

Culture of Conspiracy: An Explanation of Politics.

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Abstract

Conspiracy appears to make sense out of a world that is otherwise confusing. New World Order conspiracies were limited to two sub-cultures, primarily the military anti-government right and secondly Christian fundamentalist concerned with end of the emergence of anti-Christ culture of conspiracy. Our society is rotten with secrets. Since the working of government and multinational rapidly lead us into areas which are truly occult. Where does the occult fit in?

Some times people bored by rationalism and drawn to stigmatized Knowledge. It is said globalists who plot on behalf of new world order are simply misusing occultism for Machiavellian ends. Adolf Hitler's New Order which reverses the 'Decline of West' and ushers a golden age of white supremacy. Skeptics argue that conspiracy theorist grossly overestimate ex-Nazis of Neo-Nazi on American Society and point out that political repression at home and imperialism abroad have a long history in the United States that predates the 20th century.- Anti-scientist say conspiracy theorist emphasized technology forecasting in their New World Order conspiracy theories. They analyze the rapid change in the world around through technology.-Herman and Chomsky emphasizes that the propaganda model presents a 'free market analysis of mainstream media with the result largely the outcome of working of market forces. In the view of Lang, media not only mouth piece of elites interests, it also present alternative point of view particularly when division within elites and significant political movement exist. Herman and Chomsky had ignored the insight generated by cultural studies like Marcuse on ideology and Foucault on Discourse.

Introduction:

Today, the western mystery tradition is a mixture of ancient philosophy, Christian thought, modern science and imports from Asia. Beginning in early of mid-nineteenth century and with the incorporation of eastern mystical concepts in to the existing traditions, the western mystery tradition experienced a major divergence between the esoteric Hermetic rites of Masonic and Theosophical schools. In Christian Mystic movement, Christ death and resurrection takes mystical significance. For other attainment of mysticism, there is denial of self. Do we over emphasize the extremes of European discourse and neglect the moderate middle ground? A culture of conspiracy at first and foremost an explanation of politics which links us with the past. Alienation and powerlessness are endemic in our culture. Reality becomes a sea of dreams in which an individual can form island built from image.

Stigmatized knowledge:

The roots of Western mystery tradition are occult movements of late Antiquity.. The Renaissance saw revival of classical learning and ancient and medieval occult practices in particular. It saw the growing rejection of mainstream religion and increased democracy and freedom of conscience. The period saw the rise of occult most notably in speculative free masonry. The late nineteenth century saw the radical split in western mystery tradition as a system called Theosophy (soul union with Devine). It is instead focusing on most ancient mystery teaching. Emergent occult and esoteric systems found increasing popularity in the early 20th century especially in Western Europe. When it promotes racial occultism and symbology using the full authority of Nazi State, even if Hitler was more than as little suspicious of devotion to anything beyond the Nazi regime.

Today, the western mystery tradition is a mixture of ancient philosophy, pagan and Christian thought, medieval ideas, imports from Asia and modern science. The tradition focuses on individual spiritual progress through initiation, either personal or group rituals, study of Philosophy and 'cosmic' laws and their practical application, and encompasses alchemy, mediation, divination and ritual magic. The concept of initiation plays a very important role in western mystical tradition and many people participating in this tradition are initiated in one more mystical

organization. Beginning in the early of mid-nineteenth century and with the incorporation of eastern mystical concept into the existing traditions, the western mystery tradition experienced a major divergence between the esoteric Hermetic rites of Masonic and theosophical schools. In Christian mystic movement, Christ death and resurrection takes mystical significance. For other attainment of mysticism there is denial of self. In Gnosticism, there is a strong distinction between spirit and matter and God. The Jewish mysticism has its roots earlier than Christianity. It says how God relates to creation (1)

The origins of Christian identity movement is highly regarded. The culture of conspiracy is in tradition of studies of the cultural underground, including such works as Norman Cohn's pursuit of millennium. In an opening theoretical discussion, he characterized conspiracy belief an attempt to delineate and explain evil guided by three basic principles.

