

THE WORLD OF VALUES IN THE AGE OF LIQUID MODERNITY (CRISIS OF HUMANITY)

Prof. Dr. habil. Stanisław Leszek Stadniczeńko

University of Economics and Humanities in Warsaw, Poland
e-mail: sl.stadniczenko@o2.pl; <https://orcid.org/0000-0002-3707-7007>

Abstract. The author, presenting his reflections on the world of human values in the era of fluid modernity, points at the crisis of humanity. He emphasizes that we all bear responsibility for the current reality, because it is not only a legal category but also a moral, religious and political one. However, the basic understanding of responsibility has a clear ethical tinge. Ideologists call for building a new, free world, a world devoid of old values, moral principles, cultural and political rules – negating Christian humanism and its forms. The ideologists create different visions of man questioning the essence of humanity. The battle for truth and our identity continues. Living in the world of: post-truth, post-humanism, post-secularism, post-democracy, post-politics, post-modernity, information society, a reality is being created where the values expressed in the psychological and spiritual construction of man should be preserved.

Keywords: values; fluid modernity; ethics; democracy; IT worldview

INTRODUCTION

Reflecting on the issue outlined in the title, an analysis and critique of the literature was undertaken.

The new 21st century creates a globalizing world. The basis for this community that is the world is primarily the realm of culture and values, not just political and economic needs. The world in the cultural sense appears as an ever-changing idea consisting of a multiplicity of worldviews, philosophies, religions, ideologies, theories, ways of perceiving people and reality. The world will continue to undergo changes and remain under new conditions. Modern Europe as a cultural community is a beneficiary of the achievements of previous generations, but it does not just mean a space where people use only one cultural code. Gustav Radbruch, who writes that culture is, in fact, “a value-oriented reality” is right [Radbruch 1938, 3].

It becomes legitimate to ask what values make up the Christian heritage? In Christian thought, which has been developing for more than two thousand years, we notice an infinite number, threads of ideas, currents,

philosophies. It seems that it is enough to point out the fundamental value that distinguishes it from other traditions and namely the content of “good news” (gospel), the commandment to love your neighbor, from which a list of universal and absolute values can be derived. John Paul II, in the European Act of Santiago Compostela promulgated in 1982, listed the values: dignity of human person, justice, freedom, family love, tolerance, respect for life, diligence, spirit of initiative, desire for cooperation and peace [Śpiewak 2000, 86]. Focusing on the commandment to love your neighbor, Christianity embraces and combines its own tradition with the heritage of Judaism, Greek philosophy and ancient Roman thought [Eliot 2000, 22-33].

The union of Europe and Christianity according to H. Seton-Watson is “a historical fact and not even obvious sophistry can change it” [Seton-Watson 2000, 39-41].

Arthur Schopenhauer wrote “if we try to encompass the whole of the human world with a single glance, we will see everywhere an incessant struggle, an overwhelming intensification – with the exertion of all bodily and spiritual forces – for life and existence, in the face of dangers and misfortunes of all kinds that threaten and constantly afflict us” [Schopenhauer 1995, 50]. The struggle occurs in various forms both military and non-military. Within the non-military variant, there is a special type of struggle: a battle of words, i.e. dispute, conflict. Other types of struggle include: psychological warfare, information warfare, cyber warfare, commercial competition, sports games, struggle for the choice of a decent lifestyle, etc. Thus, the struggle is over certain values. By “value” we mean “something that arouses the evaluative appreciation of a person” [Tatarkiewicz 1978, 60-73; Wolniewicz 1998, 163-85]. Henry Elzenberg distinguished between useful values and perfect values [Elzenberg 2005, 15-19].

Richard Rorty sees an analogy between understanding truth as a norm, as the goal of science, and understanding morality as a process leading to ideal morality (moral law). According to him, moral progress is to develop the ability to sympathize and not to harm, care and respect others [Rorty 1999b, 82-83].

We must realize that norms and values have no meaning outside the social context.

1.

In order to understand the relevant and important dimensions of contemporary culture here, the thoughts expressed by some authors are of profound importance. Karol Wojtyła notes that “the word «culture» is one of those that are most closely associated with man, that define his earthly existence

and, in a way, point to his very essence. Man is the one who creates culture, who needs culture, who through culture creates. Culture is a set of facts in which man expresses himself again and again more than in anything else. He expresses himself for himself and for others. Works of culture that last longer than man bear witness to the spiritual life about him – and the human spirit lives not only by being in control of matter, but lives in itself with contents that are only available to him and have meaning for him. Thus, he lives with truth, goodness and beauty – and is able to express this inner life outwardly and objectify it in his works. Therefore, man as a creator of culture gives special testimony to humanity” [Wojtyła 1964, 1154].

The axiological aspect of culture is particularly emphasized by H. Rickert, according to whom it contrasts with nature “either as something created by man, who acts according to goals of recognized value, or – if it is something pre-existing – as cultivated because of the values attributed to it. In all cultural phenomena some man-recognized value is embodied.”¹ Włodzimierz Stróżewski, on the other hand, stresses that “to the essence of culture belongs the state of embodiment of certain values, which entitles to the realization of the values of others, but always in some order higher than the found” [Stróżewski 1964, 121-22, 827]. He points out at the same time that „new situations demand new values. The moment of “demanding” is thus contained not only in values, but also in concrete situations, indeed, in reality, which “demands,” as it were, to be valuable, to be “screened” by value. This is, in any case, the *sine qua non* condition of all human reality, whether individual or social. In particular: the necessary and sufficient condition of all culture” [Idem 1991, 126].

Of course, from the point of view of the issues addressed, norms will be referred to as axiological norms. “Axiological norm, as Czesław Znamierowski states, establishes the indications of conduct, guided by the value of the act, the theistic norm derives its rationale from the acts of will of some acting subject” [Znamierowski 1924, 77]. To the essence of these norms belongs the reference to the value in which they find their justification.

Human life, and with it the man himself, is a part of reality functioning within a certain value system. Values require actions and are related primarily to them, and to a lesser extent to feelings. When something is important, valuable to a person, he implements actions despite different emotional states. A person is a bio-, psycho-, social-spiritual entity, and is a value because he has personal dignity. Values are one of the determinants of goals and life plans of a person, who is both a creator and a recipient of values. Values have a long-term impact on human functioning, behavior

¹ Rickert 1915, 19-20; after: Kłoskowska 1983, 61.

and attitudes, shaping short- and long-term goals and life plans, as well as actions directed towards their realization.

