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He has translated four dialogues by Plato from Ancient Greek into Lithuanian, namely Timaeus and Critias (both 1995), Phaedrus (1996) and the Apology of Socrates (2009). He has also translated a number of Christian classics from Ancient Greek and Latin.

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**Prerequisites for Coherent Thinking, World Perception and Speaking: A Philosophical Perspective**

Experts in various fields – Lithuanian language scholars, educators, sociologists, psychologists and philosophers – have repeatedly pointed out the weakening of the younger generation’s ability to think and speak coherently. The fragmented syntax of written and spoken sentences, the complete ignorance of punctuation rules, or even the deliberate disregard for them, have become not just a trend but an almost natural part of today’s youth culture. This lack of coherence in thinking and speaking, particularly in the areas of syntax and punctuation, has already become a characteristic feature even of students’ final papers. Twenty years ago, we would not have imagined that this could ever happen. A similar culturally significant shift can be observed in electronic media: ten years ago, no one would have believed that news portals would publish texts that were completely unedited in terms of grammar, syntax and punctuation. Presently, it is almost the new norm, and no one has the will or the energy to express offence.

To understand the cause of these problematic tendencies, we must first determine the fundamental prerequisites for coherent thinking, perception and speech. This presentation will address this issue from a philosophical perspective, differentiating between the levels of a coherent worldview, coherent narrative, and coherent sentences.

The first prerequisite is the presence of a unified worldview that implies and expresses an all-encompassing coherence of human experience. It is not surprising that the ancient Greeks, who regarded the world as a harmonious cosmic whole, not only had the capacity for coherent thinking but also gave birth to philosophy itself, the teacher of coherent thought. The ancient Greek term *kosmos*, depending on the context, could mean order, splendour, beauty, and the world, demonstrating that the Greeks perceived the world as a beautiful and orderly whole. Seeing the world as beautiful, orderly, harmonious and unified, the Greeks transfered these principles of a harmonious worldview and a unified human experience into text – the textual representation of a harmonious *kosmos*. Viewing the coherent world as an archetype of the textual universe, they established the criteria for the coherence of any text and produced fiction of unparalleled beauty and classical harmony.

The second prerequisite is a rich spiritual experience and the ability to speak about it in an articulate and coherent manner. This condition is directly related to the first, because a coherent and beautiful story can only be told about a coherent and beautiful world. Conversely, a narrative about a chaotic and ugly experience of an equally ugly and chaotic world would inevitably also be ugly and incoherent. An individual who seeks, and is able to see, reality itself as beautiful, harmonious, orderly, in other words, cosmic, also strives for harmony and coherence in all of their experience, thought and language: the beauty, harmony and coherence of the cosmos are mirrored at the level of narrative that attests to them – the linguistic representation of reality. In turn, those whose spiritual experience is poor and chaotic will bear witness to this destitution and chaos in their incoherent narrative.

The third prerequisite is the organised articulation of thought and speech, manifested in the orderly division of any whole into parts. This condition builds on the aforementioned first and second prerequisites, since chaos inherently lacks any real and discernible parts. A particular coherent sentence can be viewed as a component within a larger coherent narrative comprised of sentences: the coherence of the sentence, on a smaller scale, mirrors and replicates the coherence of the narrative as a whole, and ultimately of reality itself as a narrative prototype transcending language. In other words, a coherent whole, only at a much smaller scale. An individual who aspires to and is capable of seeing all of reality as unified and coherent, and is able to speak of this coherence of the world in a coherent narrative, one who aspires to and is capable of articulating each part of that narrative – each particular sentence – in a coherent way, as if it were a reflection of the whole on a smaller scale, echoing the coherence of the larger whole, the entirety of the narrative, or even the entire world.

Having identified these fundamental prerequisites for coherent thinking, perception and speaking, it is also possible to determine the fundamental reasons for the loss of this coherence in human experience, thought, and speech.

The first reason is the loss of, or inability to construct, a coherent cosmic worldview due to objective circumstances. The increasingly chaotic and stressful life of modern man, the overload of information, which is damaging to the spirit, the deepening political social, and cultural contradictions within society, the excessively rapid progress of technology and consciousness’ inability to adapt, cause the individual to perceive the reality that surrounds them as inherently chaotic, threatening and hostile to them. As a result of these objective circumstances, most modern individuals no longer have, and cannot have, a coherent, harmonious world-view, save for some fragments and disparate pieces. The coherence of the world-view underpins the coherence of all human experiences. Therefore, the breakdown of a coherent world-view and the loss of the desire to reconstruct it leads to the loss of the coherence of the world-view extending to absolutely all planes and forms of experience.

