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WHIMS OF THE GODDESS CLEO: SEARCH FOR THE "LOGIC" OF HISTORY

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Abstract. *The recent developments in our country, regarding their terrifying phenomena and tendencies, represent only one manifestation of the great changes in the world that have followed the break-down of some sort of balance formed in the outcomes of the Second World War. Though this balance is not something to regret for much, we are still facing great uncertainties and risks. All this requires adequate interpretations. In this sense, we are confronting respective exams both in the sphere of thought and in the sphere of activity, that is, we are faced with the necessity to act in the widest sense of the word.*

*"Those who do not remember the past
are doomed to repeat it."*

George Santayana

Europe and its future are, naturally, of prime interest to us; but, it will be an illusion to expect that our discussions can be restricted only to that continent. This might have been done in the past centuries when the history of the world was mostly the history of Europe. What is needed today are ideas about Europe in the world, that is, in the constellation of international relations. For quite a long time, communications and many other factors have turned the world into a unique scene to a large extent. Greater turbulence in one part of the world have had, for a long time, a considerable impact on other parts of the world. This can also be seen in the events that took place in the last few years.

The main question is what is essentially new in the developments that have been shaking Europe in the last several years. The question is how to find the main way now? How to find ourselves truly upon the stage, but not as Don Quixote? In other words, the

question is how to avoid our desperate appearance on the world scene as on the stage, how to avoid taking people as actors? In short, what is important is philosophical consideration of the issues in question. We should envision or anticipate the time that is to come from some picture about the past times or from some *logos* of the past centuries (if it is something to account upon). It means, at the same time, that from a corresponding scale of values we are to create a new one and thus we should imagine a new, but possible world. It is clear that the utopias, as before, cannot be avoided, but the question is how to recognize their negative aspect much faster and how to eliminate it with less pain even when it comes to the world of philosophers.

We are witnesses of our times and we are still having claims, I would say, to interpret, in the very whirlpool of diverse developments, the nature as well as the bearings of these events. Our thought is, primarily, some sort of evidence; unfortunately, it also has another fate as well: it is either apologetic or expressed by the people standing aside or outside the scene as silent observers; it is, as it would be better observed later on, a pseudo-thought. The least frequent aspect of the social, philosophical thought is a "premature finding" that turns its protagonists into martyrs that are to be "sanctified" later on. These are the people who are, at the same time, wise and courageous, namely, those who most often do not count upon anything else but the tragic of their existence since their "tribe has fallen into a deep death-like sleep" (Njegoš). It is exactly the "premature" thought which encourages and brings back strength that it is the witness of grandiose possibilities and anticipatory zeal that can be achieved by man who is, to quote from Pascal, "a straw, but the only one who can think."

Those who search for some *logos* of history should not count at all upon some Ariadna's thread that could lead them to distinct seeing and know-how on the colorful social scene that has also its specific labyrinths. However, we are not conclude from it that there is nothing to grasp from specific gnoseology and epistemologies of history; the latter ones, it seems, are not at all simpler than those in the Quantum mechanics. The perception of the paths taken by people as historical subjects of the communities such as nations or states is not, therefore, so simple. We find it difficult to get familiar with the picture of the past. The judgment about it is always very different, not to mention the conceptions found in the works of the philosophers of history who try to determine some regularities, laws, cycles or cultural-historical types that take turns on the historical scene. It is sufficient to consult popular views such as Robin Collingwood's book entitled *The Idea of History*, to see that, up to the present day, we have been meeting very different considerations of history from the philosophical standpoint. The political ideologies pose many problems in this domain as well thus making the situation more difficult. Due to this, many people tend to find their own ways "at their own expense" as if there were no credible or even very clear message left by their antecedents. The historical events are, therefore, a specific reality. Georg Simmel has shown, in a very reliable way, that in this very domain there are specific gnoseological problems, that is, there is actually a separate theory of cognition. Another question is whether we will practice it in everything we do as he did; it should be derived on the basis of corresponding principles of still more essential character or meaning or of certain metaphysical premises.