Postmodernism generally denies the existence of an ontologically fixed human nature, which is evident in the views of Richard Rorty, who captures the individual human being as a “network of beliefs and desires” [Rorty 1996, 28], a set of emotions beyond which there is no foundation, human nature [Idem 1999a, 312; Idem 2005, 57-58, Paździora 2006]. Thus, there is clearly a turbulence in the understanding of man, his essence and view of reality resulting from different theoretical and philosophical approaches. However, as M. Rokeach writes, values are prescriptive orders or proscriptive prohibitions. He defines values as [...] enduring beliefs that a certain course of action or end state is personally or socially preferable to the opposite course of action or end state [Rokeach 1993, 5]. He distinguishes ultimate values by including beauty, equality, freedom, convenience of life, exciting life, happiness, permanence of family, internal harmony, equality, peace, love, national security, pleasure, salvation, self-validation, social recognition, friendship, wisdom, and instrumental values: ambition, caring, honesty, creative imagination, ability to forgive, intellectualism, logicity, obedience, politeness, self-reliance, self-control [ibid., 5-7].

Different approaches to values are presented in the literature, which are understood differently from the point of view of their sources and functions. Thus, in the behavioral approach, values are reduced to positive and negative reinforcements. As P. Oleś notes, the reduction of values to reinforcements and the promotion of the model of man as a reactive individual contradicts the concept of values, which is inextricably linked to the autonomy of the person subjectivity and purposeful behavior [Oleś 1989, 26]. In the humanistic approach, a holistic view of the human being finds expression in a multifaceted consideration of values and their importance in the functioning of the person. Values in this approach are identified with what a person considers good and evaluates positively, what desires, what feels as pleasant, what expresses in duties or what chooses and realizes. In the psychoanalytic approach, the value system is linked to the super ego and the ideal ego. J. Ciecuch points out that five formal characteristics of values have been identified in the literature on which, according to S.H. Schwartz, there is consensus among many authors: [...] they are concepts or beliefs; they concern desirable goals, describing ultimate states of affairs or behavior; they transcend concrete situations; they guide the selection and evaluation of behavior and events; and they are ordered by importance [Ciecuch 2013, 22-26]. S.H. Schwartz argues that it is necessary to analyze, not individual values, but their types. In presenting his concept, he considered ten types of values: conformity (limiting own aspirations and actions that could harm others or violate social norms, obedience, self-discipline,

respect for elders); tradition (acceptance and respect for the rituals and ideas of own culture or religion); universalism (concern for the welfare of all people, concern for environmental protection, justice, wisdom, peace); benevolence (concern for the welfare of loved ones, family, friends, acquaintances, friendship, love); self-direction (independence in thought and action, creativity, freedom, autonomous choice of own goals); stimulation (seeking novelty, striving for an exciting and varied life); achievement (personal success achieved through demonstration of competence according to social standards); hedonism (pursuit of pleasure, satisfaction of own needs); power (social status and prestige, control and domination over other people and resources); security (harmony, social order, personal, family and national security)². In the scientific analysis of values, S.H. Schwartz used M. Rokeach's catalog of values in his research and analyzing the results using multidimensional scaling introduced the thesis of circular structure of values.

The thesis of S.H. Schwartz's theory according to J. Ciecuch can be formulated: "the structure of human values is in the shape of a universal, motivational, circular continuum" [Ciecuch 2013, 37]. J. Ciecuch reports that as a result of statistical analyses, the author came to the conclusion that the proposed catalog of ten values does not contain any obvious deficiencies [Idem 2010, 25-38], which has been confirmed by numerous studies conducted in many countries [Idem 2009, 48-72]. The regulatory functions of values in the structure of Self were pointed out by B. Wojciszke. He stresses that they play an important role in understanding own person and current situation, and at the same time they are guidelines telling how to act, and which courses of action to choose. Contained in the value system, attributional schemas are not just an abstract representation of desired qualities and states. Like all schemas, they are cognitive procedures and thus not so much ready-made and immutable representations, but tools for generating ideas, desired goals of own person in the course of orientation and behavioral regulation processes [Wojciszke 1986, 49-50].

Mass culture can sometimes be destructive to human consciousness, because it plants and grows out of the excessive realization of lower values, unconstrained by rational frameworks. The drive to satisfy low needs is intertwined in the practice of mass culture with the facade realization of some elements of higher values, which in the practice of everyday life means settling for a trivialized, vulgarized content of them. Mass culture inhibits the creative potential inherent in man, thereby destroying the ability to develop own view of the world. It does this by suppressing spontaneous feelings and emotions, replacing original mental acts with the feelings, thoughts

² Schwartz 2006, 929-68; after: Ciecuch 2009, 50-51.

and desires of others (a person reflects himself in the mirror of the crowd, duplicating the gestures of idols), through an overly elaborate information policy, for which what counts are unreflectively multiplied facts. Mass culture gives rise to a particularly dangerous, because deceptive (the person is delusional, disposing of his own will), insane activity aimed at acquiring more material goods – by stimulating appetites and threatening to take away prestige [Fromm 2000, 222ff].

As early as the mid-20th century, various experts predicted that spirituality would slowly but inexorably disappear. When people are provided with material goods in abundance, they will simply stop thinking about God. Unfortunately, the experts were wrong. Ronald Laing says that the essence of the crisis of individual is ignoring the inner sphere of man and, speaking the language of ancient Greece, the lack of concern for the soul (*paidea*), and this means abandoning stubborn and lofty humanism as an old-fashioned travesty. Man has become alien to the true “Self.” He notes that we are creatures gone mad in retreat from the spiritual world, who have built civilization on profaning humanity [Laing 2005, 54-56ff]. The belief recognizing that all life forms including human life are solely the product of blind forces of nature is a philosophical view known as “materialism” or “naturalism” or “metaphysical naturalism.” Most scientists follow materialism by believing that the physical world is the only reality. Everything else not excluding thought, feeling, mind and will is explained in terms of matter and physical phenomena, leaving no doubt that religious and spiritual experiences are purely illusions. It is assumed that the mind is a mere illusion resulting from brain function. Some proponents of materialism even believe that terminology suggesting the existence of the mind should not be used. In contrast, modern neuroscience allows to enter the realm of spirituality and makes it possible to study it. It is now noted that human spirituality takes on a wide variety of forms, and all over the world its development is taking place.

We must be aware that the existence and moral essence of a democratic nation, state should be based on a personalistic concept. This concept is not originally based on religion, on race, on ethnic group, on class, but on *humanitas*, which unites the citizens of all and which requires its establishment in terms of freedom and responsibility. The ontological basis is the real and concrete person with his duties and rights, which determine the value, tension for human fulfillment on the plane of coexistence regulated by the legal system and directed by authority towards the common good. Unfortunately, the negative phenomena of mass culture, forming a virtual community of transgressions and opinions makes it difficult to overcome the crisis of reality.

