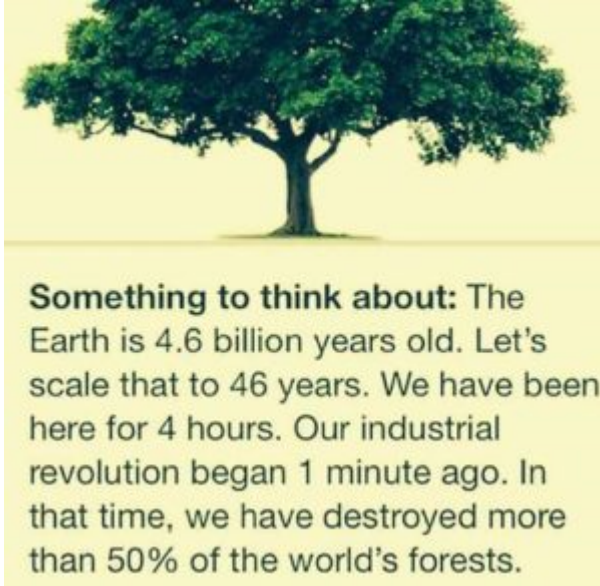


MODERN SCIENCE IS NO HOLY COW

Description



One of the least noticed legacies of colonial rule is the lingering effect of colonialism and its methodology, namely modern reductionist science on modern human mind. A necessary adjunct to economic and political colonialism, this fatal lingering effect continues to play an important role in contemporary modern society. As the godfather of all systems, modern science was long been considered as the virtual holy cow which successfully thwarted all discussions, debate, let alone criticism or examination, of modern science itself. Even today, problems of science could only be discussed 'SCIENTIFICALLY', which is like saying that thieves can be identified only those who are more expert thieves.

Why was science unable to detect the poisoning of our air, water, soil, food etc. when the poisoning was less than 5% or 10% and not like now when it has become more than 90%? It only proves the fallacy of modern scientific thinking. Science again has no qualm again to come out with solution like the top scientists advising mankind to fly to other planets like Mars, as a bid to escape the poisoning of earth and the life forms here.

Modern Reductionist Science, Under Which Comes The Allopath Medicine, Is No Holy Cow

What does it mean when science, which has been in the forefront in ‘developing’ and ‘progressing’ our world, suddenly admits the mortal fact that the Earth’s environmental systems are being pushed towards their biophysical limits, beyond which loom sudden, irreversible and potentially catastrophic changes, leading to the inevitable extinction of human race, and that humans have to escapes to some nearby planets in the cosmos to avoid extinction?

There is no doubt in the conclusion of science that the Earth’s environmental systems are being pushed towards their severe biophysical limits, beyond which loom sudden, irreversible and potentially catastrophic changes, leading to the inevitable extinction of human race. But the vital lapse on the part of science is its limitation to think that there is no entity to take care of this world other than science; that this petty three hundred year-old ‘second-hand intelligence’ is the be all and all-in-one for this world; that it is still unwilling to consider live and innate human intelligence as anything primary in the solution process.

However, my study has proved that scientific thinking, as a product of reductionist reasoning, is the symptom of a particular mental illness. As a methodology to search and find truth, modern science, apart from its severe limitations, is only one among many methodologies. Modern science, as it is being explained in detail in the book, understands only the surface of the verifiable seen or unseen matters and, even then, it can understand them only very partially. Science actually misses out on 95 to 99% of the functioning, laws, and principles of existence.

In practical terms, modern science is filtering down to be an ideology of self-delusion and self-destruction. Thus science, as the basic cause, lies behind the dualistic thinking that misleadingly regards Nature as wholly knowable by reducing it to its minute parts, technologically manageable and accurately replaceable, which is a fundamentally flawed theory that turned evolution as devolution, leading to the consequential ecological and social crises of contemporary modern society. Nature is not a “problem” to be solved, or an Object to be manipulated, controlled and conquered. Incidentally science is rapidly reaching its limit and has degenerated to a system that is less about understanding and more about manipulating, and hence the evolution of a ‘culture of denial’.

THE LOST PARADISE

(An artistic illustration)



(Life span: about 10 billion years)

As children of Mother Earth, humans lived here for millions of years,
with all their dreams coming true

CREATING H

(An art



(Life span: Being built sin

Technosphere c

Around two-thirds of the world's population currently
converting the organic nature into inorganic
is soon to reach in a couple of decades. "Mayb

Pure logic is the main resort of the dysfunctional and the unhealthy mind and this leads to an all out mechanization of human society that is heavily dependent on mechanical laws and their market reputation. Like long acidity leads to acidosis, mechanization and more mechanization, on a complete market environment, has turned modern society, as a whole, into a sort of MECHANIOSIS. This has certainly left the tiny planet earth as a desert of concrete and plastic, a sort of planetary obesity.