Nothing happens by accident;
Nothing is as it seems;
And everything is connected.

Insisting on the cultural importance of stigmatized knowledge, going back to order of illuminist founded in 1776 by Bavarian law Professor Adam Weishaupt to free mankind from all established religious and potential authority.

In culture of conspiracy, apocalyptic vision in contemporary America by Michael Barkun, (2) cast of character parallels the new Leftists of the 1960s with their talks of establishment or the contemporary work of a Noam Chomsky's 'World Order Old and New' (1996). The conspiratorial-minded in short, find ample grist in contemporary period. Barkun is certainly right to emphasize the way these ideas filter into the cultural 'Mainstream'. Potent cultural forces do resist, from sceptical ridicule to fundamentalist objections about their lack of a Biblical foundation. In 'One Nation After All' (1998), Sociologist Alan Wolfe cautioned that we overemphasized the extremes of European discourse and neglected the moderate middle ground. The reminder is worth keeping in mind could not the culture of conspiracy material be more fully placed in historical context. Does the Psychiatric literature shed light on personality type that particularly susceptible to conspiracy thinking or on the appeal of Gnostic subculture that claim to possess secret knowledge. In Robert Alan Goldberg's 'Enemy Within: The culture of conspiracy in the Modern America' (2001) one wonder whether American culture particularly encourage this type of thinking.

In his book, 'A culture of conspiracy' Barkun writes, conspiracism at first and foremost, an explanation of politics. It purports to locate an identity the true loci of power and thereby illuminate previously hidden discussion making. The conspirator often referred to as a shadow government, operate a concealed political system behind the visible one, whose functionaries are either cipher or puppets 'Culture of Conspiracy'.

Conspiracy appears to make sense out of a world that is otherwise confusing. Prior to the early 1990s, New World Order Conspiracism was limited to two subcultures, primarily the military anti-government right, and secondarily Christian fundamentalist concerned with end time emergence of the Anti-Christ culture of conspiracy. Barkun has developed a theory on how conspiracy theorist has developed a theory on how to embraced a range of what they considered 'Stigmatized knowledge'. Other stigmatized knowledge ideals are shared by left and right. These include extreme ideas about the body voluntarily to poisoning and pollution, distrust of government and favorable attitude towards alternative healing.

Arthur Schopenhauer, the Philosopher of Pessimism was to provide a temporary refuse from the world of strife and will. As a result of this desire for an artistic refuse, the symbolist used characteristics theme of mysticism and other worldliness. Symbolist believes that art should represent the absolute truth which could only be indirect. It opposes to false sentimentalism whose goal was not in itself, but whose sole purpose is to express the ideal. They are perceptible surfaces created to represent their esoteric affinities with the primordial ideals. The earlier Romanticism of poetry used symbolism, but these symbols were unique and privileged objects. They are instead intended to evoke particular state of mind as architects are symbol of power and part of culture.

Symbolism in literature is distinct from symbolism in art although the two were similar in many respects. In painting, symbolism was a continuation of some mystical tendencies in the romantic tradition and it was even more similar to self consciously morbid and private decadent movement. Symbolism had some influence on music as well. Many Symbolist writers and Critics were early enthusiasts of music of Richard Wagner, a fellow student of Schopenhauer has been identified as being much influenced by symbolist pessimism. Andrei Bely's novel 'Petersberg' (1912) (4) is

considered as greatest example of Russian symbolic prose. The Symbolist painters were an important influence on expressionism and surrealism in painting. Distinct from, but related to the style of literature, symbolism of art is related to Gothic component of romanticism.

