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Ideology and Totalitarianism in Modernity

Vasile VLAD

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“Hilarion V. Felea” Faculty of Orthodox Theology, Arad, Romania
E-mail: prvasile_v@yahoo.com

Abstract

Born as a replica and as revolt against the late medieval world in which the Catholic ecclesiastical office had pretension of monopoly upon the truth and authoritatively controlled all the domains of the existence, the modernity ended by consecrating as new objectifying of the truth and of the reality, objectifying that, necessarily, generated new totalitarian ideologies. Modernity, in its mature phase (the consecrated one), it repeated in anthropocentric and secular frames the ideologization and the objectifying of the truth and of the reality out of the Roman-Catholic metaphysics. Modernity favored the possibility for the science to be ideologized. The interface between the scientific and the ideological discourse it has been prove in the recent history as being very dangerous. The communist totalitarianism fully legitimized its position by invoking the science and was using this for justifying its economic and social interventions. Between justifying the objective need of Inquisition and of the objective need of political police there is not a difference, but only a difference of nuances and terms. Between the medieval pyres and the reeducation from the modernity's prisons it stay only the temporal distance.

Keywords

Tradition, modernity, clerical totalitarianism, objectification of the truth, ideologization the science metaphysics.

I. Introduction

Modern époque, out of the historical becoming of the world, it can designate a “specifically Occidental”¹ historical époque, born “after a millennium of religious wars and of *pedagogy of fear*, a revolt against the clerical totalitarianism”, or a historical époque with similar contents both in Occident and in Orient², or an historical époque with similar contents both in Occident and Orient³, or „not only a historical period but more than that – a form of human civilization”⁴. Researchers agree that the modernity’s spirit, as configures in time, it conceptually belongs to Occident, that imposed it to the rest of the world⁵. It sumes an *existential attitude* – namely a kind of living and of understanding and of cherishing the life – prepares since the XII-XIII Centuries, through Dante Alighieri, Giotto, Saint Francis of Assisi, Thomas d’Aquino, and others (considered as being precursors of the modernity), and contoured by the historical events related to the Falling of the Constantinople (1453) and the discovery, almost in the same time, of America (1452-1457)⁶. Modernity appeared

¹ Historian Arnold J. Toynbee thinks that modernity, as we understand it today, it is a reality with root and structures specific to the Occident, which debuted in the last quarter of the XV Century, and which imposed itself on two directions. The first one, specific to the Occident, it meant detaching the Western man from the Christian tradition (from God) and the man’s limiting to himself, and, the second one, the debarking of the Occidental man in Orient and everywhere in the world, with the help of the ships, taking in the new world the Occidental *type* that he imposed with limitless savageness and cruelty”. Arnold J. TOYNBEE, *Sinteză asupra istoriei. Sinteză a volumelor VII-X*, de D. C. SOWERVELL, translation into Romanian by Dan A. LĂZĂRESCU, Editura Humanitas, București, 1997, p. 208.

² Olivier CLEMENT, “Creștinătate, secularizare și Europa”, in: Ioan Ică Jr., Germano MARANI (eds.) *Gândirea socială a Bisericii, Fundamente – documente – perspective*, Deisis, Sibiu, 2002, p. 509.

³ Najime NAKAMURA, *Orient și Occident: o istorie comparată a ideilor*; the chapter “Caracteristici comune ale gândirii moderne”, translation into Romanian by Dinu Luca, Editura Humanitas, București 1997, pp. 457-535.

⁴ Christos YANNARAS, *Ortodoxie și Occident*, Ed. Bizantină, București, 1995, p. 54.

⁵ Mircea VULCĂNESCU, “Creștinul în lumea modernă”, in: Ioan Ică Jr., Germano MARANI (eds.), *Gândirea socială a Bisericii...*, p. 80.

⁶ “Between 1492 and 1520 Europe (the modern explosion of Europe) marked with its indelible seal the Americas. In the same époque, the Russian missioanries were implanting Europe in the deep Assia, to the septentrional shores of the Pacific: in the end, Irkutsk and Vladivostok are European cities”, Olivier CLEMENT, *Adevăr și libertate. Ortodoxia în contemporaneitate. Convorbiri cu Patriarhul Ecumenic Bartolomeu I*,

in the European climate of the Middle Age⁷. Those times had their own vision and style, which germinated the conditions of the man and of the culture which are going to be later called as “modern”⁸.

