

УДК 316.454.3:32.019.52

МИФ О ЗАГОВОРЕ КАК СПЕЦИФИЧЕСКИЙ ФЕНОМЕН ОБЩЕСТВЕННОГО СОЗНАНИЯ

В. СЛАВКОВИЧ^{1), 2)}

¹⁾Колледж криминалистики и безопасности,
ул. Булевар Светог цара Константина, 80–84, 18000, г. Ниш, Сербия

²⁾Университет Черногории, ул. Старый город, 320, 85330, г. Котор, Черногория

Анализируются широко принятые предположения о влиянии теорий заговора на восприятие действий различных социальных групп. Изучение социальной жизни помогает нам интуитивно представить, как и почему происходит определенное событие, а также четко понять его причины и последствия, но не дает возможности сформулировать общие законы, которые в самом широком смысле описали бы такую причинно-следственную связь. Новый тип мифа о заговоре стал популярным способом принятия и интерпретации событий, особенно среди образованных людей. Социально-экономические и политические изменения в обществе, произошедшие в последнее время, также определили актуальность теорий заговора.

Ключевые слова: заговор; этический принцип; социальные группы; рационалистический подход; теории заговора.

Образец цитирования:

Славкович В. Миф о заговоре как специфический феномен общественного сознания. *Журнал Белорусского государственного университета. Философия. Психология.* 2022;1:59–67 (на англ.).

For citation:

Slavkovich V. Conspiratorial myth as a specific phenomenon of social awareness. *Journal of the Belarusian State University. Philosophy and Psychology.* 2022;1:59–67.

Автор:

Вукан Славкович – доктор юридических наук; профессор кафедры уголовного права, уголовного процесса и криминалистики¹⁾, профессор коммерческого права на факультете туризма и гостиничного менеджмента²⁾.

Author:

Vukan Slavkovich, doctor of science (law); professor at the department of criminal law, criminal procedural law and criminalistics^a and professor of commercial law at the faculty of tourism and hotel management^b.

CONSPIRATORIAL MYTH AS A SPECIFIC PHENOMENON OF SOCIAL AWARENESS

V. SLAVKOVICH^{a,b}

^aCollege of Applied Criminalistic Studies and Security,
80–84 Bulevar Svetog cara Konstantina, Niš 18000, Serbia

^bUniversity of Montenegro, 320 Old Town, Kotor 85330, Montenegro

The aim of this paper is to analyse the widely accepted assumptions about the influence of conspiracy theory on the comprehension of the actions of different social groups. By analysing social life, we may be able to discover, and to understand intuitively, how and why any particular event came about and we may clearly understand its causes and effects. Nevertheless, we are unable to formulate general laws which would serve as a description, in general terms, of such causal links. A new type of conspirative myth has become a popular way of adopting and interpreting events, especially among educated people. Socioeconomic and political changes in society, which appeared in modern times, also determined the actuality of conspiracy theories.

Keywords: conspiracy; ethical principle; social societies; rationalistic approach; conspiracy theories.

L'an mil neuf cens nonante neuf sept mois,
Du ciel viendra un grand Roy d'effrayeur,
Resusciter le grand Roy d'Angolmois,
Avant après Mars regner par bon heur.

*Michel de Nostredame*¹

Introduction

Conspiracy theory is one of the visible phenomenon of modern life, which continuously attracts attention of society and gives it a topic for discussion, printed publications, popular books and films. It has magic attraction and becomes important part of social discourse in modern epoch. It arose in the ancient times, and was the eternal escort of mankind, giving it the possibility to find «simple» answers to complex questions of modern life, within all existing intellectual traditions in history. A new type of conspiratorial myth has become a popular way of adopting and interpreting events, especially among educated people. Socioeconomic and political changes in society, created in recent times, and the emergence of national states, also determined actuality of conspiracy theories. Possessing a powerful capacity for social mobilisation, conspiracy theories are used by intellectual elite, as one of the instruments for preserving the existing order of relation in society, but also for forming national self-awareness.

According to philosopher K. Popper, the doctrine of conspiracy theories is similar to ancient heathenish beliefs: faith in the Homeric gods, which plots explained the history of Trojan war, becomes a thing of the past. Their place is taken by powerful individuals or groups with dangerous intentions, who are responsible for all evil we suffer from [1, p. 306]. Therefore, such as be-

longing to a particular religious cult, faith in that or other conspirative theory can give a man a sense of superiority over the «naive majority». In a series of cases, such faith is a cause for joining people in sects, «interest groups» or political movements.