Our society is rotten with secrets. Since the working of government and multinational rapidly lead us into areas which are truly occult. It is easily to wonder, where does the occult fit in? In a world where political 'ism' has largely taken over the meat-grinding populations from religious 'ism' who need to justify their inadequacies, inequality and intellectual short comings. What formerly may have been 'hidden' is being increasingly brought through books, films, video, fanzines—all the extension of the new mass communication media. Occult symbols are around on company logos and designer fashion. In short, it is becoming another commodity for consumption. It is another subculture. Like any other fashion, it moves through changes and fads. (5)

The contradictions of post- capitalism have fragmented consensus reality to point where alienation and powerless are endemic in our culture. Occultism offers an alternative sense of connection, perhaps to historical time when the world was less complicated, where individuals were more in touch with their environment and had more personal control over their lives. Occultism offers possibilities that which has not explained by science. Science is changing too fast. Most of us are operating on a view of reality set up by whilst pure science is already beginning to find out where Einstein went wrong. Science gives something, the stamp of authenticity in the same way that religion does. Our world is crowded with miracles that the wider world; what is going on and what we can do about it. It is a meeting point in cultural have become common place to us. The clay in which the forces that shape all things, leave their finger print most clearly. Occult practices encourage individual to look at the wider world; what is going on and what we can do about it. It is a meeting point in cultural melting pot, which all avenues of exploration can meet, merge and produce new synthesis. In many senses, occultism is an escape route from the limitations of consensus reality. We search for that which is 'hidden' from us may come to discover that magic leads us back to ourselves the very basis of how we relate to each other and the world above us. The potential occultism is less about become 'spiritual' and more about becoming 'spirited'. The occult may offer the key to understand ourselves. Else the occult become merely another arena in which we continue to act out the same games of power and control.(6)

Occultism may gives us a link to the past but it also reminds us that the present is continually changing and those individuals participate in their own features. It is constant mutation and diversification of contemporary occultism that gives it its post-modern flavour, Occultist are equally likely to be interested in the more novel applications of high technology. Here, the reality can be manipulated for fun, profit and control. All aspiration and desire have been carefully packaged and subsumed into the structure of communities. It seems move into market place. The only stable principle is pleasure. It is the root where by the imagination is fed, carefully screened, directed, curtailed and manicured.

We do participate at many levels in the continual reflection and intensification of symbols and images that are all around us. Reality becomes a sea of dreams in which any individual or group can form island built from images with apparent efforts. Appearance can be deceptive. Reality becomes a virtual field, constantly recycled through videos, computer, images television and play back such is the role of the occultist in post- modern culture. (7)

Mass hysteria:

In conspiracy theory, the term 'New World Oder' refers to the emergence of a totalitarian one world government—which replace sovereign nation—state and all encompassing propaganda that ideologies its establishment as the culmination of histories of progress. Numerous historical and current events are seen as steps in an ongoing plot to achieve world domination through secret political gathering and decision making process. Prior to the early 1990s, New World Order conspiracies were limited to two American counter-culture, primarily the militantly anti- mass hysteria and anti-Christ.

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anti-Christ. Mass hysteria could have what they judge to be could have devastating effects on American political alienation to escalating lone wolf terrorism.

During the 20th century, many statesmen such as Woodrow Wilson and Winston Churchill used the term 'New World Order' to refer to a new period of history evidencing a dramatic change in world political thought and balance of power after world war. They all saw these period as opportunities to implement idealistic proposals for global governance. In the sense of new collective effort to address world wide problems that go beyond the capacity of individual nation –state to solve, which always respects the right of nation of self- determination. These proposals let the creation of UNO, NATO and GATT etc .which were calculated both to maintain a balance of power in favor of the United States as well regularize cooperation between nations in order to achieve a peaceful phase of capitalism. The liberal internationalisms in general criticized by American conservative business nationalist from 1930s. The new international organizations and regimes are suffered from democratic deficit and therefore inadequate to prevent another global war. In 1940s British writer and futurist H.G. Wells would go further then Progressive by appropriating and redefining the term 'New World Order' as a synonym for the establishment of a technocratic world state and planned economy. Freemason, illuminati and Jew are being driving force behind international communist conspiracy. In 1960s right wing populist individuals and groups with a producers' world view, disseminated a great deal of conspiracy theories, claiming that government of both United States and Soviet Union to create the one world Government. Claiming a secretive elite dedicated to the destruction of all national sovereignties, American Writer Garry Allain, in his (1971) Book 'None Dare Call it Conspiracy' articulated the anti-globalist conspiracies in U.S.A. The relatively painless nature of shift was due to growing right-wing Populist opposition to corporate Internationalism. Progressive were denouncing this new world order as a rationalization for American Imperial ambitions in the Middle East. While conservatives rejected new Security arrangement altogether and culminated about any possibility of UN revival.