Towards the end of the XV Century and the beginning of the XVI Century the “calm and organic” universe of the Middle Age was gravely altered due to some denaturing of the Christian form of life. The Rome’s Church imposed to the Occidental world, through its religious institutions, a total and abusive control upon all the life’s domains. Culture, political life, and scientific researches, they were controlled through the principles which Roman Catholicism formulated with the pretension of being the ultimate answer and the perspective itself of God in all the existence’s sectors. Step by step, the society perceived the will of God, imposed by Catholic clergy in a totalitarian manner, as being rather adversary to the man and to his liberty, than being natural and savior. The Roman Church became an “objective system”, an ideology that choked any kind of aspirations (religious, cultural, political, scientific, or economical) of the medieval man. Thus, the man of the end of the Middle Age, also called the man of the Renaissance, it will outline increasingly pronounced tendencies towards other horizons than the Christian ones. If the Christian humanism integrated organically the classical Antiquity and formulated a society with profound religious grounds, the Renaissance man opted for a humanism

translation into Romanian by Mihai Maci, Deisis, Sibiu, 1997, p. 143.

⁷ “In the heart of the Middle Age, during the XIII Century and more obvious during the XIV Century, which it was already a century of crisis, it appeared – a the enlightened and thirsty of life the beginning the figure of the modern man”, Ernest BERNEA, *Dialectica spiritului modern*, edition revised by Rodica Pandele, Editura Vremea, București, 2007, p. 6.

⁸ One of the characteristics of the modernity will be the will of separation, of forgetfulness, of absolute autonomy relating to the past: “In the year 1789 French people did the biggest effort ever done by a people, for cutting asunder, sort of speaking, their destiny, and for placing a precipice between what it was until then and what they wanted to be since then. For this purpose, they took all sort of precautions for not bringing anything from the past in their new condition”, Alexis DE TOCQUEVILLE, *L'ancien régime et la Révolution*, édité par J. –P. MAYER, Gallimard, 1967, p. 43; Horia Roman PATAPIEVICI highlights the fact that this pretention of the moderns, of not inheriting anything but of having everything invented, it is a forced one, and it resembles to the metaphor of the midgets, who were seeing better the things only because they were “perched on the shoulders of the giants” who preceded them, *Omul recent. O critică a modernității din perspectiva întrebării “Ce se pierde atunci când ceva se câștigă?”*, Editura Humanitas, București, 2001, pp. 49-51.

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emancipated from under the Church's tutelage in all the spheres of the social life. Through the connection with the Antiquity, highlights Ernest Bernea, the Renaissance's humanism didn't want a so much a turning back to sources but rather a liberation (later a denial) from the Catholic ecclesial Christendom in which the spiritual and temporal order was manifesting in a totalitarian manner⁹. Within the churchly space the Renaissance's humanism will receive a religious formula known in history as Reform. This one had a pronounced negativistic character and of resentment towards everything that meant the Papal ecclesial institution:

“Renaissance, as place of the breaking apart from the Middle Age, writes H. Patapievici, it is a Protestant common place, and more exactly: a German one. Since Melanchton to Cotton Mather, denouncing the Middle Age as a époque of «barbarianism» and of the Catholic «superstition» was a constancy of the Protestant theologians. To the pious Protestants, the medieval people (obviously, the Catholics) were but some «disguised Averroes' pagans»¹⁰. “Reform, as element of the Renaissance, had a decisive contribution to what will be later called as modern époque”¹¹.

In this sense the modernity, in its debut period, it was the option of a world that wanted to be liberated not from God – the One Who is, but from the god of the totalitarianism of the Western clergy. Modernity, seen out of the position and from inside the times which generated it, it wanted to be that world that noticed an interval between God – the One Who is and that god confiscated and imposed by the medieval Church. It was the historical time during which the city of God and the terrestrial city must have *only* the image allowed by the ecclesial office. In these conditions of tight connection between Church and power, the Christian God appeared to the Occidental world rather as an “ideology” subservient to maintain a closed society than the space itself of the spiritual life. Through the “God-

⁹ Ernest BERNEA, *Dialectica spiritului modern*, p. 14.

¹⁰ H. –R. PATAPIEVICI, *Omul recent...*, p. 99.

¹¹ “One could with a perfect reason affirm that the modern world is the world upon which systematically was applied the catechism of the Protestant metaphysical principles. Modern man is *naturaliter* Protestant [...] The modern society is Protestant. The modernity's features are Protestant”, H. R. PATAPIEVICI, *Omul recent...*, p. 101, 104.

ideology” of the Western Church, the high clergy was controlling the entire Western society, administrated, denounced, and combated, inclusively through persecution, any thinking that would have seemed *different* to it. Through this it was gravely sinning against the profoundness and the spirit’s freedom. The Middle Age’s Inquisition is notorious in this sense.

