

Content

I. ON THE TRACKS OF MODERNITY

1. The Search for the Reestablished Unity of the World | 15

1. The Whole Story: History in its Entirety | 15
2. The Link to Natural History | 16
3. The Cognitive Presuppositions of Modernity | 17
4. The Problem of Historical Understanding | 18

2. The Radical Change in Modernity's Understanding of the World | 23

1. The Change in the Structure of the Understanding of Nature | 23
2. The Machine Model as Paradigm | 24
3. Machina Mundi: The Process of Secularization | 25
4. The Removal of Mind from Nature | 27
5. Mind as Successor Organization | 28

3. The Copernican Turn: The Consciousness of Convergence, Constructivism, and Historicity | 33

1. The Dimension of Epistemological Critique | 33
2. Sociocultural Life-Forms as Construct | 35
3. The Consciousness of Historicity | 36

4. The Anthropological Constitution as a Condition of Enculturation: The Structures of Mind in Culture | 41

1. The Difference Between Media | 41
2. Anthropology as a Basic Science | 41
3. From Philosophical to Biological Anthropology | 42
4. The Reductionism of Sociobiology | 43
5. Constructive Autonomy | 45
6. The Key to Enculturation: Ontogenesis | 49
7. Mind and Culture in Historico-Genetic Theory | 55

5. The Three Worlds | 61

1. World | 61
2. Nature | 65
3. Society | 70
4. Inner World and Inner Nature | 75

6. **Misunderstood Modernity: Résumé I** | 83
 1. Intermediate Reflections | 83
 2. Constructive Autonomy | 85
 3. Pointed Toward History | 85
 4. Worlds Not World | 85
 5. The Change in Logic in Modernity's Understanding of the World | 86

II. THE SCHISM OF LOGICS: THE PERSISTENCE OF ABSOLUTE LOGIC

7. **The Subject Logic of Premodern Thought:
The Logical Priority of Mind** | 91
 1. Material Logic in the Organization of the World | 91
 2. Material Logic in Early Thought | 92
 3. Structural Moments of Subjectivist Logic | 95
8. **The Reflexiveness of Logic in the Semantics of Philosophical Understandings of the World** | 101
 1. The One, Commonly Shared Logic | 101
 2. The World in the Logic of Absolute Mind | 102
9. **Holding its Own: Absolutist Logic in the Modern Understanding of Convergence and Constructivism** | 109
 1. Towards an Understanding of Transcendentalism | 109
 2. The Invective Against the Absolute in Philosophy | 111
 3. The Persistence of Absolutist Logic in the Linguistic and Communicative Turn | 112
 4. The Persistence of Absolutist Logic in Systems Theory | 114
 5. The Mental Blockade to the Understanding of Constructivism | 116
10. **The Loss of History** | 117
 1. On Historical Understanding | 117
 2. Heretical Comments on the Enterprise of Science | 121
 3. Development and Developmental Logic | 122
 4. Understanding Foreign Worlds:
The Cognitive Opportunities of Modernity | 128
11. **Processual Logic in the Thought of Modernity** | 131
 1. Thought Based on the Priority of Nature | 131
 2. From Absolute to Systemic-Processual Logic | 132
 3. Overcoming the Schism of Logic | 136

12. Reconstruction as Critique of Knowledge and Method of Historical Understanding | 139

1. Reconstruction as Construct from Conditions | 139
2. The Problem of the Presupposition | 141
3. Transforming the Knowable into Knowledge | 143

13. The Old Logic and the New: Résumé II | 147

1. The Reality of the World | 147
2. The Reality of the System-Environment Relationship | 147
3. Constructive Realism—Realistic Constructivism | 148
4. The Indisputability of Processual Logic | 149
5. Ontogenesis and History | 150

III. THE REVOLUTION IN COGNITIVE THEORY: ONTOGENESIS AND HISTORY

14. The Ontogenetic Turn in PIAGET's Genetic Theory: Its Significance for History | 155

1. The Discovery of Ontogenesis | 155
2. A Genuine Revolution | 157
3. Naturalism | 158
4. The Development of Operationalism | 162
5. Constructive Realism | 165
6. Pragmatism and Constructive Realism | 166
7. Requirements of a Genetic Theory | 172