We can not say that real conspiracies don't exist. There are countries, organisations and influential people, present in the world, who follow their interests and secret intentions, but it is certain that most events don't arise due to, but despite someone's will. Most of the people hardly accept a given fact. This creates the need for conspiracy theories, which frequently serves the state to prepossess loyalty of citizens, in exchange for internal or external enemy, which is presented as the cause of all troubles.

There are laws of nature in the world and a person must live and do everything according to them. Then it will be much easier for him to live [2, p. 59]. Physical laws, or the laws of nature are valid anywhere and always, because the physical world is ruled by a system of physical uniformities invariable throughout space and time. Sociological laws, however, or the laws of social life, differ in different places and periods. If there is such a thing as growing human knowledge, then we can not anticipate today what we shall know only tomorrow. No scientific predictor – whether a human scientist

¹«In the year a thousand nine hundred ninety nine and seven months, from heaven a great terrible king, shall raise again the great king of Angoulême, before and after March shall reign luckily» (Century X, quatrain 72).

or a calculating machine – can possibly predict, by scientific methods, its own future results. Attempts to do so can attain their result only after the event, when it is too late for a prediction; they can attain their result only after the prediction has turned into a retrodiction [3, p. 10, 16].

In recent times, conspiracy theories became the subject of interest to the wider population following the September 2001 terrorist attack on the World Trade Center (the so-called «nine eleven»): *The heaven shall burn at five and forty degrees, / The fire shall come near the great new city, / In an instant a great flame dispersed shall burn out, / When they shall make a trial of the Normans* (century VI, quatrain 97) [4, c. 274].

As a confirmation of prophecy, it was noted that New York City is at the 40°43' degrees latitude, which is approximate to the number listed in the quatrain. One major issue with his prophecies is that they can be so vague that they are often described as verbal jigsaw puzzles. His prophecies contain French and Latin terms, historical allusions, anagrams, puns, odd spellings, partial words, inverted word order and so on. The predictions of false prophets are often vague for a good reason. This characteristic makes it easy for their followers to claim a fulfilment of prophecy when the something happens which bears enough of a similarity to the pro-

phesy, that it will seem like the prophecy was an accurate prediction [5].

Every particular social happening, can be said to be new, in a certain sense. It may be classified with other events, it may resemble those events in certain aspects, but it will always be unique in a very definite way. Conversely, by analysing social life, we may be able to discover, and to understand intuitively, how and why any particular event came about; that we may clearly understand its causes and effects – the forces which occasioned it and its influence on other events. Yet we may nevertheless find that we are unable to formulate general laws which would serve as a description, in general terms, of such causal links. For it may be only the one particular situation, and no other, which could be correctly explained by the particular forces that we have discovered.

The term *Oedipus effect*² means the influence of the prediction upon the predicted event (or, more generally, for the influence of an item of information upon the situation to which the information refers), whether this influence tends to bring about the predicted event, or whether it tends to prevent it. The idea, in short, of an exact and detailed calendar of social events is self-contradictory, and exact and detailed scientific social predictions are therefore impossible [3, p. 23–25].

Influence of transcendental on comprehension of phenomena in society

The possibility to predict events by individuals is absurd in itself, because history, after the events of the singularity, can not be predicted at all, since it essentially exceeds everything we can imagine [6, s. 203]. It is necessary to point out that transcendental, in a certain sense, can not be considered as theory of cognition, because a psychophysical subject seems to have nothing in common to the spatial outside world.

Conversely, so-called transcendental philosophy is based on relation of cognition to the immanent object. Does the mentioned predictions lead to this conclusion? If the concept of cognition appears as it can only appear in transcendental philosophy, then there is no basis to understand this as transcendental reality. On the contrary, it is only possible to start from the presented knowledge, that indicates to the point of view of immanence.

The postulate «the world is the content of consciousness» (*Bewusstseinsinhalt*), often is considered as equivalent to the setting «the world is just a phenomenon», and becoming a popular word thanks to Kant's philosophy, it is associated with a multitude of attempts to allow the base of phenomenon «beyond» the sensory world [7, S. 35–37].

Is it possible that someone's predictions can become a specific phenomenon of social awareness? The consciousness of ordinary people often does not have the introspective character, but it is «directed to a listening of many sources of other people's life experiences towards convergence», where it can invoke some transcendental instance [8, s. 444].

All our conclusions about the causes and consequences are derived from attitude that belief is more an act of sensitivity, than a cognitive part of our nature [9, s. 240]. In the acts of sensory reception, the object of perception appears «in one moment, as soon as our gaze falls on it» [8, s. 439]. On the contrary, in order for something to happen, there must be something that appears (*Damit etwas erscheinen könne, muss doch etwas sein, das erscheint*) and in our case it is transcendental. The argumentation does not sound convincing and becomes unreliable, because we must to give up from calling it «the content of consciousness», and start to use a term «phenomenon».

