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At the level of world mentalities, the post-post modernity as a broader meaning, at societal level, where we have fully settled since the '80s-'90s obviously constitutes a new unprecedented reality, related to any other periods as long as, in a shocking way, it accumulates or includes practically all types of challenges, threats, unusual performative/increasing inequities and commodifying/ consumerist temptations as a whole.

Initially, it is true that the post-post modernism was discussed at an aesthetic level, of some disruptive innovations in art, especially in literature, but not only. Later, starting with the Polish philosopher Zygmunt BAUMAN¹, more and more observers began to notice the conceptual dispersion and fluidization of any benchmarks, constants, key types of interpretation, established of the surrounding reality. Following other thinkers who had somehow praised, especially in the footsteps of Michel Foucault, as post-Nietzschean trend, the need and thirst for "abundant libertarianism", in most fields, as a reaction to the repressiveness, authoritarianism of other societal political forces, as well as, later on, the worsening of the climate, resource crisis, the destruction of the biosphere, the rapid advance of artificial intelligence in relation to the ethical and responsible reflection capacity of the decision-makers etc have changed on the fly, but quite brutally, the rethinking and acting forms within the most advanced responsible societies. It goes without saying that such an overload of challenges simultaneously coming, as well as a series of influences coming from the Zen Buddhism, had no way not to call into question the ultra consumerist and egocentric way of life (considered as self-destructive by the Club of Rome²) of what the logician Anton Dumitriu would call the Heraclitean cultures. Basically, paradoxically or not, this is implicitly where are located the area and the chance to unblock the critical accumulation of general crises in this part of the world.

An indicator of major significance was not only the rejection of traditional religious canonical or ideological solutions following the consummation of the crisis of modern European consciousness/ identity³, but also the dissipation and fragmentation to a large extent of the axiology as a science, maintaining a high degree of credibility and intellectual consideration. Along with C.G. Jung and the entire school of thought based on the post-psychoanalytical and philosophical influence of the theory of the collective unconsciousness, archetypes and the abyss⁴ or existentialism, of the Sartrean type, the evolution of ideas in Europe and North America gave much greater legitimisation to various post-ideological theories or currents and to an increasingly instrumentalized perspective. These were based somehow in common, already from the first world war, on a quasi-unanimously accepted duality (of the so-called Heideggerian/Nietzschean god-animal scale) or human ambivalence, of the increasingly selfish and, in general, even cynical actions and interests of human beings. And, the undecided ending of the monstrously second world war and the emergence of the bipolar world succeeded to contribute to this neo-barbarian style⁵.

Nevertheless, it is known that a mere implosion of the (post) Soviet world did not mean the hoped-for end of the crises and anguish of humanity, of those alleged or real conflicts of civilizations, on the contrary, it generated entropic and less predictable configurations. More precisely, the more the need or tendency for new hedonism and progressive simplification through technology and robotization was proclaimed, the more, in fact, the agitations increased in intensity. This also followed the perpetuation and multiplication of new dynamic contradictions⁶, although structural complexities, at an economic, financial level, etc. did not give way to a higher coefficient of ethical/decisional responsibility or a de-tension of many conflicts and crises. Contrary, these ones have deepened the previous contradictions and complexities through the new factors involved in the equation - from cyber threats to the global vulnerability of the natural immunity of individuals to the disappearance of many traditional jobs and a physical and psychological alienation of more and more millions and millions globally.

In other words, not a few societies have set up as major goal essential components as digitization, green transition or sustainability or collective wellbeingness. In fact, if we

look even purely statistically, we cannot help but notice increasingly cruel inequalities at the social and economic level, convulsive social movements, more or less anarchic or manipulated, pedaling almost exclusively on the strict side of self-cultivated interests (selfishness) and not on that of personal self-fulfillment (self centeredness or self sufficiency). In reality, an excessive trust or reliance on a human profile that generates one's own artificial world, grandiose in its external spectacularity, has deepened the separation of man in relation to Nature of which, inevitably, they are a part⁷ (see the criticism consistently explained by Mihai E. SERBAN in the volume "Bioeconomy. The New Union with Nature"). That's why such a deliberate isolation of many human minds, even of many leaders, went in the wrong direction, of generalized waste and extreme alienation, foreseen in different but somehow convergent ways by authors as Toffler, Huxley, Heidegger, Patocka or Morin. In other words, the undermining of ties in the relationship with a certain deeply necessary basis for negotiation on the ground of a consensual axiomatic of the various conceptions of Good and Evil, invoked by Anton Dumitriu (especially in "Aletheia" and also in "Eleatic cultures and Heraclitean cultures")⁸, considered the true conceptual and attitudinal pluralistic position. Otherwise, we can observe what is happening now even at the level of large organizations such as the UN and the EU, that they could slip dangerously for a long time, to a certain inertia or even decision-making paralysis. This is happening when the global leadership is to face certain challenges or artificially imposed deadlocks, whether by a very small group of outsiders or circumstantial opponents.