So, the modern world started to be contoured out of that diverse tendencies of the existence – political, social, and cultural – which wanted to emancipate on themselves from under the dominant and totalitarian “religiosity”, so that the terrestrial city to exist and to be governed by independent authorities, each of them with its own domain: the modern state not to pretence ruling the Church, and the Church not to oppose itself to the state and neither to control the society in a totalitarian manner; science and philosophy not to be only “servants” of the theology, and, at its turn, theology not to be impeded from freely developing itself¹². Modernity was being born not as an “insurrection against the Creator” but only as an attitude of those Christian spirits who wanted a “clear and unequivocal delimitation of the domains and of the methods characteristic to science and theology”. The modernity’s initiators were “all of them fearing God, but, curiously, totally lacking the epistemological flair”¹³. They didn’t foresee where followed to lead and how till be taken along time, by the descendants, their ideas.

II. From objectifying the truth to the ideological totalitarianism

Born as a replica and as an uprising against a world with monopoly pretensions upon the truth, a world organized in a closed system and controlled in a totalitarian manner in all the existence’s domains, modernity ended through consecrating a new objectifying of the truth and of the reality, objectifying that, necessarily, it generated new totalitarian ideologies. Modernity, in its mature phase (consecrated), it repeated in anthropocentric and secular frames the ideologization and the objectifying of the truth and of the reality from the Roman-Catholic metaphysics. For understanding the dialectic of the ideologies and of the totalitarian

¹² Olivier CLEMENT, “Creștinătate, secularizare și Europa”, in: Ioan Ică Jr., Germano Marani (eds.), *Gândirea socială a Bisericii...*, p. 509.

¹³ H. –R. PATAPIEVICI, *Omul recent...*, p. 74.

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conceptions of the modernity of the XX Century, it is necessary a short excursion in the history of the Western Christianity from after the Schism from 1054.

The scholastic theology starting with XX-XII Centuries became, the more preponderant, a theology of the Essence. The inheritance left by Augustine, to whom the divine being had a primordial position related to the godlike hypostases, was taken¹⁴ in the golden era of the scholastics¹⁵ and developed to maximum. The divine essence will be conceptually defined¹⁶, and the truth, also reduced to the status of a concept, it will be organized according to the rules of the conventional logic and to the utilitarian character of the positive science. Existence of God will be from now on “demonstrated”, for the conceptual categories of the knowing subject *can comprise* and *define* the ones of the absolute (divine). Through this the human intelligence “objectifies” the existence of God and it transforms it in a logical necessity, Principle and efficient Cause that fully explain the world. But the rational and objective truth about God it is *detained* by the Church, fact that give to the Church an indisputable and absolute authority. The Church is forced to formulate as scientific and possible (more exactly: of an absolute manner) the truth – theology becomes thus an “exact” science – and to apply it to the historical reality. This rationalist-scholastic “logics” was concretized in two directions: the first one aimed the doctrine of the Catholic Church, and was “concluded” as a metaphysics or a system of an ideological type, with absolutist pretensions, within which God could be *only* as He was defined by the scholastic dogmas; the second one it consisted in the pretension of this metaphysics of organizing *in a totalitarian manner* (but still objective) also the domain of the immanent reality. In this sense Christos Yannaras writes:

¹⁴ “In explaining the Trinity, Augustine conceives the divine substance above the Persons... Deus, for him, does not directly mean the Father but, more generally, the Divinity... To say that God is *Essentia par excellence*, or that He is the supreme Being or that is the eternity, is therefore, the same thing, Etienne GILSON, *La Philosophie au Moyen Age*, Payot, Paris, 1962, pp. 130-131.

¹⁵ The 12th and 13th centuries constitute the period in which reason begins to prevail, and positivist science establishes itself through the process of desacralization of nature. The twelfth century still retains the old traditional symbols, and in the 13th century, the golden age of scholastics, rational science gains definitive ground, apud Jacqueline RUSS, *Ideile medievale și inventarea lumii moderne*, in: *Istoria filosofiei II, Inventarea lumii moderne*, translation by Alexandru VALENTIN, Editura Univers enciclopedic, București, 2000, p. 10.

¹⁶ Etienne GILSON, *Le Thomisme*, Vrin, Paris, 1972, pp. 88-89 and 186-187.

“Since the introduction of the rationalism into theology, Rome, the visible center of the monarchical unity of the Church, it can impose the intellectual subordination of the individuals to the demonstrated authority of the dogma. And this intellectual subordination to the dogma starts signifying to Rome the possibility of a social and political intervention upon some Christian peoples from West – the first manifestation of the totalitarianism in Europe. The necessity of an objectivity of the truth, organizing the truth in its totality, namely in a closed «system» it provides to an authorized and definitive explanation of the total historical and natural reality; the development of this explanation in «definitions» and «laws» of the «scientific» positivity confirmed by rationalism – namely the subordination of the life to the formalized and mechanical functioning of the human logics – provides the basis of the Roman «Catholicism», as they will do also for the other following totalitarian systems in Occident”¹⁷.

