Understanding Postmodernism: Postmodern Culture and Philosophy

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ABSTRACT

Although the word postmodernism was first used in the 1870s, it wasn't until the late 20th and early 21st centuries that it really took off. Supporters of postmodernism dislike categorization, so they are not apt to use the term to describe themselves. But since postmodernists are so prevalent in our society, we all need to have a working knowledge of their philosophy. According to postmodernism, everyone has the freedom to use reason to determine what is true for themselves. Truth used to be a clearly defined truth that each generation tended to embrace. The definition of reality is unclear to postmodernists. When postmodern people seek the truth, they don't rely on what their parents, the government, or the church have taught them; instead, they rely on their own studies, personal experiences, and interpersonal relationships. Postmodernists define reality for themselves, which does not indicate that they do not believe in truth.

Keywords:	Postmodern, philosophy, sterile culture, open culture, social science

People who identify as postmodern are very at ease with the notion that different people can reach conflicting conclusions about the same topic and still come to the same truth. The idea of unchanging truth does not exist for the majority of postmodernists. It has been replaced with a subjective perception of truth that varies from person to person. Due to their dislike of classification, postmodern thinkers can be challenging to pin down. The general traits of postmodernists can, however, be seen by paying close attention to how they behave and listening to what young people have to say and write. Theological Seminary of God in Springfield, Missouri, has a doctor of ministry degree under the direction of Dr. Earl Kreps. He works extensively on postmodernism. He discovered that "the typical postmodernist may never have attended a talk or read a book about it.

The importance of society, the primacy of experience, the subjectivity of reality, the complexity of human perception, the fragility of progress, the unreality of absolutes, and the vastness of spirituality, however, are qualities that characterize philosophy. and] the diversity of viewpoints.

Similar lists of postmodern traits prevalent in the next generation have been collected by other authors. Leaders in business, politics, and religion must take note of these similarities if they hope to involve postmoderns successfully.

Though postmoderns can be of any generation, the likelihood that they have a postmodern worldview increases with age. Postmodernism has been extensively researched by Dr. Jan W. van Det, a professor of political science at the University of Mannheim, and Elinor Scarbrough, a senior lecturer in

government at the University of Essex and the director of data analysis and collection at the Essex Summer School. On this subject, they have given a number of articles and edited a book. They draw the conclusion from their study that "young people and educated people tend to exhibit postmodern trends more frequently."

There is no particular age at which people resolve to suddenly adopt a postmodern outlook. As opposed to this, postmodern trends are more like a graphic, with younger people having a more postmodern perspective. Age and postmodernism are related because it was more difficult to doubt the truth in the past when people had less access to knowledge. Because they lacked knowledge that would have caused them to think otherwise, earlier generations frequently accepted what they were told.

Younger generations are accustomed to gathering knowledge from a variety of sources, including more educated people, thanks to the development of technology. Even though the majority of the data may be inaccurate, it still causes the newer generation to doubt the accuracy of what other people say. They prefer to learn the facts for themselves. The core of postmodernism is the wish to find one's own truth.

Businesses, governments, and religious leaders must find methods to assist children in coming to their own conclusions about the truth if they are to influence the next generation. On any subject, young people do not want to merely embrace the opinions of a politician, businessperson, or clergyperson. Whatever the subject matter, young people want to acquire everything there is to know. Although some leaders may find this intimidating, many leaders value the conversations that come from such in-depth research. The next generation will be an intriguing addition to the cultural conversation for leaders who can provide the answers.

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Discussion
The postmodernist ideology

Modernism's emphasis was fundamentally changed by postmodernism, which is now evident in literature, art, philosophy, and architecture. The blurring of the lines between elite and low culture is one of postmodernism's traits. Post modernism emphasizes the individual over the group, and it also refers to the democratization of collective awareness. The concepts of postmodernism have been expressed by a wide range of authors, thinkers, and artists. I will create my own linguistic and philosophical analysis tools for postmodernism in this essay. I want to explore the areas of politics, culture, aesthetics, and philosophy using these tools.

How can postmodernism research be used in politics? Geopolitical, schism, and rise situations are what politics is heading toward. I want to start off by defining geopolitical rupture. In particular, those who want to advance the Jihad-Islamic route are among the fanatical members of society who are responsible for geopolitical fragmentation. These individuals support the terrorist and homicidal Jihado expenses (a new term derived from Jihad and the Holocaust). If these individuals are successful in their efforts, civilization will regress. What is the root of the geopolitical unrest?

Because they have not been weaned, fanatical Muslims live in constant dread of their theocratic, phallic fathers. Official Muslims or Jihadists have not conquered their Oedipal conflicts and desires, and because they fear the Holy Father being castrated, their Oedipal fetishes have turned into instruments of persecution. How can geopolitical instability be

effectively resisted? Military tactics are used by Western democracies, but the more radical doctrine of Islam serves as a penicillin for the Jihad's poison. Future generations will be spared from becoming the Nazis of Islam thanks to the humanitarian message of Islam.

