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How does order exist?

On an antinomy in the foundations of our modern consciousness¹

Abstract

This article attempts to demonstrate the possibility of a perspective on the development of thinking about society that is different from an immanent or academic one; namely, a perspective based on the discipline of the history of ideas and its ability to incorporate larger contexts. The starting point is the concept of the separation of man and the world, in a departure from the primary concept of the Enlightenment and its emphasis on the rational interpretation of everything and the associated demand for a specific concept of science with natural science as a model. In the name of causality, everything that belongs to human life but cannot be explained by this causality is displaced from the sphere of objective knowledge into the private sphere. This creates a multitude of things or generates social phenomena such as religion, goodness and beauty, family and love, alienation, prestige and fashion, money, crime and gangs, secrets and adventure, tourism and alpinism, bloating, food, etc., which have more or less all become private matters. As themes from the Romantic era, they entered the realm of art. And some of them later moved into the realm of the humanities, establishing their legacy as an existing counterpart to the natural sciences. In this context, this article is intended as an invitation to dialogue in search of new contexts.

Introduction

The impetus for the following reflections was originally academic in nature and arose in connection with questions about the prehistory of the historical sociology of knowledge and the associated possibilities of its history of ideas. However, it soon proved to be a practical inspiration as well, opening up a possibility to understand the reasons (and framework conditions) behind some more general phenomena of the current social, cultural and ultimately political situation that lie behind traditionally conservative arguments: in addition to simplistic fundamentalism, the polarisation of politics and the weakening of democratic principles, there are certainly others that could be mentioned. In this context, the text should be understood as a search for new contexts and a challenge for further discussion.

When I mention the history of ideas here, I mean that the text does not focus so much on the analysis of social categories or events, but rather on the impact of ideas in intellectual debates about the antinomic nature of contemporary reality and the impact of extreme cultural and civilisational ideas on the lives of individuals, groups and communities.

The unease about modernity and globalisation has, in certain social classes, been linked to illusions that it is possible to restore the disrupted world order and its traditional values, and to a desire to return to the previous state of affairs. The fact that social, technological and cultural changes are happening faster than existing communities are able to institutionalise them, i.e. link them to comprehensible rules and norms and thus stabilise them for everyday life, creates fertile ground for the rejection of change (as dangerous consequences of globalisation, Europeanisation, technologisation, bureaucratisation, etc.),

¹ The following considerations are largely based on the work of Milan Sobotka: *Die erste Periode der Hegelschen Philosophie in Jena* (The First Period of Hegel's Philosophy in Jena), in: *Acta Universitatis Carolinae, Philosophica et Historica*, 5, 1979, and also on the study by Joachim Ritter: *Hegel und die Französische Revolution* (Hegel and the French Revolution), Cologne/Opladen, 1957, and Odo Marquard, *Zukunft und Herkunft. Bemerkungen zu Joachim Ritters Philosophie der Entzweiung* (Future and Origin. Remarks on Joachim Ritter's Philosophy of Division), in: O. Marquard, *Skepsis und Zustimmung* (Scepticism and Consent). Philosophical Studies, Stuttgart: Reclam, 1994, pp. 15–30.

which has been linked to the emergence of utopias oriented towards the past, such as fundamentalism, anti-liberalism, reactionary mentalities, etc. These then appear in conflictual views of politics and with a purely pragmatic orientation of argumentation, which are apparently becoming increasingly effective in view of the dwindling rules of public discussion.

The departure into modernity, the Enlightenment, “divisiveness”

From the perspective of the history of ideas, the reasons for this situation are older. It has already been forgotten, but even today it can be shown that there is a specific antinomy or ambivalence in the foundations of the modern world view, the reasons for which lie in the legacy of the internal contradictions of the Enlightenment concept of reason, i.e. on the one hand in its (reifying) objectivity and on the other hand in human subjectivity (as a reservoir of everything that cannot be grasped by this reason, but can at the same time be lived and experienced).

It was about such an understanding of the civilisational situation of the modern world, in which, without exception, everything that exists is, on the one hand, subjected to the reifying rationality of science, economic calculation and its disenchanting forces (which actually reveal a reification of its inner values), and, on the other hand, simplifies and standardises everything that cannot be grasped and explained in this way in an “objectively scientific” manner, reducing it to the status of mere subjectivity and private matters. In deciding on its own maxims, science began to leave individuals to their own devices, their ideas and marginal experiences.

Probably for the very first time, this phenomenon was addressed under the heading “separation” (the equivalent of “division”, which I accept, is Hegel’s suggestion) by F. W. J. Schelling in his *Introduction to the ideas of the philosophy of nature*, which was derived directly from the demands of Kant’s philosophy. According to Schelling, its beginning and basis was a “separation” of the world from autonomous cognitive consciousness, which Schelling regarded as a consequence of Kant’s fundamental contradiction between experience-bound reason on the one hand and the world on the other, which was “fundamentally inaccessible” to complete knowledge and existed independently of human beings, but at the same time was lived and experienced by individuals.

The supposedly irreversible fact that things are not given to us directly, but always only from a distance as content of our consciousness, and furthermore the fact that every relationship we have to the objects of the world is always at the same time a self-relationship (“self-consciousness”) in which reality is reconstructed or even directly constructed by reason, supposedly made it impossible to understand the world, nature, culture and humanity as a mutually conditioning unity. Kant’s “reflection”, i.e. the distinction between the cognising subject and the cognised object, became an indispensable means for the emancipation of knowledge from its natural state (i.e. in particular from its previous spontaneous dogmatism, which is convinced of the immediacy and unproblematic nature of the relationship between the object and its concept), but at the same time it created a one-sided view that divided the world into various opposites and thus seemed to be only an analysis without the possibility of synthesis. Some of these opposites later passed into the realm of the humanities and established their legacy as the existing counterpart to the natural sciences.

In contrast, not only should the whole diversity of everything that exists be reunited, but at the same time, all possible contradictions and (above-mentioned) antinomies of the world could be brought to a common ground, albeit at the price that in this unity there was no longer much room for ordinary, concrete individuals and for a “frog’s-eye view” of their worldview and the “down-to-earth” nature of their life questions.

The individuality of historical phenomena and social and cultural constellations, the unrepeatability of experiences and events, the originality of human creations and ideas of goodness and beauty, love and solidarity, manifestations of faith and hope, humour and creativity, beauty and values, security of origin and openness to the future, etc. All of this suddenly seemed to exist beyond the reach of the increasingly powerful knowledge modelled on the natural sciences and, in the course of the further development of scientific and technological achievements, existed more and more only in a simplified causal form. A number of essential human characteristics, a number of needs and important areas of individual life

thus remained not only outside the interest of science, but in many respects also outside its possibilities. They are regarded only as changing opinions.

From the outset, the unique phenomena of individual life naturally migrated as a topic to the creative fields of art; in science, they were at best only subjected to statistical surveys, such as in Adolphe Quetelet's "social physics" and "moral statistics" from the first third of the 19th century, which collected more or less unexplained data on marriage and divorce rates, suicide, crime, alcoholism, prostitution, etc.

Romanticism, historicism, social sciences thinking

In Romanticism, and especially in German historical and social scientific thinking, this foil became the starting point for cultural and civilisational criticism of developing reality and, more generally, for an anti-Enlightenment understanding of modernity. However, we also encounter its influence, albeit indirectly, in other areas, for example in connection with the tension between the natural sciences and the humanities, or with the differentiation between quantitative and qualitative approaches, with the polarity of subject and object, etc. It also appears later, for example in connection with the phenomenological critique of the situation of modern science, with the contrast between the world of mathematical science and the natural world, etc.

