

Uncertainty, As an Essential Phenomenon in a Contemporary Society



Stylistics

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Abstract

The study of uncertainty as an essential phenomenon in a contemporary society in general, particularly in the French society, is the goal of this work. An interdisciplinary approach that focuses on the 20th century main causes and historical, political and cultural factors, that may have triggered uncertainty has been used. This article offers an analysis of the main forms of uncertainty such as: the variety of contemporary individualism. In order to analyze this phenomenon from a literary and cultural perspective, this work studies the presence of uncertainty in the contemporary French essay. The contemporary writers chose essay as their favorite genre to understand the society and to communicate with it in real time. Two well-known essays representative of its own genre have been selected to illustrate the uncertainty in the 20th century as a human condition, as a characteristic of modern and postmodern societies.

Introduction

This paper aims to study and to research over an essential trait of contemporaneous civilization with particular emphasis on French society, that of uncertainty that is perfectly embedded and accommodated within the modern genre of letters: the essay. Based on an interdisciplinary approach, the research focused on the historical, political and cultural developments and features of the 20th century, which have contributed in the genesis and cultivation of such a feature. One of pivotal purposes of this work is to argue the transition of European society from a physical uncertainty to an existential uncertainty and individual affirmation, which happens mostly along the first half of the 20th century. The historical and political facts and definitely those social - cultural about the aptitude and condition of contemporaneous people, who after the second half of the 20th century is swimming in ideological emptiness, regardless of the freedom make him more and more uncertain for the future. The research further explores over the intellectual and philosophic thought of sociologists and writers, who found it rational to select over the artistic and stylistic literary tools, in order to better express the uncertainty of the epoch. The essay became the most preferred and elaborated genre during that century (mainly in its second half, after the rapid development of social sciences and due to the comfort in writing and capacities it has in being provocative). The essay differs from novel and other traditional genres because of its method of exploring for the truth, analyzing the facts, reflections, philosophic arguments in a literary background. The corpus of this research will be the analysis of two essays, belonging respectively to the first and second half of 20th century and will illustrate and testify the uncertainty as dominant for modern society.

20th century: History of huge transformation and uncertainties

The world wars and the following cold war reinforced by devastating effect of new technology, the racism theories, economic turmoil which questioned the justice and efficiency of the economic system, as well as theories have strongly contributed in making the uncertainty a socially stable trait of society. The Great Depression between the two wars and hyperinflation clearly have undermined the confidence in the capitalist system and left deep consequences in the life of modern societies.

The reasons and starting pretexts of the First World War, the involvement of more than two continents, the technology used (chemical weapons are a novelty of that war), the de facto legitimacy of torture, the devastation of economy and civil massacres for reasons so far of that military, are the characteristics of the new century. For the first time in the history of humanity, the human life was depreciated in such quantitative terms as to merit for real the terminology “depreciation”. That war was missing either ideological substance (as fascism or communism in the Second War, not to speak about the social democracy or liberalism), religious or revolutionary inspirations. The First War was a simple imperialistic war with economic and political reasons, where all parties were fighting for direct economic and territorial interests and the spread of the war was determined by corporate motivation for maximizing the profit. For that reason, the First War was transformed in war without boundaries. The First World War has terminated producing a discriminative peace agreement, an unstable economy working in non-liberal environment, with a communist revolution in the East, which has determined the territorial division (Western countries were to build a quarantine line around the communist dominations), with fall of empires, the principles of president Wilson for ethno-linguistic countries and self-determination of peoples implemented in such a manner that the impacts are still complicating the nowadays policy.

Evidently, the Second World War was more ideological than the previous one from the moment when Hitler sworn to extinct the democracy and programmed the single race domination. “No, because the 14-s war has ignored the ideological cause, while the second the national passions, but the dosage differed in both events. But only the Second World War has distinguished for the inevitable clash between the Nazism and democracy”.¹⁵⁵ Not only the beginning of this war but in all its duration, has continued

¹⁵⁵ Furet, F, *Le passé d'une illusion*, Ed. Robert Laffont/Calmann-Lévy, 1994, p 50

based on the ideological roots. While one side, due to the pressure of democracy of their countries, tried to prevent it from happening, the other side insisted for its launch. However, it was not in the plans of any of the parties, the catastrophic war which has followed.