The nature and the society are often viewed as separate entities. Many theories have failed to reach the understanding of densely intertwined relations of the most diverse levels and characters that determine the fate of people, states and nations to an even

greater extent that has been thought of in the past or that has been thought of until now. The understanding of the nature/society ratio is today's imperative. The ecological research, that is, the one based upon inter-disciplinary studies - though there are still only a few of them - prove it in the best possible way. The most important finding of such research studies is undoubtedly related to the need - an indispensable one - for changes in the *style* of thinking or for a synthesis of certain types of thinking that would express themselves in a more elastic transition from the local, the national, the continental to the global and the planetary. The path leading to overcoming the old style of thinking is probably still long, while great problems of the modern world cannot be any longer solved only in some local, national or even continental code, disregarding global relations. However, unfortunately, today's types of nationalism as retrograde types of consciousness, do not suggest that changes of this style of thinking would take place so soon.

The inorganic nature and the social communities created within it have given rise to a modern man, Creator of spectacular results, who is still, to a large extent, weak; he is still having great pains in trying to understand the already-traversed paths, his own nature as well as the perspectives of his own existence. His existence is a drama; his thought is some expression of his drama, namely, the expression whose full certainty is truly believed in only by those who, avoiding intellectual dramas, escape into an easy-going life or reverie.

The understanding of some sort of regularity in the historical developments or in some sort of *logos* almost becomes impossible; still, this situation is neither a reason for some radical pessimism nor for giving up mental adventures. The above-mentioned cases of the great "premature" findings about the reality still represent some sort of confirmation of considerable abilities of the human being, without, naturally, referring to everyone to the same extent. Still, what should be specially stressed is that there is no unique and clear way or a form of knowledge that would enable some penetration into the micro-anatomy of weaving that we are calling a historical process. The philosopher must cherish various forms and kinds of expression and procedures, namely, starting from the analytical ones that are characterized by strictness of exact sciences to the fragmentary or even poetic codes - it should use all these procedures for his attempt to present and express a great variety of experience. Only by such a wide-reaching approach - when all these diverse procedures can, in some cases, converge or when they are spontaneously producing some sort of picture - are these analyses to be somewhat trusted while our trust is, of course, to be justified later on. Such findings, being impressive, manage relatively fast to find the way to other ones; they gain in importance and become relevant for others as well. The path leading to some relevant picture of the past is somewhat possible, but only if, in our search, we are relying on the most diverse strategies and procedures of the scientific research or if this adventure is initiated from the region of intense emotions and visions; the last fact is very often disregarded. The specific *empathy* into the turns of the events, as spoken by Dilthey a long time ago, and, I would say, specific experiencing of the events are some sort of *conditio sine qua non*. What is required in this case is also some adequate kind of intuition, namely, the intuition of the historian; these specific forms of intuition have been written about by many physicists, geographers, linguists, and others. In order to penetrate into the logos of the historical events it is important to have some sort of the intuitive method. This expression embarrasses or at least requires some sort of

explanation. It is used, as is known, by Filmore Northrop, the American philosopher, in his book entitled *The Logic of the Natural and Social Sciences* while explaining the term quite convincingly. The idea of the possibilities of intuitive penetration that would somehow crown the previous stages of cognition is not, however, new; we find it in the ancient tradition, both in the Eastern and the Western ones. Here we can only speak about the need for its actualization, new developments and clarification in the attempts to discover the nature of the historical processes. All of this, of course, requires a more thorough confirmation, consideration, argumentation and reference to respective sources.