What is the Geopolitical Rapture right now? A sustained democratic intervention in the geopolitical environment by the democracies of the globe is known as geopolitical rapture. To demonstrate the idea of the geo-political rapture, I'd like to use some geopolitical examples. The movement of refugees from the Middle East to the shores of Europe is a painful illustration. These migrants have been graciously received by Europe. Taking care of environmental issues is another illustration of geopolitical rapture.

The world is evolving into a global stage as environmental preservation is encouraged. Another illustration of a geopolitical rapture would be the European Union's rescue of the struggling Greek economy. Money is required to fulfill LAKSHMI's creative-catartopian (derived from catharsis and utopia) requirement. (Hindu goddess of wealth). Money should move democratically and equally. As more and more people around the globe achieve economic self-sufficiency, the advantages immediately translate into material benefits for businesses and corporations.

The postmodernist society

A broad variety of practices, occasions, and viewpoints in the humanities, the arts, architecture, and social sciences that emerged in the second half of the 20th century are collectively referred to as postmodern culture. Postmodern culture represents a significant historical and ideological shift from modernist narratives of progress and social integrity, which stress social harmony, universality, and progress, and which are incomplete, elastic, and contradictory. - is viewed negatively. The desire for consistency is replaced by diversity, and the dominance of universality is undermined by differences in the postmodern environment along with the demise of modernist progress narratives. Additionally,

postmodern culture encompasses more than just the condition of society today.

Values that stress the particular over the universal or the fragment over the whole are characteristics of postmodern culture. This change in modernist philosophy necessitates a recognition of diversity and adaptability in the cultural sphere. Postmodern culture was defined primarily by Jean-François Lyotard's seminal work The Postmodern Condition: An Account of Knowledge (1984), which offered a radical critique of the connection between the word and its social consequences. between the specific and the general in politics, society, and the arts.

After the 1950s, postmodern culture can be most clearly seen in works of art, architecture, film, music, and writing. Pastiche, non-representationalism, and non-linearity are the three most noticeable stylistic characteristics that connect these disparate platforms. The art and architecture of postmodern society emphasize collage and historical eclecticism. American artist Mark Tansey presents historical characters and settings in out-of-place circumstances. His "Purity Test" artwork from 1982 depicts a group of "traditional" Native Americans admiring the Smithsonian's "Spiral Jetty" sculpture from 1970 while mounted on horses. Robert Venturi juxtaposes distinctive historical styles in buildings, fusing classical and modern design elements. In postmodern culture, collage is celebrated in art and building, which does not suggest historical, thematic, or organic unity.

Linearity, parody, and pastiche are prominent features of postmodern cultural expressions in writing, music, and film. Blood Simple and Fargo, two postmodern Coen siblings movies, disrupt the narrative timeline and place a strong emphasis on parody. For instance, Quentin Tarantino's Pulp Fiction "starts" at the conclusion and reuses crime scene tropes repeatedly throughout the narrative. Postmodern writing employs aesthetic standards akin to this. The apparent absurdity is excluded by the "realistic mode." Douglas Copland, a Canadian author, is a prime example of this departure from reality. The

surreal life of the Drummond family is portrayed in the 2001 film All Families Are Psychotic. This disjointed family unit was brought together by a daughter's upcoming space flight and a father's money difficulties. The complexity, parody, and ambiguity of everyday living are frequently depicted in literature and film. The so-called "real" and "unreal" have lost their distinction, and postmodern society's excesses have been permitted to run amok. The boundaries between high and low art, artist and spectator, and between various art forms and genres are fully dissolved in postmodern culture thanks to its singular approach. (Best and Kellner 1997:132).

While particular cultural products can shed light on postmodern culture, it's essential to remember the underlying philosophical logic that underpins this phenomenon. Postmodernism was created as a response to modernity, as Lyotard notes.

The Enlightenment, with its dedication to the advancement of science and technology to better and better the human situation, and its faith in the capacity of reason to ascertain philosophical "truth." This conviction and dedication to a specific intellectual framework together create monolithic perceptions of the nature of reality and the role of humankind in it. The claim to commonality contained in the accounts developed by the Enlightenment is thus violated by the "postmodern condition." Postmodernists contend that the Western paradigm, with its emphasis on universality in all facets of human existence, is collapsing under the weight of its own inconsistencies and repressions.

Grand theories and grand narratives, as Lyotard refers to them, ultimately fall short in the postmodern period as multiple human existences take root in a larger cultural context. According to Lyotard, postmodern knowledge of the world must take into consideration a variety of experiences or "expressions" as well as the potential for brand-new, unforeseen experiences or expressions that aid us in comprehending reality in ways that modernist ideology did not permit. Technology is transforming the knowledge we already possess in terms of its content, and given these broader changes, "the nature of knowledge cannot survive unchanged." (Lyotard 1984: 4). Contrary to what postmodernism suggests, culture is an activity that shapes and provides meaning to the world, rather than presenting it. It does not serve as a repository of knowledge. The appreciation of the diversity found in "small stories" and the rejection of calls to generalize stories by art and politics are examples of postmodern culture's anti-modernist tendencies.