During the 45 years' experience of Cold War, by taking for granted the world strategic clash, equipped with an absolutist character of nuclear weapons, Europe suffered horrible reflections and had difficulties in understanding the relativity and uncertainty.

Simultaneously with the significant positive changes in the social structure of the society, the social and Cultural Revolution produced turbulences and conflicts, which have contributed in underpinning the people uncertainty. The social disintegration was followed by extinction of the traditional family, whose nucleus diminished and didn't provide anymore the protective and social functions. The family became uncertain by the moment when the task of any member was to project its own fate and happiness, stated Louis Roussel: One pathologic social change, where the burden of requests standing over the individual, were not articulated politically. Also, the society was feeling politically uncertain in tackling the difficulties in governance in keeping the legitimacy of institutions.

The newcomers in political stage as students and women movements have completed the puzzle of a radical recomposition of the traditional society, which has injected deep uncertainty to the supporters of old structures, while the revolutionarists were manifesting a lack of orientation and non-realistic ambitions, illustrated in 68 May movements. May of 68 represents the moment when the new social corp were pretending to reshape differently. For Edgar Morin, May of 68 was the catalizator, accelerator and amplifier of something being prepared instinctively, and naming it „cultural revolution“ sounded too soft. Let's call cultural transmutation, he said.¹⁵⁶

But as usual, the juvenile coexist with the tradition. The challenge to establish new urban values and to be self-actualized and pleased in the new consumption and entertainment society, explained the nostalgia for the tradition. “But, the May Movement contains together the fear for extermination, the difficulty to abandon the communities, uncertainty from the changes and denial of old values. The big movements again brought the will for change together with the fear and uncertainty”.¹⁵⁷ The crisis which came out from the May Movement had a significant meaning. “The French people lived in a society which wasn't able to regenerate culturally and politically, and those regenerative factors that May produced, were uncertain and quickly degenerated”.¹⁵⁸ « May Movement have produced many novelties, but not those required. The novelty itself was relative. I believe, that a cultural mutation was hiding during the 60s and several events that followed signaled and catalyzed it, culminating in May 68s, which has interrupted the growth of emerging ideas. What was the most important in the May 68s, was backed, destroyed; one of May's consequences was the regress of May 'ideas themselves – has articulated the sociologist Edgar Morin. »¹⁵⁹ This explains, that society has fallen in deep crises, not only economic, and this crisis infected the ideas trying to respond to the crisis. What survived from May 68s was a new sensitivity and perspective for everything: for society, work, nature, women, homosexuals, man himself and the others; questions that before were considered meaningless, were freely asked and the future was a mystery, an uncertainty.

Even though the humanity seemed to have rapidly overcome the war consequences and was led towards an economic bloom, it became clear very soon that the crises were not resolved and no visions were in place, what was best defined by the term of Malraux, « Civilization crisis » and this not only economic, but also ideological, sentimental and metaphysical. Closely related with developments and impacts of social revolution, that took place in Europe after the Second World War, significant cultural changes have influenced the consolidation of the phenomena of uncertainty. The European people of XX century was suffering the conflict between existing social model and profile, which was a ready one and refined by generations, with the new aspirations triggered by big changes of economic and social structures. The reaction against the existing social and cultural models led towards their disappearance and has placed the modern man in a transition of cultural regeneration. This cultural regeneration was proven to be difficult for the people of the 20th century, who triumphed over the society of conventions, old models and people's behavior, and as Hobsbawn stated, “this became the source of traumatic uncertainty, when the old conventions of behavior are neither overthrown nor have lost their logical ground, or when the group, which suffer that loss, do not understand the young generation, which doesn't know other than a lawless society”.¹⁶⁰

This paper researches about political life, focusing more to that of France, based on the known facts of deep reformation of political life after two world wars. The raise of new political movements in France, extinction of that traditional, the launch of new programs, which advocated from nationalism to social concerns, reveals that humanity didn't find certainty in the traditional political system and was searching for new models capable in avoiding crises and wars. The emerged totalitarian political models is the most tragic aspect of humanity venture during this modern times, what from a distant perspective testifies the whole consummation and impatience to escape from crisis of the traditional systems.