Regarding the perspective of our times, two problems are imposed even today in all their complexity: the first one is the problem of the social, historical progress; how to understand the old idea in our times after all various experiences we have been through; the other, not less difficult problem, is that of the subject of the historical events. Even today there are quite a few sources in which, I would say, without much elaboration, there are proposed, as if by inertia, too optimistic views about the progress as a way forward, due to the very course of the times, or the idea about an arrow-like orientation or about man as the subject of history, without any precise explanation, as if it referred to everyone, to any man. To such interpreters, it is sufficient to pose only one question, namely, is our century more superior to the past one? And, if it is, what arguments can prove it? The answers relevant here are those that are founded on a bulk of documentation, confirmed data, statistics or numbers (of those who died of starvation or in the concentration camps such as Auschwitz and others; of those who were killed in mass murders or who were victims of political assassinations or misuse of psychiatry for political purposes, etc.). Regarding, however, man as the subject of the historical process or regarding a more thorough consideration of the meaning of this alluring, democratic idea (democracy here understood in its populist sense which is, unfortunately, an already established practice in our country), the already-mentioned fact should be pointed to in view of its, I would say, far-reaching significance. If we state that the picture of the past is hard to get since the traces of the past tend to vanish quickly, there are, of course, other reasons that make the picture of the current states even as much difficult to get, while the situation is even more serious with our visions of the future that are so important; we are, of course referring to those that could, at least to some degree, offer some kind of possible perspective to us - therefore, without exaggerating too much, it could be said that there are not so many people for whom the traditions and the histories really exist; here I do not imply the people who are manipulated with or a great amount of people who are without any sense of the past, who have found some corner of the present for themselves and who are more or less with no vision of the future. Such statements, put in this way, with no opportunity to be elaborated further, can sound pessimistic or conservative, but it is hardly necessary to mention that in such disputes no one wants to be overwhelmed with emotions to communicate them as some theoretical findings. Therefore, these are some thoughts springing from an appropriate insight into developments of modern history. Everything else would be only some sort of confession that would be of no interest at all in these circumstances.

One of the issues relevant for the modern world, namely, the issue which is, I would say, of equal concern for everyone is, undoubtedly, the following question: is it possible, and, if so, how is it possible to have one universal program of the world development, of all of its parts, namely, the program that would provide for the realization of true and vital

interests of all with no hegemonies, with no devastation of identity of small nations and states. The time has come to ask ourselves about the fate of such popular projects, created at the end of the sixties of our century, concerning the convergence of ideas and systems in the development of contemporary mankind. How utopian were these projects? What road is taken today? What roads are to be taken in the immediate future? To what extent will the road taken by different nations determine their historical beings as well as the assumptions of the socio-economic life in these parts of the world? Where are the limits of the peculiarities? Where the field of the necessary acceptance of certain universal requirements start from? Some of the world as if in a deep sleep insist only upon their traditional values and institutions and thus they claim their universal meaning. They tend to regard the general development orientation as the realization of exactly their own peculiarities. Even the communist movement itself kept on losing in time its realistic background without finding, in this sphere, necessary and adequate solutions, at least not in time, since burdened with the dogma. If the specific continues to impose itself as the possible *general* or even *universal*, it is clear that the oncoming development would be filled with so-called local wars - which is, of course, euphemism - that might be even more intense than those in the post Second World War period; these local wars were not completely local. Viewing them in the context of the period starting from the end of the Second World War, they more resemble some sort of chain reactions; they have brought so much new and so much terrifying that has not been analyzed yet, let alone from the standpoint of philosophy. It would be, for instance, important to determine what morals, especially of anthropological character, can be derived from these previous experiences.