According to H. Rickert, the content of consciousness, like everything, must have a cause, that in this case can only be found in transcendental. Conversely, it would never occur to some other people to interfere with the existence of the very things, because they

²The idea that a prediction may have influence upon the predicted event is a very old one. Oedipus, in the legend, killed his father whom he had never seen before, and this was the direct result of the prophecy which had caused his father to abandon him.

know that «from nothing can not come anything» (*aus nichts wird nichts*). Therefore, if things do not exist, there are also can not be their acts, perceptions. The assumption about things in itself is therefore scientific-natural proven through «law of causation» [7, S. 35–37].

This problem, that also interests F. Nietzsche, is not whether phenomena have their cause, but how we know the causality, what is the meaning, the source, the logical value of our claims of causal-consequential connection of phenomena. The aim is not to completely depreciate and declare as a misapprehension our cognition of the causal-consequential connection of phenomena, but rather to more closely determine the character and value of that cognition, as well as its place within the whole area of comprehension. This origin is necessary for getting complete picture of our cognitive abilities. Without resolving problem of causality, that picture would be very incomplete, because it would leave it unclear exactly the area of our important cognition, which would be problematical.

Our inference about causal connection is not based on reason, but on other, from reason independent principles of human nature. The experimental reasoning it-

self, on which the whole conduct of life depends, is nothing but a species of instinct or mechanical power, that acts in us unknown to ourselves. Of course, this does not mean that reason is not involved in discovering of causal links between certain phenomena [9, s. 235–238].

On the contrary, science studies various spheres of phenomena independently from teaching of universal metaphysical systems, and everything «otherworldly» considers as unavailable for any exploration. Attempts to derive all diversity of phenomena from what stands «on the other side», represents an impoverished reality and do not suit it. Arises tendency to explore reality which reveals in all its variety and wealth [10, p. 9].

The ideal and purpose of science are not consisted of giving us one as accurate as possible description of the facts. Historical relativity of scientific truth is presented in well known and often accentuated apprehension: what was considered as truth in certain time, later can be considered as misapprehension, and *vice versa*. Cognition is not based only on truth, but also on misapprehension, because misapprehension, same as truth, is an important condition not only for life, but also for scientific exploration [11, s. 392–393].

The phenomenon of uncertainty

When predicting most processes, the scientist is faced with the main limitation of the possibilities of scientific foresight – the phenomenon of uncertainty. The necessity to take it into account, during the determination of the future state, forces to introduce a difference in the results of scientific foresight by degrees of their reliability. There are three main types of predictive activity: *prediction* as a process of obtaining reliable singular statements – descriptions of future events, *forecast* and *futurology*.

The most reliable is foresight, which can be achieved when all variables are controlled and, therefore, their values are predictable. Prediction is different, because then appear factors that can not be controlled, and therefore it is impossible to speak with absolute reliability about their future values. This situation makes the description of the future state of the system less reliable than in the case of foresight. A forecast is an accurate prediction, one that always refers to specific events [12, p. 43]. The forecast refers to situations characterised by even greater uncertainty. As A. Guillán Dopico writes, forecasts are predictions that include uncertainty. Finally, there is futurology, which has evolved and exists today in the form of studies of a multivariate future (futures studies) [13, p. 111, 116–117].

Conversely, the term «prophecy» means the word or declaration of the prophet – might refer to the past, concern the present, or be in anticipation of the future. In the case of some prophets, the prophecies deal

wholly with the present; of others, the prophecies had reference mainly to the past; whilst of many, perhaps of most, the «divine» word which they uttered, «shots in its aim» and purport far into the recesses of futurity. Of such, most often was the «eagle gaze» fixed steadfastly on the glorious future, the day of deepest gloom, or of unutterable brightness [14, p. 6].

The expression «prophecy» has a lot in common with the concept of superstition. For B. Spinoza, superstition is a stranger to no one, and he opens the *Tractatus theologico-politicus*, akin to the famous first sentence of Rousseau's social contract, with an observation on the pervasiveness of superstition: «If men could manage all their affairs by a definite plan, or if fortune were always favourable to them, no one would be in the grip of superstition. But often they are in such a tight spot that they can not decide on any plan. Then they usually vacillate wretchedly between hope and fear, desiring immoderately the uncertain goods of fortune, and ready to believe anything whatever»³.

