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GLOSSARY OF TERMS

Apocalyptic Vision: An assumption that the universe runs according to a divine plan based on the struggle between good and evil; God will destroy the world, and only the believers will be saved and transferred into the perfect divine order.

Assimilation: A theory of Anglo conformity to the effect that an American is expected to embrace what is known as WASP values, that is, white, Anglo-Saxon, and Protestant characteristics. Accordingly, Catholics, Jews, and Turks were seen as inferior believers lacking the attitudes and characteristics of a truly American culture. In Europe, the failure of the dominant cultures to establish a melting pot or cultural pluralism resulted in the attempt to clean Europe from the Jews and finally exporting the Jewish question to the Middle East.

Behaviorism: An approach in psychology that aspires for scientific legitimacy by focusing on outward reactions to a stimulus rather than the content of the mind. Russian physiologist Ivan Pavlov (1849-1936) chose the dog as his experimental animal, yet his results were believed to be applicable to human beings. In the United States, John Watson (1878-1958) rejected the very concept of the mind, and dealt with imagery, thought and language in terms of behavior. Watson conducted his experiments on children and trained them to give specific responses and reactions.

Causality: A notion that presupposes a necessary link between the cause and the effect. In metaphysical and religious systems, God is sometimes seen as the only proper efficient cause or the "ultimate unmoved mover". In mechanical philosophy, there is no obsession with final causes, goals or purposes but with efficient and concrete sources of motions. Deterministic causality is based on a solid and closed network of causes and effects, seeing every sequence as a consequence. Open causality, on the other hand, sees the phenomena of human reality as neither necessarily materialistic nor necessarily bound to the closed network of clear causes and effects.

Cognitive Paradigm: A seemingly harmonious conceptual structure generated from a wide range of selected details, facts and/or events. It is a pattern or an organizing principle generated by human skill and creativity; it is not attained by learning

rules or acquiring a body of knowledge. Emotions, imagination, and subjectivity – including moral attitudes, social dispositions, and political views – are also important in the construction of paradigms. Cognitive paradigms uncover the ultimate end of human existence in relation to God, Nature and Man.

Comprehensive Secularism: A worldview that does not aim merely at the separation of church and religion or the independence of science and technology from human subjectivity, but at the separation of all values not only from the state but also from public and private life, and from the world at large. It sees the centre of the universe as entirely immanent and non-transcendent i.e. self-operating, self-generating and self-explanatory. The entire world is primarily composed of one matter, one which is in a permanent and purposeless motion, remaining indifferent to human and/or divine specificities, uniqueness, and absolutes. Thus comprehensive secularism can be referred to as 'naturalist/materialist secularism' or 'nihilistic secularism.'

Determinism: A theory that assumes that events are settled in advance; they had to happen and could not have been otherwise. Thus human choices, decisions and actions are just effects. In this sense, deciding to move one's finger, to go for a walk, to buy something, to make love, to kill someone, or to get divorced is just an effect.

Embryonic/Fetal Tendency: A phrase that describes a human tendency to reject all bounds, boundaries and limits. This tendency uncovers a desire to get rid of the complexity of human existence and the burden of responsibility, specificity and consciousness. It is an attempt to escape human reality and its potentials for good and evil, success and failure, freedom and unfreedom. It is the life of an embryo, a fetus or a baby living in a vicious organic circle and monistic existence.

Empiricism: A technical and philosophical doctrine that assumes that all knowledge about nature and human behavior is based primarily on experience. Thus Empiricists tend to emphasize concrete experience rather than the real essences of things. John Locke believed that all simple ideas come from experience, and that there are no innate ideas. In short, the mind is a *tabula rasa*, i.e., a blank slate at birth, and knowledge cannot go beyond the limits of experience.

End of History: A phrase that describes an expected moment dominated by materialist monism, where all dualities vanish and only one principle governs the direction of history. Time and struggle on earth are expected to cease to exist, and man as a complex human being will vanish and become a materialist/natural object. Materialist monism dominates modern times and it reflects an obsession with a technocratic utopia, an earthly paradise and the notion of a return to Zion.

Enlightenment: A social philosophy and a historical period extending from the late seventeenth to the late eighteenth or early nineteenth century. It advocates individual and collective emancipation along with the search for laws that govern nature and society. It led, however, to exclusion, domination and the mastery of nature over man. It is highly ironic that the proponents of the Enlightenment were convinced that man is also an organic part of organic nature and thus controlled by the same materialistic laws governing physical phenomena.