As for the philosophical attempts to penetrate into the nature of the historical events of our time, we should even today defy with our rationality to what appears to be an oncoming devastation of the epoch that is characterized by the attempts to impose on us most crudely various forms of irrationality, of retrograde and primitive consciousness. It seems to me that it is here that an important vocation is recalled, or rather a mission of the true philosophical explorers. No one knows how long this time of certain anomie would last; what worries is the fact that there is such a small number of those ready to resist the above-mentioned devastation. The philosophers, as in the previous centuries, have only one way open to them, namely, the way of brave questioning of all the principles as well as of searching for new perspectives. Their hammer, to take Nietzsche's metaphor, is a theory like a miraculous instrument or some sort of compass; regardless of what limits the lethargic social environment imposes, the philosopher must go in the direction pointed to by the above-mentioned instrument. Therefore, philosophy is a great comfort, but, it does not give anyone the right to idealize or simplify the situation. There is always, as everywhere, the other side of the medal. Philosophers are traditionally between two kingdoms, to use an old metaphor. They are torn between the kingdom of the spirit and the kingdom of the king. The same stands for today; though the present situation will be understood as late as tomorrow, there are things that can be said even today. The philosopher on his own, left with his ideas, does not mean that much or he can even be said to mean a little; neither is it certain to what extent his ideas may have an impact; he would like to come closer to the kingdom of the king, aware of all the dangers of this approximation not only for himself but for others as well. The kingdom of the king gladly offers to him or even endows him with a refuge and all the treasures of the world, most of all, a comfortable or luxurious living that he more or less longs for; but, in return, the

above-mentioned kingdom wants a "small favor" from him or, to put it metaphorically, it wants his "soul." For this reason, both the sides consider there is a calculated coming closer involved in the game, and, as a rule, the loser is the one from the kingdom of the spirit, regardless of having many advantages on his side - when it is possible to make a theoretical estimate. The other one, the one from the kingdom of the king, has one unreachable advantage: his own slyness or unscrupulousness, especially towards those who served him for a while... If there is something repeated in the historical developments, then, it is this constant that keeps on reemerging the time of Plato, Virgil, and so on, till the present day.

Still, not all has been said concerning antinomies, controversies and paradoxes of the historical process. The historical developments and the reality testify about some sort of inner discrepancy, about some non-uniformity of these occurrences, about the man crucified between truth, goodness and beauty. The sequence of these components making up the world or human fate is not clear, namely, of all that shapes the trans-epochal historical process. But these columns of the world or the components are hard to separate one from another, while, at the same time, they are different; they more resemble members of the Trinity, to use the theological symbolism. The man's tragic fate is considerably reflected in the fact that each of these columns or elements has some sort of its own "logic"; due to this, human life becomes broken along the lines that mark the fateful separation of what should be at one or what should be, regarding human hopes, unique. Each element, however, has some sort of its own logos; it assumes some separate devastation; each in its own way determines or, better to say, breaks human nature thus determining not only individual doom, but also the doom of nations, states or mankind on the whole. Such a vision necessarily appears if we have a much closer look at the lives of those who *create* history. Who can, at the same time, answer to the requirements of truth as well as those of goodness and beauty? It is hard to believe that the man of the future will reach these horizons, but, even if he reaches them, he will surely be faced, on this path, with no less trouble than bothers the characters of Dostoevski's novels. Just like his heroes, people will apparently be always involved, in one way or another, in the fight between good and evil. This drama of mankind is becoming even more profound today due to the historical conflict of the principle of profit and the principle of humanism; it threatens the very survival of people on the planet if people fail to preserve the minimum of rationality in organizing their social life. This last requirement is an imperative both for Europe and the world at large.

ĆUDI BOGINJE KLIO: TRAGANJA ZA LOGIKOM ISTORIJE

Radomir Đorđević

Događaji u našoj zemlji sa svim svojim zastrašujućim pojavama i tendencijama samo su jedan od znakova velikih promena u svetu koje su usledile nakon nestajanja neke vrste ravnoteže oformljene u ishodi drugog svetskog rata. Iako za tom ravnotežom ne treba mnogo žaliti, sada se nalazimo pred velikim neizvesnostima i rizicima. Sve to iziskuje odgovarajuća tumačenja. U tom pogledu mi smo pred odgovarajućim ispitima i u sferi misli i u sferi aktivnosti, čina u najširem smislu reči.