In the field of philosophy, it then developed into a form of difficult and increasingly divisive antinomies such as spirit and matter, soul and body, origin and future, tradition and progress, objectivity and inwardness, law and contingency, theory and practice, faith and knowledge, event and structure, individual and society, quantity and quality, chaos and order, causality and chance, the historical and the systematic, etc. From the implicit dominance of division, one can interpret the antinomy of "explanation" and "understanding" of the qualitative and quantitative approaches, which until recently (until the early 1970s) was considered the basis for the difference between scientific and historical-social perspectives on knowledge. Above all, however, the foundations of most 19th-century intellectual currents can be interpreted from this perspective: in addition to Romanticism, these include Realism and Naturalism, German Idealism and Herbartism, Positivism, the philosophy of life and irrationalism of the Schopenhauerian or Weiningerian type, in which the individual and the world are pitted against each other in one way or another. For the young Marx, for example, the situation of division became the philosophical backdrop for his critique of "alienation" and the basis for demands for its (revolutionary) overcoming in the form of the future, future-realised union of naturalism and humanism in man.

The new, gradually emerging purpose-rationality of the dawning era of modernity, with its illusions of impartiality, practicability and progress, but above all with other ideas of moral action associated with collectivities, was seen everywhere as an alternative to the human being as an individual, which continues to fatally carry within itself everything that modern objectivity began to displace from the realm of objectivity into the private sphere, as that which exists but at the same time remains scientifically undecidable, and which in the period before the Enlightenment formed an authentic object of theoretical reflection, such as faith and values, habits and traditions, etc. It was only here, in the concept of division, that the opposition between subject and object, whose unfortunate consequences are so often found in the development of modern culture in general, came into full effect. Even in the subjectivity of romantic freedom and the intensity of a longing for the absolute, the separation of man and world could not be reconciled; but it was also impossible to reject division in a restorative manner, because the supposedly ²would be a futile attempt to remove what had already happened and to deny something that nevertheless actually exists.³

In what is called the "zeitgeist", division could become the backdrop for romantic titanism or messianism as well as for the conservative defence of continuity and tradition, the occasion for the search for an organic and secure order of the world based on the traditions of Christianity and the heritage of antiquity. In culture, division was generally perceived as a loss of the original unity

2 See Ritter, Joachim: *Hegel und die Französische Revolution* (Hegel and the French Revolution), Cologne/Opladen, 1957.

3 For Hegel, for example, political restoration as an attempt to restore the old suffers from the contradiction that it opposes the present as the result of historical development and thus actually attempts to deny the historical substance itself that it seeks to preserve and reconstruct (cf. Ritter, l.c., p. 201).

between man and the world, as “... *the extinction of the common sun of (scientific) thought and (artistic) creation*”⁴ (Schelling).

The effort to philosophically neutralise or eliminate the feeling of division and unease from its dominance led to a series of attempts to establish a new position. One of the first was – as already indicated – the Romantic idea of the Absolute as an active, albeit invisible, backdrop to all that exists, as the origin and foundation of all reality, and as the prerequisite for all divisions. In this way, not only was the diversity of all that exists to be reunited, but at the same time all the possibilities of the contradictions of the world (and the antinomies hinted at above) could be brought to a common denominator, even at the price of leaving little room on this unifying basis for the understanding of the world and the “down-to-earthness” of life questions for ordinary, concrete individuals.

This had an important consequence for the operation of knowledge, namely the conviction that every insight and every piece of knowledge can only prove to be completely true/correct if it finds its place in this whole, in the system of the absolute, of which philosophy is the advocate⁵. Only then was the truth of knowledge of nature and history decided, because supposedly only philosophy is capable of integrating individual and specific knowledge into a general and lawful system of knowledge about the world, nature and history as a whole and revealing its fundamental (Schelling) or evolving (Hegel) identity.

Incidentally, it is precisely in this belief in the synthetic power of philosophy that we can see the origin of the Romantic rejection of purely empirical and merely descriptive forms of knowledge, since these supposedly fail to see the whole and are incapable of formulating the principles and regularities (or even laws) of this whole; they are actually just another form of the existing, which is inaccessible to synthesis. Natural philosophy was thus necessarily superior to “mere” natural science, and the philosophy of history to “mere” historiography. As Hegel’s introduction to the *Lectures on the philosophy of history* shows, contemporary historiography, in particular the historiography of Barthold Georg Niebuhr (1776–1831) and Leopold von Ranke (1795–1886), were not science for him, but only a (particularising) narrative of events of a fundamentally chronological nature, incapable in themselves of recognising the universality and inner unity of the historical process that carries the events, and of searching for its inner necessity and regularity.

The epistemological concerns of sociology

The longing for a new unification of human knowledge was a more general feature of scholarship at that time (and indeed throughout the 19th century). The absolute was replaced, of course, by science and the system of knowledge as manifested in the various forms of the so-called hierarchy of sciences (e.g. by A. Comte or J. St. Mill).⁶

This was not so much about the position of the sciences in relation to human beings or the study of human intellectual creations, but rather an effort to re-establish the unity and order of the world, which could no longer be based on any religious idea, but only on the idea of the strength and power of scientific knowledge and its theoretical and methodological examination.

Ultimately, similar endeavours led to a deeper distinction between empirically and experimentally advancing sciences on the one hand, and sciences on the other hand, in which the division should be *well tempered*. Since the middle of the century before last, the Enlightenment has complemented efforts to “*scientise science*” (i.e. to completely abandon the requirements of so-called “natural philosophy”) and to “*historicise history*” (i.e. to abandon the viewpoints of Hegel’s “philosophy of history” in particular), which, of course, reinforced the original division between subjectivity and the world.

4 „... das Erlöschen der gemeinsamen Sonne des (wissenschaftlichen) Denkens und (künstlerischen) Schaffens”. Schelling, F. W. J.: *Philosophie der Kunst* (Philosophy of Art), Darmstadt: Deutsche Buchgemeinschaft, 1976, p. 4.

5 The decisive role attributed to philosophy was that it was supposedly the only discipline capable of perceiving the present as a degree of absolute self-knowledge and thus also its historically achieved degree in its syntheses, which, similar to Schelling in his philosophy of nature, inevitably subordinates all acquired knowledge.

6 Something similar can be found later, for example, in the Marxist-Leninist (supposedly comprehensive) concept of a so-called “scientific” world view and, ultimately, modified in Lenin’s concept of an all-encompassing “scientific ideology”.

A little later, we encounter a structural analogy to these efforts in a “*sociologisation of sociology*” by Émile Durkheim, who refused to explain social phenomena in any way other than exclusively sociologically (i.e. neither psychologically nor politically nor economically, etc.). At the turn of the 19th to the 20th century, various similar efforts marked the beginning of the period of classical sociology (É. Durkheim, M. Weber, G. Simmel, W. Sombart, G. Tarde, Lester Frank Ward, F. Tönnies, etc.), which continues to influence the paradigmatic forms of sociological approaches to this day.

