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5 **Abstract**

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7 *Index terms—*

8 **1 I. DARKNESS**

9 **2 Philosophical and Religious Concept**

10 The word darkness comes from the Latin Tenebrae, darkness. This term is often used with a religious connotation
11 to refer to evil. In the sacred texts, several passages allude to this. Darkness in a certain biblical verse refers to
12 chaos or disorder "In the beginning God created the heaven and the earth. And the earth was without form, and
13 void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."
14 (King James Version, Gen 1:1-2) (emphasis added).

15 The reason they are used as synonyms may be because evil and darkness provoke a feeling of unfamiliarity
16 in humans and consequently radiate a sense of helplessness. Something dangerously negative that is, however,
17 veiled. The evil or misfortunes in human life do not have a manual on how to function, the problem of evil is an
18 obscure field that human being cannot decipher. These resembles the sense of darkness.

19 That is why word evil, and darkness are so close in literature, as both denote or describe misunderstood
20 circumstances or problems and indicate something that is out of order. For example, diseases, miseries, and
21 injustices from the human perspective are evil, as they indicate abnormalities, they are seen as an accident
22 during existence that, to try to explain, not only religious people but also philosophers have focused on the
23 subject.

24 Greek mythology at first explained evil as the distancing of men from the gods.

25 At that epoch myths were the principal source of explanation of the world. Later, pre-Socratic naturalists, to
26 elucidate the origin of everything, already made another approach to reality. It was in this context, according to
27 Peixoto, that the Greeks began to see the world "as a field of opposing forces interacting and manifesting their
28 becoming character": light and darkness, hot and cold, white and black, sweet and bitter, good and evil and
29 other things. Such opposing forces would be in constant dispute for space. These disputes would be responsible
30 for alternating between disorder and order.

31 **3 Scientific Concept**

32 In the scientific concept, darkness commonly symbolizes retrogression and priority. The clearest example to
33 understand the use of this term is to observe the nickname "Dark Ages" used for the first time among the
34 humanists of the 17th century. The term describes a kind of obscurity that plagued the European continent from
35 the fifth to the fifteenth century. At that epoch, according to them, ignorance and superstition were prevalent in
36 all aspects of human beings.

37 Enlightenment intellectuals made such a statement when comparing above mentioned period with the previous
38 period, the Ancient Age. For them, antiquity was responsible for the formation of powerful empires whose cultural
39 legacy is still remarkable today, such as London Journal of Research in Humanities and Social Sciences philosophy,
40 theater, and the Olympic Games, among others.

41 The dark ages, on contrary, were predominantly dominated by superstitions and legends.

42 **4 II. POSTMODERNITY**

43 There is consensus that the postmodern period began after the second world war. In other words, we are
44 inaugurating a new Era whose foundations are gradually becoming sedimented. Despite being an era inaugurated

5 III. AGE OF DARKNESS

45 recently, there are already several important and impactful events that distance the current period from its
46 previous ones not in years, but in centuries of advances.

47 An example of this advance is the technological era in which we live. There has never been a period of history
48 like this one. Since the advent of the first computer, created after the Second World War, until the present
49 day, a very accelerated advance can be seen. There are more and more computerized devices connected to a
50 huge structure of networks that connect nations from East to West that exchange precise and instantaneous
51 information. Never has an individual had so much access to information. It is undeniable that although this is
52 quite common during everyday life, this would be impossible for older generations to imagine it.

53 In addition, there is the medical breakthrough. In the relationship of postmodernity, there is no space for
54 commitment or altruism, only space for self-interest. Thanks to hedonism, society has developed an egotism that
55 consists of imposing a vision of the world highly and excessively endowed with personal feelings and instincts
56 on the real world, which became a tool to destroy the true meaning of life. In other words, actions pursued by
57 individuals have as the sole purpose of personal satisfaction. Consequently, preventing concepts such as dignity
58 from being known and cultivated, generating instead of this the objectification of human beings.

59 5 III. AGE OF DARKNESS

60 Once in the 90's a pastor made the following statement during his sermon "I believe we're going into the darkest
61 days that humanity has ever known. So dark they'll make the dark ages look like mid-day" (Leonard Ravenhill).
62 As already mentioned above term darkness refers to something negative, to retrogression. In an honest analysis, it
63 is unfair to attribute the title "Dark Ages" to the medieval world when it forged Western civilization. In medieval
64 universities, debates took place whose transcendental, relevant, and central characters debated yet today.