More than structural, the crisis of modern and multidimensional democracy is primarily a crisis of meaning, a crisis of ethics. Therefore, its solution

should not be sought at the level of institutional and procedural reforms, creating new ones adapted to the context of globalization process. Above all, it is necessary to start from the integral experience of the person from his dignity and freedom, in other words, from the anthropological plane. The responsible person is called upon to engage at levels of life, other than the reform of the rules of game, more decisive for the future of democracy. In the first place, it is necessary to take action on the plane of truth concerning man, his freedom, his transcendence and society. Without the ability to even imperfectly reach ontological truth and personal ethics, moving from the phenomenon to the fundamentals, all consideration of democracy and its values will be superficial.

As a concrete and universal category, human dignity should become a unifying element in political and religious pluralism and as the last reason for valuing and evaluating cultural differences. The primary genesis of personal and social life should be a guideline in reflections linking democracy with ethics and religion. In contrast, agnosticism at its core heralds a rift between spiritual and cultural families, while secularism that is consciously anti-religious may prove to be a danger to democracy.

Zbigniew Stawrowski notes that “In the midst of the prosperous West, elegant Huns have sprung up, who in the happy belief that they are paving the way for progress, are destroying the foundations of Western civilization [...] in the circle of our culture there is a struggle over how to understand freedom, and thus over who will ultimately define the identity of the Western world” [Stawrowski 2012, 71].” There is a devaluation of truth and absolutization of freedom leading (through political correctness) to the creation of the ethos of the European world according to Orwell’s vision of “equal and more equal,” the dictatorship of the minority against the majority, the use of all kinds of linguistic fortresses to blur the proper hierarchy of values in the ambivalent norms of social life. So-called political correctness is advancing by removing from the public space anything that might be associated with valuing cultures, customs and beliefs. Any criticism of worldviews, attitudes, beliefs, lifestyles, practices or local customs is unacceptable. Piotr Sztompka points out that “Terms suggesting inferiority and superiority, something that is inferior and superior, backward and progressive, primitive and developed, barbaric and civilized – have no right to exist in the vocabulary of the proponents of so-called political correctness and are replaced by the single term “other.” Moreover, not only the evaluation but also the presentation of each culture must ensure their equal treatment” [Sztompka 2012, 304].

Michal Heller points out that “Rationality is a life attitude that prompts to solve the problems we face by appealing to reasoned arguments and experience, rather than by indulging in passions and emotions. An important

part of this attitude is the willingness to listen critically to the arguments of the other side” [Heller 2015, 104].

With regard to reason and nature, Benedict XVI said: “Where positivist reason considers itself the only sufficient culture, reducing all other cultural realities to the level of subcultures, it diminishes man and threatens humanity. I say this precisely with a view to Europe, where numerous groups try to consider only positivism as a common culture and a common basis for law-making, reducing all other beliefs and other values of our culture to the level of subculture, and thus Europe stands in the face of other world cultures without any culture, and extremist and radical cultures are revived.”³

2.

In the further course of these reflections, I would like to develop some thoughts on the concepts contained in the title of this paper.

The ethics of modernity begins in the 18th century and its social background and basis is the Industrial Revolution while its intellectual expression is the philosophy of the Enlightenment. Beginning with Baruch Spinoza, modern thinking begins to be governed by naturalistic opinion and in the world of values, the question of happiness and virtue, the concepts of truth and falsity have exactly the same application as in mathematics or natural science. The universal principles of reason bind in the same way in all fields of cognition. We are free beings and therefore we can make a choice whether we submit to these principles or not. In general, the Enlightenment and other philosophical traditions of modernity found a solution to this problem in Cartesianism [Safranski 1999, 155]. Derived from it, the compulsion of logic and truth, as R. Safranski defines it, acquired an all-encompassing character.

The term “postmodernism” appeared in 1934. It was used primarily by literary critics and art theorists. It was popularized and given a modern meaning only by J.F. Lyotard. This intellectual current was a response to a fundamental change in social reality, including the domination of social life by consumerist attitudes, the increasing diversity of personalities and attitudes to life and tolerance of all forms of difference, and finally the unprecedented role of the media, which took on the role of the main creator of reality of everyday life, and finally the decentralization of culture [Szahaj 2003, 41ff].

³ See Benedictus PP. XVI, *Serçe rozumne. Refleksje na temat podstaw prawa. Przemówienie w Bundestagu 22.09.2011*, “L'Osservatore Romano” (Polish edition) 10-11 (2011), p. 40-41.

The object of postmodern criticism became Cartesianism, which is the foundation of modern thinking. Postmodernism appeared to be intellectually committed to critiquing the constructs built by other theories rather than creating its own.

Culture as a whole creates the conditions for human development and for a variety of human communities that subordinate and shape reality, thus influencing the development of all people. In the era of civilization development, the image of modern man has become “disturbed” and is the cause of humanistic, ethical and legal problems. Modern society, called since the 1990s the information society [Lubacz 1999; Ito 1991, 3-12], perpetuates the tendency to describe phenomena in terms of information. The human mind is likened to an information-processing system (cognitivists), the ability and development of living organisms is explained by the properties of the DNA code. The universe is compared to a giant computer. These measures introduce into our culture on an ever-widening scale, an informationist world-view, i.e., an information-established view of the world of liquid modernity. Living in a computerized society strongly stimulates various questions about the typical dangers of the information age [Lubacz 1999, 100-23]. Man of today seems to be constantly threatened by what is his own creation, what is the result of the work of his hands, the work of his mind, the aspirations of his will. This state of threat to man from the creations of man himself has different directions and different degrees of intensity characterized for many years by an erroneous vision of man. Any conception of life as L. Kołakowski notes is “A question of our choice between all possible languages” [Kołakowski 1990, 123]. We live in a world of post-truth, post-humanism, post-secularism, post-politics, post-democracy, post-modernity in an information society, in a risk society. It is not Christians today who create culture, but secular culture that determines how Christians think and how they perceive the meaning of their lives and missions. The most human value of man as a rational and moral being has always been, is and will always be freedom and maintenance of the human will with the will of spirit.

Therefore, the 21st century has the task of taking a special approach to the protection of values, expressed in such a psychological and spiritual construction of man, so that his image is true, so that it provides the other with balance in mutual contacts and enhances mutual trust, fraternity, solidarity, responsibility. These are the values, according to many philosophers, that constitute our humanity.