However, this was preceded by strong criticism of sociology and the rejection of the concept of society in politics, political science and so-called conservative historicism, to which sociology had to respond. According to its critics, sociologists allegedly attempted nothing less than to “squeeze” the infinite richness of history, social diversity and cultural individuality into general and abstract formulas with intellectual force.⁷ In the end, they unforgivably replaced the qualitative concept of “nation” with the universalistic and abstract concept of “society”. Wilhelm Dilthey, for example, argued similarly from a philosophical point of view. The claim of sociology as a science that supposedly starts from a standpoint from which the diversity of facts of human coexistence can be brought into an all-encompassing rational framework that reveals the laws, similarities and general forces of historical processes, was a *gigantic delusion* for Dilthey, since the sociological perspective is only a confused and vague general idea, abstracted from a mere overview of historical contexts that lack deeper insight and real understanding.⁸

During the classical period mentioned above, sociology, in its “individualistic” line, represented in particular by Max Weber and Georg Simmel, responded to similar criticisms of alleged abstractness and generality in a conciliatory manner, in contrast to the “collectivist” line (É. Durkheim), which continued to present the concept of society with greater self-confidence. The “individualists” were associated with the weakening or complete rejection of the substantial character of the concept of society. They used it rather formally only as a designation for a class of certain phenomena, more precisely as the ideal type of that class.

In Weber and even more so in Simmel, sociology began to be linked to a concept of culture or to be directly subordinated to it.⁹ In concrete terms, this meant subordination to different, historically and culturally structured value systems: *the object of our science*, according to Weber at the beginning of his scientific theory, *are cultural institutions and cultural processes*.¹⁰

The interpretation of actions and decisions as special social relationships, whose adequacy and, in some circumstances, whose success is accepted or rejected by the addressees, can, of course, easily turn into a universally valid model of action in liberalism (reminiscent of Adam Smith’s “invisible hand of the market”). The success (public acceptance) of human action and decision-making was stabilised and institutionalised here, but in doing so it lost – albeit gradually – its original purpose-rational character in favour of a rationality that is value-oriented and thus also subject to the value relativism of modernity. When patterns of behaviour are only mechanically adopted and imitated, they slowly become irrational.

7 An analogous thesis on the non-existence of society and the weaknesses of sociology was formulated in the mid-1970s by Margaret Thatcher, for example.

8 Dilthey, Wilhelm, *Gesammelte Schriften* (Collected Writings), I, Leipzig and Berlin, 1921, pp. 84–85. Dilthey had primarily the sociology of Comte and Spencer in mind (cf.). The terms “sociology”, “positivism” and “Comtism” were used almost synonymously at that time.

9 In contrast to Weber’s emphasis on the individual, Georg Simmel insisted on the older concept of the subject and went even further, strengthening the concept of culture. (Cf. Simmel, Georg, 1917, *Grundfragen der Soziologie. Individuum und Gesellschaft* (Fundamental Questions of Sociology. The Individual and Society), in: *Hauptprobleme der Philosophie* (Main Problems of Philosophy), 1907, Azybee Verlag). In his view, sociology and its concepts are not “[...] special entities or even substances or something concrete in themselves,” but mere abstractions, in fact points of view that can be used to open up new research projects in order to gain new insights and seek new perspectives on new or previously unaddressed phenomena and socio-cultural issues.

10 Weber, Max, *Die „Objektivität“ sozialwissenschaftlicher und sozialpolitischer Erkenntnis* (The “Objectivity” of Social Scientific and Social Policy Knowledge), in: *Gesammelte Aufsätze zu Wissenschaftslehre* (Collected Essays on the Theory of Science), Tübingen: J.C. Mohr (Paul Siebeck), 7th edition, 1988, p. 148. Similarly: “[...] The starting point of social scientific interest is undoubtedly the actual, i.e. individual, shaping of the social and cultural life that surrounds us in its universal, but therefore naturally no less individually shaped, contexts and in its emergence from other, naturally again individually shaped, social and cultural conditions.” (Ibid., pp. 172-3.)

Nevertheless, here too, in Weber's nominalistic interpretations of scientific procedures (and in his conception of politics), the aspect of division is present. On the one hand, there is the rationalistically constructed objectivity of science and economic calculation, the consequence of which is a *disenchantment of the world*, the *steel-hard shell* of action and the *bondage* of objective capitalist principles. On the other hand, there is the subjectivity of individuals, their will and the values of their specific culture, which maintain their own internal coherence by attempting to institutionalise the social consequences of their decisions, which arise in the public sphere, with other subjects and thus bring them under control.

For Weber, this manifested itself in unpredictable phenomena, paradoxical twists and contradictions in historical development or in the social situation: the personal decisions of a Puritan can give rise to oppressive rules of capitalist economy, the demand for administrative competence can lead to bureaucratic rule, culturally determined factors can become absolute imperatives, and so on.

Weber perceived the phenomenon of division and the changing dependencies of its components more acutely than his contemporaries, with the possible exception of Georg Simmel's concept of a *tragedy of culture*.¹¹ Splitting became the structuring basis of Weber's concept of modern life, which transformed originally free and authentic human activities into mere secularised professions or exchanges, or created the conditions for their subjugation to mere economic rationality and exposed the inner roots of a number of his own ideas¹² to the disenchanting forces of science.

Scientific "rationality" (and the post-Enlightenment divided rule of reason) became here a reason for human freedom as well as for lack of freedom. Reason leads to freedom where it can be used for the impartial analysis of goals, means and risks of action, and where it thus enables objective and rational decisions to be made; it leads to bondage where the goals of negotiations have taken on a life of their own, their rationality has become empty, the means of action have become manipulable, and the "unintended side effects" of decisions are concealed.

In this context, Weber spoke of "*the appearance of irrationality in rationality*". For him, this meant that we begin to be carried away by rules that we originally accepted quite freely, but to which we are increasingly subjected against our will over time, for example because the structure or goals of certain actions have become absolute, or because they have become self-serving. The originally lively, supra-individual, value-oriented rationality "degenerated" here into rigid necessity, into a learnable technique indifferent to ideas about oneself, and into purely mechanically imitable forms.

Here, something was reformulated that previously (and long afterwards) served merely as a culturally critical principle of distance from the existing order and referred to the ambiguity of order, the alienation of life, the uncertainty of the human situation, or a (general) crisis of the present.

From the fact of division, Weber not only gained one of the main characteristics of modernity, but in many respects also the fundamental tension of his own life, which manifested itself through a series of paradoxes.¹³ The objectively rational side of the division, which Weber had to accept as a

11 See in particular: "The 'culture of things' made possible by technology, science and the modern economy far exceeds the 'culture of people'. This gap between the objective culture of things and the subjective culture of people is growing ever wider over time." (Müller, Hans-Peter, *Vor 100 Jahren starb Georg Simmel – höchste Zeit ihn wieder zu entdecken* (Georg Simmel died 100 years ago – high time to rediscover him), NZZ, 29 September 2018).

12 See Weber, Max, 1964, *Wirtschaft und Gesellschaft* (Economy and Society), (Cologne-Opladen, Kiepenheuer u. Witsch, p. 18): "From the perspective of instrumental rationality, value rationality is always irrational, as it increasingly fails to reflect the consequences of actions, and the more the value on which actions are based is absolutised, the more unconditional its own inherent value (pure conscience, beauty, absolute goodness, absolute duty) becomes. Purpose rationality, which Weber analysed as independent of social norms and values, which is initially characterised only by its predictability and for which only its acceptance by the public matters, can, under certain conditions, similar to magic or tradition, become the norm or value, and in this sense actually 'traditionalise' and ultimately 'irrationalise'. [cf. WuG, 44]. – A similar discovery of irrationality in rationality is impressively described by Weber in several places in his interpretations of the emergence of capitalism (I, p. 54, 196, etc.).