¹⁵⁶ See, Magazine littéraire, *Le mouvement des idées mai 68-mai 76*, nr 112-113, 1976, Paris, p 10

¹⁵⁷ Borne, D. *Histoire de la société française depuis 1945*, Armand Colin, Paris, 1992, p 56

¹⁵⁸ Magazine littéraire, *Le mouvement des idées mai 68-mai 76*, nr 112-113, 1976, Paris, p 12

¹⁵⁹ Magazine littéraire, *Le mouvement des idées mai 68-mai 76*, nr 112-113, 1976, Paris, p 15

¹⁶⁰ Hobsbawn E, *Epoka e ekstremeve*, Çabej, 1994, Tiranë, p 282

The changes in ideology become more interesting than those in politics. The failure of liberalism in the first half of 20s century, followed by that of Marxism, have consolidated in the peoples mind a negative perception and raised deep suspicions over this domain. During the first half of the 20th century, despite of their contents, the ideologies have experienced a boom of ideas, concepts and a logical structuring, meriting to be labeled as a science of ideas providing representative ideas, moral values and proposals for political practices. Such a boom was linked with vague situation, where has declined the capitalistic society in the beginning of this century. Following this trend, the disappointment from the core ideologies has augmented the lack of political orientation of the societies contributing the increase of uncertainty. The 20th century is a critical moment for the ideologies, when the traditional have terminated their epoch while the new ideologies dating years 30s, couldn't pass the test to become an orientation for post-modern societies. The question whether the ideologies have died, prove the low confidence the public had in the ideologies and ideological emptiness of the political activity after death of Marxism and end of golden age of capitalism in early 70s. However, we can put the question if the ideologies are active or not in the human life in the western societies? Without any hesitation it can be declared, that the present society doesn't need ideologies to make politics. On the other hand, the need of society for ideologies has appeared in new ways, not traditional related with new development of technology and modern lifestyle.

From the sociologic perspective, the phenomena of individualism, which became very typical for European and particularly French society, became the modern background where the uncertainty bloom and the main orientation of modern behavior. A genuine transformation has happened with the individual and his own role in the social developments. The individual's power for changes and his independence were widely accepted, particularly in the second half of the century. The individualism started with the history and basis of contemporaneous individualism proposed by Nietzsche, who factorized the role of individual against democratic equality of the society. The supreme ethos is not any more the independence of the individuals from the *Whole*, but the endless affirmation of *ego* as independence from the others.

« To put in evidence yourself more the majority of the people, to impose to them, not to be frighten from any attempt which aimed to instrument you, to become independent by subjecting or sacrificing the others if this is the only price for the independence, to prefer a uncertain social situation against the simple, uniform, certain social groups, to believe that luxury, excessive and isolated lifestyle is necessary for the people if he aspires to become greater, more powerful, more effective, more courageous and more exclusive ». ¹⁶¹ In these lines which date from years 1880-81, we meet with fantastic imagination of the contemporaneous individualism as it appeared one century later: the narcissism, the concerns for him, the independence cult, the sacrifice of social, the ethics of consumptions. Nietzsche predicted that the ideology, the collectivism, and the utopist equality will not transform the humanity and its history towards a true democracy, which according to his concept will be achieved through the cult of individual independence that was proven one century later. The Nietzsche' theses for contemporaneous society are supported by the Albanian sociologist Tushi, who wrote that "Nietzsche did a courageous prophecy that in the modern society the human being couldn't be a "raw material for the society"¹⁶².

Opposing the modern individualism (which sponsors the passion of equality), Nietzsche believes, that he has recycled the values of pre modern civilizations, those of "personalization" he thought were met in the ancient Greeks before Socrates, or in the great personalities of Renaissance. In the radicalization of these values, Nietzsche has illustrated the evolution from modern individualism in a contemporaneous or post-modern individualism.

Two periods, the modernism and post-modernism, are considered as two moments, where the western society was defiantly divorced with the classic values, headed towards a freedom without boundaries. This time coincides with the people's liberation, but also with the entrance in a chaotic world and turmoil, when the uncertainty became the keyword of the epoch. We can state, that the uncertainty turns out to be an essential dimension of the contemporaneous individuality, where the individual has earned in the freedom, the independence which was lost in the times of certainty.