Science and the Modern Academia

The society should know about the true academia. Truly the education sector, as a whole all over the world, appears to be in deep crisis – a crisis born out of dishonesty and dysfunction, especially in science departments which is spilling over to various departments of the humanities. The general feeling is that current academia has destroyed what both the sciences and the humanities were about. Both scientists and humanists are just caged in the lab or in the library and they have no idea of what is going on in the world. Academia has no monopoly on science which today is largely a privatized and perverted sector.

We all know that today's academia is no longer science, it's BUSINESS. With so many business-sponsored things to worry about, it's actually surprising that any scientific research still gets done these days. Science has changed its nature under the twin pressures of status and money. Today's science is a messy place with morally bankrupt individuals competing with one another for paltry, waning grant funds. Here the system of grants and overheads has greatly corrupted the values of science and scientists. The definition of success has changed to being able to generate the most amount of money, managing the largest number of people, and having the most power in committees.

MODERN SCIENCE AND AUTHORITARIANISM: FROM OBJECTIVITY TO OBJECTIFICATION

Ashis Nandy

Every age has its prototypical violence. Despite popular belief, the prototypical violence of our age is based not so much on religious fanaticism or tribal feuds, as on secular, objective, dispassionate pursuit of personal and collective interests. Every age also probably has a cut-off point when the self-awareness of the age catches up with the organizing principle of the age, when for the first time the shared public consciousness begins to own up or rediscover – often through works of art or speculative thought – what the seers or the lunatics have been saying beyond the earshot of the ‘sane’, ‘normal’, ‘rational’ beings who dominate the public discourse of the time.

Thus, it was the mindless blood-letting of the first world war which created a new awareness of an old psychopathology of our times. As the range of human violence and the role of science in that violence began to weigh on the social conscience, a number of European intellectuals woke up at about this time to the dangerous human ability to separate ideas from feelings, and to pursue ideas without being burdened by feelings. With the advantage of hindsight, one could trace the cultural sanction for this ability to changes in European cosmology in the sixteenth and seventeenth centuries. It was then that the anthropomorphic worldview began to give way to a mechanomorphic view of nature and society. It was then that what psychoanalysts may call a projective science – science heavily dependent on the psychological capacity to project into the outer world the scientist's inner feelings and pan-psyche fantasies – began to give way to a new concern with objective impersonal pictures of nature and society as the goal of knowledge and as an indicator of progress. But it was the first world war which for the first time shook the popular faith in perpetual progress through increasing objective science.

Sigmund Freud first gave a name to the splitting of cognition and affect. He called it isolation. According to Freud, the individual sometimes isolated an event, idea or act by cauterizing it emotionally and by preventing it from becoming a part of his significant experience. He described isolation as an ego defense, a psychological mechanism which helped the human mind to cope with unacceptable or ego-alien impulses and external threats. The event, idea, or the act was not forgotten; it was reincorporated into consciousness after being deprived of its affect. ⁽¹⁾ Freud also noted the heavy use of isolation in the character disorder called obsession-compulsion. The connection, by itself, may not seem important but it acquires a different meaning if we remember that some psychological works have referred to the obsessive-compulsive associations of modern authoritarianism. A second-generation psychoanalyst was to define isolation more formally:

The most important special case of this defense mechanism is the isolation of an idea from the emotional load of feelings that originally connected with it... .

The normal prototype of this process of logical thinking, which actually consists of the continued elimination of affective associations in the interest of objectivity... . Compulsion neurotics, in their isolation activities, behave like caricatures of normal thinkers... . They always desire order, routine, system. ⁽²⁾

Such a definition, however clinical or sterilized it may sound to its author, already seems to admit that order, routine and systems are not absolute values, an over-commitment to them could be an illness. Such objectivity, along with separation of the observer from the observed, is not an unmixed blessing; sometimes it can hide fearsome passions. Under the structure of isolation can lie psychopathic hypocrisy and sheer self-

Science has degenerated as a big charade where bureaucrats hire committees of “respected” academics to make collective judgments on distributing the government funds, so all the conniving and deal-making and back-stabbing are a natural part of the process. It happens wherever government spends money, not just in science and in the humanities.