13 More than for anyone else, Weber can be described using German social philosopher Walter Benjamin's metaphor of the *Engel der Geschichte* (angel of history), who flies backwards into the future with his gaze fixed on the past: He had a flair for pragmatic politics and the search for compromise; for him, the principle of choice was a fatal and all-pervasive existential phenomenon, but at the same time he was convinced of the unconditional absolute validity of the personal moral code. Weber definitely took a stand to welcome Jewish fellow citizens to universities, but at the same time he was a close friend of the anti-Semitic Friedrich Gundolf, who was himself Jewish. He read the works of Sigmund Freud, understood the significance of his insights, and even felt the injustice of the double standard for the sexual behaviour of men and women,

scientist (and also as a politician), ultimately remained programmatically separate from the private sphere of his convictions: from his personality and morals, his religious ideas and political values, and his loyalty to his own destiny. From this point of view, science is actually “meaningless” for Weber, “because it does not give us answers to the simple questions that are important to us: What should we believe? What should we do? How should we live?”¹⁴

Further development of sociological thinking

From around the end of the First World War onwards, the further development of sociology and the social sciences was less frequently guided by this Weberian motif. Under the heading of “crisis”, the cultural and value-related components of the topic tended to be more prominent at that time, linked to criticism of the dominance or alienating power of modern science and technology. In connection with the new social and political situation, the theme of the separation of reason and the private sphere appeared more and more (albeit only implicitly) in the context of criticism of the capitalist system and its forces. In his critique of instrumental reason and later in *Dialectic of Enlightenment*, the founder of the “Frankfurt School”, Max Horkheimer, together with T.W. Adorno, attempted to show how modern instrumental reason, which has been developing since the Enlightenment, is incapable of recognising non-identity and diversity, that the abstract and the general take precedence over the particular, and that different experiences and phenomena are unjustifiably underestimated. Both the individual and society have fallen under the rule of abstract and general principles that do not correspond to the positivity of the richness of different phenomena, the diversity of experiences and the possibilities of consumption.

For a long time after the First World War, the majority of Western politicians, artists and academics believed that the authority of science and the objectivity of facts were sufficient guarantees for neutralising the disruptive components of a divided world.¹⁵

At the beginning of the last third of the previous century, such stabilisation control of objectivity by science was weakened in the post-modern imagination, particularly by methodological pluralism (*against* Paul Feyerabend’s *methodological compulsion*) and by the anarchist conviction that anything goes. With their demands and mistrust of the unifying principles of human life and of structural analogies in different cultures, hostile convictions developed in the social sphere and in politics, based on ethnic uniqueness, self-projections of one’s own identity and national sovereignty. These suddenly became more important than objective facts, than the recognition of an existing situation, its origins, causalities and continuities, and the possibilities for progress inherent in it.

The growing attention to historical memory, which conveys not only the individually experienced components of events, their transformations and forgotten dangers hidden behind political narratives and contemporary historical research, may be seen as the assertion of postmodern individualistic-relativising projections, but at the same time as a search for new starting points for deeper evaluations of neglected, seemingly marginal and often dangerous elements of development that are closer to real history; and thus prevent a complete flattening and neutralisation of the old in the new, the special in the general and the valuable in the merely consumerist.

In remembering what has gone before and what has been lost, the value sphere of our lives becomes differentiated and hierarchised, and human activities can take on new meaning and significance, in which the two poles of this division, which until now has been rather one-dimensional, stabilise as necessary.

yet at the same time he stubbornly insisted on sexual abstinence before marriage and monogamy during marriage. He publicly supported his wife’s feminist activities, but at the same time opposed social “protection of single mothers” and their children. His criticism of Bismarck’s power politics and his rejection of the political “dilettantism of the Kaiser” did not prevent him from advocating patriarchal relationships in politics and claiming that the monarchical form of government was the most [ineffective?]. [?]

14 „...sinnlos, weil sie uns keine Antwort auf die einfachen Fragen gibt, die uns wichtig sind: Was sollen wir glauben?, Was sollen wir tun?, Wie sollen wir leben?“ Weber, Max, MSP, p. 122.

15 Compare, for example, Carnap, Rudolf, *Überwindung aller Metaphysik durch die logische Analyse der Sprache* (Overcoming All Metaphysics through Logical Analysis of Language), in: *Erkenntnis*, vol. 1, no. 1, p. 1.

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liber amicorum for Matthias Theodor Vogt in honour of
his 65th birthday, edited by his colleagues and students

Dieter Bingen, Köln; Stefan Garsztecki, Chemnitz; Goro Christoph Kimura, Tokyo; Luigi Ferrara, Neapel; Peter Lah, Rom; Beat Siebenhaar, Leipzig, in Verbindung mit Günter Beelitz, Düsseldorf; Agnieszka Bormann, Görlitz; Andreas Bracher, Wien; Jelena Budanceva, Riga; Adam Chmielewski, Breslau; Maria Davydchyk, Berlin; Jürgen Erfurt, Berlin; Princesse Esperance Fezeu, Bafoussam; Pierpaolo Forte, Benevent; Annemarie Franke, Görlitz; Erik Fritzsche, Dresden; Kazuo Fujino, Kobe; Miloš Havelka, Prag; Adrien Houguet, Taschkent; Zoltán Huszár, Pécs; Sebastian Lalla, Ulaanbaatar; Stefan Liebing, Hamburg; Luca Lombardi, Rom; Katarina Markovic, Boston; Jean Bertrand Miguoué, Yaoundé; Christoph Pan, Bozen; Oliver Reisner, Tiflis; Róza Zuzanna Różańska, Krakau; Mihály Sári, Pécs; Una Sedleniece, Riga; David Simo, Yaoundé; Anton Sterbling, Fürth; Paul Videsott, Bozen; Susanne Vill, Wien; Eduard Werner, Leipzig; Ivan Zadori, Pécs; Gabriele Zaidyte, Vilnius; Kamil Zágóršek, Liberec; Reiner Zimmermann, Dresden

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Kulturpolitik gegen den Strich (Volume I, German version)

Festschrift für Matthias Theodor Vogt zum 65. Geburtstag

herausgegeben von seinen Kollegen und Schülern

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Matthias Theodor Vogt, Görlitz
Photos von Andreas Zgraja, Görlitz

Documentation of the conference – 30 Years of IKS on 24 May 2024

Conference *Against the Grain – Cultural policy in history and in present-day Saxony*

30 years of the Saxon Cultural Area Act and its accompaniment in research and teaching by the Institute for Cultural Infrastructure Saxony

24 May 2024, 2 – 7 p.m.

Large lecture halls G I 1.01 and 0.01

Zittau/Görlitz University, Brückenstr. 1, D-02826 Görlitz

<https://kultur.org/veranstaltungen/tagung-24-mai-2024/>

Organisers:

Institute for Cultural Infrastructure Saxony, Upper Lusatia-Lower Silesia Cultural Area and Zittau/Görlitz University in cooperation with Chemnitz University of Technology and the Institute for Territorial Development of the Lower Silesian Voivodeship

Download Documentation (Photos: Andreas Zgraja, Görlitz)

https://kultur.org/wordpress/wp-content/uploads/Kulturpolitik24Mai2024Goerlitz_PhotosZgraja_2024-06-01k.pdf

Presse

Andreas Hermann: Gepfeffelter Gruß aus Görlitz

(Spicy greetings from Görlitz)

Dresdner Neueste Nachrichten. Dresden, 31. Mai 2024. S.11.