This it meant *objectifying* the truth and the reality: the possibility of some precise definitions of God and of the creation and the objective applying of solutions. Through this metaphysics the Roman Church became abstract to the world and entered into a historical phase of a secular institutionalizing. Popes became temporary princes, with declared political ambitions, with implacable methods of domination, and the ecclesial doctrine became and absolutist ideology accompanied by obvious signs of a cruel totalitarianism which didn't excluded any possibility when “proposing” the “truth” to the world. The principle of Pope's infallibility, the “Holy” Inquisition, the torture as method of inquiry, they are only reflections of the secular ideologization of the Catholic Church¹⁸. Scholastic rationalism, as

¹⁷ Christos YANNARAS, *Adevărul și unitatea Bisericii*, translation from French into Romanian by Daniela COJOCARIU, Editura Trinitas, Iasi, 2008, p. 85

¹⁸ ”Identifying the Church to the entire organized society it is the fundamental characteristic which differ the Middle Age from the early and later periods of the history... Church was a coercive society, in the same manner in which the modern state was coercive. ... the Church wasn't only a state, it was the State; it wasn't only a society, but the Society – the human *societas perfecta*”, Christos YANNARAS, *Adevărul și unitatea Bisericii*, p. 88, note 69.

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anthropocentric ascension of the natural towards supra-natural, the ethical utilitarianism, as solution for the objective amelioration of the society, and the need of objective authority, as leverage of social and political implementing of the objective truth, constitute the frames of any European totalitarian ideology, emerged, though, due to the Catholic metaphysics.

These elements – the objective rationalism, the ethical utilitarianism, and the objective authority – it will make carrier in the modernity's Protestant ideologies. Reform didn't mean only the *removal* of the Catholic Church's domination upon life, but especially the replacement of the old form of domination with a *new* one. Although, the matrix of any European ideological totalitarianism relates to the Roman-Catholic scholastic metaphysics which provided the and constantly provides a unique "internal logics", common to all the ulterior phases or the ideas' evolution in Europe, as also of the developing of the positive science and of the technical applications.

Even though each ideology seems proposing its own concepts, its own "objective" truths, au fond, it is about the same notions which are emptied of some contents and filled up with others.

"Nature, man, man's rights, rationality and knowledge, humanism and freedom are the new usual words. All of them will be relativized through emptying, temporality, human and sometimes too human. Above intelligibility there is the sensuality, above Ideal there is the utility, above universality there is the individuality, above eternity there is the time, above obligation there is the will, above the whole there are the parts, and above right there is the power"¹⁹.

The theoretical axis of the theology – no matter of what type – it cannot be sufficiently understood without employing the matrix of the Western metaphysics. The dynamics of the autonomised economy, the birth of the capitalism, the emergence of the totalitarian ideologies in the XX Century, they have as premises the occidental metaphysics²⁰.

¹⁹ Johhanes HIRSCHBERGER, *Geschichte der Philosophie*, Herder, Freiburg, 1967, p. 188 and 245, cf. Christos YANNARAS, *Adevărul și unitatea Bisericii*, p. 100, note 88.

²⁰ "For the birth of the capitalism the Occidental scholars hesitate to pronounce themselves between the responsibility of the Protestantism and its moral conceptions upon

“For when we say «Occidental metaphysics», we refer ourselves with certitude not to an article of faith, neither to a phenomenological distinction between an idealistic system and materialistic system, but to a common and unique tradition of the premises and of the philosophical research methods consecrated in Occident by the scholastic theology: the necessity of an «objectivity» of the reality, organizing the truth in an exhaustive and therefore closed «system», which to provide a definitive explanation to the entire physical and historical reality, and which to progress through the «axioms» and the «laws» of a scientific «positivity» confirmed by rationalism – in other words, which subordinates the life to a formalized and mechanical human logics. This represents both the foundation of the Occidental Christendom perverted into a «ideological» system, and of the Marxism”²¹, and of any other ideological and economical totalitarianisms.