As John Paul II wrote in the Encyclical *Centesimus annus* about the state of mind and hubristic people that lead to totalitarian politics, “When people think they have possessed the secrets of perfect social organization that eliminates evil, they also think they can use any means including violence

or lies to make it a reality. Politics then becomes a secular religion that deludes into thinking it is building a paradise on earth.” The growing crisis of Western civilization, which is undergoing programmed secularization, can only be stopped by a civilization of love based on such universal values as goodness, truth, beauty, freedom, peace, justice, solidarity and above all love. It is also about social love in the modern world.

Undoubtedly, we live in the age of knowledge, information, which is the source of new forms of power very often anonymous. We are experiencing an increase in wealth and productivity, but growing inequality, corruption, exclusion; appeals to work for the common good but also a turning away from ethics; motivation for global security, with aggression, violence and fears continuing to escalate. We are also experiencing changes of a cultural, political, social, religious nature, which are reflected in various attacks on religious freedom, individualism, secularization, fundamentalism, indifference, relativism, disillusionment, cultural imperialism, a return to totalitarianism. Many of us feel overwhelmed by all this. A form of danger is androgenic risk, which determines psychological, cultural and social factors. They involve the abandonment of traditional cultural patterns, the negation of previously learned and recognized values, or the dilemma of will as to the wisdom of making decisions [Kiepas 1996, 11-21; Wust 1995, 10ff].

As we need to be aware, the globalization process in the cultural dimension brings with it, in addition to many positive negative phenomena, the harmful impact of which is commonly downplayed. One of the areas where such phenomena are revealed is mass culture. Konrad Lorenz, addressing the problem of individuality as one of the greatest threats to the modern world, notes that a particularly alarming fact is the autoimmunity of science. Science ceases to be elitist, it becomes a mass precedent blunting individualism, instead promoting thinking according to prescribed patterns. “There are too many who refuse to see the germination of new thoughts. Autoimmunization of scientific views can lead to the total disappearance of cognition” [Lorenz 1986, 147]. Currently, non-materialist neuroscience is booming, despite the many limitations imposed by widespread misunderstanding, it is leading research toward spiritual brain science and the current results are extremely interesting and show promising cognition [O’Leary and Beauregard 2011]. What is at stake in the biotechnology revolution is the meaning of man and human nature, the self-understanding of human species. The consequences have and will continue to have a profound and, for now, difficult to predict impact on the shape of civilization [Fukuyama 2004; Habermas 2003]. K. Lorenz wrote that in the present era, the prospects for the future of humanity are exceptionally sad, if it does not die from nuclear weapons or environmental poisoning, it is threatened by the gradual regression of all the qualities and achievements that constitute its humanity.

He believes that the mind becomes the enemy of the soul and leads to perdition. He writes: "Today's youth is in a particularly critical position. In order to avoid the threatening apocalypse, it is necessary to reawaken among the young the sense of value, beauty and goodness, suppressed by scientism and technomorphic thinking" [Lorenz 1986]. The phenomenon of humanity regression is incredibly complex and complicated.

Now is the time of testing for man, whether and what values he professes and embodies in this world? There has been a time of polarization of attitudes toward authentic versus contrived values, which has been going on for many years. Thus, it can be said that the battle continues between good and evil for truth and our identity. There has been a great spiritual depression evident in Europe, including Poland, and the construction of a world without the family, which produces a sick society including the bad fruits of behavior, passions, emotions.

A component of the new human consciousness in the age of globalization should be pacifism, solidarity, brotherhood, love, truth, goodness. Otherwise, globalization will become a fiction. Therefore, there should be such theories of the law of nature that point to the value of peace as a legal-natural one, derived from the recognition of human life as a fundamental value and respect for personal dignity. A society that is to develop must have the necessary ideals, i.e., the higher values towards which it seeks to strive. The relevance of the theory of the law of nature in the era of liquid modernity is all the greater because it is fused with the view that ethics and law rather than the economic factor play a determining role. Liquid modernity, the current reality does not guarantee human freedom and personal character. John Paul II, in *Evangelium vitae*, points out the acceptance of "degenerate and despicable human freedom: with its recognition as absolute power over and against others." He presents a theoretical mechanism for such thinking and acting: "Whenever freedom, desiring to extricate from all tradition and authority, closes itself even to the primary, most obvious monuments of objective and universally recognized truth, which is the basis of personal and social life, then man no longer accepts the truth about good and evil as the only and unquestionable reference point for his decisions but is guided solely by his subjective and changeable opinion or simply by his selfish interest and whim. This conception of freedom leads to a profound distortion of social life. If the promotion of own self is conceived in terms of absolute autonomy, it leads inevitably to the negation of the other; he is seen as an enemy to be defended against."⁴ This, in turn,

⁴ Ioannes Paulus PP. II, *Littera e encyclicae de vitae humanae inviolabili bono Evangelium vitae* (25.03.1995), AAS 87 (1995), p. 401-522, no. 19-20.

serves to create ideologies that function in the public space, often referred to as “theories in service.”

The freedom a person could achieve requires a high degree of knowledge and criticism, a conscious choice of values, and the courage to rely on oneself and be responsible. Which means high intellectual and rational and spiritual qualities. If these criteria are not met, a person remains alone with his insecurity, then seeking contact with other people gives rise to conformist tendencies, various types of phobias, addictions, escapes into virtual reality, tying to information and communication technology, which gives him the feeling of belonging to a relatively safe environment. Thus, he does not bind to a community that requires certain moral behavior and adherence to a hierarchy of values. Consequently, an IT worldview has emerged, which stands for a certain type of pre-philosophical views that have as their basis information and a strong belief that various IT concepts such as data, algorithm, program, calculability and incalculability play a key role in describing the world and human-world relations. Of the many different ones, two are also exposed: that the human mind is an information-processing system (which is why it should be modeled with information systems), and secondly, the (computational) complexity of problems in the world is constantly growing [Marciszewski and Stacewicz 2011, 223]. This worldview is built, shaped according to the way of experiencing the world. Therefore, a certain consciousness is created, which has its technological dimension, related to the knowledge of information technology and the ability to use its products, but also a non-technological dimension, related to the understanding that IT concepts and models can be used effectively to describe non-technical phenomena (such as the development of organisms, human mental activity, or economic processes). It is this second dimension that fosters the formation of an IT worldview [ibid., 211-15]. For many people and especially young people without experience, it can be a great pitfall to recognize in time what a threatening ideology hides behind mere words. It is also a threat to the average media viewer, who when subjected to technology manipulation, may lose their common sense [Jaroszyński 2007, 122].

