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AXIOLOGY OF POSTMODERNISM IN THE PERSPECTIVE OF PERSONALISM

Summary

Each proposal that wants to be regarded as credible is a subject to the test of time. Postmodernism, which is seen as a historical experiment, took an attempt to forming a new culture of the future. There are countless critical remarks moved towards the face of postmodernism, however it is hard to recognize the entire postmodernism as decadence and doubt into the meaning of everything. If you look at postmodernism as a personification of the crisis, a reaction to disappointment with utopias that dominated in the age of the modernism, then postmodernism becomes as a warning sign, an image of loss of a man, who escapes from truth about himself, he is afraid of it and he is even able to believe that such truth does not exist at all.

According to assumptions of Christian personalism, the basis of the ethical dimension of human activity is to see oneself in truth. Perceiving the human individual as a person allows to notice fullness of the man, richness of spiritual dimensions, which is not guaranteed by individually understood identity, in a postmodern way.

This monograph tries by showing diversified images of two completely different worlds – postmodern world and world of Christian personalism – to confirm the existence of the alternative to Nietzsche's death of God, which hides epoch-making decentralization of western culture. Two research purposes are undertaken: locating the source of a spiritual crisis in postmodern society and introducing Christian personalism as an intellectual-existential system which is able to resist to postmodern sophisms.

The dissertation *Axiology of postmodernism in the perspective of personalism* consists of four chapters. The first of them covers the problem of postmodernism in general way – what postmodernism is, its timeframe, it refers to the preceding modern project and the influence that it had on the postmodern way of thinking and lifestyle. It portrays the culture as an area, which postmodernism has a special impact on, as well as its influence on philosophy either in Poland or in the world. It makes an attempt to critical assess the phenomenon of postmodernism. By comparing views of representatives from three centres of thoughts – European, American and Polish variety of postmodernism, which are a reassumption of values that build them, a landscape of postmodern world emerges and it brings a new philosophy, a new vision of man, a new mind and previously unknown phenomena in various fields of culture.

The next chapter opens up space for considering the issue of postmodern culture amorphousness, implementing not only the state of chaos among norms and value, but also causing disappearance of signposts of behaviour, which is called anomy in sociology. There is a demand for replacing old values

with new ones in the state of anomy. Culture still makes itself known when creates social systems, artworks, religion, scientific achievements etc. However the strength of these systems is no longer the fact that they are ideological models for life. The cultural condition of West experiences the agony of tough and soild reference subjects. This agony of reality and rationality leads to the age of simulation which means that having no permanent point of reference, any product of western culture, any social order, any political system or religious move can become a stable creation or stabilize social life.

The third chapter of the dissertation shows ideological horizon of postmodernism, holding in oneself relativist, sceptical and even agnostic vision of the world which is heads to inevitable destruction. It carries the entire agglomerate of threats that plague a modern man. A postmodern form of nihilism has a special meaning, because it is an essence of so-called ideology of negation of all foundations of existence and its quantification, especially ultimate version. God stopped being such a foundation for postmodernists. They think that there are no valid final grounds on which it is possible to rely, because everything, that is absolute, is also useless. Therefore, it is not possible to indicate any indisputable and objective criterion of life meaning and existence of the world meaning. There is also no foundation for ethical values.

Nietzsche's death of God determines state of western culture into a metaphorical way, in which a sensual life is no longer regulated by metaphysical concepts or transcendental ideals. Western culture became an amorphous existence, which is deprived of permanent parameters in the form of stable values. Tendencies of reduce the place and the role of Transcendence in the world causes a deep crisis troubling a modern man. Does a cure for illness of our times exist? Yes. The last chapter of this elaboration presents the antidote, which is a return to Greek *paideia* on the level of philosophy, and a return to faith, which is not a sentimental act, but a rational use of mind on the level of theology.

The monograph describes reference to the world of values either by postmodernism or Christian personalism in alternative way. Philosophy leads human thinking out to the ideological Areopagus today to make an effort in answering the question where is everything heading? Although we are witnesses of an ideological earthquake, Christians should not judge culture changes in purely negative categories only because they clearly departs from a current order and a way of thinking. One should respond to them with a far-reaching humility and concern for distinguishing evangelical meassage of Jesus from cultural forms, in which we have to function. Contemporary culture, although it is undoubtedly a great challenge, it i salso an opportunity, because the number of people opened to spiritual reality is huge. However, the fundamental question is: whether the man seize this opportunity, or recognize that everything what is different is a threat?