Within that process, there is a complex role for imagination. B. Spinoza argues that no prophet «has received God's revelations without the aid of the imagination, i. e., without the aid of words or images. This is why prophets rely on imagination; they use it to connect to an audience, strike a chord with them, regardless of the intellectual capacities they might have. B. Spinoza often emphasizes that the point is to speak to common people's imagination» [15, p. 4].

³The collected works of Spinoza. Volume 2 / ed. By E. Curley. Princeton ; London : Princeton University Press, 2016. 769 p.

A dual nature of a prophecy and classifying doctrines on conspiracy theories

Special attention attract cases when the prophecies reveal a dual nature – partly they reflect the future, partly they construct it. In addition to believing of influence of transcendental on predicting events in society, also exist comprehension that there are countries, organisations and influential people, present in the world, who follow their interests and secret intentions, who can also predict events, but which arise due to their will. Specific persons or groups are declared responsible for manifestations of decline, for every increase in misery and conflict. This strategy frequently functions in connection with conspiracy theories [16, p. 87].

The myth of conspiracy begets the reality of conspiracy. The myth itself grows, encompassing existing images and presentations – it does not create, but processes them, places them in a single context of the conspiracy and thereby fundamentally changes the meaning. Myth generates not only meanings, but also actions. It is a political lever, and those who resort to it are clearly aware of it; myth helps to mobilise supporters, to find enemies and to impose on them liability for those, real or imaginary, troubles and misdeeds from which society suffers [17, p. 179].

Conspiracy theories provide a quick and easy solution to a situation of uncertainty – when one person receives contradictory informations at the same time, he wants to resolve cognitive dissonance as soon as possible. Since some people have a low level of scientific literacy, and scientific explanations are too demanding and insufficiently clear for some groups, they will find it easier to accept conspiracy theories, because it is acceptable the language they use to communicate, which is based on imagination and activates our emotions. This narrative easily defeats scientific views, because it addresses our emotions, and emotional thinking is emphasised when we are scared. Conspiracy theories create the illusion of an all-encompassing meaning, and since

they are based on imagination, there is no contradiction that they can not justify.

Axioms of conspiracy theories are the following postulates: existence of secret organisation; the aim of the conspirators is to expand their power in the world; the project of the world order of conspirators is an antisystem, which opposes the traditional model. It is not clear the classification principle of modelling, but most types of doctrines is based on the concept of conspiracy bearer: freemasons, bankers, poor (or Bolsheviks), mondialists, sects⁵ [19, p. 3, 6]. In literature have been exposed to analysis and criticism texts used in the historiography of conspiracy theories in the capacity to disclosure the conspiratorial activities of secret forces: the Protocols of the Elders of Zion, the Kaiser's Dream, the Records on Anarchists etc. [20].

As a result of activity of masons, the Great French Revolution is often mentioned, but it does not exhaust all the multi-dimensionality of the phenomenon. According to conspiracy theorists, English politician and publicist H. Labouchère, member of the «Grand Masonic Lodge of England», has contributed to the implementation of a plan to destroy three major European empires: Germany, Austria-Hungary and Russia. As the editor of the *Truth* magazine, he published at Christmas Day 1890 an illustrated pamphlet entitled «The Kaiser's dream», in which Emperor Wilhelm II Hohenzollern was presented as an ordinary passenger on a train to England, leaving to find refuge in an English workhouse, because revolution occurs and he was dethroned. A map of Europe is shown after some changes (the monarchy is no more) and the bag of the lonely German Emperor reads «W. Kaiser – passenger to London». After the World War I, in November revolution 1918, German Emperor Wilhelm II was deposed and all of the three mentioned monarchies disappeared.

The understanding will come on its own. It's going to create in itself, but only on the condition that the person by itself create the condition of that self-creation of understanding. Who doesn't do this, he doesn't have an object at all, and its entire discourse would become a speech into the void, the word flow, mere air ripples and nothing more...⁴

J. G. Fichte



The Kaiser's dream
(Truth. Weihnachten 1890)

⁴See: Fichte J. G. Učenje o nauci. Beograd: JP Službeni glasnik, 2007. S. 12.

⁵The secret order «Skull and Bones», also known as «The Brotherhood of Death» is a secret society located within Yale University in Connecticut and it is one of the oldest student societies in USA. The selection of membership is made in a Masonic inspired ancient ritual, established in 1832. The society of higher education institution, whose primary capacity is to supervise activity is the Russell Association, named after one of the members and founders of this secret order. It is believed that members of society are only representatives of the highest elite, who come from the richest and most influential families of the United States. They hold important positions in politics, media and in the financial, scientific and educational spheres. The order has been remarkably adept at keeping its secret, so it fulfils first requirement for a conspiracy [18, p. 14, 49].