According to Jürgen Habermas, a social theorist, postmodernism "involves an outright rejection of modernist traditions—the return of the middle-class philistine, or the rejection of Spies burger (bourgeois) modernist forms and values." Jameson (1984).a manifestation of modern societal conservatism. Although this emphasis on the universal captures the revolutionary urge inherent in Lyotard's postmodernism's political and aesthetic sensibilities, it contradicts the long-standing criticism of postmodernism by social theorists, primarily Marxists. Consider becoming a sign of late capitalism, with its respect for abundant commodities and adaptable corporate organizational structures.

Postmodern artists, architects, authors, filmmakers, and theorists have new aesthetic, epistemological, and political possibilities thanks to the characteristics of plurality, pastiche, and nonlinearity. Those who disagree with postmodernism interpret as providing a demonstration of "logic." Late capitalism, in which consumers and products exchange quickly and without distinction in constantly expanding and diversified markets. (Jameson 1984).

According to Harvey (1989), postmodernism, which is defined in part by decentralized organizational structures, intersecting markets, and hyper-consumerism, is an ideological ally of global capitalism. While some social theorists, including Daniel Bell, Philip Cook, Edward Soja, and Scott Lash, see postmodern culture as the continuation or failure of the modernist mission, others see it as a symptom of global capitalist ideology. Bauman (1992) highlights

The overt institutionalization of the features that modernity - in its designs and management practices - seeks to eliminate and, if it fails to do so, tries to conceal is how the postmodern condition can be described because modernity is freed from false consciousness. According to this explanation, postmodern culture is not strictly connected to the late capitalist mode of production but rather seen as a continuation of modernism. The meaning of postmodern culture is still largely contested, with its proponents seeing it as the new condition and its detractors seeing it as such. This is true even though the characteristics of postmodern culture have been similarly described and agreed upon by social and literary theorists across the ideological spectrum. partner of conservative doctrine and late capitalism.

Postmodern culture has stayed divisive for decades since it first became an important concept in the humanities, social sciences, arts, and architecture. Its limitless potential is still being explored by artists, architects, authors, philosophers, social theorists, and filmmakers. Deliberations about postmodern culture will continue to be a significant aspect of intellectual life for some time to come, regardless of whether it is a new condition, a liberation from modernist false consciousness, a byproduct of late capitalism, or an ill-defined Zeitgeist.

After that, I'd like to discuss society and postmodernism. I want to categorize individuals into two groups: those who are free from cultural sterility and those who are not. People who lack cultural diversity have been conditioned by society's religion and cultural traditions. They owe a higher force for their reliance. They lack the strength and capacity to assume accountability for developing workable plans for giving their lives meaning. People from culturally isolated groups engage in what Sartre, the existentialist, termed "bad faith." I had a run-in with a monocultural Facebook. He rudely commented on my timeline when I questioned his foundation for the Christian religion and then abruptly cut me off. He even denied me the democratic right to voice my view.

Culture-free individuals are expressive and inventive. Writing is the pinnacle of freedom in the postmodern age. Through online platforms like WordPress, Blogspot, and Twitter, there are more and more opportunities for self-expression. Writing has moved away from bourgeois writers and toward the theater of public performances in the postmodern period. Writing is therapeutic and artistic. I mean, the postmodern period has seen a Pollenissance in writing. (from Pollen and Renaissance). According to structuralism, the general populace employs the pharmacological writing devices—the Signifier and the Signified—as a method of freedom. What part does beauty play in the postmodernist school of thought? Aesthetics has, in Walter Patter's words, always meant elegance and "art for art's sake." There are two artistic ideas in postmodernism philosophy: utilitarian kitsch and cathartic sublimation.

It is a notion of Utilitarian Kitsch aesthetics, which emphasizes finding beauty in everyday objects. It might be erotic foreplay between partners or simply taking in a gorgeous bed. A high level of aesthetics called cathartic sublimation happens when feelings reach the spirit of existence and transmit knowledge from the accepted culture's standard. I'd like to provide a literary illustration. When I read a literary text that contains a metaphor, I first submerge myself in the meaning's semantics before appreciating the creation as a work of art and becoming emotionally intellectualized.

Conclusion

What part does philosophy play in the postmodernist movement today? A significant ecumenism is emerging in philosophy. Describe ecumenism. The different meta-narratives of various philosophical schools are combined in ecumenism. For instance, the term "postmodernism" describes a jumbled fusion of structuralism, nihilism, Marxism, feminism, and deconstruction. I'll use my own knowledge of orientation as an example. I changed my inclination away from the direct path in a few different directions. I'd like to have straight

intercourse, lesbian voyeur, and indulge in Oedipal fantasies of a former love.

Through a process known as religious-ontological deconstruction, I also dismantled my religious attachments to recognized faiths. As a result, I identify as a materialistic Hindu, a disgruntled Christian, an atheist Muslim, and a gentile Jew.

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