

from bits and pieces of tradition. On the one hand, an investment in knowledge from the field of social sciences into political projects is indeed as risky as ever before in history. It seems that the same risks were at work in the collapse of the socialist revolution. On the other hand, it looks as though these post-industrial societies (or their power structures) are, according to Giddens, unable to function without the participation of experts – becoming less and less independent – in the just mentioned fields of knowledge. At the same time, this participation brings about a demystification of formerly highly privileged knowledge, including social sciences, which enter through politics into a dialogue and exchange of experiences with other activities. They take part in the reproduction of a society, which they supposedly explain.

Among many theoreticians and in a wider public such “scientification” of administration, governance and inevitably domination provokes criticism and even protests. In a society, which functions in such a way they see a loss of perspective, alternatives and vision. Advocates of such views, for example, complain about “consumerism”, which suppresses so-called spiritual dimension. They accuse mass culture of “primitivism and a decline” since it brought about a flattening of the sense of traditional aesthetics. Therefore, they ignore many facts proving that mass culture in the Benjaminian understanding brought about a genuine democratization of culture as well. In such views, an absence of transcendent and eschatological goals is a cause of alienation, cynicism and anti-social behaviour among youth, which is a pretext for a conservative appropriation of education. As much as there is no doubt about the need for critical perception within the reflexive social reality – which is also now increasingly apparent in some forms that are mediated through manifold uses of the digital technology – the above mentioned criticism represents an echo of nostalgic sentiments in a register of illusions of the feasibility of a “better society”. A lot of extensive data, which are illustrated by facts, clearly describe a demise of some traditions, in spite of all “new age” ideologies and reified spirituality. The processes of secularisation are not stopped, the “crisis of family”, which is in fact a transformation and adaptation, and “crisis” of most other institutions is evident as well. In view of some world outlooks, covering a range of discourses from the religious ones to both politically “traditional” left and right ones, we are approaching not only the end of history, but the end of the world too. Of course, it does not make sense to deny all big problems concerning the socialisation of youth resulting from the break-up of social