The specificity of this prophecy is that it «brings to the stage» exactly individuality (a special event, a special period in the history of a particular country, continent or humanity as whole), and also a specific influence, both individual and collective [21, p. 9]. In order to identify free projections, that outmatch the determinations which are given in advance, the historical situation should first be considered [6, s. 203]. The adoption of the material of historical reality begins with its «basic cell» – historical fact, and it is the result of theoretical constructing by the overall application of methods. The past years, in the eyes of historians, could be both «historical» and «non-historical»: in order to this or another segment of the past time become recognised as a historical epoch, the knowledge of historians must associate on something important.

Religious character of the theory of Masonic agreement

Although many of conspiracy theorists derive masonry from earlier religious organisations and secret societies, starting with gnostics, it is necessary to point out its principled correlation with Enlightenment epoch. We have in mind a kinship, which is not factual or even ideological, but structural. In this relation, masonry is actually different from the traditional, classical enlightenment, with its declared anti-religious fervour [22, p. 23].

Additional argument for a similar opinion are C. Baudelaire's words: «The cunningest Satan's deception is to convince us that he does not exist» [23]. Discussion about the origin of man attracts the attention not only scientists in France and England, but also respectable philosophers, thinkers of that time. As supporters of monogenism present themselves S. Montesquieu, M. Condorcet and É. Condillac. Their humanist fervour, as in the case of polygenists, leads to a comic effect «monkey becomes a man's brother», with all following consequences⁶. However, not all of prominent representatives of the Enlightenment epoch have so radical expressed politically correct opinions. Particular attention attracts F. Voltaire's position on the racial question, shown in his works «Treatise on metaphysics» (1735) and «An essay on universal history, the manners and spirit of nations» (1756). Passioned fighter for religious tolerance and social classes equality, has proven to be no less a determined supporter of a racial approach in history of humanity development. If no man has not done so much to crash idols and thwart prejudices such as F. Voltaire, also no one to that extent propagated the misapprehensions of a new century of science.

Rationalistic approach to the perception of reality

Conspiracy theorist are sceptical concerning existence of an esoteric aspect of learning. If there are some program postulates, which are not subject to disclosure,

Therefore, all important historical periods have their own and significant names: Victorian era, Nicholas's Russia, post-war Europe; it is a testimony that each of these periods has «its own face», i. e. that it is different from the others. A scientist is never interested in a separate case itself (in all its uniqueness), because he strive to the general description of reality. From the very beginning, it is clear that not everything which existed in the past, was, without ambiguity, presented as the subject of exploration. For example, if crossing Caesar over the Rubicon is an unconditionally historic event, then the same crossing of the herd over that river, no one will perceive in that way. Historical, as well as non-historical, can be facts from life of a historical figure, acts of human activity, its products and any merging of all these components [21, p. 9].

Masonry occupies a special place conditioned by the attempt of creating a new faith, which is a free merger of a different religious, mystical and mythological components. The fundamental Masonic idea of «religion in general», if you look at it from the outside, with the eyes of observer who in equal extent is not related neither to masonry, nor to Christianity, seems like an invention. Although undoubtedly close to the free-minded spirit of time, that invent remains alien to the spirit and teachings of church [22, p. 22–24].

The historiography of masonry is not identical to the historiography of the Masonic agreement. Within the Apology of the masonry, does not exist unique opinion on the leading basic aim of the «brotherhood». In literature is presented classification on two groups of possible interpretations: ethical-psychological and organisational. In the major opinion, it is not correct to contrast the ethical principle to the organisational, because if the organisation is a form, than ethical learning is an ideological content. It is more correct to differ the ethical-philanthropic version from the social political domination, during the explaining the character of the movement of masons.

The theory of Masonic agreement is within borders of socially political approach to interpreting the ideological content of the freemasons doctrine. Opposition the official and secret components of Masonic ideology allows the accepting of assumption about existence of a divergence between a declared and true Masonic program [19, p. 33, 130].

consequently, their hiding can be motivated by criminal character of the way of thinking and acting. For us, in particular interest is the question of how intelligence

⁶Nietzsche's Zarathustra speaks to the gathered people as follows: «Human being is something that must be overcome. What have you done to overcome him? All creatures so far created something beyond themselves; and you want to be the ebb of this great flood and would even rather go back to animals than overcome humans? What is the ape to a human? A laughing stock or a painful embarrassment» [24, p. 5–6].

was positioned at the beginning of the last century, and its relation, direct or implicit, to the accusations of conspiracy theorist, directed at its address.