65 Thomas Aquinas (1225-1274), famous medieval theologian, studied ontological questions (study of being),
66 questions about reason and faith, angels, etc. Saint Anselm devoted himself to themes such as the existence of a
67 superior being and wrote treatises and dialogue whose object was the truth. Such deeply profound themes were
68 repeatedly debated during the "Dark Ages".

69 On the other hand, currently, academic debates revolve around purely ideological and partisan issues. They
70 are instruments of power disputes. Discussions have meager levels linked to identity and collectivism, in fact,
71 two movements whose gears are based on resentment and revanchism. Debates do not bring anything to light.
72 They are darker than ever, as they are channeled into personal offenses, causing simple conflicts of ideas to lead
73 to the ostracism of the opponent and his definitive exclusion from the debate. The prevailing climate is one of
74 intolerance and discord.

75 The main reason for the drop in performance and the rise of darkness or ignorance was caused by the abolition
76 of man as a thinking being. In other words, what is most valuable in human beings was taken away from them,
77 this moment only became possible when the objective foundations and the truth became secondary to the debate.
78 From then on, the space was occupied by ideological conclusions reproduced by easily manipulated inactive minds.
79 When there is an absence of clarity, stability, and firmness, the emptying of thinking, criticality, and cognition
80 predominates. This opens the door to incompetence, ignorance, darkness, and evil.

81 In the present century the logical and objective foundation for interpreting reality has been rejected, and
82 relativism has been accepted. It consists of despising anything whose value is absolute or of fixed nature.
83 Subtly, relativism destroys facts and replaces them with interpretations, which is why some authors also call
84 postmodernity the post-truth era. Truth has no intrinsic value it is up to the individual to decide its importance
85 or irrelevance.

86 According to Roger Kimball, relativism has assumed the role of religion in the West and has inaugurated a
87 wave of authoritarianism never seen in history. According to Roger Kimball, relativism appears to be tolerance
88 and freedom, it seems to bend the rigidity of rules that were once inflexible, but in practice it tends to defend
89 discretion and arbitrariness, not based on any law, but on simple utopia or personal desire. In the name of
90 "tolerance" a large part of society is coerced to annul its convictions to become subservient to the will of others.
91 Since then, a climate of hostility and intolerance has been growing. Therefore, there is no incentive to respect
92 but a promotion of discrimination, especially to cultures based on absolute values.

93 From 1950 onwards, the Frankfurt school leads and develops this subject. With a severely critical stance
94 towards the hegemonic culture, virtuous life and traditional values began to be criticized, London Journal of
95 Research in Humanities and Social Sciences and delinquency and addictions became means to oppose. Mostly,
96 moral values became subjective in these contexts. Therefore, today's highly sexualized and lust-numbed society
97 are the effects of that era.

98 This movement gained more strength in the 1960s. The view of the followers of the hippie movement, which
99 led this new lifestyle, is that the evils of that time were caused by the capitalist system and traditional family
100 values. From then on, the hippie movement would defend an alternative way of life and worldview, mainly seeking
101 to establish a new pattern of behavior.

102 Based on that, they would solve any problems related to that time. Despite the movement having gained
103 thousands of supporters and fervently preaching against wars and defending peace and love, the group, however,
104 did not overshadow the tragedies after World War II.

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110 thousands of supporters and fervently protesting wars and defending peace and love, the group, however, did not
111 overshadow the tragedies after World War II.

112 After the Second War, several tyrannical regimes emerged with extreme violence as their main characteristic.
113 For this, they relied on a very sophisticated and discreet method, however, with relevant effects that made
114 tragedies, genocides, and massacres carried out by the regime legitimate. Therefore, tyranny is stronger than
115 ever in postmodernity. coined by him to intended to designate a science that consisted of studying how the
116 evil (whose trace was dominant in the leaders of the newly communist Poland) worked or works in its complex
117 structure. Lobaczewski explains why so many psychopaths occupy key positions and how their rise was possible.

118 There have always been psychopaths, men devoid of any guilt or compassion, but the current moment seems
119 to favor that they appear with more recurrence. In the general view a psychopath is imagined as one brilliant
120 and creative mind, but in practice this is not the case. Lobaczewski claims that it is the opposite psychopaths
121 in essence are quite mediocre people and do not appear to be anything extraordinary.