Observer notes that the galvanization of right-Wing populist such as Linda Thompson led to rise of militia Government which spread its anti- government ideology through speeches at rallies and meetings through books, Videotapes, satellite radio, fax Networks and computer bulletin boards propaganda on internet is most effectively contributed to there extremist political ideals about the 'New World Order' Finding their way into the previously political literature of many Kennedy Assaninologist, Ufologists lost land theorists and most recently occultists.

Free masonry is one of the oldest secular organization which arose in late 16th to early 17th century Britain. The esoteric nature of Masonic symbolism and rites led to take over the world back to in order. Conspiracy theory crossed the Atlantic and during the 1800s influenced out breaks of protestant anti-masonry in the US. Some conspiracy theorists would eventually accused some of the Founding Fathers of the US as such as Washington and Benjamin Franklin, of having Masonic designs interwoven into American Society. Accordingly, American Freemasons are portrayed as having embraced occult to bind their planning of government in conformity with the plan of Masonic God.

Because of their belief that the Great Architect of the universe has tasked the US with eventual establishment of the Kingdom of God on Earth, Masonic world the democracy with New Jerusalem as its capital city. The term Masonic government has no meaning since individual Freemasons hold many different opinions on what constitute good government. The order of illuminati was an enlightenment age secret society founded in 1776 In Germany. The movement consisted of advocates of free thought, secularism, liberalism, republicanism and gender equality who sought to teach rationalism through mystery Schools. In 1785, the order was broken up and suppressed by government agents of Charles Theodore in his primitive campaign to neutralize the threat of secret societies over becoming hot bed of conspiracies to overthrown Roman Catholicism. In the late eighteenth century John Robinson began speculating that the Illuminati survived their suppression and become the masterminds behind French revolution and the reign of terror. Illuminati speeded anti- clericalism, Anti- monarchism and anti- patriarchal and create the world of cult of reason. During the inter-war period of twentieth century fascist propagandists not only popularized the myth of an illuminati conspiracy but claimed that it was subversive secrete society which serves the Jewish elite that supposedly propped up both finance capitalism and Soviet communism in order to divide and rule the world.

Mystery and terror:

There is Judeo-Masonic conspiracy to achieve world domination. The text purports to be the minutes of secret meeting of a cabal of Jewish mastermind which has coupled Freemasonry and is plotting to rule the world on behalf of Jews because they believe themselves to be chosen people of God. The protocols reflect themes similar to more general critiques of enlightened liberalism by conservatism that supports monarchies and state religion. Responsible for feeding many anti-Semitic The protocols are widely considered to be influential in the development of conspiracy theories in general and New World Order conspiracies in Particular. In his book, the scene is to establish a theocratic united state of Europe'. In His book 'The open Conspiracy' British writer and futurist, H. G. Wells promoted cosmopolitanism and offered blueprint for a world revolution and world brain to established a technocratic world state and planned economy. However, despite the popularity and notoriety of his ideas well felled to exert a deeper and more lasting influence because he was unable to concentrate his energies on a direct appeal to intelligentsia who would ultimately have to contribute the Wallisian new world order.

British neo- theosophical occultist Alice Bailey, one of the founder of the so called New Age Movement as the false religion that would supersede Christianity in a New World Order. Paradoxically since 2000, New World Order conspiracies is increasingly being embraced and propagandized by New Age Occultists who are people bored by New Age occultists drawn to stigmatized knowledge. It is said globalists who plot on behalf of New World Order are simply misusing occultism for Machiavellian ends.