The moral definition, known as «intelligence is the conscience of the people», is opposed by a different set of characteristic features of intelligence. The first and major of these features is this: «intelligence is, first of all, a social group». Therefore, if individual intellectuals can be found in different epochs, then intelligence as a social group is formed at the beginning of XVIII century. Its main characteristic is opposition to established social-cultural institutions. Intelligence is an ethical-antiphilistic, sociologically non-verbal, out of class, successive group, characterised by creativity of new forms and ideals, and their active implementation into life.

Modern man is increasingly aware of the danger of dissolution in a virtual void, masked by formal openness and diversity. K. Marx in his letter to A. Ruge (1843) stressed that the old world belongs to the philistines, who A. Schopenhauer defines as people without spiritual, or intellectual needs, desire for knowledge and understanding, who do not receive aesthetic pleasure from art, but only have physical needs [25, s. 499].

Conspiracy theories are often defined as a way of interacting with reality, to which a person who believes in a conspiracy is inclined from a sense of powerlessness.

Conclusion

A new type of conspiratorial myth has become a popular way of adopting and interpreting events, especially among educated people. Socioeconomic and political changes in society, created in recent times, and the emergence of national states, also determined actuality of conspiracy theories. Possessing a powerful capacity for social mobilisation, conspiracy theories are used by intellectual elite, as one of the instruments for preserving the existing order of relation in society, but also for forming national self-awareness.

The myth of conspiracy begets the reality of conspiracy. The myth itself grows, encompassing existing images and presentations – it does not create, but processes them, places them in a single context of the conspiracy and thereby fundamentally changes the meaning. Myth generates not only meanings, but also actions. It is a political lever, and those who resort to it are clearly aware of it; myth helps to mobilise supporters, to find enemies and to impose on them liability for those, real or imaginary, troubles and misdeeds from which society suffers.

Physical laws, or the laws of nature are valid anywhere and always, because the physical world is ruled by a system of physical uniformities invariable throughout space and time. Sociological laws, however, or the laws of social life, differ in different places and periods. If there is such a thing as growing human knowledge, then we can not anticipate today what we shall know only tomorrow. No scientific predictor – whether a human scientist or a calculating machine – can possibly predict, by scientific methods, its own future results.

As a rule, the more theory of conspiracy exists in society, the less healthy politics remains in it. M. Fenster also notes that the theory of conspiracy is the peculiar theory of power, rationalistic and instrumentalistic approach towards the perception of reality which surrounded us, created in the epoch of Enlightenment, when human activity could be felt behind every event in public life [26, p. 289]. Although the proponents of similar theories are aware that every act leaves a mark in history which can be followed, they deeply believe that the actions of this or other groups of «conspirators» is not possible to be perceived with eyes of an average man [27].

P. Bourdieu sees a society as one space in multiple dimensions, within social actors occupy their position which is determined by the extent of their total capital. In this sense, he distinguishes the dominant classes, which characterise possession of the strong global capital of the dominated class, whose capital is modest, but within the dominant class exists one dominated faction made up of social actors, whose cultural capital is stronger than economic (in modern societies that are intellectuals, «free professionals» etc.). Intellectuals, as a dominated faction of the dominant class, must fight for autonomy in regard to political and economic forces, as well as for possibility of imposing their own measures and values, not only on the field of production of cultural goods, but also in entire social space [28, c. 99].

Attempts to do so can attain their result only after the event, when it is too late for a prediction; they can attain their result only after the prediction has turned into a retrodiction.

Instead of the concept «scientific prediction», the term «prophecy» attracts more attention of certain social groups, especially cases when the prophecies reveal a dual nature – partly they reflect the future, partly they construct it. Specific persons or groups are declared responsible for manifestations of decline, for every increase in misery and conflict. This strategy frequently functions in connection with conspiracy theories.

As a rule, the more theory of conspiracy exists in society, the less healthy politics remains in it. The theory of conspiracy is the peculiar theory of power, rationalistic and instrumentalistic approach towards the perception of reality which surrounded us, created in Enlightenment epoch, when human activity could be felt behind every event in public life. Although the proponents of similar theories are aware that every act leaves a mark in history which can be followed, they deeply believe that the actions of this or other groups of «conspirators» is not possible to be perceived with eyes of an average man.

On the contrary, intelligence as a social group characterises opposition to established social-cultural institutions, because it is an ethical-antiphilistic, sociologically non-verbal, out of class, successive group, characterised by creativity of new forms and ideals, and their active implementation into life.