Photo: Andreas Hermann, faktenreich Dresden

<https://kultur.org/wordpress/wp-content/uploads/Hermann-Dresdner-Neueste-Nachrichten-31.05.2024->

[Seite-11.pdf](#)



Peter Chemnitz: Wissenschaftler verabschieden Professor Vogt

(Scientists bid farewell to Professor Vogt)

Görlitzer Nachrichten Sächsische Zeitung, 29.Mai 2024, S. 16

https://kultur.org/wordpress/wp-content/uploads/SZ-Goerlitz-29Mai2024_Wissenschaftler-verabschieden_Professor-Vogt.pdf

(1) Invitation

by Dr. Stephan Meyer, Landrat des Landkreises Görlitz (shire county president) and Chairman of the Cultural Convention for the Upper Lusatia-Lower Silesia Cultural Area

Thirty years ago – on 1 August 1994 – the Saxon Cultural Area Act came into force.

In the same month, the Institute for Cultural Infrastructure Saxony was founded to support the Cultural Area Act in research and teaching. In order to attract the experts needed for cultural policy, the institute and the Zittau/Görlitz University shortly afterwards established the Görlitz degree programme ‘Culture and Management,’ which now has around 500 graduates who are successfully working all over the world.

We would like to celebrate this with you and Professor Matthias Theodor Vogt, the ‘father’ of the Act, on Friday, 24 May 2024, in Görlitz. After 27 years, he is retiring from his university position with a keynote speech on the future of cultural areas in Saxony. In cooperation with the Institute for Cultural Infrastructure Saxony and the Zittau/Görlitz University, we invite you to a symposium with keynote speeches from academia and practice, as well as a panel discussion.

We don’t just want to celebrate and engage in navel-gazing within Saxony, but also to receive external input on the history and present of cultural policy in order to reflect together on the next thirty years of cultural spaces in Saxony. We have invited speakers from the Council of Europe, Tokyo, Riga, Naples, Krakow, Marburg and, of course, Görlitz, who will present core elements of state, municipal and independent cultural policy ‘against the grain’ in keynote speeches and short presentations. Afterwards, we will discuss with the chair of the Culture Committee in the Saxon State Parliament, members of the Culture Senate and Culture Convention, and representatives of the art scene.

(2) Welcome



Rector of Zittau/Görlitz University, Alexander Kratzsch
https://youtu.be/6Imh0TNbyIM?list=PLwU1_FuHyok3HB_je3E7rV8vtbJhOrrW0



(3) Introduction

Landrat Stephan Meyer, Görlitz: *Outline of current problems and expectations of municipal cultural policy in Saxony by the Chairman of the Cultural Convention of the Upper Lusatia-Lower Silesia Cultural Area,*
https://youtu.be/cjROQsTqrCY?list=PLwU1_FuHyok3HB_je3E7rV8vtbJhOrrW0

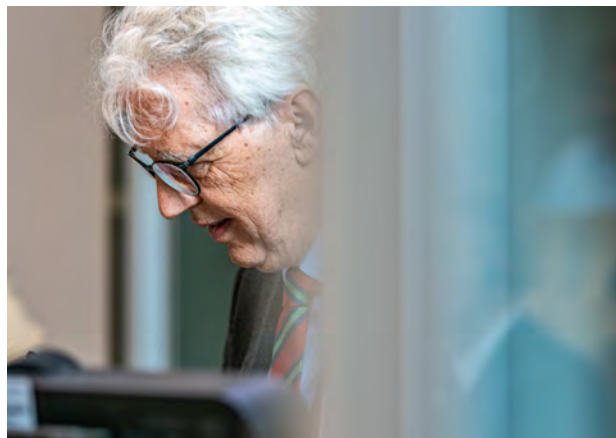
(4) Impulses: External suggestions for Saxony's cultural policy

Una Sedleniece, former State Secretary, Riga: *Memories of her time as a student in Görlitz from 1997 to 2001 in the first cohort of the UNESCO degree programme 'Culture and Management' in Görlitz at the Zittau/ Görlitz University and the Institute for Cultural Infrastructure Saxony*
https://youtu.be/jKB-0Govtac?list=PLwU1_FuHyok3HB_jc3E7rV8vtbJhOrrW0



Kimura Goro Christoph (Sophia-University, Tokyo): *Japan learns from Saxony*
https://youtube/3gVq1Btd5sc?list=PLwU1_FuHyok3HB_jc3E7rV8vtbJhOrrW0

Gregor Vogt-Spira
 (Philipps University of Marburg):
Emperor Augustus and the invention of 'cultural policy'
https://youtube/00iVWcYxYT?list=PLwU1_FuHyok3HB_jc3E7rV8vtbJhOrrW0



Róża Zuzanna Różańska (Jagiellonian University Krakow): *Royal cultural policy of the Baroque era*
https://youtu.be/o4rVJFW1Yp4?list=PLwU1_FuHyok3HB_jc3E7rV8vtbJhOrrW0



Stefan Garsztecki (Chemnitz):

Province takes place in the mind

https://youtu.be/_XavYiqjEi0?list=PLwU1_FuHyok3HB_jc3E7rV8vtbJhOrrW0



Beate Sibylle Pfeil
(Council of Europe expert):

Minorities in three classes.

Current language policy in Ukraine

https://youtu.be/ZPjNQLPoiPc?list=PLwU1_FuHyok3HB_jc3E7rV8vtbJhOrrW0



Luigi Ferrara (University of Federico II Naples): The Saxon Cultural Areas Act as a model for Italian legislation?

https://youtu.be/yKympfBwEGo?list=PLwU1_FuHyok3HB_jc3E7rV8vtbJhOrrW0

(5) Coffee break in the auditorium





(6) Keynote speech

Matthias Theodor Vogt (IKS and HSZG):

On the future of cultural areas in Saxony

[https://youtu.be/M5HIZcKotuc?list=PLw](https://youtu.be/M5HIZcKotuc?list=PLwU1_FuHyok3HB_jc3E7rV8vtbJhOrrW0)

[U1_FuHyok3HB_jc3E7rV8vtbJhOrrW0](https://youtu.be/M5HIZcKotuc?list=PLwU1_FuHyok3HB_jc3E7rV8vtbJhOrrW0)



(7) Discussion:

30 years of cultural areas in Saxony



Moderator: Cultural Secretary Annemarie Franke, Cultural Area Oberlausitz-Niederschlesien

Theresa Jacobs (Leipzig): Sorbian Institute Bautzen and Leipzig Dance Theatre

Franz Sodann MdL: Deputy Chairman of the Committee for Science, Higher Education, Media, Culture and Tourism in the Saxon State Parliament

Thomas Zenker (Zittau): Lord Mayor and member of the convention

Kirstin Zinke (Dresden): Senator for Culture and Managing Director of the Saxony State Association for Socio-Culture

https://youtu.be/Zev0Hpg3fYk?list=PLwU1_FuHyok3HB_jc3E7rV8vtbJhOrrW0





(8) Closing remarks

Benedikt Hummel, Mayor for Culture of the City of Görlitz
as representative of the graduates of 'Culture and Management'
https://youtu.be/t7EuD-oQ_a4?list=PLwU1_FuHyok3HB_jc3E7rV8vtbJhOrrW0



Many thanks to all the hard-working helpers who made this conference possible:

Dr. Annemarie Franke and her team from the Upper Lusatia-Lower Silesia Cultural Area: Sabine Hohlfeld, Manuela Mieth, Maria Förster, Liane Seiffert, Sabine Zimmermann-Törne, Anna Caban
Dipl.-Ing.(FH) Andreas Sommer, IT administrator at the Faculty of Management and Cultural Studies,
Remigiusz Socha, Maximilian Helm, computer science students, Zittau/Görlitz University

Clara Linnemayr [remote coordination from the USA], Zoe Schulmayer, Victoria Hentschel, Antonia Weber (students of „Culture and Management“)

Joanna Bär and Alexandra Grochowski (translators)

Johanna Metzner, student of culture and management, and her family from the ‘Bierblume Görlitz’
<https://www.bierblume-goerlitz.de/>

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INSTITUT FÜR
KULTURELLE INFRASTRUKTUR
SACHSEN

*30 Jahre
1994 – 2024*



Hochschule
Zittau/Görlitz



Freistaat
SACHSEN

Matthias Theodor Vogt, Görlitz
Photos von Andreas Zgraja, Görlitz

Documentation of the art night celebrating 30 years of IKS and the premiere of the film 'Görlitz Rhythms – A Dance of Cultures' at Benigna, Görlitz

<https://kultur.org/institut/30-years-iks/>



The Art Night took place at the 'Benigna' on Görlitz's Untermarkt, one of the city's most historically significant buildings. It is named after Benigna Horschel. On Pentecost Sunday 1464, she was impregnated by the mayor's son Georg Emmerich and then callously abandoned. The conflict between the Emmerich and Horschel families was to become a turning point in the city's history, far more exciting than the teenage drama Romeo and Juliet [https://kultur.org/wordpress/wp-content/uploads/Hoch_Benigna_Spannender-als-Romeo-und-Julia_in_Vogt-et-al-Benigna-2024-04-25.pdf].



In the fine tradition of debate among Görlitz students of 'Culture and Management' [https://kultur.org/wordpress/wp-content/uploads/Vogt_3Gruende-fuer-Goerlitz-als-Studiengangsort_Benigna-2024-04-25.pdf] with complex issues in the city and region (and often far beyond), the institute received an enquiry from Robert Lehleiter and Christian Weise. They wanted a concept for the use of the 'Benigna'. Supervised by Matthias Theodor Vogt and Maik Hosang, 12 female students and 1 male student explored this issue in a research seminar, in collaboration with council archivist Siegfried Hoche and a Bonn theatre group, supervised by René Harder.



The theory [download: https://kultur.org/wordpress/wp-content/uploads/Hoch_Benigna_Spannender-als-Romeo-und-Julia_in_Vogt-et-al-Benigna-2024-04-25.pdf] was put to the test at the art night on 24 May 2024.

Art Night

Photo documentation

[https://kultur.org/wordpress/wp-content/uploads/IKS30y-Benigna24Mai2024_PhotosZgraja-k.pdf] with photos by Andreas Zgraja, Görlitz mail@andi.film.



Maestro Luca Lombardi and Miriam Meghnagi from Rome performed a work to mark the institute's 30th anniversary (world premiere and first joint performance of the couple).



Former Prime Minister Georg Milbradt from Dresden gave the laudatory speech.



Maria Davydchyk performed a Belarusian folk song.



Steffi Bärman from Zittau recited in the Upper Lusatian dialect.



Elisabeth Domsgen from Görlitz recited a ballad by Bürger.



Honorary Consul Stefan Liebing from Hamburg commended the research and institute projects on Africa.



Princess Esperance from Bafoussam sang a Cameroonian song.



Joseline Amutuhair performed a Ugandan dance, accompanied on the drums by Tomas Ondrusek from Waldheim.



Hans-Peter Struppe from Görlitz and Cornelia Wosnitza from Dresden sang cheeky modern songs.



The art night ended with a song by 21 former UNESCO students of 'Culture and Management' (class of 1997), who offered their congratulations in Latvian, Polish, Sorbian, Czech and German.

Museum: Thirty Years of IKS

Some of the 30 years of work of the Institute for Cultural Infrastructure Saxony is documented at <https://kultur.org/>. To mark the institute's anniversary, the archives were opened and an exhibition was put together, supported by our student intern Jakob Bormann as curator.



Film Görlitz Rhythms – A Dance of Cultures

Premiere 24 May 2024, Benigna Görlitz

on the occasion of the thirtieth anniversary of the Institute for Cultural Infrastructure Saxony

Concept: Matthias Theodor Vogt, Görlitz

Camera and editing: Andreas Zgraja, Görlitz mail@andi.film

The film can be downloaded free of charge as Creative Commons ShareAlike CC BY-SA (1.0 2.0 2.5 3.0 4.0) and installed on your own website.

‘Without immigration, Görlitz is lost,’ said the then mayor Siegfried Deinege during research for the study ‘Arriving in the German world’ [<https://kultur.org/forschungen/merr/>]. However, immigration is a process in which preconceived assumptions – positive or negative stereotypes – play a decisive role in choosing a destination.

When Cameroonian mayor Roger Tafam promoted Görlitz in June 2023, he found that the city was so heavily disparaged as xenophobic on English-language social media that the parents of the young people he wanted to send to Görlitz for training vetoed the idea and none of them wanted to come.

The objective data tells a completely different story. No city in Saxony has a higher proportion of foreigners than Görlitz, not even Leipzig, and certainly not the state capital Dresden. Data from the Office for the Protection of the Constitution and the criminal investigation departments indicate peaceful coexistence (see Vogt 2023). If Görlitz entrepreneurs want to attract excellent workers in times of skilled labour shortages, they urgently need to counter the media's denigration with facts. The inglorious first-place finish of the Görlitz district in the European elections on 9 June 2024 has opened the door to further suspicions.

Roger Tafam suggested presenting parents with a film about the real Görlitz in English in YouTube format in order to respond to the allegations of ‘manifest xenophobia’ circulating on the internet. With the film **‘Görlitz Rhythms – A Dance of Cultures’** and in cooperation with the Municipal Hospital, the Maltese Hospital, the Zittau/Görlitz University and many civil society actors, the Institute implemented this idea together with Andi Zgraja, Görlitz (camera and editing).

The film is short and asks only one question: **What is so special about Görlitz?** The data is impressive and stimulates discussion.

To mark the institute's anniversary, we are making the film available to all Görlitz-based companies in two audio tracks: (a) with Leoš Janáček's 2nd String Quartet ‘Intimate Letters’ and (b) a brass recording. **Which music do you prefer? And which one do you think your contacts will like best?**

Film “Görlitz Rhythms – A Dance of Cultures”**Musik: Leoš Janáček (1854-1928): String**

[\[https://kultur.org/wordpress/wp-content/uploads/Goerlitz-Rhythms.IKS-30y.Janacek.2024-05-24_HD_neu_2.mp4\]](https://kultur.org/wordpress/wp-content/uploads/Goerlitz-Rhythms.IKS-30y.Janacek.2024-05-24_HD_neu_2.mp4)

Film “Görlitz Rhythms – A Dance of Cultures” Musik: Leoš Janáček (1854-1928): String Quartet No. 2, „Intimate Letters“, IV. Allegro – Andante – Adagio. With kind permission of Erica Brenner and Jessica Sherwood [6 December 2023) Alexi Kenney, violin 1 (Chamber Fest Cleveland Young Artist), David Bowlin, violin 2, Dimitri Murrath, viola, Julie Albers, cello Performed on June 24, 2016 Mixon Hall, Cleveland Institute of Music Cleveland, Ohio Chamber Fest Season 5 <http://chamberfestcleveland.com> Audio: Ian Dobie – Dobie Digital Productions, Editing: Erica Brenner <http://ericabrennerproductions.com>