Klaus Schwab points to the fourth industrial revolution that is taking place nowadays, which is digital in nature [Schwab 2016]. It is characterized by the ubiquity of the Internet, ever smaller and more efficient sensors, artificial intelligence and machine learning. All of these factors are having a decisive impact on the economy, the nature of work, employment, consumer expectations, security, information management, governance, climate, identity, social inequality, morality and community. Experts today no longer speak of “change” but of “breakthrough.” They emphasize that this great transformation is already taking place and will continue even if we ignore it.

Nebulosity is one of the characteristic features of postmodernity. The term is taken from W. Kalaga [Kalaga 2001], as this author applies to the text – in its postmodern understanding [ibid., 234ff]. The emphasis on textuality is close to legalistic thinking, in which the linguistic plane is considered one of the basic ones. What is nebulous is thus rather fluid, changeable, interpenetrating, vague. Nebulosity is close to what Zygmunt Bauman calls the “fluidity” of the modern version of modernity [Bauman 2006, 5-25], to define the essence of the concept of text as nebulous and to distinguish it from the competing vision of text which is movement, center, periphery. Lech Kołakowski writes that increasingly postmodern modernity is post-Enlightenment, in the sense that it is an Enlightenment that has turned against itself: the loss of reason as a result of the triumphant victory of Reason over the Unreason of archaic mentality [Kołakowski 1996, 108].

Nicola Abbagnano has shown that the postmodernism paradigm is a delegitimization of knowledge and a negation of the objectivity of knowledge and truth in the name of the right to selfish will. In his view, postmodernism is the result of the division of many contributions of numerous disciplines, among others, evolutionism, nihilism, Levy Strauss’s cultural anthropology, Marcuse’s and Foucault’s pansexuality, Kinsey reports, Marxism, Comte’s humanist-religious ideology, Vattim’s weak thought, Freud’s psychology, Lyotard’s reflection, constructivism, Derrida’s and Deleuze’s deconstructionism, Marxist feminism: from that of equality to radical Anglo-American and French poststructuralism [Abbagnano 1998; Kohler 1977, 8-18; Patella 1996, 63-66]. Postmodernism turns out to be a collection of cultural attitudes characterized by the term post, combining various disciplines, but being for a long time devoid of systematic and self-conscious features. This is the character it acquires starting from the reflections of Ihab Hassan [Hassan 1982; Idem 1998, 7-8] and the categories with which he organized it, and from which the technical terms are derived: we find them in the “new language” initiated by postmodernism in literature, art, mass media and cinema. These concepts have permeated the vernacular by introducing mainstreaming everywhere: indeterminacy, departure from canons, irony, hybridization, carnivalization, fragmentation, vacation of the Self, irrepresentability, performance, constructionism, immamency. Ihab Hassan distinguishes between the concept of modernism, which according to him, refers to artistic and literary phenomena, and the concept of postmodernism, which refers to political and social phenomena. For postmodernism, scientific and technological knowledge is formed in the culture of computer, expressed in a certain language. It is noted that knowledge is no longer an end, it is created in order to be sold, exchanged, consumed as a means of mastering information and thus man through the computerization of modern society. From Ihab Hassan’s methodology it follows that postmodernism

consists of and is simultaneously dependent on the trakshumanization of the earth, on the possibility of a new planetarization. Moreover, postmodernism is to be dependent on the technological extension of consciousness, and reduced to information, and history to happenstance. Postmodernism is to turn out again in the dispersion of humanity, immanence of speech and mind finding resonance in art that demolishes and divides and consequently as an artistic, erotic, philosophical and social phenomenon.

3.

All dehumanized theories and especially positivized science have betrayed man fully, in his individuality and distinctiveness. Democratic societies have focused on creating a one-dimensional man, creating a criterion for social recognition and thus achieving relative stability. Information technology, which has been developing extremely rapidly over the past few years, becomes a discipline with vast fields of research. New technologies have created a dictate for digital techniques, it can even be said that digital totalitarianism has been created. States and man have lost their sovereignty. Man has been stripped of his spiritual sovereignty become a lost and fearful person. The canon of Judeo-Christian civilization (X commandments) of Europe formerly accepted by Christians and atheists alike is being undermined today. A depreciation of values is taking place, because the man as a person with his personal dignity is not respected. The information society becomes indifferent to violations, threats to human rights and freedoms, and accepts the anti-values that are promoted by the mass media, although not by all of course. Man is being tamed by the language of revolutionary globalization ethics striking at the foundations of humanity, values, thus leading to de-personalization. Various measures are being taken so that in Poland man, in the name of pluralism and freedom, is not “condemned” only to Christianity and the values it proclaims. Hence, various ways of thinking, creating and expressing man are offered on social platforms, unlearning thinking and teaching only action. The information system offers everything that this man needs for further actions. Various social theories, ideologies are mixed in order to “help” change the mentality of the spirituality of modern man in this way. We know that the essence of thinking includes freedom, and therefore the ability to direct thoughts, and when subjected to a certain “treatment” man loses his freedom. That is why thinking is closely related to morality defined at the same time with values. Information and communication technology shows how to effectively manage time, in which, consequently, man loses control over it. The phenomena and processes of electronization, informatization, computerization, digitization, algorithmization, Internetization, virtualization bring new and previously unknown: dangers

– obvious and not obvious dangers on an individual, group, local and global scale. Information and communication technologies have, for the first time in the history of mankind, attempted to control the process of shaping a new civilization. Scientific, technical and organizational tools allow it. People, enraptured by novelties, enter softly into various ideologies, consumerism, and therefore the satisfaction of needs and multiplication of temporal goods forgetting about the spiritual because they are fed by a lower culture. As Michal Heller put it, “thought changes the world – from a morally neutral world into one permeated with values [...] and so every good and every evil is born of thought [...] the good of thought is wisdom and the evil of thought is stupidity [...] rationality constitutes the morality of thinking. Pondering rationality must lead to the question of truth. The dramatic nature of human destiny is that the most important decisions to make in the area of difficult rationality” [Heller 2015, 7ff]. There is a symptom of inhibition of the realization process of uniqueness of the person, inhibition of the need for difficult (demanding) freedom, involving a sense of responsibility for the shape of own spirituality and own life, as well as for the shape of reality dependent on us and the meaning of life. The problem of modern democratic societies is the withering of critical thinking, the complex and multiple causes of which lead to a fundamental bundle that has its source in the overwhelming liberation from responsibility. Nowadays, post-truth and hype is a difficult to avoid element of information transfer. Only the use of reason underpinned by correct formation can help overcome these difficulties. Conviction in this case is not enough but must also be justified. Therefore, it is not rationality of the positivist type, but as Michal Heller describes it, “rationality as a morality of thinking, or simply ethics” [ibid., 27ff]. A world overwhelmed by materialist philosophy is incapable of providing answers to key questions about the nature of man, and at the same time offers no hope of ever providing them in an intelligible way. At the same time, we note that its proponents have succeeded in convincing millions of people that they should not develop their spirituality because they do not have it.

