Summary. The aim of the article is to analyse the contemporary status of culture in its post-dialogic dimension. Current world thus comes in opposition to hermeneutics understood here in particular as real readiness for dialogue, the result of which may consists at least in the protocol of discrepancies. The current world is fed on post-dialogism, i.e. apparent dialogue in order to found another illusion represented by metautarky. In this context, Polish reality on the map of the world does not constitute anything special, and what increasingly matters is tribal rooting in a given place – even if it was supposed to be of temporary character: up to the border of my territory, which is long gone, to the mental border of what is “mine,” and not necessarily “ours.”

Keywords: post-dialogism, Europe, metautarky, culture

Maciej Dudziak, The Jacob of Paradies University, Department od Culture Studies in Gorzów, Teatralna 25, 66-400 Gorzow, Poland, e-mail: mdudziak@ajp.edu.pl

Modern world happens to be as close, palpable and testable as it is distant, unsure and deprived of any predictability. The imbalance between the reality and the illusion of parallel worlds, which instead of filling in the gap after degraded traditional communities exclusively deepening the loneliness of an individual, bears numerous features of certain cultural schizophrenia, which may begin to decide on a totally new paradigm characterizing modern times.

It seems that never before (excluding the decades of direct influence) has the questionable heritage of naïve humanism, in the form of 19th-century legacy of evo-
olutionism assuming omnipresent linearity of development always heading in the direction of placing a human and Western culture on the highest level of the development of humanity, had enjoyed such triumph as in the modern times.

As far as the times of cultural evolutionism are concerned, next concepts were brought to life, being the schools of thought, resulting much more from hermeneutical defining of the world, i.e. through the dialogues they were substantially distant from sanctioning the Western civilization as the most perfect form of human existence, then evolutionist thought based on defining the world through meta-notions: development, progress, competition led to the inevitable conflict and violence. Violence and conflict are inscribed forever in the repertoire of practical tools as well as evolutionist reflection.

Biological evolutionism, uncritically translated into the ground of social world, used to provide very simple and, what is important, “scientific” solutions consolidating autarkical perception of reality. The era of cultural evolutionism not only produced linear perception of the world as the only form of understanding the reality, but also added the dogmatism of meaning in the context of such notions as: development, civilization and progress: from that time, it was no longer possible to perceive the world in any other way than those created by evolutionism.

One of the proofs of constant attractiveness of hierarchical thinking consists in the person of Arnold Joseph Toynbee, still reviving in the current discussion on the condition and future of civilization. Even if over 40 years passed from the death of the author of the monumental Study of History, he is still considered to be the most influential history philosopher of the 20th century. According to Toynbee, the establishing and decline of civilization depends on the “challenge”:

Civilizations are born and grow thanks to favourable answers to subsequent challenges. They break and fall apart when they are confronted with the challenge which they are unable to face.\(^1\)

One of the elements strengthening this civilization in a fundamental way consists in monotheistic religion, while Toynbee claims that Christianity is the fullest and the most elevated form of religious development as it is Christianity in which other forms of religiousness are reflected.

It is necessary to remember that the world at the end of the 19th century is a world almost completely subjected to Euro-American civilization in different forms of dependence: colonies, dependent territories, condominiums, protectorates and other, from which not only the West was getting material profits in the form of ores and

minerals satisfying the desire to possess luxurious goods, but also would become dependent on the supplies of resources without which it was extremely difficult to get by. It is however worth to mention that, with some pauses, Rubber Wars in Brazil were taking place since 1879 until the outbreak of the First World War. This thinking, in the categories of gaining control over the world, created for entire centuries the illusion of superiority of the Western world with reference to any other organizational forms, while keeping paradoxical illusion of self-sufficiency of the West. In this way autarky, i.e. the illusion of self-sufficiency became, similarly to "nation," a metanotion, metautarky.

It is possible to notice that the ideas of the 20th century, carrying away in mass the communities limited to the role of fuel for the system, i.e. fascism, communism and socialism, would develop an illusory idea of autarkic communities, being in fact metautarkic communities, the existence of which was founded on metafacts.

In the second decade of the 21st century, metautarky has also another, more popular and easier to pronounce name conjugated in any possible way: sovereignty, which is a similar illusion and reference to post-evolutionistic heritage. In the reference to the future, emerging as being here and now, the mechanism of cultural nostalgia is visible. This mechanism, however, differs from collectively or individually lived moment of coming back to the past in this that it becomes the instrument for building what is here today. In his last book, constituting at the same time his specific last will, Zygmunt Bauman calls this mechanism “retrotopia.”2

From the movement of double negation of utopia understood according to More’s tradition – rejecting it and then reviving – today, “retropias” are born: visions ingrained in the lost/stolen/abandoned, but not dead past, in spite of the attachment to what is still to be born, i.e. to the future which has not happened yet [...]. Something which we used to call “progress,” arises the emotions contrary to those which Immanuel Kant, the creator of this notion, had in mind.

It is thus much more frequently the source of fear of the inevitable catastrophe instead of causing happiness that greater wealth is coming and that more inconveniences will vanish before they can be forgotten.3

Retrotopia, as the author of this notion claims, “means searching for hope for better life in the past. This is why people vote for Marine Le Pen, for Orban. They want a populist to become the president of Austria, Brexit happens – it is nothing more than fearing the future.”4

3 Ibidem, s. 64.
In this fear of the future and the uncertainty of tomorrow, “the young are the first generation after WW2 tormented by the nightmare of losing its social position which their parents struggled to achieve by any means. Today, progress is no longer associated with waiting for the better tomorrow, but with awaiting even greater uncertainty – the availability of posts is decreasing, the chances to succeed as well, prices of property go up, it is much more difficult to settle.”