A very saddening aspect of the whole academic system is the amount of self-deception that is going on. This tendency for over-specialization, thanks to blunt commercialization of the academia, is almost suffocating. Once upon a time, there was a sort of “general” philosophy of science, the history of scientific concepts, the inter-relations among the sciences, the definition of scientific rationality and the role of science within society. Then, it happened that many “philosophers of science” became “philosophers of physics”, or “philosophers

of biology”, or “philosophers of the social sciences”. Nowadays, there is the philosophy of quantum mechanics, philosophy of statistical mechanics, philosophy of relativity, philosophy of evolutionary theory, philosophy of economics, philosophy of psychology...

While putting effort on a special field is not bad per se, the problem here is that all these “philosophers of the special sciences” do not even communicate with one another anymore. If you ask to one of them a question which is not related to their narrow area of expertise, they don’t know what to say or they just say that “it’s not their field.” All of this, in the name of a “scientific clarity” is sold as the highest virtue in the humanities and accepted as a dogma.

In the past, several philosophers of science were interested not only in the “conceptual analysis” of this or that theory or equation. They were also interested to other issues like, for instance, the “ethics” of science, or the place that scientific knowledge should have in (and for) society, or the relation between “scientific progress” and “human progress”. There was this famous philosopher of science, Paul Feyerabend, who knew a lot about science – in particular, the various interpretations of quantum mechanics – and yet, despite his detailed and informed analyses, was claiming that ultimately the problem that philosophers of science should try to solve is happiness of humanity. Feyerabend’s research tried to answer to the question: “How can science be used to improve our lives and to make us happier?” Or, alternately and more critically: “Is science actually used to improve our lives and to make us happier?” No wonder, Ludwig Wittgenstein wrote: “We feel that even when all possible scientific questions have been answered, the problems of life remain completely untouched.”

However, despite all these facts that have put science and today’s education under critical scanner, science still continues its domineering societal status and, thereby, putting all other sectors as inferior to science. As many people may be aware of, during the last few decades the humanities have started to feel “inferior” to the sciences and, in order to fight such a complex of inferiority, they’ve started to become more “scientific” themselves. Nowadays, in whatever branch of the humanities you work, you are expected to produce papers written with “scientific clarity”. This is translated in very short papers, focused on an extremely narrow topic, citing a lot of pre-existent and “important” literature.

In this way, historians are now “scientists of history”, anthropologists are “scientists of culture and men, philosophers are “scientists of thought.” There are no more historians who try to understand how we ended up in this current situation, there are no more anthropologists who try to actually understand cultural conflicts, there are no more philosophers who engage themselves in the construction of a general system of ideas to make sense of ourselves and of the world we live in.

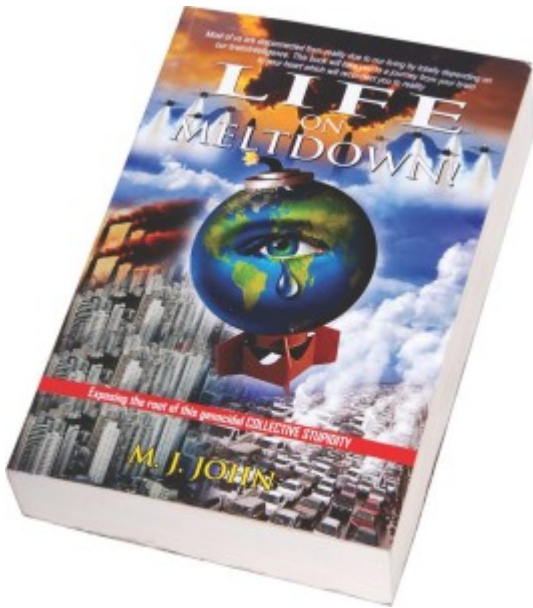
The reality is that culture can condition us so that it actually causes disease. On the positive side of this we find that culture, if it is properly formed, can lead us to health and positive emotional condition.

“Reductionist Science” is the stupid science of the colonialists who used to it in their divide-and-conquer and ‘divide-and-rule’ strategy, the very science that created what Mary Shelly described the ‘Frankenstein monster that is out to kill its own creators’. To understand it scientifically, the essay: The Birth Of Machine And The Death Of Man (taken chapter 6 of the book Life On Meltdown) <http://www.humanfirst.in/essays/the-birth-of-machine-and-the-death-of-man/>

Note:

In this regard, please read the book Life On Meltdown, and if you find it valuable, post an honest review of it:

<https://www.amazon.in/LIFE-MELTDOWN-genocidal-Collective-Stupidity-ebook/dp/B00T3K8NMU>



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- Blog

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