On one side, the "ego" set free from "we" (the society), when he possesses significant consumption, communication and transportation means, in order to be self-actualized and to fulfill his own destiny. On the other side, he evolves in a universe, where the rules became more and more vague and unstable. However, the meaning of the individual independence shouldn't be seen with a negative optic and to be associated with extreme individualism and rampant egoism. The independence is introduced in a paradox background, being simultaneously a widely spread aspiration (having the desired lifestyle, communication through technology) and as very constraining ruling system, which forces everyone to meet his own social responsibilities and to play the role of his own life. Such a requirement turns out to be a source of anxiety for individuals, because not all of them are in the possession of necessary means to face the change or to react wisely. Seems to be evident that the European society and particularly the French one is being modeled by the high tension between an increasing demand for independence with that for certainty, in an environment where the economic and social transformation and globalization induce further troubles and uncertainty.

To support our assumptions in this paper, we have brought thoughts form most distinguished sociologist and essayist of modern and postmodern period, as Lipovetsky with "The era of emptiness" who considered the 20th century society without

¹⁶¹ Citation from F.Nitzsche, *La volonté de puissance*, in Renaut A, *L'ère de l'individu*, Gallimard, 1989, Paris, p 220

¹⁶² Tushi G, *Sfidat e qytetërimit*, Emal, 2009, p 242

apocalyptic fears, but in a state of suspension, dominated by hedonism and massive consumption. Likewise Kastoriadis, in his work “The crisis of western societies” introduce the views, that the contemporaneous western societies are missing the self-representation and are not capable to produce the type of individual needed for their well-functioning. According to Kastoriadis, each individual must bear the attribute of representation of his “ego” in society, what is a vital condition for the psychic existence of individual himself and society.¹⁶³

As are discussed above, the strong points of reference or the workshops responsible for individuals’ formation as family, education and cultural system are in the way of disappearing; the ending of traditional roles led to disorientation and the ruling norms of the social life are steadily being substituted by living standards, well-being, comfort and rampant consumption. Under this climate of disorientation, the product of socio cultural evolution is coming into the stage with massive narcissism, passivity, indifference, disorientation of egocentric individuals and all these arouse massive uncertainty for the future.

The human and contemporaneous society through the Essay

In such uncertain and unrecognized situation, the writers and sociologists started looking for new tools, suitable to understand and to clearly express the new social environment. Their efforts for a new capable genre for expression were a move from traditional tools like philosophy and literature. The essay, a literary prose with an ambiguous form, will become the modern genre, most used to express without constraints “the uncertain situation” of the society.

In the myriad of turbulences and existentialist uncertainty, the essayist using the words of his contemporaries, gets involved in the society’s problems and takes journey towards the historical truth, because the essay takes life when a cultural problem experiences a moment of crisis¹⁶⁴. The historical events of the 20th century as the world wars, the cultural revolutions, economic crisis, transformations or the contemporaneous man’ behaviors are an appropriate illustration for our analysis.

“The success of essay as a literary genre may find explanation in the passion of our epoch for the velocity it can be written and its vivid content. A third explanation gives the merit to the cultural relativism, which dominated the 20th century. In the universe of tolerance which took the place of fanaticism of the 50s, the distinction between the truth and the wrong or between the good and the evil was vanishing increasingly. All perspectives and cultures were equally respected. The link between the essay and the crisis of ideas about the truth, appeared to become progressively close, and this has started from the times of Montaigne”¹⁶⁵.

It is important to stress out, that essay remains one of the most favorite literary genres for the writers, when writing about the philosophy of the human being and the world in general, because as is stated by André Tournon: “After all, the truth of the essay « is not found in the range of knowledge, philosophy or erudition, but in the level of testimonies. In the essay, the work is the human himself. Now we understand well the nature of the truth, that essay “as evidence of self-modification in the chase of the truth” tries to realize a kind of truth not proclaimed immediately, but created by the subject itself in a *confinium* between creation and commitment, between esthetic and ethics in the favor of an intellectual adventure, which grants to the imagination a heuristic function and achieve by it in the modalities of recognition”¹⁶⁶. Committed in this path, the essayists like the self-portraitists, studied by Michel Beaujour are « the strange eremites of modernity: the last metamorphose of severity and western discipline », their poetic and intellectual exploration is the path, where the solitary minds walk, which right after the loss of old beliefs, commit to cross *via negativa*, rebelling against all certainties about the world and the subject¹⁶⁷. Two well-known essays are selected to illustrate the uncertainty during the 20th century, as a human trait of modern, postmodern and hypermodern society.