The Neo-Nazi conspiracy is said to be animated by an 'Iron Dream' in which the American Empire, having thwarted the Judeo-Masonic Conspiracy and overthrow its Zionist occupation. Government gradually established fourth Reich formally known as the western Emporium 'Pan-Aryan world Empire' molded after Adolf Hitler's New Order which reverses the 'Decline of west' and ushers a golden age of white supremacy. Skeptics argue that conspiracy theorist grossly overestimate ex-Nazis of neo-Nazis on American Society and point out that political repression at home and imperialism abroad have a long history in the United States that predates the 20th century. Anti-Scientists say conspiracy theorist emphasized technology forecasting in their New World Order conspiracy theories. They analyze the rapid change in the world around through technology.

The propaganda model developed by Herman and Chomsky that published as 'Manufacturing Consent' (1988) sought to explain the behavior of the mass media in the United States. The article begins by sketching out contours of liberal pluralist vs. critical Marxist debate about the role of media. If the job of sociologists is to understand and explain the development's stratification of functioning of societies then to how attention must be paid how member of these societies communicate. There is a need to analyze what 'how and why the elites in societies communicate with masses and what this means for the structures of power. Going beyond the classical and modern elitism theory put forward by Pareto (1935) Mosca(1939) 'Brunham (1941) Michels (1949) Shumpeter(1976) the critical Marxist critique of political systems in capitalist, liberal democratic societies purports that it reflects the class bases nature of those societies and laws and policies enacted are those that serve to bring about and maintain ruling class domination and exploitation.

Propaganda culture is a form of communication that aimed at influencing the attitude of a community towards some cause or position as to benefit oneself. It uses loaded message to produce an emotional rather than response to the information presented. Propaganda is a form of communication can be used as a form of political warfare. It is persuasion and bias approach. Propagation is deliberate, systematic attempt to shape perception manipulation cognition and direct behavior to achieve a response that helps in achieving the desire intend of propaganda. Propaganda generally appeals to emotion, not intellect. It shares technique with advertising and public relations. It was used in past during the time of split between Roman Catholic Church and Protestant churches.(8) It has become more common in political contexts. Now it was used by public relations industries. Some times it is used not by feeling people's mind with approved information by preventing people from being confronted with opposing point of view. What sets propaganda apart from other advocacy is the willingness of Propagandist to change people's understanding through deception, confusion rather than persuasion and understanding. Propaganda is powerful weapon in war. It creates false image in the mind. It indoctrinates the target groups. Modern Propagandists hire popular personalities to promote their ideas and products. Opponents of United States' invasion and occupation of Iraq use the slogan 'blood for oil' to suggest that the invasion and human losses was done to access Iraq's oil riches. On the other hand, supporters who argues that the U.S. should continue to fight in Iraq and used the slogan 'Cut and Run' to suggest withdrawal is cowardly or weak. People have inherent biases in the way they perceive the world.

And these biases can be used to manipulate them. In Herman and Chomsky's view the twentieth century has been characterized by three developments of great political importance. Those are following. (9)

First is the growth of Democracy,

Second is the growth of corporate power,

Third is the growth of corporate propaganda.

These are the means of protecting corporate power against democracy. Propaganda culture during reformation was led by Printing press through out Europe and it particular within Germany. Now it is through electronic media. Propaganda as weapon of war was both for Hitler and Joseph Goebbels. Nazi believed in propaganda as vital too in achieving their goals. In World War II, American propagandist endeavored to arouse support for the war and commitment to its victory. The U.S. and Iraq both employed propaganda during War. In Invasion of Afghanistan by U. S. in 2001, psychological operation tactics were employed to demoralize the Taliban and to win sympathy of Afghanistan population. In 2008, The U.S. and Iraq both employed Propaganda during war. In Nazi Germany education system was thoroughly co-opted to indoctrinate German Youth with anti- Semitic ideology. Books that did not match the Nazi idea were burnt in public.

The critical- Marxist account of media system in such societies posit that media professionals while enjoying the illusion of autonomy are socialized into and internalize the norms of the dominant culture, This Problematic encouraged many scholars including Herman and Chomsky, to focus upon media behavior rather than media efforts, hence the propaganda model.

