

Postmodernism as a Contemporary Dialectical Trend

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Abstract:

The trend of changes in the development of human society has experienced significant changes and overcoming in human's benefit, as well as sufficiently even to his own detriment. In the recent centuries, prevails the so-called modernist period, where "the individual" clinging after the scientific achievements, surrendered to his arrogant confidence regarding his power to solve problems that would burst forward on the path of development. For a moment, the social - historical truth that the individual is "litter" of the historical - social, politico - economic, geographical, biological, environmental and climatic conditions and circumstances of the country and the period to which it belongs, was forgotten. Undoubtedly, the "one-dimensional" or "given once and for all" perspective prompted that the man of the so-called modernist period, abandon his natural human attitude, like the snake its own skin, succumbing to the instinctive skills; strength and aggressiveness, which produces conflicts, fear and panic to the surrounding. Therefore, the study will focus on addressing some of the modernist and postmodernist views.

Key words: Modernism, postmodernism, dialectics, historical period, evolving, transformation.

Introduction

Postmodernism is one of the philosophical trends that includes many important intellectual, spiritual and sensory fields and experienced a rapid bloom in the areas of art. Postmodernists are distinguished for the characteristic radical relativism and skepticism, surpassing in this way even their predecessors. The feature of "cacophony" of the presentation of values or their inclusive nature would give to this trend hardly defined or correctly unidentified attributes, the same as when we put ourselves into defining the boundaries of the colors of the rainbow.

At their core all philosophical doctrines have emerged as a need of the renewal of inherited worldview in the field of philosophy. From this rule no exception has been made either by modernism or by postmodernism, which should not be imagined as the eternal, everlasting, insurmountable and inexhaustible limit of philosophy. For this, the dialectical strict nature advises us; there does not, and will not exist any eternal trend or philosophical theory.

Therefore, avoiding the illusions of the enthusiastic philosophers towards modernist and postmodernist trends, which declare them as "Copernican revolution" or "revolutionary upheaval", it is the right place to highlight the nature, but also their relative value, that everything, especially the ideas, are subject to the laws of dialectics, passing from the embryonic stage, to the blossoming one and then to their degradation and depletion, if they are not adapted to life changes or are not reformed. The perspective of the historical and relative character of philosophy would be the most accurate concept of modernism and postmodernism treatment avoiding the mistakes of their determination as with no time limits.

In a sense the human being wrote or weaved himself the story of his life. So, in its way full of ups and downs, traversing ascending or descending stairs, but never making back, it would "produce" entirely different systems from the previous

ones, so that the views of Aristotle regarding logic, the achievements of Euclid on geometry, Newton's discoveries in the field of physics as well as many major discoveries about the time in which they appeared, lived the youth, naturally also the old age and even their end. But there were gained quite a lot of principles in the field of philosophy, which served as stairs for the manifestation of the new theories that blossom like a new forest in the contemporary philosophical thought or as guiding milestones.

Thus, the precious lessons of the ancient Greek philosophers, "from nothing comes out nothing and from something, comes out something" continue to serve us even today with their splendor and precious philosophical thought. Of course, the thinkers of our time pay attention to dress up those thoughts with new clothes. Thus, we can see that, to the old, take strength and nutrition the embryos of the new, as can affirm that, to the new are also inherited the old ideas. Now, researchers of various disciplines in the field of ideas, especially those in the field of art, history and philosophy are tailored to the so-called postmodernist period.

Postmodernism - as new vision in the field of ideas

Although modernism and postmodernism are the product of the report and the interdependence of each other, their theoretical meaning, content and settings arose from the rapid and fulminant outbreaks in the field of philosophical, scientific thought and industrialization, during the past centuries. The new ideas that fueled postmodernism, affected with an unprecedented spasm in all areas of human social life, such as the spring season causing the wedding of all colors of nature to flourish and erupt.

Apparently, the concept of postmodernism will come around for many other decades, like a beautiful harassing dream for the fact that, in specific areas of the life of human society, the modern Era is not overcome yet. Seemingly, even in

this case, the researchers of the new Era displayed a hustle represented by the prefix and the notion "post - beyond), which joined modernism with an eagerness to go quickly forward in visions, in thoughts and in construction of a new Era, a much more advanced one. It is of interest even the explanation of what we must understand by the term "Modern", a word of Latin origin, so, "modo" means "actual or now", despite the relative meaning that can symbolize sometimes a 20-year period time and some other times a 50 or a 100-year period.

"Modernity" imports major and profound changes in human's social life. Anthony Giddens considers modernity as a non-traditional way of life and social organization that was created in Europe in the early 17th Century and that later spread to many other countries. According to him, modernity has its roots in the Illumination of Reason, therefore, the dismissal from the faith in God and the incensement of the faith in Reason. Illuminists, the source of truth were sought not anymore to divine reason, but to empirical observation and rational thought.