But if we refer to the theories of Mircea Eliade, this apparent, at least, so-called fall in History at the level of key elements, fundamental institutions, decisive actions and orientations, even mentalities could prove to be just a simple camouflage of the Sacred in the Profane⁹, not necessarily an irreversible desacralization, compromise, decadence or eventual disappearance of the pillars of the most evolved societies. Thus, the sequence of overlapping crises that we are facing in a shocking way today, could only be seen as a reversible loop, with cyclical symptoms. However, looking more deeply at the mental syndromes we are affected by, they have as their common denominator the un-interest, not just the systemic leaning on "strong contents", namely the cores with a regulatory role, regarding our overall projections and visions, let's say in a un-materialistic meaning,

metaphysical, anti-reifying, but also the surrender of current mentalities in favor of abandoning the in-depth civic approach (this is inspired by the Platonic concept regarding the Care for the Soul, taken and developed by Jan Patočka in the volume "Plato and Europe")¹⁰. Meanwhile, this shift would imply a return to the civically engaged honesty, of the validation methodology of an effective moral integrity, of constancy at least at the level of that set of ethical values specific to the constraints of post-virtue morality¹¹.

At this stage of this current debate, we estimate that a consistent counterbalancing of this way of societal resignation without benefiting from the interconnection with doctrines of humility of Eastern origin, with a minimum "(re)education" of the subjects, especially of the decision-makers, in the sense of promoting transversal educational skills (for example, the global citizenship), without a minimal degree of principledness/probity, transposed into practice, including in the matrix of international relations, it is difficult to believe that it will take place. Even less that transformation necessary for the re-foundation and ethical positioning of our individualities in relation, not only to ourselves, but also to the Otherness, to the conceptual guidelines and to the repositioning of societies on much more trustful, sustainable and inter-transferable fundamentals. Only these would be potentially dedicated to lead to a kind of "neo soteriological doctrine", such as the one recently inspired specifically by Dalai Lama together with the sociologist Daniel Goleman¹².

Finally, in the light of the above arguments, beyond certain inherent cyclicalities or toxic attempts towards a counterfactual history in everyday practice, the invocation of "radical reformisms" from various sources, including on democracy itself, which is seriously threaten, does not seem to be able to counterbalance the post-ideological terrorism with the role of emptying the images or of an inevitably confusing Imaginary, more and more virtualized¹³. Likewise, on the one hand, the current disparities are increasing between the proclaimed and the factual level of the approaches of major leaders or decision-makers, and on the other hand, the major and urgent actions aimed to save, in the light of the SDG 2030, a planet in a certain generalized drift.

If it is true, cultural diversity was inevitable to take the place of hermetic or frozen fundamentalisms at some point, it would be worth invoking from now on a different kind of universalism vs. petty mercantile globalization ordered, a diversity not arbitrarily hyper tolerant with the forms of aggressiveness or violence of the reactionary thinking, but also revisited from the point of view of a methodological checking of the validation of the integrity, of a sustainable respect of commitments and of their ethical reputation. Briefly speaking we refer to a life lived in Truth, as already stated by Vaclav Havel¹⁴.

In the same context, it would be worthwhile to refer rather to the deepening of the understanding and explanation of which factors or incentives can lead to that suggested concentration on the integrality/oneness of the Other in front of yourself (Dalai Lama), perceived as the potential form of gradual re-universalization of our proximity and public space, as an aspiring emancipation towards a real intercultural dialogue, on the basis of a minimal ethical mindset of orientations, key visions and attitudes, able to support us to deal with the post-post modernity. Both the apologists and the admirers of the current pragmatist superiority do not seem to have considered the antidotes necessary for the valid unlocking and, later on, to be validated as crucial options and actions, especially at civilizational level.

From here it derives the conclusion that it would be worth admitting that even the education in the future, especially the training or the lifelong learning, could not ignore such significant revision and reintegration of these milestones. These would influence and contribute decisively to the transgression from the self-protective system of the post-ideological, hypocritical, but apparently securing simulations that we have adopted. Even at the ethical level of the international relations and of the re-imagining the democratic principles, we should renew the steps of societies towards the course of a Collective Searches or Knowledge that will lead us towards a deeper enlightenment towards few key dimensions such as collective resilience, wellbeingness and the exploration of paths towards the above mentioned "collective happiness". Such an approach may be really valuable as a concrete "universality" through attitudes, facts and impact as consistent as possible for both the state of Nature and for ourselves, as human beings.

Notes:

- ¹ Zygmunt Bauman – "Liquid Modernity", 2000
- ² Report "Come On" of the Club of Rome from 2017
- ³ Paul Hazard – "La Crise de la conscience européenne", 1935; Max Horkheimer, Theodor W. Adorno - "Dialectic of Enlightenment", 1947 (1972, English translation)
- ⁴ Eranos Group still active in Switzerland
- ⁵ George Colang, Adela Gavrilescu – Portretul omului contemporan. Barbarul, 2011
- ⁶ Stephane LUPASCO – "Logique et contradiction", 1947
- ⁷ Mihai E. SERBAN – "Bioeconomia. Noua unire cu natura", 2013
- ⁸ Anton Dumitriu – "Alétheia", 1984; "Culturi eleeate și culturi heracleitice", 1987
- ⁹ Mircea Eliade - "Le Sacré et le Profane", 1956
- ¹⁰ Jan Patocka - "Plato and Europe", 1973
- ¹¹ Alasdair MacIntyre - "After Virtue: A Study in Moral Theory", 1981
- ¹² Daniel Goleman – "A Force for Good: The Dalai Lama's Vision for Our World", 2016; Dalai Lama XIV, Howard C. Cutler – "The Art of Happiness", 1998
- ¹³ Jean BAUDRILLARD - "La Transparence du Mal", 1990
- ¹⁴ Václav Havel - "Living in Truth", 1986