III. Totalitarianism in Modernity

By analyzing the report between the spirit of the capitalism and the Protestant ethics, Max Weber`s opinion it that the Reform and the modernity, though they wanted to be a protest against the totalitarian domination exercised by the Roman-Catholic Church upon the social life, they ended to install their own (new) totalitarianism. And this new totalitarianism was incomparably more radical than the old medieval one. Whilst the Catholic domination “relentless with the heretics, but gentle with the sinners was easily endured and assimilated by people with a perfect modern economical physiognomy and by the richest and more developed regions to the end of the XV Century”, the new Calvinist domination, as expression of the modernity, it proved to be “the most insupportable form of the churchly control upon the individual”. „The reformers emerged in the more developed countries,

work and profit (especially of the Calvinist and Puritan Protestantism) or that one of the Roman-Catholicism and of the organic development of the conceptions which gave birth and fed the medieval feudalism. Undeniable thing, capitalism it has its roots in the religious premises which organized the social life in Occident.”, Christos YANNARAS, *Adevărul și unitatea Bisericii*, p. 101.

²¹ Christos YANNARAS, *Adevărul și unitatea Bisericii*, p. 104.

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from an economical point of view, reckoned as worthy to be blamed not the too high but the too low domination of the life by the church and religion”²².

Therefore, a small intolerance was replaced, through the spirit of the Protestant modernity, by a bigger one.

Modernity developed, in its consecrated stage, by ideologization and enslaving the science, an ideological “dogmatism” much more severe than the one of the Catholic Middle Age, which criticized so vehemently. From a “technical solution” meant to be means and mode within which to perform the human destiny and the one of the world, modernity imposed itself as “a vocation and a substitute to transcendence”. Very soon the modernity will have become radicalized and no longer granted right of citizenship but to the moderns:

“Modernity became, out of a universal means, as it was, a potentially totalitarian principle, as it is today. At origins, modernity guaranteed to all individual human beings a criterion for a universal political humanity. Today it has been transformed in a normative criterion of humanity: if you declare yourself modern (or postmodern), your humanity it is admitted; if you aren’t modern (or postmodern), you are ceasing to really be a man – you are becoming a suspect, a reactionary, and anti-progressive, and an enemy of the human rights, etc.”²³

Renouncing to the divine transcendence cannot lead but to objectifying the truth and the reality. Since to the consecrated modernity reality no longer is *something else* and *more than one can see and perceive through senses*, since everything is reduced to “natural”, and the nature is reduced to physical laws, known, measurable, enslaved and mastered to a certain point, then the modern rationality can be considered as “measure to everything” because is able to comprise the real in very precise definitions. The possibility of a “precise defining” of the real and the possibility of applying “objective” solutions which to organize the existence in a totalitarian manner, it constitutes one of the modernity’s dogmas. Amongst the consequences

²² Max WEBER, *Etica protestantă și spiritul capitalismului*, translation into Romanian by Ihor Lemnij, Editura Humanitas, București, 1993, pp. 24-25.

²³ H. –R. PATAPIEVICI, *Omul recent...*, p. 142.

of this way of thinking it is highly highlighted the *technologization the existence* and the inauguration of a *new totalitarianism*. A vision in which *everything* can be exhausted through the act of knowledge²⁴ it necessarily leads to:

“elaboration of the theory that commands the solutions and of the politics that impose them, independently of the will and the possibility held by any concrete human being to bring to fulfillment the proposed solutions. The political theories and the corresponding political action that accompanies them have priority upon the man whom they want to help by «improving» his life. The intellectual forms of the solutions, the structures of the organization subdue and assimilate the individuals – the individual thinking and reckoning, the dynamic singularity of their approach – the solution of the existence’s problems. Theoretically, the majority or «the impersonal and mythologized people» - in reality an infinitesimal minority – decide and imposes the solutions which are going to «save», willingly or unwillingly, the collectivity”²⁵.

Therefore, paradoxically, started as a reaction against the totalitarianism of the Middle Age, the modernity used its own principles through which failed (getting stiff) in totalitarian ideologies. Modernity’s straying begins, as H. R. Patapievici thinks, before reaching at objectifying the truth through “the jealousy of the modernity towards tradition”, jealousy translated into a

²⁴ “A consequence of the false conception about science, according to which *the world would be cognoscible in principle and in its wholeness*, it was considering it as being already known in its essence. It emerged the opinion that installing on the ground of the already achieved knowledge of a just organization of the world, that to create a durable state of prosperity and happiness, would no longer be but a matter of benevolence. Thus, during the first centuries there appeared into history a new phenomenon: the will of using the knowledge not only to be profitable to us within world, inside a state of things in their unfathomable wholeness, but starting from the knowledge of the wholeness (attributed to the deified scholars) and employing only the intellect, to set the world in order”, Karl JASPERS, *Texte filozofice*, selected by Bruno WURTZ and George PURDEA, translation into Romanian by George PURDEA, Editura Politică, București, 1986, p. 181.