Библиографические ссылки

1. Popper K. *The open society and its enemies*. Princeton: Princeton University Press; 2013. 755 p.
2. Карако ПС. Природа и космизм в творческом наследии Ф. М. Достоевского (к 200-летию со дня рождения). *Журнал Белорусского государственного университета. Философия. Психология*. 2021;2:53–61.
3. Popper K. *Beda istoricizma*. Beograd: Dereta; 2009. 176 s.
4. Garenieres T. *The true prophecies or prognostications of Michael Nostradamus physician*. London: Thomas Ratcliffe; 1672. 556 p.
5. False Prophets Series – Part 1: Nostradamus [Internet; cited 2021 March 15]. Available from: <https://www.manyprophe-ets-onemessage.com/2018/03/27/false-prophets-series-part-1-nostradamus/>.
6. Lošonc M. Šta je istorijska singularnost? Pojmovne dileme i izazovi. *ARHE*. 2016;12(23):201–223. DOI: 10.19090/arhe.2015.23.201-223.
7. Rickert H. *Der Gegenstand der Erkenntnis*. Tübingen: J. C. B. Mohr; 1904. 244 S.
8. Radinković Ž. Fenomenologija kao transcendentna filozofija. *Filozofska istraživanja*. 2017;37(3):435–448.
9. Hume D. *Istraživanje o ljudskom razumu*. Zagreb: Kultura; 1956. 259 s.
10. Дильтей В. *Описательная психология*. Зайцева Е, переводчик. Москва: Рипол Классик; 2018. 290 с.
11. Nastović I. *Dubinsko-psihološki dijagnostički praktikum: teorija i praksa dubinske psihologije*. Gornji Milanovac: Dečje novine; 1989. 558 s.
12. Rescher N. *Predicting the future: an introduction to the theory of forecasting*. New York: State University of New York Press; 1998. 315 p.
13. Пирожкова СВ. Предсказание, прогноз, сценарий: к вопросу о разнообразии результатов исследования будущего. *Философия науки и техники*. 2016;21(2):111–129. DOI: 10.21146/2413-9084-2016-21-2-111-129.
14. Leciure A. *The sure word of prophecy; its definition, authority, purpose, and interpretation*. London: Seeley, Jackson and Halliday; 1864. 40 p.
15. van der Klaauw J. Conspiracy theories as superstition: today's mirror image in Spinoza's tractatus theologico-politicus. *Philosophies*. 2021;6(39):1–12. DOI: 10.3390/philosophies6020039.
16. Zecha G. *Critical rationalism and educational discourse*. Amsterdam: Rodopi; 1999. 280 p.
17. Тесля А. *Русские беседы: лица и ситуации*. Москва: Рипол Классик; 2018. 512 с.
18. Robbins A. *Skull & Bones*. Paris: Max Milo Éditions; 2005. 255 p.
19. Эрнестович БВ. «Теория заговора» в отечественной историографии второй половины XIX–XX вв.: критика мифологизации истории [диссертация]. Москва: Московский государственный университет сервиса; 2000. 529 с.
20. Записка об анархистах [Интернет; процитировано 11 марта 2021 г.]. Доступно по: <http://indbooks.in/mirror8.ru/?p=5549>.
21. Риккерт Г. *Науки о природе и науки о культуре*. Москва: Республика; 1998. 413 с.
22. Хлебников МВ. «Теория заговора». *Историко-философский очерк*. Новосибирск: Альфа-Порте; 2014. 460 с.
23. Baudelaire Ch. *Poème Le Joueur génèreux* [Internet; cited 2021 March 12]. Available from: <https://paroles2chansons.lemonde.fr/auteur-charles-baudelaire/poeme-le-joueur-genereux.html>.
24. Nietzsche F. *Thus spoke Zarathustra*. Cambridge: Cambridge University Press; 2006. 316 p.
25. *Der Große Brockhaus. Band 14*. Leipzig: Brochhaus F. A.; 1993. 729 S.
26. Fenster M. *Conspiracy theories: secrecy and power in American culture*. Minneapolis: University of Minnesota Press; 2008. 371 p.
27. Яблоков ИА. Теория заговора и современное историческое сознание: на примере американской исторической мысли [диссертация]. Томск: Томский государственный университет; 2010. 222 с.
28. Slavković V. Zakonodavstvo i nauka krivičnog prava. *Zbornik radova Pravnog fakulteta u Nišu*. 2014;85–103.

