

Post-religious Europe?

The European Catastrophe in the historical literature of the nineteenth-twentieth century and the status of contemporary ethics

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The paper analyses disciplinary and linguistic codes of “Modern” Politics, Ethics, and Law for the aim of de-constructing the “cultural bloc” which characterizes the ethical *Statute of Modernity* opposing “Public” to “Private”, Law to Ethics, and , from the epistemological point of view of the Cultural Philosophy, “Judgements of values” to “Reference to values”.

Burckhardt’s “Cultural History” narrates and represents what Weber “Cultural Philosophy” theorises and systematises. The drifts of the secularisation show the failure of the ethical statute of Modernity. They are connected with the conceptualisation of “Individualism” “Internalisation of Ethics” and ultimately with the logic of Sovereignty. Sovereignty is the “principle” of the institution “State” as well as “Religion” is the principle of the institution Church. These two principles are similar in structure. They bear a “totalitarian” aspiration to selfdetermination and supremacy . Furthermore Weber’s Sociology of Power, Ethics, and Gnoseology are consistent: the distinction between judgements of value (subjective and influenced by culture) and reference to values dominated by the formal logic of identity deprive science of its “public” performative power and subdue it to the process of “meaning-attachment” operations which produces “civil” religions doomed to becoming “political” religions. So in Weber’s “Kultur Mensch Anthropology” the catastrophe of the modern European Man finds its theorisation.

On the basis of this de-constructive analysis the paper aims at proposing a new possible History of the relations between Ethics, Law and Religion rooted in the epistemological foundation of a Theoretical Prescriptive Science.