²⁵ Christos YANNARAS, *Libertatea Moralei*, translation into Romanian by Mihai CANTUNARI, Editura Anastasia, București, 2002, p. 211.

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“totalitarian instinct related to tradition”. Aiming to *completely* replace the tradition, modernity ended by forcedly imposing substitutes (some of them quite good) instead of all the values (from all the existence’s domains) which had their verisimilitude verified²⁶.

“Modernity is disastrous when tries to integrally substitute itself to the tradition and it is remarkable when tries to realize them with other means, more lacked of prejudices. When it is jealous with the tradition, when it applies its jealousy, modernity it quickly becomes a nightmare. When doesn’t forget about itself of not being a purpose and it makes available its genius as means for noble purposes, which exceed modernity, then modernity unveils its own kindness, which is not at all negligible. The own genius of the modernity is to serve what it is high and what doesn’t belong to modernity. And what precisely it if high, only the tradition could tell it. On the opposite, the evil genius of the modernity is to conceive on itself as the ultimate purpose of the life”²⁷.

Consequently, becoming rigid towards tradition and renouncing in a radical manner to its values, lead to totalitarian ideological reductionisms. The painful experiences of the XX Century – fascist, Nazi and communist totalitarianisms – are the unfortunate fruits of ideologization within which carries the modernity²⁸.

²⁶ H. R. Patapievici exemplifies by using the discovery of the synthetic fibers around years `60. Nylon became the dominant material amongst all other fabrics, with the aberrant pretention of *completely* replacing the wool and the cotton. This *uniformity of a poor quality* imposed instead of the traditional element constitutes the “|evil” of the modernity. Not the nylon was bad, but the stupid idea of substituting it *to all other* traditional fibers. This error was generated by a totalitarian instinct, by the uniform and without discernment substituting of all the traditional fibers. Modernity did alike towards the majority of the tradition’s values, which it substituted only because they belonged to the tradition, H. –R. PATAPIEVICI, *Omul recent...*, p. 143.

²⁷ H. –R. Patapievici, *Omul recent...*, pp. 143-144.

²⁸ Military conflicts consequences of modernity’s ideologies, constitute the essential aspect of the “dark side” of the modernity of the XX Century. This century is “the century of the war with a number of serious military engagements, which bring a substantial loss of lives, considerably bigger than whichever of the two previous centuries. In the present century have been killed more than a hundred millions people, a

The totalitarianisms of the modernity, appoint the content of objectifying the truth and the reality in the form of some ideologies, objectifying that has made a carrier in modernity, but that also eroded it.

“Totalitarianism isn't the exclusive appanage of certain regimes, parties or organizations (only political ones), which claim themselves, more or less openly, as emerging out of it. It is not a separated phenomenon, of exceptional character, in the ensemble of the Occidental civilization. It is an organic sign and a fruit as consequent as possible of this civilization. The basis on which has been built the historical and spiritual life of the Occident it is just *the objectifying of the truth*, namely identifying the truth to a certain function of the human rationality which limits the knowledge to the use of the concepts, conventionally «consequent» and therefore commonly accepted, or, in an even more positive way, to the use of mathematical reports”²⁹.

Initially started as a refusal and as an uprising against the absolute priority of the ecclesia, in report with the individual, modernity tried to build on itself on the priority of the individual, for slipping then towards the priority of the ideology upon masses. The sliding from the human right towards the prescribed by ideology rights, it meant and it still means, really, the biggest threat from the modern history.

“In the name of the happiness of the many, it have been created, on one hand, ideologies which sacrificed a huge number of human existence – the adversary of the ideology – for reaching to this happiness of the many, and, on the other hand, this happiness was being imposed by above”³⁰.

bigger proportion from the world's population than during the XIX Century, even if we consider the general growth of the population”, cf. the statistics presented by Ruth Leger SIVARD, in *World Military and Social Expenditures*, World Priorities, Washington, D.C., 1983, according to Anthony GIDDENS, *Consecințele modernității*, translation into Romanian by Sanda BERCE, Editura Univers, București, 2000, p. 16.

²⁹ Christos YANNARAS, *Libertatea Moralei*, pp. 211-212.

³⁰ Christos YANNARAS, *Ortodoxie și Occident*, Editura Bizantină, București, 1995, p. 58.

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We have noticed before that the paradigm of the Roman-Catholic metaphysics is visible in all the totalitarian ideologies of the Occident. Modernity's ideologies have renounced to tradition's values but have taken the terms and the frames of the tradition and have filled them in with a new content. For this fact the modernity escaped from religion (by denying the Church's right to express itself socially) but it surrendered itself to ideologies³¹. Alain Besançon observed that ideology takes the notion of *salvation*, specific to the Christian tradition, but reduces it to an earthly horizon. Ideology is:

”a doctrine that promises, through conversion (from tradition to the modern ideology, o. n.), a temporal salvation, which is considered as being conform to a cosmic order scientifically deciphered in its evolution, and that imposes a political practice aiming the radical transformation of the society”³².