Epistemology: A process of systematic understanding of a body of truths rather than the mere awareness of isolated facts or opinions. Modern epistemology is rationalist and empiricist, underlining the necessity of determining the nature and limits of human knowledge. In other words, the intellect and sense experience are the foundations of all modern human knowledge.

Eschatology: A genre of religious treatises about the last days and things: death, resurrection, the last judgment and immortality in the Beyond.

Eugenics: A twentieth century movement that aspired for the improvement of the human race by applying the scientific principles of heredity which were believed to determine physical, physiological and mental traits. This racist ideology led to the belief in the inferiority of some races and the superiority of others. It also advocated sterilization as a solution to crime, violence, prostitution, mental disease and alcoholism. The movement was not restricted to Germany, and it appeared in Britain in 1907, in the United States in 1908-1910, and later in Western Europe, Russia, Latin America, Canada, and Japan.

Euro-centricism: A tendency to interpret the histories and cultures of non-European societies from a European, progressive, perspective, constructing different cultures as inferior, barbaric, poor, backward, underdeveloped, despotic, servile, superstitious, inflexible and ultimately unchangeable. This ideology justifies colonization and imperialism in the name of civilizing non-European or non-Western societies.

Fascism: A term applied to dictatorial regimes that emerged in interwar Europe. The fascist epoch designates the triumph of Francisco Franco in the Spanish Civil War and the success of Adolf Hitler's lightening war in France, Scandinavia and Poland. Such regimes developed organic conceptions of the nation as well as cultural, biological and political racism.

Functional Groups: People recruited from within society or from outside it. They are defined in terms of their definite, limited and abstract function rather than their complex humanity. They are also referred to as intermediate groups or servant groups. Their major characteristics include isolation, powerlessness, mobility, neutrality, rationality and double standards. Modern bureaucracy has transformed modern man into a purely functional civil servant whose honour and success derive from his blind obedience to orders.

Genocide: A term coined by Raphael Lemkin to designate the Nazi policies of mass extermination, deportations and slave labor. Genocide is perceived as a designed plan aiming at the destruction of essential foundations of the life of ethnic groups or cultural identities. The term, however, is not confined to the designation of the Nazi atrocities against the Jews, and it can refer to all attempts to exterminate every member of a targeted group.

Globalization: A theory closely connected with modernization, the necessity of rapid change and the intensification of political, economic and cultural interconnectedness. This aspiration for global hegemony takes the form of privatization, liberalization of trade and capital mobility rather than imperialism and direct colonization. This hegemony is ironically accompanied with the globalization of crime, violence and poverty.

Gnosis: In the realm of religion, gnosis is seen as a spiritual pursuit that promises the liberation of individuals and humanity at large. Revealed knowledge is conceived as the only means of salvation and the return to one's divine origin. In the realm of natural philosophy and science, gnosis refers to the possibility of reaching the scientific laws of perfection, truth, beauty and goodness.

Gnosticism: A term that designates a family of trends and schools that believe in the power of revealed knowledge to fulfill salvation. Gnosticism – whether in Christianity, Hinduism, Buddhism, Hebrew Kabbalah or Islamic esoteric traditions – is based on sophisticated mythologies of fall and salvation which attempt to explain the existence of evil in the world and the ways to overcome it. The term has been applied to all modern ideologies that advocate the salvation of man in the here-now rather in the Hereafter.

Hegelianism: A term that refers to the overall influence of Hegel's philosophy on Western philosophers and sociologists, particularly its emphasis on the historical nature of reason. Rationality is tied to history, and the development of the capacities of reason is revealed in various social and historical epochs.

Holocaust: A term used in the late 1950s to displace such terms as catastrophe, disaster and even genocide. The meaning of the Holocaust, however, differs from one writer to another. Since the 1960s, the term Holocaust has become the most widely used name to refer to the genocide of six million Jews during the Nazi era, though twenty million people were killed at Hitler's behest, including Gypsies, communists, political opponents, homosexuals and the mentally retarded. Sadly, these victims of the Holocaust have been thrown into oblivion for lack of means to publicize their cause. Unlike the Jews, they did not have many professors, writers and journalists to represent their suffering and advocate their rights.