The second reason is the increasing infiltration of digital technologies into all areas of modern life. The dominance of images rather than text in contemporary mass culture is linked to the advance of digital technologies. Images that rapidly replace and ‘destroy each other, fragmenting experience and giving the unjustified impression that all of reality is just as fragmented, by their sheer abundance in modern human life, also destroy the coherence of the whole of the human experience. Paradoxically, it is texts, not images, that ensure the coherence of a world-view – one that is visually and conceptually integrated – or even make it possible at all.

The third reason is the outcome of certain subjective circumstances, in particular the ideological convictions of modern society, which, despite having no objective basis, persist as a kind of cultural and political trend, a kind of whim and caprice. It is the notion that there is no objective reality and truth, because all reality and truth is merely a social or cultural construct of one form or another. After all, in order to be able to experience and think of reality as coherent and unified, one must first believe in its trueness, its objectivity, its authenticity, in other words, its existence independently of constructs. Anyone who does not believe in the existence of a real and objective reality, of a real and objective world, obviously cannot have a non-trivially harmonious, and therefore non-trivially coherent world-view: after all, according to the above-mentioned constructivist perspective, any coherence would still be deemed an appearance, an illusion, a construct shaped by subjective whim. When the objective existence of coherence and order is not believed in, human thinking does not develop the capacity to consistently strive to discern and discover it within an objective, unconstructed reality – the presumed absence of any real challenge to thinking in terms of objective reality leads to the loss of the very capacity for coherent thinking, and thus for coherent speech, or even for the clear articulation of the sounds of speech itself.

The fourth reason is the ideologically motivated conviction that in today’s post-modern world, a Grand Narrative is, on one hand, not possible and, on the other, politically undesirable. Along with the conviction that any Grand Narrative, regardless of its content, is intrinsically akin to an evil, there is also the conviction, or even a subconscious feeling, that any coherent narrative is also evil, because any coherence of narrative is seen a pretence towards becoming a Grand Narrative at some point. Contemporary neo-Marxism openly acknowledges that every theory conceals an authoritarian agenda, which is why the theoretical disposition of thinking itself, regardless of the content of the theory, and thus the coherence of thinking, without which no theorising is possible, is not seen as an aspiration to be nurtured, but rather something that should be overcome as a relic of an authoritarian past. Postmodern philosophy and what we would call the unconscious postmodern attitudes of modern man consistently and insistently emphasise the importance of difference, distinction and divergence in general, rather than commonality, similarity, unity, and as a result, the avoidance of commonality, unity and the organic in modern thought is transformed into the almost instinctive avoidance of a coherence that dialectically and holistically reconciles differences. These culturally ingrained attitudes eventually, albeit indirectly, lead to a tendency to undermine coherent thinking, speaking and even the enunciation of spoken sounds.

The fifth reason is the hybridisation of languages, syncretism, linguistic interference, the formation of a ‘spaghetti’ language, not only in contemporary youth culture, but also in the broader linguistic and cultural context. In both casual and academic language use, Lithuanian is increasingly being overshadowed by English. The result of these processes is the increasing prevalence of less coherent Lithuanian texts based on English rather than Lithuanian syntax and punctuation, not to mention vocabulary, even in prestigious linguistic environments. The efforts of the older generation of linguists to preserve and defend the norms of the Lithuanian language have been met with fierce and often politically motivated resistance from left-leaning activists who criticise the alleged ‘post-Soviet’ authoritarianism of the language’s custodians. The decline of clear thinking, speaking and proper articulation of the sounds of language itself is a universal contemporary trend, not only in Lithuanian but also in other languages of the world. In Lithuania, however, this trend is much more pronounced due to the desperate desire of young people to modernise, westernise and join the global labour market. Most young Lithuanians perceive their mother tongue, in its characteristic modern pantechnological style, as an excessively archaic, morally outdated, lacking in prestige and unviable language technology, which needs to be swiftly replaced by a newer and more advanced language technology, namely English. The erosion of the coherence of the Lithuanian language in everyday and academic use may mean, among other things, that the Lithuanian language in Lithuania itself is de facto being pushed to the margins of language use.

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