15. Piaget in the Face of History | 175

1. Links Between Ontogenetic and Historical Thought | 175
2. Attempts to Explain the Connection Between Ontogenesis and History | 182
3. Irritations | 189
4. Manifest Doubts About the Universality of Developmental Stages | 192
5. Psychogenesis, History, and Science | 195

16. From a Genetic to Historicogenetic Theory | 199

1. The Instability of the World | 199
2. The Subject as Constructor of the Demiurgic Process | 202
3. Operational and Categorical Structures in the Formational and Developmental Process of Cognition | 206
4. Ontogenesis and History | 212

17. The Genesis of Communication and Language | 217

1. The End of the Mental Barrier | 217
2. Language as Medium in the Process of Constructing the World | 218

3. The Naturalism of Generative Transformational Grammar | 219
4. The Genesis of Language in the Ontogenesis of the Members of the Species | 223
5. The Development of Language in the Context of the Acquisition Process of the Competence to Act | 225
6. Construct, not “copy” | 234
7. Language and society | 236

18. Society and the Pragmatics of Language | 241

1. The Ontic Difference | 241
2. Locution, Illocution, Perlocution | 242
3. The Intentionality of Illocutionary Acts | 244
4. Normative Demands | 245

19. A Theory of Cognition with Systematic Intent: Résumé III | 249

1. Advantages of a Reconstructive Strategy | 249
2. The Universality of Early Structures | 250
3. Nature and Mind | 250
4. The Reconstruction of Language | 251
5. The Entry into History | 252

IV. REGAINING HISTORY

20. The History of Society and the History of Culture | 257

1. The Discovery of the Link Between Society and Culture | 257
2. The Systemic Organization of Society and Culture in a Historicogenetic Theory | 260

21. The Development of Societal Structures: From the Early Societies to Archaic Civilization | 263

1. The Organization of the Early Societies of Hunters and Gatherers | 263
2. The Neolithic Revolution and the Transition to Simple Agrarian Societies | 266
3. The Rise of Archaic Civilizations and the Formation of Domination and the State | 269

22. The Development of Logico-Arithmetical Structures | 275

1. The Universality of the Early Phases of Cognitive Development | 275
2. The Limits of Operational Competence or: The Mental Block | 283
3. Practice and Judgment | 288
4. Cross-Cultural Research and the Theory of Cognition | 292

23. Worldview and Material Logic from Early Times

to the Time of Archaic Civilizations | 297

1. Material Logic and Categorical Structures | 297
2. The Genesis of the Material Logic of Premodernity | 298
3. The Structure of Action as Material Logic | 299
4. The Advance in Knowledge | 302
5. The Reflexive Achievement of Archaic Civilizations:
The Consciousness of Culture | 307

24. Greek Antiquity as a Precursor to Modernity:

Societal Development and Philosophical Reflection | 313

1. The Development of the Athenian Polis to Democracy | 313
2. The Genesis of Greek Philosophy as an Ontology of Reason | 317
3. Ontologization as the Beginning of the Deontologization
of Reason | 328

25. The Process of Secularization in the Middle Ages:

Urban Organizational Form as the Form of Thought of Modernity | 333

1. The Feudal Organization of Medieval Societies | 333
2. The Organizational Form of the Town as Form of Thought | 340
3. The Autarkic World of the Atomists | 345
4. World Time: The Time of the Town | 347
5. The Significance of Impetus Theory | 350

26. In Conclusion: How Modernity Views Itself—

In the Perspective of the Historical Developmental Logic of Mind | 353

1. A Different History | 353
2. The Genesis of Mind in Processual Logic | 357
3. Ontogenesis and History | 359
4. Media as Organizing Forms of Society | 361
5. The Developmental Logic of Society | 366
6. On the Developmental Logic of Thought | 369

Literature | 377

Index of Names | 397

Index of Subjects | 403

I recognize my debt to two institutions that made the following study possible:

- The Center for Advanced Studies of the University of Leipzig (Zentrum für Höhere Studien der Universität Leipzig), which appointed me as Leibniz Professor in the 1994/1995 academic year.
- The Center for Interdisciplinary Studies of the University of Bielefeld (Zentrum für interdisziplinäre Studien der Universität Bielefeld), which, in the 1997/1998 academic year, financed and provided me with the organizational framework for a research project on the “Theory of Social and Cultural Change.”

Names are concealed behind institutions. For this reason, my gratitude is also meant as a very personal form of thanks.