References

1. Popper K. *The open society and its enemies*. Princeton: Princeton University Press; 2013. 755 p.
2. Karako P. S. Nature and cosmism in the creative heritage of F. M. Dostoevsky (to the 200th anniversary of his birth). *Journal of the Belarusian State University. Philosophy and Psychology*. 2021;2:53–61. Russian.
3. Popper K. *Beda istoricizma*. Beograd: Dereta; 2009. 176 s.
4. Garenieres T. *The true prophecies or prognostications of Michael Nostradamus physician*. London: Thomas Ratcliffe; 1672. 556 p.
5. False Prophets Series – Part 1: Nostradamus [Internet; cited 2021 March 15]. Available from: <https://www.manyprophe-ets-onemessage.com/2018/03/27/false-prophets-series-part-1-nostradamus/>.
6. Lošonc M. Šta je istorijska singularnost? Pojmovne dileme i izazovi. *ARHE*. 2016;12(23):201–223. DOI: 10.19090/arhe.2015.23.201-223.
7. Rickert H. *Der Gegenstand der Erkenntnis*. Tübingen: J. C. B. Mohr; 1904. 244 S.
8. Radinković Ž. Fenomenologija kao transcendentna filozofija. *Filozofska istraživanja*. 2017;37(3):435–448.
9. Hume D. *Istraživanje o ljudskom razumu*. Zagreb: Kultura; 1956. 259 s.
10. Diltthey W. *Opisatel'naya psikhologiya* [Descriptive psychology]. Zaitseva E, translator. Moscow: Ripol Classic; 2018. 290 p. Russian.
11. Nastović I. *Dubinsko-psihološki dijagnostički praktikum: teorija i praksa dubinske psihologije*. Gornji Milanovac: Dečje novine; 1989. 558 s.
12. Rescher N. *Predicting the future: an introduction to the theory of forecasting*. New York: State University of New York Press; 1998. 315 p.
13. Pirozhkova SV. Prediction, forecast, scenario: on question about diversity of prognostic research's results. *Philosophy of Science and Technology*. 2016;21(2):111–129. Russian. DOI: 10.21146/2413-9084-2016-21-2-111-129.

14. Leciure A. *The sure word of prophecy; its definition, authority, purpose, and interpretation*. London: Seeley, Jackson and Halliday; 1864. 40 p.
15. van der Klaauw J. Conspiracy theories as superstition: today's mirror image in Spinoza's tractatus theologico-politicus. *Philosophies*. 2021;6(39):1–12. DOI: 10.3390/philosophies6020039.
16. Zecha G. *Critical rationalism and educational discourse*. Amsterdam: Rodopi; 1999. 280 p.
17. Teslja A. *Russkie besedy: litsa i situatsii* [Russian stories: faces and situations]. Moscow: Ripol Classic; 2018. 512 p. Russian.
18. Robbins A. *Skull & Bones*. Paris: Max Milo Éditions; 2005. 255 p.
19. Ernestovich BV. «Teoriya zagovora» v otechestvennoj istoriografii vtoroj poloviny XIX–XX vv.: kritika mifologizacii istorii [«Conspiracy theory» in Russian patriotic historiography of the second half of the 19th–20th centuries: criticism of the mythologisation of history; dissertation]. Moscow: Moskovskii gosudarstvennyi universitet servisa; 2000. 529 p. Russian.
20. Note about anarchists [Internet; cited 2021 March 11]. Available from: <http://indbooks.in/mirror8.ru/?p=5549>. Russian.
21. Rickert H. *Nauki o prirode i nauki o kul'ture* [Sciences about nature and sciences about culture]. Moscow: Respublika; 1998. 413 p. Russian.
22. Hlebnikov MV. «Teoriya zagovora». *Istoriko-filosofskij ocherk* [«Conspiracy theory». Historical and philosophical sketch]. Novosibirsk: Alfa-Porte; 2014. 460 p. Russian.
23. Baudelaire Ch. Poème Le Joueur généreux [Internet; cited 2021 March 12]. Available from: <https://paroles2chansons.lemonde.fr/auteur-charles-baudelaire/poeme-le-joueur-genereux.html>.
24. Nietzsche F. *Thus spoke Zarathustra*. Cambridge: Cambridge University Press; 2006. 316 p.
25. *Der Große Brockhaus. Band 14*. Leipzig: Brochhaus F. A.; 1993. 729 S.
26. Fenster M. *Conspiracy theories: secrecy and power in American culture*. Minneapolis: University of Minnesota Press; 2008. 371 p.
27. Yablokov IA. *Teoriya zagovora i sovremennoe istoricheskoe soznanie: na primere amerikanskoi istoricheskoi mysli* [Conspiracy theory and contemporary historical consciousness: an example of American historical thought; dissertation]. Tomsk: Tomsk State University; 2010. 222 p. Russian.
28. Slavković V. Zakonodavstvo i nauka krivičnog prava. *Zbornik radova Pravnog fakulteta u Nišu*. 2014:85–103.

Статья поступила в редколлегию 27.10.2021.
Received by editorial board 27.10.2021.