Indeed, the very little of the book 'Manufacturing Consent' and their frequent references through out to the propaganda culture suggest that the propaganda model is concerned with effects. Although Herman and Chomsky have attended to the societal function of ideology and Propaganda as an effective means of societal control elsewhere in work, it solely concerned with questions of media performance and poses a direct challenge to the liberal-Pluralist view of how the media work (11).

Like other approaches within the critical Marxist tradition, it is concerned with exploring the relationship between ideology, communicative power and social class interest. The Fundamental argument put forward in the Propaganda model is that structural, political-economic elements influence overall pattern of media Performance. However, there is not a conspiracy theory of media behavior, rather at the outlet of 'Manufacturing Consent' Herman and Chomsky emphasizes that the Propaganda Model presents a free market analysis of mainstream media with the result largely the outcome of working of market forces. How the Propaganda model would be received by the mainstream media and within academia? In short, they suggested that it would be ignored. It is not surprising given the nature of propaganda model and it premises that the 'Mainstream' media should marginalize it. What is more surprising that many academia, who all too often insists upon their objective and rigor, have also disregarded the propaganda model. The first wave of criticism was marked by hostility and indifferences. The second wave of criticism in early 2000s witnessed a greater engagement with the propaganda model that resulted in a number of important data base. Many criticized the notion of a filter and asked whether the filtering process itself produce the resulting media messages or merely served to modify what has already been produced. In short, these proponents do not situate the propaganda model within this tradition nor acknowledge antecedents upon which propaganda model is founded. The question is whether media workers involved in the propaganda culture were conscious of its operation and effects by deploying notes such as brainwashing under freedom. And thought control, the propaganda model was indeed concerned with media effects rather than just media behavior.(12).

Kurt Lang and Gladys Lang argued that Herman and Chomsky's use of term genocide, says that media owners often take risks and put out materials that politician may indeed wish remained concealed. The Langs also suggested that media plays an important role and professional journalists help to prevent media from becoming a mere mouthpiece for elite interests. They also pointed out that media also present alternative point of view particularly when divisions within elite and significant political movement exist. They suggested that Chomsky misquoted the work of Walter Lippman and others concerning the role and function of propaganda in society.

Robert Barsky celebrated Chomsky's radicalism, Gabriel Noah Brahm in 2006 argued that Chomsky typified a dangerous intellectual trend—authoritarian narcissistic and obsessive governed by an upright psychology. Brahm complained that Herman and Chomsky had ignored the insight generated by cultural studies like Marcuse on ideology and Foucault on Discourse. Collin Sparks challenged Herman and Chomsky's claims about elite consensus

insisted that not only are the capitalist classes are divided on account of their particularistic interests. But the economic and political systems of other countries are quite different from that of us.

Herman and Chomsky also that as a result of neo-liberal globalization process, the media have encouraged govt. from west together with IMF and World Bank to open up media markets across the globe, thus further entrenching their dominance. They point out that there is increasing commercialization of global media and its promotion of consumerism.

Politics of counter culture:

Counter culture is used to describe the values and norms of behavior of cultural group or subculture that run counter to those of social mainstream of the day (14). It can also be described as a group whose behavior deviates from societal norms. It is neologism attributed to Theodore Roszak (15). It is in nineteenth century Europe included Romanticism, Bohemianism and in 1960s by the Hippies and anti-Vietnam war Protesters. In US, the counter culture of 1960s became identified with rejection of conventional social norms of 1950s. Counter culture youth rejected the cultural standard of their parents, especially with respect to racial segregation and initial widespread support for the Vietnam War.(17) In United Kingdom, the counter culture of 1960s was mainly a reaction against social norms of the 1940 and 1950 although 'Ban the Bomb' protest centered around opposition to nuclear weaponry. Middle class youth in USA had sufficient leisure time to turn their attention to social issues. The social issues included support for civil rights, women rights and Guy rights movement. Sentiments were expressed in song lyrics and popular sayings of the period in song lyrics and popular saying of the period such as 'do your own thing', 'what turns you on etc'

Theodore Roszak (16) to state 'a eclectic taste for mystic, occult and magical phenomenon has been marked characteristics of our post-war youth culture. The counter culture continues to influence social movement, art and society in general, unconventional appearance, music, drugs, sexual liberation were white middle class young Americans. To some Americans, these attributes reflected American ideals of free speech, equality and pursuit of happiness .Other people saw the counter culture as self- indulgent, rebellious, unpatriotic and destructive of Americas Moral order.