We are all experiencing changes in the modern world, because we live in a time when the whole parameters of the operation of information and communication systems as well as networks, which are saturated with computer hardware using digital means of data processing, the amount of information collected and transmitted, the availability of information resources for potential users, the environment of artificial intelligence, are increasing faster and faster. Adopted in the bodies of world business are modern information and communication infrastructures that form the most important factor in the growth of the wealth of nations and the most effective means of realizing civil and political rights. International business has begun to increasingly influence the emerging policies and structures

of states. Shaping e-commerce and electronic democracy, it has become the focus of state bodies and international organizations. At the same time, there have been difficulties in distinguishing between important and unimportant information the impact of new technologies on lifestyles, the meaning of life, organization, the amount of information goods and services offered and used, the extent of information necessary for life in society and the state, the dependence of human existence on the correct operation of technology, the risk of abuse by uncontrolled processes, the likelihood of a total empire of privacy control, the disparity between the initiated and uninitiated in issues of information technology. New and hitherto unknown difficulties arise in legal transactions and administrative operations. Widely available information on the Internet and easily established communication through it, shapes new communities called virtual communities. Thus, new communities, collectivities, organizations, institutions and businesses with unlimited reach are being formed. Such communities today become immeasurable markets for marketing penetration and media manipulation, something the church has limited access to with its message of values and evangelism. Public acceptance of total surveillance and manipulation is attempted by exposing the economic benefits of an easy life, satisfying ludic needs and overlooking cultural risks.

As the Blessed Primate of the Millennium Cardinal Stefan Wyszyński did in the past in relation to the times and the mission of church in them, the pursuit of truth must be a moral choice, as well as realism that builds on the rock, and this is what is most difficult – assessing the strength of the arguments for and against. What has been lacking so far within the Catholic community is a recent diagnostic and prognostic effort in the context of Catholic social teaching to clarify and assess, the current situation of the church's mission in the world of liquid modernity. The Church should return to its original form, known from the New Testament, it is necessary to develop the human potential of church members. Formation is needed that integrates faith and reason, heart and mind, life and thought. A life following Christ requires a whole, integrated personality. Where the intellectual, rational dimension is neglected, a form of pious enchantment is too easily born, living solely from emotions and states of mind that cannot be sustained throughout life. And where the spiritual dimension is neglected, diluted rationalism and anti-values are created. Proper and correct intellectual-spiritual formation of church members – priests and laity – must take place in the church. The church must teach thinking, because it is a choice, it is up to each of us what we will do with this world and our temporal life, not being indifferent to the spreading evil, which we must be able to diagnose guided by Christian values. For thinking and living are closely intertwined.

M. Foucault expresses a view related to transgression, writing that modernity, or rather the attitude of modernity, is an attempt to treat the present in a new way. The present is to be subjected to constant criticism. The criticism, which is conducted permanently, is supposed to make it possible to get an answer to the most important question: who am I? And at the same time, who am I really in certain conditions and in a given situation? In this way, the ontology of the present and the analytics of truth are practiced. This is the emerging problem of truth, the subject of truth and inventing oneself as a newly constituted moral subject [Foucault 1990, 46]. According to Ch. Taylor, the answer to the question of who one is involves indicating choices, commitments, identifications; to be faithful and act in accordance with them; in reflecting on orientations and actions to determine what is important to us and what is not. The question of identity is not determined by an ordinary set of facts, but by strongly valued choices [Taylor 2012, 93]. Reflection allows the constitution of own world, the autonomy of subject. "The constant effort to understand ourselves also concerns our future, whether we are moving in the right direction. The answer: yes or no, although given at different times in our lives and posed from different points of view (the story of our own life – how we became, who we are – also includes an idea of the future) hides the question of absolute good. We cannot do without an orientation towards the good, although our ideas about the good change over time, it permeates our entire way of understanding ourselves." Undoubtedly, certain periods and situations may favor the refinement of moral sensitivity, reading the value system correctly, and others hinder this. As R. Piłat notes, "The object of reflection is not so much the content, form or course of own mental processes, but the fact that they occur at all and that they are mine – in this kind of reflection the property of the one who thinks or experiences is captured, thus revealing himself" [Piłat 2013, 15].

Reflection allows to see the difference between a thing, others and ourselves. It also lies at the heart of our talk about persons. As R. Spaemann puts it, "Morality is possible only of this capacity for self-objectification and thus self-relation" [Spaemann 2001, 20]. On the other hand, the ability to self-create has through reflection: it distinguishes between what is right and wrong, higher and lower, better or worse, organizes motivation hierarchically and acts on the basis of the construction of ethical commitments [Taylor 2001, 285]. There are strong value judgments that are anchored in feelings, emotions and aspirations. In them is contained the moral map of the subject.

The term IT worldview appears in the literature to denote a certain type of pre-philosophical views that have as their basis the strong belief that various IT concepts (such as data, algorithm, or automaton) play a key role

in describing the world and in the human-world and often human-human relationship [Marciszewski and Stacewicz 2011, 112].

Living in the era of post-truth, liquid modernity, information society, we most often see cognitive and moral relativism, pragmatism grounded in utilitarianism and hedonism, anti-historicism that undermines the meaningfulness of tradition, as well as utopian syncretism, which often turns into religious eclecticism or some form of atheism, godlessness or ideology of the information worldview. Added to this is a naturalistic vision of man, which reduces human existence to the field of production, consumption of means of life. On the other hand, on the ground of multicultural community, there is latent or overt irrationalism pointing to the purposelessness of human life, stimulating man to perpetual amusement or to the competition of one with the other, ultimately making the other his servant-slave. In the commercialized world as a result of the spread of consumerism ideology, dignity does not matter – what matters is money. For their acquisition, values do not count. An inevitable consequence of the current state of affairs is a crisis of the existing world of values, its order, meaningful side, clear axiological criteria, constant and reliable direction indicators, basic norms and principles.

L. Nowak notes that “Postmodernism finds [...] a place for man, but this place is subordinate, the chief place is occupied by structures” [Nowak 1993, 45], and that which is interpersonal is ontologically primary in relation to that which is human. Attention is drawn to the interest of postmodern philosophers in the interpersonal, that which exists not in man, but what he produces in contact with the world around him, and therefore – among others – also with other people. In postmodernism, the idea of destroying the notion of subject, understood in the traditional way, which is a basic element of the hitherto anthropocentric philosophy, is fully realized. The individual seen in postmodern prism acquires a unique feature, individual characteristics, appropriate only to itself terms and characteristics. Postmodernity gives the chief place to the person, but this person is the “Self” and not the “Other.” A person has first and foremost duties to himself and not to others, has allegiance to himself and not to something or someone. He recognizes that conforming to external standards of behavior is false, and that controlling emotions and reactions is hypocrisy. In this world, morality is turned “inward” and not “outward” as before. The honest person should be first to himself and possibly only second to others. Hence the multiplicity of identities in place of the former few group identities (family, religious, class, national) [ibid., 46ff].