122 What makes them, despite this, still have the strength they have is the fact that society is in unhealthy
123 intellectual and mental conditions, or rather in darkness. The author states that "the cycle of happy and
124 peaceful times favors a narrowing of the worldview and an increase in egotism" (89, 1998). According to him, it
125 is precisely in these times when there is a loss of introspection skills and discernment about the complex laws of
126 life, and at the same time, priority is given to the consumption of what is pleasant and easy.

127 **6 London Journal of Research in Humanities and Social Sciences**

128 That generates harmful effects such as the "impoverishment of psychological knowledge, the capacity of
129 differentiating the properties of human nature and personality" (85, 1998). The consequences of intellectual
130 impoverishment are the non-existence of the search for truth and its replacement by truncated information that
131 will lead to a false perception of reality. That's why nowadays, when truths mostly inconvenient have raised on
132 rare occasions, they are cataloged as a sign of rudeness or lack of education.

133 Therefore, one of the most recurrent arguments in Lobaczewski's study is how the human mind needs to
134 exercise objective parameters, contrary to the assumptions of relativism, to guarantee a healthy development.
135 Therefore, although the modern human being has arrogated to many conquests, he lacks essential elements for
136 maintaining his own existence.

138 **7 IV. FINAL CONSIDERATIONS**

139 The work has not intended to promote reactionaryism. The title post modernity dark ages seek to bring a
140 veiled issue: there is a crisis in postmodernity, and it stands as the reason for the instability that humanity's
141 lives. Current advances do not overcome occasional setbacks that have always lived, though today have grown
142 exponentially. In the last centuries, there were also dark moments, but the current moments seem to be even
143 darker. Monarchical absolutism, for example, led to bloody episodes but with damage attenuated by universal
144 absolutes principles and values. But with the repeal of absolute principles and values, postmodernity opens
145 disorder in all aspects. Today the power is in the hands of people with an extremely fragile intellect and
146 psychology who rule entire nations with highly concentrated power.

147 Therefore, this power is highly destructive and harmful to the human spirit are indomitable because the tools,
148 principles, criteria, and values that curb tyrannical behavior have been taken away from them. There is no
149 absolute law, no restrictions on abusive practices, Totalitarianism, therefore, is free, light, and loose.

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151 Postmodernity, the Dark Ages ^{1 2 3}

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³ Postmodernity, the Dark Ages London Journal of Research in Humanities and Social Sciences

Life expectancy has increased, disease diagnoses are more accurate, and of treatments are more accessible. Compared to previous periods, today has more resources for a patient to achieve a cure or at least to live with the disease in the most appropriate way possible. Thanks to surgical procedures, medicine has worked miracles.

Sciences

Above all, advances in entertainment. Technology

has given new air to the film industry, the seventh

art. Cinema does not only rely on great

interpretations, now counts together with

computerized special effects that awaken the most

varied feelings in the viewer and make possible inconceivable achievements. Through technology, the spectacular scenes of history have become possible, such as the biblical scene of the Red Sea parting, or huge wooden horse described by Ever since ancient times, philosophers and religious thinkers representing various attitudes in different cultures have been searching for the truth regarding moral values, attempting to find criteria for what is right, and what constitutes good advice. They have described the virtues of human character at length and suggested these be acquired. They have created a heritage containing centuries of experience and reflection. In spite of

the obvious differences of originating cultures and attitudes, even though they worked in widely divergent times and places, the similarity, or complementary nature, of the conclusions reached by famous ancient philosophers are striking. It demonstrates that whatever is valuable is conditioned and caused by the laws of nature acting upon the personalities of both individual human beings and collective societies. (LOBACZEWSKI) Pluralism and relativism would be the new pillars to build a more tolerant society where respect predominates. According to Shapiro, this tolerance is founded on "live and let live" or "if it

makes you feel good, do it" sums up Hedonism.

That word came from the Greek Hedon which

means pleasure. Felicity has always been the goal

of life since the dawn of humanity, but that

happiness proposed by the hedonistic view causes

a degeneration in the human spirit. Thanks to the pursuit of pleasure without responsibility or any intrinsic value, pleasure is pursued without a virtuous or austere basis, which brings some regrets.

Figure 1:

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