

The topic of this work was to discuss the question of order from the standpoint of Eric Voegelin. (Political) order is not understood as an artificial man-made construct, but as an intelligible structure of the whole, which is to be attuned to. Disastrous experiences of the last century led Voegelin to the attempt at rediscovery of the science of order: politiké epistemé. To this end he pursued a detailed study concerning history, i.e. the subject in which he hoped to find structures of order and, in particular, the experience of order in soul of man. Therefore it is possible -in his view- to reflect on political order adequately only after we have attended to philosophical anthropology which should facilitate the detection of constants of human nature. These appear against a background of unexceeded tension between poles of God and man.

In the first chapter of the main part, I discuss the relationship between the human and transcendent pole and I try to clarify Voegelin's conception of metaxy (also participation of the human on the transcendent pole). In the following chapter, I pursue the theoretical and pragmatic consequences arising for the political order, whose goal is the preservation of man, society, and good life. The result is the admission of both pragmatic and spiritual order. The third part analyses the consequences of refusal and/or eclipse of differentiation, which differentiation appears to be advancing process of rising consciousness of transcendent ground as well as of human participation.

The work as a whole, but especially the third chapter, was devoted to the analysis of Voegelins key concepts, which is his view on modernity and ideologies.