H. Arendt points out that “In the new secularized and emancipated society, people were no longer sure of those social and human rights that were outside the political order and guaranteed by the government

and the constitution, but of social, spiritual and religious forces” [Arendt 1993, 325]. He argues that from that moment the bond between man and his rights was broken. Man, along with his rights, was inscribed in the order of the nation-state in such a way that when he is removed from it or has to evacuate his rights cease to accompany him and becomes outside any rule of law [ibid., 326].

There is no doubt that there is an important difference between traditional society and modern society. It has already been specified that modernity is a transition from a society of fate to a society of choice [Piwowarski 2000, 186], but also a society of risk. Increasingly less people discover and understand the model of marriage and family resulting from the gospel, and consequently so few are building their marriage and family based on the principles that result from it. The crisis of family is related to a crisis of faith, with a crisis of the proper hierarchy of values in life, which results from a false philosophy of life, a false anthropology. We adopt, being influenced by the model of life of French and partly American modernity – a vision of socio-political reality opening to new ideologies.

CONCLUSIONS

The afflictions affecting people in the 20th and first decade of the 21st century came from the absence of the ethical dimension in the understanding of man, or its subordination to the ontological dimension. Therefore, it becomes a necessity to change thinking by reversing the relationship between ethics and ontology. The real life of man takes place in the family and not in virtual reality – information and communication technology must become a tool for achieving higher goals for the good of man and not for his destruction and depersonalization. Over the past few years, there has been a marked change in geopolitical policy, which must result in the fact that the peoples of Europe must take a different look at the positions hitherto presented on universal values, making the effort to dialogue in building a common good, which is Europe, rejecting theories, ideologies that do not serve this – tendencies to dehumanize and re-educate the meaning of man – the person. Guided by freedom, reason and responsibility, there must be an ethical perspective in political, social, community and economic life, thus the dimension of difficult art of service and sacrifice for the person and society rejecting posthumanism as well as transhumanism. In the biotechnological revolution, the meaning of person-human and human nature, the self-understanding of human species must be at stake. There is no doubt that technique and new technologies are also becoming an opportunity for human beings, but they require consideration of ethical and moral norms and higher values as well as rethinking the future. There is a need

to mobilize wisdom, hearts and spirit to correctly read the signs of times. What is needed is sustaining friendship and solidarity within the bosom of Europe, mutual acceptance, participation, co-responsibility for a common destiny and not competition, rivalry, desire to dominate another nation.

We live in an age of crises and the 21st century has inherited them. The 20th century has left us a terrible legacy from which no one can escape. In view of this, we must ask ourselves not how to eliminate crises, but how to teach people to live in difficult situations and resolve disputes and interpersonal conflicts. This is a psychological, ethical, legal, social, cultural and religious task at the same time. The urgent need is for moral-social education that takes into account the pedagogy of solidarity consisting of liberation, and therefore the stimulation of pro-social attitudes and behavior, a culture of affection, goodness, respect for the elderly and children, education of altruism and empathy, care, concern, and help.

REFERENCES

- Abbagnano, Nicola. 1998. *Storia della filosofia*. G.E. L'Espresso. Vol. 9.
- Arendt, Hannah. 1993. *Korzenie totalitaryzmu*. Vol. 1. Translated by Mariola Szawiel, and Daniel Grinberg. Warszawa: Świat Książki.
- Bauman, Zygmunt. 2006. *Płynna nowoczesność*. Translated by Tomasz Kunz. Kraków: WL.
- Cieciuch, Jan. 2009. "Value priorities and structure in adolescence and early adulthood in 19 European countries." In *Axiological aspects of development in youth*, edited by red. Wanda Zagórska, Jan Cieciuch, and Dariusz Buksik. Warszawa: Wydawnictwo UKSW.
- Cieciuch, Jan. 2010. "Nadzieja jako moderator związku poczucia koherencji z preferencjami wartości." *Kwartalnik Naukowy Towarzystwa Uniwersyteckiego Fides et Ratio* 2(2):25-38.
- Cieciuch, Jan. 2013. *Kształtowanie się systemu wartości. Od dzieciństwa do wczesnej dorosłości*. Warszawa: Liberi Libri.
- Eliot, S. 2000. "O centralnej pozycji chrześcijańskiej tradycji, łączącej w sobie dziedzictwo Grecji, Rzymu i Izraela." In Norman Davis, *Europa*. Kraków: Znak.
- Elzenberg, Henryk. 2005. "Pojęcie wartości perfekcyjnej." In Henryk Elzenberg, *Wartości i człowiek. Rozprawy z humanistyki i filozofii*. Toruń: Wydawnictwo UMK.
- Foucault, Michel. 1990. "Qu'est-ce que la critique? Critique et Aufklärung." *Bulletin de la Société française de Philosophie* no. 2.
- Fromm, Erich. 2000. *Ucieczka od wolności*. Translated by Olga Ziemilska, and Andrzej Ziemilski. Warszawa: Czytelnik.
- Fukuyama, Francis. 2004. *Koniec człowieka. Konsekwencje rewolucji biotechnologicznej*. Translated by Bartłomiej Pietrzyk. Kraków: Znak.
- Habermas, Jürgen. 2003. *Przyszłość natury ludzkiej. Czy zmieniamy do eugeniki liberalnej?* Translated by Małgorzata Łukaszewicz. Warszawa: Scholar.

