amination, however, this supposed cleansing from ideology ("de-ideologization") proves to be a reversion to primordial ideology.

Here and there, it is true, antiquated tabus and stereotypes are being eliminated. Yet the substitute slogans, though less emotive, are equally old and meaningless. Moreover, the reduction of emotions is only one aspect of this process. In an age of unreflected anticommunism objectivity and sobriety are hard to maintain especially since we also witness a renaissance of conservative and reactionary idiosyncrasies, sentiments, and resentments which after all are not so new as some might wish them to seem. Thus "de-ideologization" has become synonymous with adaptation to the ideals and ideas, practices and prejudices of today's conservative classes and of their established institutions rather than with an articulation of the hopes and possibilities of rising groups.

To the extent that this new world view is uncritically accepted its ideological nature all too often remains unrecognized. The status quo of a "socio-capitalism"[3] and an armament economy, of a mass-and-class-democracy has come to be considered a natural and "eternal" condition precluding the necessity of systematic, extensive, and thorough explanation and justification. As political parties and organizations draw together more closely, the differences between the capitalistic and socialistic, conservative and liberal, Christian and secular world outlook tend to become blurred; hence in Europe the rise of the same kind of "melting-pot"-ideology that has been typical of the USA.

In line with Oswald Spengler, the gleeful prophet of the decline of great political ideas and ideals and the passing of social passions and programs, the protagonists of the status quo of today do not even attempt to comprehend and master the basic structure of cultural and societal reality. Only isolated questions are raised to be answered in a pragmatic and opportunistic manner. All serious and more meaningful issues are simply slighted. Innovations and mutations are relegated into the realm of utopian illusions. An unreflected acceptance of the present leads to a purely quantitative assessment of the future which is reduced to a bigger and better today. In other words, the old rigid system of thought is giving way to a loose impressionism which can no longer qualify as a meaningful system. Ultimately even the most "up-to-date" anti-ideological position reveals itself as the ideological justification and glorification of a transitional period that remains chained to the past and deprived of the future.

---

3) "Where an actual structure combines important elements of two antithetical types we may have to use an hyphenated attribution, such as "socio-capitalistic" (R. M. MacIver, The Web of Government, New York 1947, p. 462).