Film “Görlitz Rhythms – A Dance of Cultures”**Musik: O Chanucah (Instrumental).****YouTube Audio-Bibliothek**

[\[https://kultur.org/wordpress/wp-content/uploads/Goerlitz-Rhythms.IKS-30y.Brass_2024-05-24_HD_neu_1.mp4?_=\[](https://kultur.org/wordpress/wp-content/uploads/Goerlitz-Rhythms.IKS-30y.Brass_2024-05-24_HD_neu_1.mp4?_=[)

Görlitz Rhythms: A Dance of Cultures

Uraufführung 24. Mai 2024, Benigna Görlitz
aus Anlaß der Dreißigjahrfeier des
Instituts für kulturelle Infrastruktur Sachsen

Konzeption: Matthias Theodor Vogt, Görlitz
Film: Andreas Zgraja, Görlitz

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Wissenschaftliche Vorarbeiten unter anderem

- Vogt, Matthias Theodor; Fritzsche, Erik; Meißelbach, Christoph (2016): *Ankommen in der deutschen Lebenswelt. Migranten-Enkulturation und regionale Resilienz in der Einen Welt*. Geleitwort von Rita Süßmuth und Nachwort von Olaf Zimmermann. Berliner Wissenschafts-Verlag 2016, 526 S., ISBN: 978-3-8305-3716-8.
- Vogt, Matthias Theodor (2021d): *On the threshold to visibility and dignity. The long story of Polish migrants at Görlitz/ Zgorzelec*. In: Inocent-Mária V. OP Szaniszló (Ed.), *Invisible migrant workers and visible human rights*. Angelicum Press., Rome (pp. 169-187). [Hier die deutsche Fassung]
- Vogt, Matthias Theodor (2021f): *Elemente einer Sozioökonomie der Frauen in Kamerun. Text und fünfzig kommentierte Graphiken*. In: Vogt et al: *Katalog Kamerun mit den Augen von tausend Frauen, Görlitz 2021*, S. 127-244. | *Elements of a socio-economy of women in Cameroon. Text and fifty annotated graphs*. In: Vogt et al: *Katalog Kamerun mit den Augen von tausend Frauen, Görlitz 2021*, S. 245-356.
- Vogt, Matthias Theodor (2022a): *The Corona Juventocide. Political immunosenescence due to distorted census weight at the expense of young age cohorts*. ISSN 2036-7821, Year 14, Volume 1/2022, pp. 33-94 amministrativamente. *Journal of Administrative Law (Classe A)*, Università degli Studi di Roma “Foro Italico” <http://www.amministrativamente.com/index.php/formez/issue/view/836>. [The German version in this volume]
- Vogt, Matthias Theodor (2023): *Umgang mit Unterschieden. In Vorbereitung von Forschung zu einer enkulturativen Pflegestrategie in der dreifachen Peripherie von Ostsachsen, Niederschlesien und Nordost-Böhmen*. [Deutsche Fassung von: Vogt, Matthias Theodor (2023): *Managing Difference. Preliminary Research to an Enculturational Care Strategy in the Triple Periphery of Eastern Saxony, Lower Silesia and North-Eastern Bohemia*. In: Koltai, Zsuzsa; Vogt, Matthias Theodor (editors): *Cross-cultural resilience building / Interkulturelle Resilienz stärken*. Tudásmenedzsment 2023/ special issue #3, Pécs University].
- Miguoué, Jean-Bertrand (2023): *Einführung*. In: Vogt, Matthias Theodor, Schreiter, Nathalie; Mandakh, Namuundari; Miguoué, Jean-Bertrand (2023): *Interkulturelles Erwartungsmanagement von Ankommenden, Stadtbevölkerung und Pflegeteams. Bericht über das Forschungsseminar zum Projekt Interkulturelles Jahr Pflege im Master Studiengang Kultur und Management*. Sommersemester 2023, Hochschule Zittau/Görlitz. [\[https://kultur.org/wordpress/wp-content/uploads/Vogt-Miguoué-Schreiter-Namundaari-Interkulturelles-Erwartungsmanagement-2023-10-30.pdf\]](https://kultur.org/wordpress/wp-content/uploads/Vogt-Miguoué-Schreiter-Namundaari-Interkulturelles-Erwartungsmanagement-2023-10-30.pdf)

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藤野一夫(神戸):神戸大学大学院国際文化学研究科名誉教授、兵庫県立芸術文化観光専門職大学副学長を経て名誉教授。専門は文化政策/アートマネジメント/音楽文化論/ドイツ思想史。特にリヒャルト・ワーグナーに関する数多くの著作を発表。コレギウム・ポンテスのシニアフェローも務めた。日本文化政策学会会長(2022-2025)を歴任し、国と地方自治体の数多くの文化審議会の座長、文化振興財団等の理事を務める。最近の著書に『基礎自治体の文化政策～まちにアートが必要なわけ』(2019)、『市民がつくる社会文化～ドイツの理念・運動・政策』(2021)、『みんなの文化政策講義～文化的コモンズをつくるために』(2022)などがある。

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Political scientist. From 1983 to 1989 he studied political science (major subject), modern and contemporary history and cultural geography (minor subjects) at the University of Bonn (Magister Artium in political science). From 1989 to 1994 he held a doctoral scholarship from the Friedrich Ebert Foundation. After completing his doctorate in political science in 1995 with Klaus Ziemer and Kurt Düwell at the University of Trier, he holds the Chair of Cultural and Area Studies at Chemnitz University of Technology since 2010.

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graduated from Hitotsubashi University in Tokyo in 2002 with a dissertation entitled *Perspectives on human intervention for the preservation and revitalisation of minority languages*. He has been employed at Sophia University in Tokyo since 2004. He has been an associate professor since 2007 and a full professor at Sophia University since 2012 and is currently Dean of the Faculty of Foreign Studies. He has worked as a visiting professor at the Slavic-Eurasian Research Centre of Hokkaido University in Sapporo and as a visiting scholar at the Sorbian Institute (Bautzen), the European University Viadrina, the University of Leipzig and the Collegium PONTES Görlitz-Zgorzelec-Zhořelec. Kimura has been a board member and managing director of the Japan Society for the Study of Slavic Languages and Literatures since 2022.

2002年に東京の単一橋大学を卒業し、博士論文「少数言語の保存と再生における人間の介入に関する展望」で学位を取得しました。2004年から東京のソフィア大学に勤務し、2007年から准教授、2012年から教授を務め、現在は外国語学部の学部長です。北海道大学(札幌)のスラヴ・ユーラシア研究センターで客員教授、ソルビアン研究所(バウツェン)、ヨーロッパ大学ヴィアドリーナ、ライプツィヒ大学で客員研究員として勤務。彼は、ポンテス・ゴリツィー・ズゴジェレツ・ゾルジェレツ・カレッジウムの研究員でした。2022年から日本スラヴ語文学研究会の理事兼事務局長を務めている。

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Luca Lombardi is one of his country's most internationally renowned composers. After graduating from the German School in Rome with Dr. Joseph Vogt, he studied in Rome, Vienna, Cologne, Utrecht and Berlin (with B.A. Zimmermann, K. Stockhausen and P. Dessau, among others). He received his doctorate in German studies from the University of Rome. From 1973 to 1994, he was professor of composition at the conservatories in Pesaro and Milan, and has been a freelance composer ever since. He

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Beat Siebenhaar is a linguist and dialectologist specialising in the study of linguistic varieties, language in the new media, prosody and dialectology. He studied German, philosophy and literary criticism at the University of Zurich from 1983 to 1991 and received his doctorate in German linguistics in 1999 with a dissertation entitled *Sprachvariation, Sprachwandel und Einstellung. Der Dialekt der Stadt Aarau in der Labilitätszone zwischen Zürcher und Berner Mundartraum*. He holds the Chair of German Linguistics (specialising in linguistics of varieties) at the University of Leipzig since 2008. Before that, he worked at the University of Zurich, the University of Bern and the University of Lausanne, among others. Siebenhaar has been Dean of the Faculty of Philology at the University of Leipzig since October 2016 till October 2025.

