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The history of humanity is a process marked by several stages. After these historical steps are thoroughly analyzed and observed they receive an inscription according to their respective characteristics. At postmodernity would not be different, despite its starting, already has deep marks that will be forever etched. It discussed one of them their main features that way more specifically. The suppression of objective values and the emergence of subjective values.

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I. DARKNESS

1.1 Philosophical and Religious Concept

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

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

That is why word evil, and darkness are so close in literature, as both denote or describe misunderstood circumstances or problems and

indicate something that is out of order. For example, diseases, miseries, and injustices from the human perspective are evil, as they indicate abnormalities, they are seen as an accident during existence that, to try to explain, not only religious people but also philosophers have focused on the subject.

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

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

1.2 Scientific Concept

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

Enlightenment intellectuals made such a statement when comparing above mentioned period with the previous period, the Ancient Age. For them, antiquity was responsible for the formation of powerful empires whose cultural legacy is still remarkable today, such as

philosophy, theater, and the Olympic Games, among others.

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

II. POSTMODERNITY

There is consensus that the postmodern period began after the second world war. In other words, we are inaugurating a new Era whose foundations are gradually becoming sedimented. Despite being an era inaugurated recently, there are already several important and impactful events that distance the current period from its previous ones not in years, but in centuries of advances.

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

In addition, there is the medical breakthrough. Life expectancy has increased, disease diagnoses are more accurate, and 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.

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

Homer in the Trojan War, the Leviathan of Greek mythology, etc.

However, just as the postmodern era differs from its predecessors in technology, it also differs in other respects. Today, in its eagerness to promote a new society, at all costs, it has played a leading role in dark moments in human history. Postmodernity has sheltered ideas that are not very compatible or that have harmed human behavior. That's because he wants to break with the past, that includes the pillars of humanity, the moral values that governed humanity for centuries.

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.

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

III. AGE OF DARKNESS

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

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

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

prevailing climate is one of intolerance and discord.

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

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

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

From 1950 onwards, the Frankfurt school leads and develops this subject. With a severely critical stance towards the hegemonic culture, virtuous life and traditional values began to be criticized,

and delinquency and addictions became means to oppose. Mostly, moral values became subjective in these contexts. Therefore, today's highly sexualized and lust-numbed society are the effects of that era.

This movement gained more strength in the 1960s. The view of the followers of the hippie movement, which led this new lifestyle, is that the evils of that time were caused by the capitalist system and traditional family values. From then on, the hippie movement would defend an alternative way of life and worldview, mainly seeking to establish a new pattern of behavior. Based on that, they would solve any problems related to that time. Despite the movement having gained thousands of supporters and fervently preaching against wars and defending peace and love, the group, however, did not overshadow the tragedies after World War II.

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After the Second War, several tyrannical regimes emerged with extreme violence as their main characteristic. For this, they relied on a very sophisticated and discreet method, however, with relevant effects that made tragedies, genocides, and massacres carried out by the regime legitimate. Therefore, tyranny is stronger than ever in postmodernity. It seems unbelievable or impossible, however, it has a cause: Relativism.

"If relativism signifies contempt for fixed categories and [for] men who claim to be bearers of an external objective truth, then there is nothing more relativistic than fascist attitudes".
(Benito Mussolini).

Revolutionary regimes provoked great massacres like Pol Plot and his revolutionary group did in Cambodia by exterminating 1.5 million people in just four years, or the communist Regime of Mao Tse Tung that killed in masse from 50 to 80 million people in China. Such revolutions took place in different parts of the world and aimed to overthrow the current political, economic, and even cultural system with a new system whose foundations are ideals (ideologies) that sought to solve real problems, but without real or objective solutions, but utopian ones.

Polish psychiatrist Andrew Lobaczewski wrote the book Ponerology: Psychopaths in Power, in which he recounts his experience studying in Poland when it was dominated by communists. Ponerous in Greek means evil, and Ponerology in this case means the study of evil. The term Ponerology was coined by him to intended to designate a science that consisted of studying how the evil (whose trace was dominant in the leaders of the newly communist Poland) worked or works in its complex structure. Lobaczewski explains why so many psychopaths occupy key positions and how their rise was possible.

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

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

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

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

IV. FINAL CONSIDERATIONS

The work has not intended to promote reactionaryism. The title post modernity dark ages seek to bring a veiled issue: there is an intellectual crisis in postmodernity, and it stands as the reason for the instability that humanity's lives. Current advances do not overcome occasional setbacks that have always lived, though today have grown exponentially. In the last centuries, there were also dark moments, but the current moments seem to be even darker.

Monarchical absolutism, for example, led to bloody episodes but with damage attenuated by universal absolutes principles and values. But with the repeal of absolute principles and values, postmodernity opens disorder in all aspects. Today the power is in the hands of people with an extremely fragile intellect and psychology who rule entire nations with highly concentrated power.

Therefore, this power is highly destructive and harmful to the human spirit are indomitable because the tools, principles, criteria, and values that curb tyrannical behavior have been taken away from them. There is no absolute law, no

restrictions on abusive practices, Totalitarianism, therefore, is free, light, and loose.

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