Humanism: A tendency to stress the capacities of human beings. The humanism of Greek antiquity, Islam, medieval and Renaissance Europe was driven by spiritual, moral and cultural ideals. European humanism since the eighteenth century has embraced a more materialistic position and a secular naturalism that promises human perfectibility. It places emphasis on human life and human action in the here now and underlines the role of punishment and redemption, only in the here now.

Idealism: A philosophy that gives priority to mental or spiritual ideas in the foundation of human reality, knowledge, and morality. Life is assumed to originate from a supernatural process of creation by a non-material being. Thus non-ideal entities such as material things are believed to be secondary and even illusory. Though idealists do not deny the material reality of living organisms, they see the special essence of living beings as existing only in the mind of the Creator; and therefore, never to be understood!

Immanentism: A strong belief in necessary materialization, especially that of God in man and/or nature, including the revelation of Jesus as the Son of God. Since the advent of modernity, God has incarnated in such non-personal categories as Reason, Nature, Progress, the laws of History, the invisible hand, Historical Inevitability and the nation/state.

Imperialism: Western imperialism from the seventeenth century aimed at political hegemony or territorial acquisition, seeking new resources and markets. It was accompanied with an intellectual, linguistic and cultural imperialism that constructs other cultures as exotic worlds in need of a civilizing mission.

Instrumentalization: A philosophical term that underlines instrumental knowledge which uses an object – human or non-human – to achieve certain goals. This knowledge serves the effectiveness of technique, expanding power and control but with no guarantee that the ends are good. Human beings, animals and inanimate

objects can be thus instrumentalized in the service of value-free control and expansion.

Kabbalah: A Jewish mystical tradition concerned with theophilosophy, magic and ecstasy to fulfil a direct communication and union with God. Kabbalists believe in linguistic immanence, i.e., in a profound affinity between a name and the entity it designates. Thus Jerusalem is not just a conventional name for a geographical entity or an earthly city, but also the divine city.

Materialism: A family of theories that conceives of matter as the only one principle of reality. Living organisms are material beings without any unique status, and therefore, they submit to the same laws of physical systems. Mechanistic materialism treats living organisms as types of machines that conform to the laws of physics. This philosophy promotes secular politics, ethics, and reason rather than supernatural or divine intervention. With deterministic materialism, man becomes a machine devoid of free will, religion an untrue myth, and the ethics of hedonism the only proper path to happiness.

Modernism: A movement that represented a seemingly radical break with the dominant nineteenth century literary and artistic norms. It explored such negative states as violence, irrationality, aggressiveness, eroticism and nihilism. Modernism witnessed the emergence of an oppositional culture that protests against the dominance of realism, the mechanized social world and materialist philosophy.

Modernity: A condition characterized in its radical western form by a strong rejection of traditional and religious authorities, underlining instead the authority of science, the narratives of progress and the possibility of individual and collective emancipation. Modernity, however, has its inherent ironies and contradictions as shown in the history of colonialism, the injustices of the nation/state, class conflict, and the mastery of materialism over individuals.

Modernization Theory: A product of American social science that came into prominence in the 1960s. It places emphasis on industrialization, technology, social change and market-based economies. The theory has its intellectual roots in the Enlightenment narrative of progress and nineteenth century evolutionary theories of social change.

Monism: A family of doctrines that advocate only one principle of reality. Religious monism shows in atheism and pantheism, both of which deny the existence of a transcendent deity. Cosmic and materialist monism assumes that God, Man and

Nature are one organic whole. The laws of nature govern human reality, whereas human and divine ends are excluded since the natural world is the only foundation of ethical and epistemological systems. Ethics are thus attributed to purely materialist considerations, be they political, social or economic.

Nature/Matter: In materialist philosophy, nature is a non-teleological system, i.e., it is a closed, self-sufficient, aimless and purposeless system. Nature is prior to man, thus reducing him to its laws, determinism and flux.

Objectivity: Knowledge based on facts, aspiration for truth without the intrusion of opinions, viewpoints, perspectives, beliefs or value-judgments. It is often argued, however, that there are no simple objective facts of reality, since it is shaped by socio-economic, political and/or scientific interest. This view mitigates the diametrical opposition of objectivity and subjectivity.

Organicism: A doctrine which upholds the view that a living creature is an integrated whole or an organic unity in which the whole is prior to the parts. The concept refers to the unity of Being in metaphysics; the beautiful totality or inner form of a work of art in aesthetics; and the unity and purity of a human community in political and social thought. The latter gave rise to modern racist and nationalistic ideologies, culminating in Nazism and Zionism.