Uncertainty and the fear of what tomorrow will bring are currently funded on a totally different form of logic, “during WW2, there used to be logic, now it is omnipresent. There was strict logic in this fear. Unless we destroy these tanks, planes, the enemy will continue to humiliate and murder us. When we chase him away, the fear will disappear. Today, the fear is dispersed, omnipresent, not anchored, fluent.”

To search for the sources of such order of the world, or else the lack of any order, we can of course refer to the furthest of all orders, i.e. ancient philosophy, but modern history also shows that destructive trend founded in the imposed order of enlightenment is torn with the eruptions making apparent orders explode.

Maybe the answers to the questions about the theory of order should be searched for in the theory of chaos inscribed in it. Western world is based on the postulated logic having its roots in Aristotle of this most primary constituent of reality: true – false, up – down, right – left. Nevertheless, it turns out that the logic of the Western world belongs exclusively to this world, while in other worlds it has totally no application or can be applied only to a limited extent. Modernity, which inscribes various cultural collections in one stream (for example through post-colonial enrolment of diversity), blurred traditional cause-consequence logic which made it possible for the West to rule so far. In the course of events it was so far claimed that 2 always comes after 1, and 3 after 2. Reality makes it necessary to revise the sequence of cause-consequence: a complete spectrum of interpretative events comes between 1 and 2. The theory of fuzzy logic by Lotfi Zadeh finds the application here; in it, between state 0 (false) and state 1 (true), a number of intermediate values are stretched, which determine the level of the elements’ belonging to the collection.

Maybe the modern world is fixed on fuzzy logic, in which “demagogues in politics try to tie this fluid remedy in order, on a short distance, to give people hope. They say: as soon as we close the borders for immigrants, the nightmare will finish, we will have a stable job, social position, nobody will take your bread. Comeback to

---

6 Ibidem.
the past is real only in fiction. Comeback to the past is real only in fiction, in the film ‘Back to the Future.’ The promises by demagogues have no legs. The ruling party changes and everything still looks the same. This is how it happened among others in America, where gross domestic product indicators grow and still the increase in revenues after the 2008 crisis concerns only 1 per cent of population.\(^9\)

What really matters in the modern world are real connections and links of influence, and thus the impact of global companies without their national colours, which themselves become the archipelagos of post-multiculturalism which are not to be forced to develop patriotic feelings.

Today, we are going through, which can be seen well via the window of Brexit, the devaluation of political elite. We do not believe in it. Everyone who has their eyes open is able to see that politicians are unable, even if they wanted, to keep their promises. Their former power has to a large extent evaporated. If Orban, or other “sovereign ruler” decides on something that world concerns do not like, they will post a tweet: “Bye, bye, we’re moving somewhere else” and that’s all. They will not be forced to develop patriotic feelings, cry when they hear the word “willow” which they associate with their home and which reminds them of their motherland.\(^10\)

Current world thus comes in opposition to hermeneutics understood here in particular as real readiness for dialogue, the result of which may consists at least in the protocol of discrepancies. The current world is fed on post-dialogism, i.e. apparent dialogue in order to found another illusion represented by metautarky. In this context, Polish reality on the map of the world does not constitute anything special, and what increasingly matters is tribal rooting in a given place – even if it was supposed to be of temporary character: up to the border of my territory, which is long gone, to the mental border of what is “mine,” and not necessarily “ours.”

In a long-term perspective, metautarky is not a legitimate strategy. As Robert Samuelson states it, “the speech by Donald Trump arises the question whether the policy of ‘America First,’ aggressively promoted by him, won’t result in ‘America Last,’ ‘Washington Post’ journalist wonders. ‘It is all about losing the influence and prestige, as the United States will no longer perceive their role in the world as the state ensuring economic and geopolitical stability to its allies.’”\(^11\)

American journalist explains that Trump’s policy of isolation, which he calls “patriotism on steroids,” only seems attractive.

---

10 Ibidem.
If the United States resign from their support of global trade and from their military alliances [...], other countries will search for new economic solutions as well as those related to security, and the obvious alternative (for them) will be Russia and China. For this reason, Trump’s behaviours are the recipe for the US fall on the international stage and they create a huge risk of global economic destabilization. For the first time since the end of WW2, American president made isolationism main assumption of his policy.\textsuperscript{12}

The comment above is accompanied by another analysis, compatible with the current situation and expressed by Dick Harrison:

If Donald Trump still seeks for the isolation of the United States, Europe may come back to the era of regional wars from the 18\textsuperscript{th} and 19\textsuperscript{th} century. The only thing which may turn out to have worse effects is the conspiracy of empires which will lead to the disintegration of Europe into the spheres of interest, such as in the Molotov-Ribbentrop Pact. When regional players take over the position of great empires, the globe will transform into a new version of restless 18\textsuperscript{th}-century Europe.\textsuperscript{13}

In the world of apparent dialogues leading nowhere else than to deepening metautarkies, the reality more and more resembles another colonization stage of the world.

The opera \textit{L’Arianna} by Claudio Monteverdi, dating back to 1608, includes one of the versions of the myth on the basement of the palace in Knossos occupied by the Labyrinth, designed by Dedalus. The Minotaur used to rule its winding corridors, being a specific combination of a human and a bull. Surviving the journey through the Labyrinth was extremely difficult due to the Minotaur’s bloodthirstiness. As it is commonly known, it was Theseus who did it, and Ariadne helped him thanks to the thread she hung. Does the modern world need this thread? Who may become, and will they become the mythological Theseus, a victorious man leaving the Labyrinth having killed the Minotaur? Time will show it…

\textbf{Literature}


\textsuperscript{12} Ibidem.