bloß das Enthalten von praktischen Empfehlungen, sondern auch das totale Schweigen folgen; selbst die öffentliche Mitteilung der wertfreien dezisionistischen Theorie bildet eine Inkonsistenz, die auf schriftstellerische Eitelkeit oder auf Lust an der Provokation zurückgeht. Der einzig mögliche wertfreie, nämlich keinen Machtanspruch des Ratgebers beinhaltende Ratschlag - d. h. „tut was ihr wollt, es gibt ohnehin keine objektiven Maßstäbe, die irgendeine Tat verbindlich ver- oder gebieten könnten“ - wäre sowohl inhaltlich leer und somit unnützlich als auch auf sozialer Ebene praktisch undurchführbar). If

everyone namely acted in accordance with his desire(s) (wish(es)) and as a result (in this way, consequently) social coherence and self-preservation were in danger (under threat), then those social defence mechanisms (sozialen Abwehrmechanismen) would automatically have to be set in motion, which exactly keep action (acts) in accordance with one's desire(s) (wish(es)) (ad libitum) (with)in noticeable (perceptible, tangible, obvious, fixed) limits (bound(arie)s). Every collective attempt at complying (conforming) with (to) (following) the (afore)mentioned piece of advice, would therefore (hence, thus) lead to the confirmation (upholding) of those social institutions(,) which stand in the way of (obstruct, impede, hinder) (its) compliance with (obeying of) it (this piece of advice). The piece of advice again: "do, what you want, but only within (inside of) the (what is) socially permitted or even, at any rate (all the same, after all), on (under) pain (subject to the penalty) of (what is) possible (leeway) (bei Strafe möglichen Spielraums)", is simply meaningless(,) because people (humans, men) do precisely this anyway. The social defence mechanisms guarantee of course more or less successfully(,) THAT the (fundamental) principle of social disciplining is (becomes) (nominally) respected (observed, taken into due consideration), but they cannot determine in terms (from the point of view) of content and in advance(,) WHAT is regarded (considered, looked at) as such respect (vis-à-vis this principle (of social disciplining)) on each and every respective (different, separate) occasion. The content of the decision (decision's content), which ((more) closely) defines (in more detail) the Ought (Should) (in greater detail) and prescribes (stipulates, dictates, enjoins, ordains, orders, commands, directs) for (to) the subject a (its) behaviour, is therefore (consequently) (remains to be) left (rests, lies) with (to), despite all the effect (impact) of (the) (social) (society's) defence mechanisms, the taste of this same subject - in relation

to which (and by saying) here "taste" does (we do) not mean imponderable (incalculable) notions (conceptualisations, forming of ideas) (and likings (preferences, predilections)), but the deeper inclinations (tendencies) and expectations (anticipations) of an (the) existence and, thus (so) understood, (that) is(, "taste" here means) a very (most) serious matter (affair, concern) (something very serious)(,) contrary to (the) common (current, familiar) speech (i.e. linguistic) usage (use of the word). Even the decision(,) to not follow (succumb (submit, defer, yield) to) (the) (directly pressing towards something) (immediate (direct) temptation of) taste, is a question (matter) of ("higher (or finer (more refined))") taste (Der Inhalt der Entscheidung, der das Sollen näher definiert und dem Subjekt ein Verhalten vorschreibt, bleibt somit bei aller Wirkung des sozialen Abwehrmechanismen dem Geschmack dieses selben Subjekts überlassen - wobei hier „Geschmack“ nicht unberechenbare Einfälle, sondern die tieferen Neigungen und Erwartungen der Existenz bedeutet und, so verstanden, entgegen dem geläufigen Sprachgebrauch eine sehr ernste Angelegenheit ist. Selbst die Entscheidung, nicht dem (unmittelbar zu etwas drängenden) Geschmack zu folgen, ist eine Frage des („höheren“) Geschmacks). The difference lies only (simply) in whether someone is willing (ready, prepared, disposed) to make out of (convert, transform) one's own taste (into) a more or less comprehensive (extensive) theory of (about) world and man, or not. It is highly advisable to do this(,) if one wants to participate in the game of the social power struggle (struggle (fight) for power). Without the addition (admixture) of high-flown (extravagant, grand-sounding) words - only someone who stands observing (watching) (remains an observer) on (from) the fringes (margins) (of society)(,) can come to terms (reconcile himself) with the fact(,) that the evaluations and giving of meanings, the moral ought-ideas (i.e. deontologies) and must-ideas