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Professor emeritus of Classical Philology at the Philipps University Marburg. After completing his doctorate and his habilitation at the University of Freiburg i.Br., he was a Founding Professor of Classical Philology at the University of Greifswald from 1994 to 2006, where he helped to rebuild the Institute of Classical Studies. From 2008 to 2012, he was Secretary General of the German-Italian Centre Villa Vigoni on Lake Como (Italy), a European interface for the humanities and sciences, politics, economy and culture. In 2001, he founded (together with Jerker Blomqvist, Lund) the network Colloquium Balticum of the Baltic Sea countries. In 2020, he was awarded an honorary doctorate by the University of Riga.

Prof. Dr. phil. Dr. habil. Prof. h.c. Dr. iur. h.c. Matthias Theodor Vogt (Görlitz)

Managing director of the Saxonian Institute for Cultural Infrastructures (<https://kultur.org/>), professor emeritus at the Zittau/Görlitz University, honorary professor at the University of Pécs and Doctor iuris honoris causa of Ilia University, Tbilisi. Master of Arts in Theatre Studies with a focus on modern German literature and philosophy in Munich, Paris and Aix-en-Provence. Doctorate in musicology. Habilitation in urban studies. Visiting professor at universities and music academies in Vienna, Prague, Wrocław, Krakow, Dresden, Boston, Yaounde, Cairo, Ulaanbaatar, Shanghai, Kobe and Toyooka, as well as at the Pontifical Gregorian University and the Pontifical University of Saint Thomas Aquinas, both in Rome. Theatre experience at Moscow, Russe, Vienna, Salzburg, Venice, Milan, Rome, among others. Research interests: cultural policy and art policy, cultural history including medical history, minorities. Has taught at 60 universities in Europe, Africa, Asia and North America.

マティアス=テオドル・フォークト (ゲルリッツ)

は、ザクセン州文化インフラ研究所(<https://kultur.org/>)の所長兼経営責任者、ツィッタウ/ゲルリッツ高等専門学校名誉教授、ペッチ大学名誉教授、ティビリシのイリア大学名誉法学博士です。ミュンヘン、パリ、Aix-en-Provenceで演劇学、現代ドイツ文学、哲学の修士号を取得。音楽学の博士号を取得。都市計画学のハビリタツィオンを取得。ウィーン、プラハ、ヴロツワフ、クラクフ、ドレスデン、ボストン、ヤウンデ、カイロ、ウランバートル、上海、神戸、豊岡の大学および音楽大学、ならびにローマのグレゴリアナ大学とアンジェリカム大学で客員教授を歴任。演劇経験：モスクワ、ルッセ、ウィーン、ザルツブルク、ベネチア、ミラノ、ローマなど。研究分野：文化政策と芸術政策、文化史(医学史を含む)、少数民族。ヨーロッパ、アフリカ、アジア、北米の60の大学で教鞭を執る。

Dr. phil. Reiner Zimmermann (Dresden)

Former head of department, born in Neustadt/Orla, Thuringia. 1960–1965 Studied musicology, art history, and theater studies in Leipzig, editor at the music publishing house Editions Peters Leipzig/Dresden 1966–1985, music theater dramaturge at the Dresden Music Festival 1986–1991, 1991 to 2003 Head of the Art Department at the Saxon State Ministry of Science and the Arts. Publications include *Mehr Sein als Scheinen. Kulturpolitik in Sachsen nach 1990* (Donatus-Verlag, Niederjahna/Käbschütztal, 2022). Editor of musical works by Mendelssohn, Fauré, Debussy, Meyerbeer, and others; editor of the musical

writings of Camille Saint-Saens and the autobiography of Jules Massenet. Author of *Giacomo Meyerbeer - Biografie nach Dokumenten* (Giacomo Meyerbeer - Biography Based on Documents), 1991. Since 2009, editor-in-chief of the *Denkmäler der Tonkunst in Dresden* (Monuments of Music in Dresden). See also *Viele Stimmen. Festschrift für Reiner Zimmermann zum 75. Geburtstag am 27. November 2016*, published by his friends.



TECHNISCHE UNIVERSITÄT
IN DER KULTURHAUPTSTADT EUROPAS
CHEMNITZ



UNIVERSITÄT
LEIPZIG



上智大学
SOPHIA UNIVERSITY



To listen, to reflect, to act Cultural Policy against the Grain

What are the premises of today's cultural policy? What insights can the past, present and theory offer for a contemporary cultural policy? How can art counteract agoraphobia, digital isolation and populist temptations? How can local authorities give their citizens ample space to develop civil society solidarity 'for the good of the city. For only when the city is well will you be well.' (It should be noted that Jeremiah 29:7 addresses immigrants who are to become citizens in foreign Babylon. Does our cultural policy also achieve this?) Are the arts not precisely the place where we can first listen to the other before we think together and then act together?

It is the historical achievement of Matthias Theodor Vogt, in the Free State of Saxony, which was re-established in 1990, to not only conceive the Saxon Cultural Area Act between 1991 and 1995 in a unique process of analysis and dialogue with the state, municipal and civil society levels, but also to have it enshrined in law and, last but not least, to have it implemented with little friction. It was therefore only natural that, on the thirtieth anniversary of the law's entry into force, the cultural areas of Saxony invited Matthias Theodor Vogt's colleagues and students to a conference entitled 'Kulturpolitik gegen den Strich' (Cultural Policy Against the Grain). We are hereby presenting the results of this conference in a commemorative publication to mark his 65th birthday.

What can art do better and differently than the digital world? What political, structural, economic, and, last but not least, intellectual conditions are necessary for art to develop its own life for the benefit of humanity? The cover image shows Haus Klingewalde, Görlitz, home of the Institute for Cultural Infrastructure Saxony since 1998. The watercolour by Lynne Beal, Cologne, relates to a conversation with Matthias Theodor Vogt about the vanishing point in Alberti: *De pictura* | *De pictura* (1435 – 1436). According to Corinna Laude, in the *centricus punctus* of Alberti's intromission theory, 'the orthogonal vanishing lines, the depth lines of the representation, converge "quasi persino in infinito" (as it were out into infinity), it lies in infinity – and thus, according to contemporary understanding, in God'. Which "vanishing points" does today's post-secular society use?

How can political science in Chemnitz interact in a multidisciplinary, cross-continental manner, always with reference to human beings themselves, with cultural studies in Tokyo and linguistics in Leipzig, with legal studies in Naples and social sciences in Rome? This volume shows that cultural policy studies require a fact-based holistic approach and that this may be achieved by working together.

Cultural Policy against the Grain (Volume 2, English version)

liber amicorum for Matthias Theodor Vogt in honor of
his 65th birthday, edited by his colleagues and students

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