Modern ideology even denies tradition, it isn't able to reinvent the frames of the existence and finds itself forced to employ the old values, but reducing them of its own horizon. Thus, if the modern ideologies are still speaking about salvation, but they understand through this term a terrestrial salvation that doesn't mean relating to transcendence, not even to transcending in the plan of the history. This modern ideology is based on the scientific deciphering of the cosmic order and on a political practice which aims to radically transforming the society³³. In this salvation – that receives a very wide meaning – realized in the plan of the temporality, the

³¹ Sandu FRUNZĂ, *Fundamentalismul religios și noul conflict al religiilor*, Editura Limes, Cluj-Napoca, 2003, p. 41.

³² Alain BESANÇON, *Nenorocirea secolului*, Editura Humanitas, București, 1999, p. 3.

³³ “Ideology is a gnosis, within which the principle of certitude is borrowed (or lent) from *science* – with the sense that this word has received in the modern époque. Modern science obtains the certitude and makes it to be recognized by any rational spirit, but only in the interior of the narrow and limited domain within which it is capable of operating with rigor. Ideology requests to the science to guarantee its system, determining the science to get out from the domain where the science it is sure and, consequently, it is scientific. Behold why, ideology determines a corruption of the science [...] Association with the science, however costly it would seem, it offers to ideology a decisive advantage upon all the previous gnosis: the universality”, Alain BESANÇON, *Dilemele mântuirii. Criza Bisericii Catolice*, translation into Romanian by Mona and Sorin ANTOHI, Editura Humanitas, București, 2001, pp. 79-80.

human being must be transfigured through the political-historical action, and not through the participation of the divine grace, as the paradigm of the Christian metaphysics was affirming before. "Salvation is placed in the man's hands, so that one reaches to a collective salvation that takes place within history"³⁴.

Modernity's ideologies orient the man in temporality as being the sole possibility of existing. Salvation, as desire of the man of exceeding the conditionings felt in the event of the creation itself, it is not abolished, but it is ontologically redefined. The ideal of human consummation it is maintained, but it is conceptualized in the paradigms elaborated on the ground of relative and arbitrary criteria, with obvious dictatorial features. All the modernity's ideologies legitimated, in a specific discourse, adapted to the won theses, the use of constraint, in order of the salvation, of for the happiness of the many. They didn't afford to be wide related to the individual options just for not risking the ideological salvation.

Modernity's option for *natural*, as ultimate truth of the reality, it is another source for the ideologization of the modernity. It is obvious the fact that affirming the natural as ultimate ground of the reality it caused a unmatched explosion of the technology, that, at its turn, generated an economical thinking that gave *absolute* priority to the economic aspect upon existence. The economic dimension was propelled into abstract relating to the living reality and to the new concrete needs of the existence. This demarche potentiated the science's position that became the new religion for the modernity's époque. We observe though that also in this case modernity inscribed itself in the Catholic metaphysics' matrix. It hasn't renounced to religion, but it has substituted the content – if Christendom was transcendent and revealed, the science, the new religion, it hangs on immanent and on observation; if the Church expressed itself through clergy, and the absolute power of the clergy upon society was translated through clericalism, the new religion, the science, it expresses itself through the scientists, the new demiurges and the new clerics of the modern world, incomparably more absolutists and more totalitarians than the one whom they substituted themselves. Within the consecrated modernity, the science, with an already of few centuries long past, it have become the new tradition of the modernity. Knowing the reality must be required only to the science, and only through its tables and graphs one must understand the

³⁴ Alain BESANÇON, *Dilemele mântuirii...*, pp. 79-80.

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existence, only through science the salvation (happiness) of the humanity must be served. And this is the more right as the objectivity of the science succeeded to bring an important contribution to ameliorate the terrestrial life. The objectivity of the scientific discoveries doubled by its social benefits determined in time the mentality that the science expresses the best, sometime to identity, the reality. Modernity favored the possibility of the science's ideologization. The interface between the scientific discourse and the ideological one has been proven in the recent history as being especially dangerous. The communist totalitarianism fully legitimated its position by claiming the science and it used the science for justifying its economical and social interventions³⁵. The same happens also in the modern medical experiments (cloning, transplant, contraception, insemination in vitro) which, by science's ideologization, they use its successes with the price of a genocide (the suppression of the embryos) unmatched in history. Science's ideologization has brutally imposed the idea that the historical reality and the reality of the nature have a sole and exclusivist possibility of expressing themselves: science and the human rationality. Truth is *only* what the axioms, the principles and the laws of the laws of the scientific positivity tell³⁶. Due to this scientific positivism the man can totally and objectively know the world and its truth and the man is forced to know the conclusions of the science towards governing efficiently the history and the society. Confiscating the science through ideology presupposes though, in a necessary manner, a step forward. The ones who know and owe the truth *must present the truth and must authoritatively explain it* to the collectivity, because they know exactly and even better than the subjects, to whom they address themselves, which are the *real needs* of those subjects. This possibility of objectively possessing the truth gives birth to the idea of the infallibility of the representatives of that truth and