The counter culture lifestyle integrated many of the ideals and indulgence of time, harmony, music, mysticism, meditation, yogo and psychedelic drug were embraced as routes to expanding one's consciousness. The politics of counter culture of 1960s and 1970s generated its own unique brand of literature, including comics and cartoons and sometimes referred to as underground press.

Some of shops selling hippie could hangout, chat, smoke marijuana, read books etc. Sigmund Freud publicly expressed his opinion that homosexuality was perfectly a normal condition for some people. But homosexuality was typically subsumed into Bohemian culture and was not a significant movement in itself. Gays and lesbian began adopting the militant protest tactics used by anti-war and radical politician to confront anti-gay ideology. In Russia in 1990s cultural movement was faced into quite a rigid framework of constant optimistic approach to everything. Even mild topics such as breaking marriage and alcohol abuse, are tended to be viewed as taboo by media. In response, in Russian society, there is Great weary of the gap between real life and creative world. Thus the folklore and underground culture (17) tended to be considered forbidden fruit. In the mid- 80s to early 19s was dominated by crime packed action moves with explicit scenes of ruthless violence and social dramas on drug abuse, prostitution and failing relations, short stories appeared that dealt with sex, drugs, violence and political tensions.

Dr. Sebastian Kappen an Indian Theologian has tried to redefine counter culture in Asian context. C.S. Kappen 'Tradition, Modernity, Counter Culture: An Asian Perspective'(1994). He envisages counter culture as a new culture that has to negate the two opposing cultural phenomena in Asian Countries. First is the invasion by western culture Second, the emergence of revivalist movements. If we succumb to the first, we should be losing our identity, if to the second our world be a false, obsolete identify in a mental universe of dead symbols and delayed myth.

Drawing on the works of influential thinkers such as Herbert Marcuse, Paul Goodman and Allan Walts examined the intellectual underpinning of social tumult that began in the mid-1960s and extended into the 1970s. The campus protests, rock music and psychedelic drug fests that infected masses of young people and be wide red their elders. The Youths comprised a culture so radically disaffiliated from the mainstream assumptions of our society. Roszak wrote, that it scarcely looks to many as a culture at all but takes on the alarming appearance of a barbarians

intrusions. A youthful opposition to ‘technocracy’ that he said was at the root of problems such as war, poverty, racial disharmony and environmental degradation. Roszak was not merely an anti-war activist. His discussion of youth culture and the Gurus of the age, from Herbert Marcuse to Norman O. Brown was not a cogent and pervasive. The term counter culture, which became a near universal short hand for the world of rebellious young, identified a shift away from social activism towards what Roszak called the politics of consciousness, and to the multiple forms of psychedelia—which is opposed.

For all its energetic incoherence, the counter culture seemed to Roszak to be one of the few sources of opposition to capitalist desperadoes and technocracy. The voices of theocracy spoke of efficiency, reform and modernization are wrapped in the cloak of inevitability. Roszak was excited by the rejection of science and technological values by the radical young. There is a strange new radicalism abroad; Convention of secular thought and value. Roszak felt that the next revolution would emerge from the energies of religious renewal. He was among the early prophets of theological crisis. The creative disintegration of industrial society (1978) signs a changed and enhanced ecological consciousness. Ecopsychology seeks to heal the more fundamental alienation between the person and natural environment. In the cult of information (1986) He raised doubt about the burgeoning world of information technology.