Pantheism: Whether materialist or spiritual, this philosophy assumes that the centre of the universe is within the world, i.e. immanent or non-transcendent. Spiritual pantheism posits a deity that is immanent to the world and on which the world completely depends. God becomes immanent in his creatures and dissolves into them; only His name remains, though He is in fact nothing but nature/matter. Hegel's Absolute Spirit (Geist) or the Spirit of History seems to be spiritual and idealistic whereas in fact it is materialist. In explicitly materialist pantheism, spiritual and idealist language is entirely abandoned, designating the only foundation of reality as the laws of nature, scientific laws, physical laws and/or laws of motion.

Partial Secularism: A worldview that advocates the necessity of separating religion from the world of politics and perhaps economy, yet it does not necessarily deny the existence of moral and human and perhaps religious totalities or the existence of metaphysics. It is the solid phase of western modernity which secularized Christian and non-Christian values and metaphysical notions of the Hereafter, Resurrection and the Day of Judgment. God was replaced with different secular absolutes, including Reason, Progress, the nation/state, society and the proletariat.

Positivism: A family of theories that sees empirical science as the only foundation of objective and reliable knowledge about nature and society. Emphasis is placed on the value-free methods of the natural sciences, which are believed applicable to the humanities.

Postmodernism: An umbrella term that covers intellectual and aesthetic currents in art and literature since the 1960s. Among the characteristics of postmodern art and literature are the tendencies towards fragmentation, discontinuity, the erosion of the boundaries between high and low art, and the celebration of small narratives rather than grand narratives, particularly the histories of women, children, the working classes and minorities.

Postmodernity: A culture that emerged since the late 1960s to go beyond the con-tradictions of western modernity and to act as a better platform for democracy and justice for previously oppressed or marginalized groups. Global capitalism, however, has determined the experience of postmodernity, its dynamics and consequences, leading to new contradictions and injustices.

Rationalism: A belief in the capacity of pure intellect alone as the foundation of knowledge of truths about the universe and the nature of reality. This belief encour-aged the advocates of the Enlightenment to trust in human abilities without reliance on divine illumination.

Rationalization: A major concept in Max Weber's perception of modernization. Within monotheism, the prophet becomes the man of rational spirit that stands for the final victory of the process of monotheistic rationalization over magical elements. In modern times, such traditional value-oriented rationalization is marginalized in favour of a value-free rationalization which always takes place within the laws of nature/matter. This process transforms society into mathematical equations to be solved in a factory environment that renders society as efficient as a machine, thus enhancing effectiveness, yet threatening individual freedom and leading society to the iron cage of materialism in both capitalist and socialist systems alike.

Transcendence: Latin *Transcendentia*, German *Transcendenz*, a deep-rooted word in philosophy, coined during the Middle Ages. Yet the experience of transcendence was very crucial to human consciousness before the birth of philosophy itself. Theologi-cally, divine transcendence refers to the idea that God is absolutely outside of and beyond the material world. Transcendence can simply mean going beyond the limits of the mind, rationality and sense perception for the sake of a superior spirituality by means of insight, imagination, intuition and the perception of another universe. This

understanding includes the transcendence of nature/matter, the unity of good, truth, beauty, and the delight in art.

Zion: A place name used as a synonym for Jerusalem and/or a specific mountain near Jerusalem, i.e. Mount Zion. This term provides a wonderful example of linguistic immanence as it refers now to the World to come, the age to come or heaven on earth, all of which are eschatological phrases reflecting the dissatisfaction with the current world and the aspiration for a better world or paradise in the future. Thus the term can designate the aspirations of modern ideologies and their aspirations for the end of struggle on earth and the establishment of a utopia and an earthly paradise.

Zionism: A nationalistic movement that emerged in the nineteenth century and defined itself in definite secular terms rather than religious language of reviving Jewish tradition and bringing about the age of the messiah. A national Jewish home was seen as the best solution to the problem of persecution and the failure of Jewish assimilation in Europe. The Jewish question has been transferred to the Middle East; the Balfour Declaration of 1917 affirmed British colonial support to Zionists and their desire to establish a Jewish homeland in Palestine, though the Jews constituted only 12% of the population in 1920.