³⁵ Adrian LEMENI and Pr. Răzvan IONESCU, *Teologie ortodoxă și Știința*, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2007, pp. 96-104.

³⁶ "Getting rid of the ideological use of the scientific results it isn't a reason for neglecting the role of the sciences in the cultural representation of the world. *All the great scientific theories*, in excess to their operatory value, *they feed the vision about the world and about humanity* [...] There always is a cultural effort for harmonizing the philosophical and the religious interpretations to the scientific images. But this effort of harmonizing the images shouldn't be confounded to the one of producing or functionality of the precise concepts, well defined in their context", Gerard FOUREZ, *La construction des sciences*, De Boeck Université, Bruxelles, 1993, p. 153.

the need of creating social structures which to apply the truth in the general frame of the society. Using force against the ones who oppose themselves to authority it is the next necessary step. Behold, therefore, the “legitimizing” of the totalitarianism in modernity! One can easily observe the similitude between the “scientific” totalitarianism of the Catholic metaphysics and the equally “scientific” one of the modernity; between justifying the objective need of Inquisition, and of the objective need of political police, there isn’t but a difference in nuances and terms. Between the medieval pyres and the reeducation in the prisons of the modernity stays only a temporal distance. The cause is the same: the objectifying of the truth and of the reality. In the “logics” of this objectifying, the contestants must be “appeased” even if for this thing are used the concentration camps, the psychiatric asylums, the mines, the cold of Siberia, the reeducation experiments, the laboratories and the bunkers of the scientists! Individual conscience must be castrated for getting them into the line and for expressing the party’s position, and the large masses need to be brain washed through the most sophisticated mass-media manipulations³⁷! “And the *first* to teach the people the *objectivity* of the truth is the Christian theology of the Occident”³⁸. Behold why, we have affirmed above, that without employing the Western religious metaphysics (Thomas d’ Aquino, Calvin, etc.) it is today impossible to us to understand

³⁷ “Media campaign of which the science and the technology benefit it is a primordial factor in elaborating the relations between science and public. Media plays an important role as source of scientific information, but they especially have an important role in issuing some judgments of value upon scientific theories. Journalists transmit values by the simple fact of deciding what question deserves to be object of information. *Scientific information is simultaneously selective and ideological*. When selecting the provided details, the journalists offer, according to the expression of Clifford Geertz, schematic images of the social order, transmitting some opinion about the nature of the science and technology”; science’s ideologization and representing it in an occult manner it is preponderantly done in the mass media space. “In press science appears as a lasso, something inaccessible and incomprehensible. *Often, science is described in terms of magic, of miracles, of at last revealed truths*. Science is a concrete knowledge, a form of alchemy. Scientific journalists use in the same time a bombastic and aggressive imagistic about wars, revolution and frontiers. Scientists are warriors who fight against disease, and who conquer nature. They are the authors of a revolution, either be it informatics, or biological, or technological, or energetic. *Science is also describe by press as a means for solving the difficult problems, as a certitude in an unsafe world*”. Georges FERNÉ, *Science, pouvoir et argent*, Autrement, Paris, 1993, p. 150 și 155.

³⁸ Christos YANNARAS, *Libertatea Moralei*, p. 213.

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any form of ideological modern totalitarianism and any form of social manipulation. Without referring to the Western theology:

“It won’t be possible to us to explain the totalitarian manner according to which it function today even the advertising and we will ignore the foundation of the spiritual and historical life of the Occident, which is also the demonstrating and the objective imposing of the utility of God, or of the capital, or of the proletariat, or of the revolution”³⁹.

Occidental metaphysics built the fertile soil of the rationalism that, at its turn, have made carrier on the way of the *objective formulas*, in all the domains of the existence. In an inevitable manner, *the objective rationality* exhausted the reality in the exhaustive clichés of the science, otherwise “infallible” and “totalitarian”!

³⁹ Christos YANNARAS, *Libertatea Moralei*, p. 213.