Encounter with stranger:

George Simmel (1858-1918) was a major German Sociologist, philosopher and critic. His neo-Kantian approach laid the foundations of sociological anti-positivism. Kant presents pioneering analyses of social individuality and Fragmentation. For Simmel, culture referred to the cultivation of individual through agency of external which has been objectified in the course of history. Simmel discussed social and cultural phenomena in terms of ‘forms’ and content and vice versa, dependent on context. In this sense he was a forerunner of structuralists style of Reasoning in social sciences.

Simmel, himself was baptized as a protestant when he was a child. Partly he was seen as Jew during an era of anti-Semitism but also simply because his articles were written for a general audience rather than academic sociologist. His assumptions are about Psychological working of social life. His work on the structure of and changes in the social and cultural spirit was of his times. He rejects the idea that there are hard and fast dividing lines between social relations looks not only at the present but also at the past and future and is deeply concerned with both conflicts and contradiction.

Simmel focused on forms of association and paid little attention to individual consciousness. Simmel also believed that social and cultural structure come to have a life of their own. He was especially fascinated by impulses to sociability of man (18). In this major work Simmel believed money as a component of life that helped us understand the totality of life (19). Simmel’s city life leads to a division of labour and increased financialization. As financial transaction increases some emphasis shift what individual is. Financial matters are in play in addition to emotions. Once again Simmel’s concept of distance comes into play.

Simmel identifies a ‘stranger’ is a person that far away and closed at the same time (20). A stranger is far enough away that he is unknown but close enough that it is possible to get to know him. In a society, there must be a stranger. If everyone is known then there is no person that is able to bring something new to everybody. The stranger bears certain objectivity that makes him valuable member to the individual and society. People let down their inhibition around him and confess openly without any fear. This is because there is a believe that the stranger is not connected to any one significant and therefore does not pose a threat to the confessor life. For example in pre-modern society most stranger made a living from trade, which was often viewed as an unpleasant activity by native members of those societies. On the other hand, the stranger’s opinion does matter because of his lack of connection to society.

The ‘Philosophy of money’ is a much neglected classic. It is mainly a contribution to cultural sociology and to the analysis of the wider social implications of economic affairs. Simmel argues can best be understood as a form of social interaction. Exchange of money is impersonal in a manner in which object of barter. It thus helps promote rational calculation in human affair and further the rationalization that is characteristics of modern society.

Consequently, abstract calculation invades area of social life such as kinship or the realm of aesthetic appreciation which were previously the domain of qualitative rather than quantitative approaches.

Just because money makes it possible to limit a transaction to the purpose at hand, it helps -----increase personal freedom and foster social differentiation. Money displaces 'natural' grouping by voluntary associations' which are set-up for specific rational purposes. Whatever the cash nexus penetrates it dissolves bonds based on the ties of blood or kinship or loyalty. Encounter with strange concepts create conspiracy which many times a source of pleasure.

Concluding Observation:

Conspiracy may give us a link to the past. The Western mystery tradition, is a mixture of ancient philosophy, Christian thought, imports from Asia and modern science. In Christian Mystic movement, Christ death and resurrection takes mystical significance. For other attainment of mysticism is denial of self. The Jewish Mysticism has its roots earlier than Christianity. It says how God relates to creation. The origin of Christian identity movement is highly regarded. In an opening theoretical discussion, he characterizes conspiracy belief an attempt to delineate and explain evil guided by three basic principles. Conspiracies are at first and foremost, an explanation of politics. The conspirator often referred to as a shadow government, operates a concealed political system behind the visible one. Theodor Roszak argues for a eclectic taste for mystic, occult and magical phenomenon have been marked characteristics of our past war youth culture. Other people saw the counter culture as self indulgent, rebellious, unpatriotic and destructive of Americas Moral order. He was excited by the rejection of science and technological values by radical young. He felt the next revolution would emerge from energies of religious renewal. Propaganda is a form of communication can be used as a political warfare. It generally appeals to emotion than to intellect. Sometimes it is used not by feeling peoples mind with approved information by preventing people from being confronted with opposing point of view. The clay in which the forces that shape all things leave their finger prints clearly.

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