Thus, modernity marks the cessation of the traditional order and the detachment from traditional ways of thinking, behaving and institutional organization of society, which relied on kinsfolk relationships, religious beliefs and conservative as well as traditional practices. Although the human history itself and its fields, such as history, philosophy, science, literature, to better facilitate their study, are conceived as historical periods, such as old Era, the Middle Ages' Era, the Renaissance Era, the Modern Era and, for our time, unlike the previous ones, as the Postmodern Era.

Postmodernism is a kind of reconstruction and revision not only of modernism, but also of the entire universal heritage in the field of culture, art, literature and philosophy. Postmodernism is an overview and evaluation that includes not only classical traditional categories, but also modernity. In contrast to modernity, an outlook that was trying to "wash its hands" as soon as possible with the legacies of the past, and

marveling like a dazzled person only the future, postmodernism appears comprehensive, in terms of time, turning into its possessions and alimony everything inherited even beyond historical times, to ensure a boundless continuity, in the direction of the future.

Postmodernism initially borrowed models of postmodern criticism in the field of literature and analysis of Western philosophy. The greatest merit of postmodern philosophy is the creation of a literature in the field of critical theory. Postmodern philosophy is generally characterized by the skepticism toward critical attitudes of the two dominant trends: Western metaphysics and humanism, against the expectation for the philosophers to be able to distinguish knowledge from ignorance, social progress from regression, dominion from subjugation or the presence from the absence. For some of its critics, this skepticism is similar to relativism and nihilism.

Postmodern philosophy should be seen not as a purely abstract or logical argument, but as a historical circumstance or need. Postmodernism aims to achieve what modernism never achieved. Spiritualizing once again several abandoned variants of modernism, postmodernism was crystallized as a major goal for the expansion of the free space of human being's life, but also towards a revival of artistic culture in the moments of crisis of modernism and globalization, locating in the center of its area principles and concepts, obtained through revision of history. This concept is so broad that it includes other areas of human as a being and the existence of mankind in terms of the multilateral world globalization.

Now the edge of the discussions about postmodernism is directed towards the new phenomena and processes explanation that represent the future and the role of philosophical thought in the consolidation of the democratic system of modern society, of freedom and of the development of artistic culture of the 21st Century.

The shape and manner of postmodernism

Postmodernism is the corollary of the inherited level, the dialectical affirmation of the modern, which essentially seeks to deny, somehow violently, but somehow also to transform in the form of evolution everything on which it was born and raised; including the area of the form, as well as the one of the content. For this reason, we observe the phenomenon that postmodernism which relies more on elements closely associated with the content, gives more power to its own "extension of the dominion", because of the role that the essence and the content plays in the field of ideas and their materialization in the daily life.

Postmodernism that includes and relies more on elements of the form, provides a less "lasting historical dominion", but because of the role that the form in relation to the content plays in the transformation of specific sides of social life, in the field of literature, architecture and that of philosophy. Prompt periods of duration are not a sign of vitality, but signs of vanity and creative barrenness, because they do not contain stable and important values. They can not maintain their influence for a long time, so they fail quickly and are replaced by new ideas. During the efforts to overcome modernism, the first and most important step of postmodernists was its turnabout towards historicism. This also, somehow, pushed it away from direct links with modernism, looking for other older sources in the field of philosophical ideas. This marked a qualitative leap in formulating the postmodernism's content.

Perhaps the example of Duchamp, in the field of modern art, who was the first to realize that every non artistic object eager in itself can be set as "art" if detached from the context, from its use and original meaning, can help us to understand even the place of the modern in treating philosophy. According to many art researchers, but this concept appears also in the field of philosophy, it is said that, "where modernism ends,

postmodernism begins." We think that this statement more than a truth is a mechanist concept, because, given that the new is born not in an empty or dead land, but in the old ones land that "feeds" the new, as well as the new inherits and embodies elements of the old. Thus, the boundaries between the modern and the postmodern, as with the illusion of the spectrum of the rainbow colors, are difficult to determine.

Conclusions

Through the treatment of the postmodern in relation to the modern we wish to underline the fact that this is a dialectical process and development, where the new paves the way to itself in battle with the old, realizing the necessary preparation to overcome the historical stages. Their overpassing has always taken the society by surprise and found it unprepared. Regarding contemporary legal legislation, so much necessary and indispensable to our country, when it acquired the official candidate status for a membership in the European Union, the treatment of ideas in the field of art and literature as well as in the development of contemporary philosophical thought precedes the trend of social development.

Various authors point out that a society cannot be fully modern if its attitudes, actions, relationships and institutions are influenced by traditions, as the reverence and worship of the tradition-the archaic thinking and acting-is the contrary of the modern reflexivity. Those societies, which try to "modernize" in the institutional sense of the word, by being developed as capitalist democracies-but that are not separated from other traditions like, for instance, gender inequality, etc., are more likely to fail in their efforts to become successful modern societies.

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