The analysis of Sartre’s work *The existentialism is humanism (1946)* has contributed significantly to endorse the assumptions of this research, because it underpinned the thesis, that uncertainty is the typical state of modern man. The human, after the basic uncertainty faced during the wars, due to Sartre, has been introduced with existential uncertainty, which focuses on the self-affirmation and self-actualization of the individual. The key word of Sartre’s philosophy is the freedom, which causes a thorough non-fulfillment by being appeared as the heaviest burdens. It is exactly the freedom which owns the human and this is his greatest challenge.

It is the analysis of the following expression « *the man is condemned to be free, condemned, because he was not created with his desire or by himself, and as consequence he is not free, because after his appearance in this world he is responsible for his actions*»¹⁶⁸, which led us in the alleged anxiety and uncertainty of modern human. The Sartre’s analysis about the conscience, responsibilities, existence is related with his concern to explain the new state and unanswered questions asked by the society under the continuously democratization process. So, the essence of Sartre, was not the human modeling, but his understanding and explanation. One of Sartre’s thoughts was that “the man’s essence is in his future”¹⁶⁹, that being that the individual will become during all his existence. Sartre requires sensitizing the opinion about the fact that the deep hesitation of human being to become

¹⁶³ See, Castoriadis C, *La crise des sociétés occidentales*, Politique internationale, 1982, in Les temps modernes, *La modernisation*, 41 année, mars 1986, nr 476, p 190

¹⁶⁴ See, Vigneault R, *Dalogue sur l’essai et la culture*, Pul, Canada, 2008, p 30

¹⁶⁵ See, Glaudes P Et Louettes J-F, *L’essai*, Hachette Supérieur, Paris, 1999, p 117-118

¹⁶⁶ Tournon A, *Mort en toutes lettres*, 1998, citation from Glaudes P, *L’essai : Métamorphoses d’un genre*, Presses Universitaires du Mirail, Toulouse, 2002, p 25

¹⁶⁷ See, Beaujour M, *Miroirs d’encre, Rhétorique de l’autoportrait*, Paris, Ed du Seuil, « Poétique », 1980, p 350

¹⁶⁸ Sartre J-P, *L’existentialisme est un humanisme*, Nagel, Paris, 1970, p 37

¹⁶⁹ Idem, p 38

what he is through anthropologic concepts, projects, actions and responsibilities, stands in the foundation of our uncertainty. What we want to say, “*is that the human exists originally, what implies that is the human who jumps in the future and projects himself in it. He is initially a project lived in a subjective manner, instead of being foam, a garbage or a cauliflower: ...nothing is written by the God and the human will be before all, what he has thought to be. Not what he desires to be*”¹⁷⁰. « *The human that commits and becomes aware, that is not only that he has chosen to be, but more a lawmaker that chose in the same time the overall humanity, will not escape from the deep feeling of responsibility.*”¹⁷¹.

We have mentioned above the ideological emptiness and the lack of references, as factors that turn the human in a god and responsible for the way he undertakes. Sartre takes into analysis the substitution of God by the individual, claiming that is exactly the existentialism that put the human in center of the universe for playing the role that by mistake was attributed to a non-existing God. Sartre also supports our assumption of uncertainty, when he denies a predetermined human nature for all the mankind, in the lack of God and concludes that exists a human state always in ongoing project, pursued by the **anxiety of decision making, responsibilities or desperations**. There is no reason to understand all this as pessimism about the progress of modern individuals, because according to Sartre, the tranquility comes only through anxiety, prerequisite for individual’s progress. Displayed as our own strength and in no way as a sign of weakness, the anxiety is the experience of human existence as consequence of unlimited freedom; Sartre considers the uncertainty as our permanent human state.

A frequently mentioned concept during the modernity was the moral, which was questioned by the breach of social structures and by the end of transcendences, moving to the individual affirmation without any intermediation. Sartre has understood that was the time of de-structuration and the genuine moral or in other words a moral of risk could contain neither laws nor available models, because the objective is the free man, always in anxiety before the responsibilities.”*The men became,....., but he became choosing his own moral, and the pressure of circumstances is of a such level that he couldn’t choose a single one*”¹⁷². “*The man is always the same one before a changing situation and the choice remains always a choice in a certain situation*”¹⁷³. The anxiety and uncertainty, for Sartre is the substance of freedom.