(i.e. teachings or study of duty)(,) ultimately constitute a question (matter) of taste (Mit der Tatsache, daß Wert- und Sinngebungen, moralische Soll- und Mußvorstellungen letztlich Fragen des Geschmacks darstellen, kann sich - ohne Beimischung von hochfliegenden Worten - nur jemand abfinden, der beobachtend am Rande steht). Those, however, who are interested, with (under) whatever (as a rule, moral) signs (i.e. symbolism), in objectifying (objectivising) their own decision and in passing (presenting) it (their own decision) (off) as socially binding, cannot and are not allowed (permitted) to (may not) recognise (acknowledge) this same fact. Whether because of (through) that (in this way) they become happier (more felicitous, luckier) than others (other people), is also (constitutes) a question (matter) of taste, which may here remain an open question (unexamined) (does not need to be examined here). At any rate (In any case), this (their) claim (of those objectifying their own decision and passing it off as socially binding) causes (creates, generates, gives rise to), sooner or later, (much) competition and therefore (consequently)(,) its own formulation or (and) even (its) satisfaction only (simply) contributes (helps) to perpetuate the state of affairs (i.e. situation) which exactly through that (objectification and passing off as socially binding of the decision) it (the said claim) was supposed (meant) (wanted) to (should (ought to)) (have) abolish(ed) (do away (dispense) with, put an end to) in the long term. There is, therefore, no final (definite) solution and no (unthreatened (unthreatening, secure, safe, protected)) happiness (felicity, luck) (not at risk (in danger)). Whoever believes in (the existence of) final solutions(,) has (is put in a state of) angst (or fear) (fears, is afraid of) (with regard to) (simply) (losing) the certainty of (unthreatened (unthreatening, secure, safe, protected)) happiness (felicity, luck) ((that is) not at risk (in danger) (without danger(s))) (Es gibt also keine endgültige Lösung und kein

ungefährdetes Glück. Wer an endgültige Lösungen glaubt, der hat Angst davor, um die Gewißheit des ungefährdeten Glücks gebracht zu werden).

That is the "ultimate reality", as value-free descriptive decisionism apprehends (grasps) it. Almost all people (humans, men) (everyone) would without doubt (undoubtedly) not like (desire, wish, want) to live in "such a world" - although (even though) they in fact (reality) do it (that) (live in "such a world"). The aversion to (dislike (abhorrence) of) that (such a world) must indeed (really, truly) be very lively (vivid, animated) and sincere (frank, forthright, honest), otherwise humans (people, men) would not have made up (invented, contrived, concocted) (any) ethics and (any) metaphysics(,) in order to embellish their world and to make it (in)habitable (liv(e)able) [habitable] - and over and above that (furthermore), in order to reconcile themselves (become reconciled) to some extent (somehow, somewhat) with death, which is (not) actually (really) (a) (no) future (one-off) occurrence (event), but a part of everyday (daily) life and does not merely (simply) consist in biological demise (end), but also in the pitiless (relentless, merciless) finiteness and relativity of all human undertakings (ventures, enterprises). However, the repugnance (distaste, displeasure, discontent, disgust), as well, for (in relation to, at) a (meaningless and valueless) world (without value and meaning) remains a question (matter) of taste. In (To) my (theoretically) (curious (inquisitive)) eyes(,) (and for my theoretical curiosity (curiosities, inquisitiveness) (this) (the) world(,) (as it is) (precisely in its present (current) state)(,) is highly (extremely, infinitely) interesting (precisely in its present (current) state). I find it exciting (exhilarating, sensational, shocking) and thrilling (exciting, enthralling, fascinating)(,) that on this planet, matter or energy, as (or in any other way, however) one wants (to put it), itself came by (acquired, obtained, gained)

