

so will ein Weg zur Katharsis und erlösenden Transformation gesucht werden, der unseren Blick in heutigen Zeiten öffnen könnte.

ČOVJEK S KRIVNJOM

U izlaganju ću pobliže razmotriti kategorije krivnje i grižnje savjesti. One se pojavljuju, odnosno pojačavaju, između ostaloga, s poznanstvljenjem svijeta, a čovjeka opterećuju kako individualno tako i kolektivno. Stoga treba istraživati i razmatrati podrijetlo krivnje. Jer ljudi, a zacijelo i čovječanstvo sâmo, mučeni grižnjama savjesti, mogu biti otjerani u ludilo. Ako se krivnja i grižnja savjesti promatraju kao krize, onda se može tražiti put za katarzu i oslobađajuću transformaciju. Takav bi pristup mogao otvoriti naš pogled u današnje doba.

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S ONU STRANU DIHOTOMIJA SVIJETA *MATRIXA*: PLATON VS. DESCARTES, HEGEL VS. KANT

Osnovna teza izlaganja jest da svijet filmske trilogije (ili tetralogije) *Matrix* doživljava preobražaj od platonistički ustrojenog svijeta, preko hegelovske kritike podvojenosti do okretanja mogućnostima Marxove misli. U tom kontekstu pokazuje se da Descartes, njegova radikalna sumnja i uvid *cogito, ergo sum* jesu sasvim irelevantni za stjecanje spoznaje istine. Drugim riječima, kar-tezijanski je subjekt nemoćan pred demijurzima Matrixova svijeta. Dualizam, sada već kao takav, doveden je do ekstrema ne u spoznajnoj, niti u ontološkoj već u praktičnoj sferi, kada je pred Nea postavljen izbor između spasa čovječanstva i spasa žene koju voli. U skladu s kategoričkim imperativom, *on ne može* postupiti moralno u toj situaciji. Hegelova kritika kantovskog moralite-ta, izložena u kontekstu njegove filozofije povijesti, za sestre Wachowski jest pokazatelj gdje tražiti izlaz iz dualizma svjetova, naime u Marxovim idejama.

BEYOND THE DICHOTOMIES OF *MATRIX*'S WORLD: PLATO VS DESCARTES, HEGEL VS KANT

The basic thesis is that the world of the film trilogy (or tetralogy) *Matrix* experiences a transformation from a Platonic world to the possibilities of overcoming the dichotomies in Marx's thought. It is shown that in the world of *Matrix*, Descartes' radical doubt, his insight *cogito, ergo sum* and his dualism are completely irrelevant to gaining the truth; in other words, the Cartesian subject is powerless in front of the demiurges of the *Matrix*' world. The dichotomy was brought to extremes in the practical sphere when an alternative was put before Neo to save humanity or the woman he loves. In accordance with the categorical imperative he *cannot* act morally in this situation. For the Wachowski sisters, Hegel's critique of Kantian morality, outlined in the context of his philosophy of history, is an indication of where to seek a way out of the dichotomy of the *Matrix* world, namely in Marx's ideas.

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THE MYTH OF PROGRESS AND THE WESTERN WAY OF LIFE

Western scientific thinking is rooted in ancient Greece's science, which is essentially value-laden. Value-ladenness came from the pedagogy of the culture in which essential was to improve humanity in both the individual and the community. So, progress is essentially connected to the culture of ancient Greece. Even if the intellectual atmosphere was holistic, there were, at least, implicit tension between, for example, individual and community, and values and facts. The instrumental attitude of modern scientific thinking concretizes the tensions. Hence, although the Enlightenment owes much to ancient Greece, the progress in the Enlightenment is essentially factual. Thus it does not have such a philosophico-conceptual foundation as in ancient Greece, which entails the myth of the progress of the Enlightenment (Wittgenstein; von Wright). The myth of progress has been an obstacle in evaluating our Western way of life.