- Hassan, Ihab. 1982. *The Dismemberment of Orpheus*. Madison, Wis.: University of Wisconsin Press.
- Hassan, Ihab. 1998. "Post moderno e letteratura." In Nicola Abbagnano, *Storia della filosofia*. G.E. L'Espresso, vol. 9.
- Heller, Michał. 2015. *Moralność myślenia*. Kraków: Znak.
- Ito, Y. 1991. "Birth of Joho Shakai and Johoka Concepts and Their Diffusion Outside Japan." *Keio Communication Review* 13:3-12.
- Jaroszyński, Piotr. 2007. "Pułapka politycznej poprawności." In *Polityka a religia*, edited by Piotr Jaroszyński. Lublin.
- Kalaga, Wojciech. 2001. *Mgławice Dyskursu. Podmiot, tekst, interpretacja*. Kraków: Universitas.
- Kiepas, Andrzej. 1996. "Dylematy etyki inżynierskiej." In *Technika w świecie wartości*, edited by Stanisław Jedynak, 11-21. Kielce: Wydawnictwo Politechniki Świętokrzyskiej.
- Kłoskowska, Antonina. 1983. *Kultura masowa*. Warszawa: Wydawnictwo Naukowe PWN.
- Kołąkowski, Leszek. 1990. *Horror metaphysicus*. Warszawa: Wydawnictwo „Res Publica”.
- Kohler, Michael. 1977. "«Postmodernismus». Ein begriffsgeschichtlicher Überblick." *Amerikastudien* 22, no. 1:8-18.
- Kołąkowski, Leszek. 1996. "Nasz relatywny relatywizm." In *Habermas, Rorty, Kołąkowski. Stan filozofii współczesnej*, edited by Józef Niżnik. Warszawa: IFiS PAN.
- Laing, Ronald D. 2005. *Polityka doświadczenia. Rajski ptak*. Translated by Agnieszka Grzybek. Warszawa: Znak.
- Lorenz, Konrad. 1986. *Regres człowieczeństwa*. Translated by Anna Tauszyńska. Warszawa: Państwowy Instytut Wydawniczy.
- Lubacz, Józef. 1999. *W drodze do społeczeństwa informacyjnego*. Warszawa: OWPW.
- Marciszewski, Witold, and Paweł Stacewicz. 2011. *Umysł – Komputer – Świat. O zagadce umysłu z informatycznego punktu widzenia*. Warszawa: Akademicka Oficyna Wydawnicza EXIT.
- Nowak, Leszek. 1993. "Postmodernizm: pewna próba wykładni metafizycznej i wyjaśnienia historycznego." In *Wobec kryzysu kultury*, edited by Lech Grudziński. Gdańsk: Wydawnictwo Uniwersytetu Gdańskiego.
- O'Leary, Denyse, and Mario Beauregard. 2011. *Duchowy mózg. Neuronaukowa argumentacja za istnieniem duszy*. Translated by Zbigniew Kasprzyk. Kraków: Wydawnictwo WAM.
- Oleś, Piotr. 1989. *Wartościowanie a osobowość. Psychologiczne badania empiryczne*. Lublin: Redakcja Wydawnictw KUL.
- Patella, Giuseppe. 1996. "Le categorie del moderno e del postmoderno." *Nuova Secondaria* 1:63-66.
- Paździora, Michał. 2006. "Spór o prawa człowieka." In *Z zagadnień teorii prawa. W poszukiwaniu podstaw prawa*, edited by Adam Sulikowski. Wrocław: Wydawnictwo Uniwersytetu Wrocławskiego.
- Piłat, Robert. 2013. "O kruchości refleksji." In Robert Piłat, *Powinność i samowiedza*. Warszawa: Wydawnictwo Naukowe UKSW.
- Piwowarski, Władysław. 2000. *Socjologia religii*. Lublin: Redakcja Wydawnictw KUL.

- Radbruch, Gustaw. 1938. *Zarys filozofii prawa*. Warszawa-Kraków: Księgarnia Powszechna.
- Rickert, Heinrich. 1915. *Kulturwissenschaft und Naturwissenschaft*. Tübingen: Mohr.
- Rocheach, Milton. 1993. *The nature of human values*. New York: Free Pr.
- Rorty, Richard. 1999a. *Obiektywność, relatywizm, prawda*. Translated by Janusz Margański. Warszawa: Aletheia.
- Rorty, Richard. 1999b. *Philosophy and Social Hope*. London: Penguin Books.
- Rorty, Richard. 1996. *Przygodność, ironia i solidarność*. Translated by Waclaw J. Popowski. Warszawa: Wydawnictwo Spacja.
- Rorty, Richard. 2005. *Prawa człowieka, rozum i uczucia*. Translated by W. Jach. *Odra* 2:57-58.
- Safranski, Rüdiger. 1999. *Zło. Dramat wolności*. Warszawa: Aletheia.
- Schopenhauer, Artur. 1995. *Metafizyka życia i śmierci*. Translated by Józef Marzęcki. Warszawa: Ethos.
- Schwab, Klaus. 2016. *La quarta rivoluzione industriale*. Milano: Franco Angeli.
- Schwartz, Shalom H. 2006. "Basic human values; Theory, measurement and applications." *Revue française de sociologie* 47, no. 4:929-68.
- Seton-Watson, Hugh. 1985. "What is Europe? Where is Europe?" *Encounter* July/August, vol. LXV, no. 2.
- Spaemann, Robert. 2001. *Osoby. O różnicy między czymś a kimś*. Translated by Jarosław Merecki. Warszawa: Oficyna Naukowa.
- Stawrowski, Zbigniew. 2012. *Wokół idei wspólnoty*. Warszawa: Znak.
- Stróżewski, Władysław. 1964. "Kultura a wartość." *Znak* XVI, no. 7-8(121-122):825-27.
- Stróżewski, Władysław. 1991. *W kręgu wartości*. Kraków: Znak.
- Szahaj, Andrzej. 2003. "Co to jest postmodernizm?" In *Postmodernizm. Teksty polskich autorów*, edited by Maria A. Potocka. Kraków: inter esse.
- Sztompka, Piotr. 2012. *Socjologia. Analiza społeczeństwa*. Kraków: Znak.
- Śpiewak, Paweł. 2000. *Spór o Polskę 1989-1999*. Warszawa: PWN.
- Tatarkiewicz, Władysław. 1978. "Pojęcie wartości." In Władysław Tatarkiewicz, *Parerga*, 60-73. Warszawa: PWN.
- Taylor, Charles. 2001. "Samo-interpretujące się zwierzęta." In *Filozofia podmiotu. Fragmenty filozofii analitycznej*, edited by Joanna Górnicka-Kalinowska. Warszawa: Aletheia.
- Taylor, Charles. 2012. *Źródła podmiotowości. Narodziny tożsamości nowoczesnej*. Warszawa: PWN.
- Wolniewicz, Bogusław. 1998. *Filozofia i wartości II*. Warszawa.
- Wojciszke, Bogdan. 1986. *Struktura „Ja”, wartości osobiste i zachowanie*. Wrocław: Ossolineum.
- Wojtyła, Karol. 1964. "Chrześcijanin a kultura." *Znak* 10(124):1153-157.
- Wust, Peter. 1995. *Niepewność i ryzyko*. Warszawa: PWN.
- Znamierowski, Czesław. 1924. *Podstawowe pojęcia teorii prawa*. Poznań.