consciousness of itself(,) that there are beings(,) which in the(ir) striving for (after) the extension (expansion, widening) of (their) power(,) produce (generate, manufacture) the "intellect(mind)-spirit" in the whole (entire, complete, total) variety (diversity) of its forms and its astonishing (amazing, startling, extraordinary) games(,) and mutually (reciprocally) exterminate (destroy, annihilate, obliterate) themselves (one another)(,) according to preference(,) with the help (assistance, aid) of articles of faith and theories. However (Yet), such observations and thoughts (considerations, reflections, deliberations) can grant (give, donate, endow, offer) cause ((a(n)) reason (occasion)) for speculative pleasures (delights) only to parasitical connoisseurs (connoisseurs and those who know (knowers) on the fringes (margins) (of society)). (And) All the same (At any rate, In any case), (in no case do) they (do not) constitute(, in any case,) compelling arguments against suicide out (on account, because) of boredom (Das ist die „letzte Wirklichkeit“, wie der wertfreie deskriptive Devisenismus sie erfaßt. Fast alle Menschen würden ohne Zweifel in „so einer Welt“ nicht leben mögen - obwohl sie es tatsächlich tun. Die Abneigung dagegen muß in der Tat sehr lebhaft und aufrichtig sein, sonst hätten sich die Menschen keine Ethik und keine Metaphysik erdacht, um ihre Welt beschönigen und bewohnbar machen zu können - und darüber hinaus, um sich mit dem Tod einigermaßen zu versöhnen, der eigentlich kein künftiges Ereignis, sondern ein Teil des Alltags ist und nicht bloß im biologischen Ableben, sondern auch in der unerbittlichen Endlichkeit und Relativität aller menschlichen Unternehmungen besteht. Auch der Widerwille gegen eine sinn- und wertlose Welt bleibt indes eine Frage des Geschmacks. In meinen theoretisch neugierigen Augen ist diese Welt gerade in ihrer gegenwärtigen Verfassung höchst interessant. Ich finde es aufregend und spannend, daß auf diesem Planeten die Materie oder die Energie, wie man will, zum Bewußtsein von sich selbst gekommen ist,

daß es Wesen gibt, die in ihrem Machterweiterungsstreben den „Geist“ in der ganzen Vielfalt seiner Formen und seiner erstaunlichen Spiele erzeugen und sich am liebsten mit Hilfe von Glaubenssätzen und Theorien gegenseitig vernichten. Solche Beobachtungen und Überlegungen können aber nur parasitären Feinschmeckern Anlaß zu spekulativen Genüssen bieten. Immerhin bilden sie in keinem Fall zwingende Argumente gegen den Selbstmord aus Langeweile).

äßööÜÖÄ,“

Texts used for this translation:

Kondylis, P. *Macht und Entscheidung. Die Herausbildung der Weltbilder und die Wertfrage*, Klett-Cotta, Stuttgart, 1984.

Kondylis, P. "Macht und Entscheidung. Die Herausbildung der Weltbilder und die Wertfrage", pp. 21-128 in P. Kondylis, *Machtfragen. Ausgewählte Beiträge zu Politik und Gesellschaft*, Wissenschaftliche Buchgesellschaft, Darmstadt, 2006.

Κονδύλης, Π. *Ισχύς και Απόφαση. Η διαμόρφωση των κοσμοεικόνων και το πρόβλημα των αξιών*, Στιγμή, Αθήνα, 1991.

Where there was a discrepancy (no matter how small) between the German texts, the 1984 text was preferred. Notwithstanding that the English translation is from the German text, Kondylis's own Greek version proved very useful in producing the English translation since the author's own preferences in translating German terms guided much of the approach to translating from German into English, whilst of course always keeping in mind the differences between, and respective textures of, the three languages, and the history of conveying German sociological and philosophical terms in English.

All the footnotes are the translator's and as footnotes have nothing to do with Kondylis himself.