The next essay selected, *The Undoing of thought (1988)* written by Finkelkraut in the end of the 20s century, represents the most known strategies used by recent intellectuals when they aim the glorification of universal values. Not accidentally, he has exploited the work written by Julian Benda *The treason of the Intellectuals*, announcing not only the evolution in the 20s century, but the collapse of traditions linked with universality, values, cultures of all societies, so “the destruction of moral concepts of those who are responsible for people’s education”¹⁷⁴. From ancient times, the elites of societies, the intellectuals, have their own clubs. For Benda, they were considered as individuals who preferred the scientific research not the manipulation of ideas. With time, the intellectuals were abandoning their scientific objectives and have been involved in the world of politics that Benda have seen as racial, of class and nationalist losing their moral concepts.

Benda proves perfectly in his essay *The treason of the Intellectuals*, that the world of certainties, of the rationality, and traditionalism has diverged from its direction and program, to return in an object of uncertainty for the future’ decision makings. These findings pushed Finkelkraut to analyze of history and meaning of *culture*’ concept in the postmodern times and to came out with conclusion that the culture, once the house of intellectual and cultural creation of Human, today resembles more with *entertainment*. *The defeat of thought* presents the concerns and denunciations by an admirer of the Philosophy of Enlightenment for several positions accepted by French elite as culture, decolonization, the concept of multicultural society. Finkelkraut found the origin of transformation of “the culture”, since the transition from Enlightenment in the Romanticism when the concept of Universalism was opposed by that of German Volksgesist of relativism. These the last, hold the views that all cultures have value, and the cultural relativism of our modernity was as consequence of the guiltiness appeared along with de colonization process. Finkelkraut has opposed this western cultural ethnocentrism, naming it as *generous treason*.

The author of *The Undoing of thought* takes the role of a controversial philosopher, remaining a nostalgic of Enlightenment philosophy. Finkelkraut has opposed the transformation of the culture in entertainment and of the raise of a society where the individuals aim to achieve entirely their childish dreams in the times of abundance and consumptions of postmodern society.

If the descendants of three world theory stand against the western arrogance to protect the equality of all traditions, the prophets of postmodernism object the theory of traditions and likewise artists, mix the lifestyles and the living manners¹⁷⁵. For Finkelkraut “the postmodernist” are those who declare than the Shakespeare isn’t better that the last trend: not better than the last products offered by Calvin Klein. “*Carton movie which combines a scary intrigue with wonderful views, worth like a Nabokov*

¹⁷⁰ Sartre J-P, L’existentialisme est un humanisme, Nagel, Paris, 1970, p 23

¹⁷¹ Idem, p 28

¹⁷² Idem, p 78

¹⁷³ Idem, p 79

¹⁷⁴ Finkelkraut A, *Disfata e mendimit*, Marin Barleti, Tiranë, 1999, p 9

¹⁷⁵ See, Finkelkraut A, *Disfata e mendimit*, Marin Barleti, Tiranë, 1999, p105

novel; Those reading *Lolita*-s, are equal with *Lolita*; a effective advertisement strategy worth like a Apollinaire or Francis Ponge poem”.....¹⁷⁶. For Finkielkraut, this situation is just the real threat for the culture in now days.

After R. Kimball¹⁷⁷, is the question of freedom that made Finkielkraut to think on how the “postmodernists and illuminists, dared to released the man from the *immaturity*. But the difference between them is that the Enlightenment considers the culture as a nest of values that goes beyond itself, while the postmodernism considers the individual strong desires as the only legitimate source of values. The “lifestyle has replaced the moral values and intellectual principles of the past” what according to Finkielkraut leaves the society without referring points and pushes it in uncertainty.

”To explode, this is the slogan of this new hedonism, which abandon the nostalgia for the past, and blaming of himself”¹⁷⁸. After the postmodernist, “the culture is not anymore an emancipation tool, but one paternalist structures impeding it”¹⁷⁹, or the formula *Leave me to do whatever I want with myself*, what illustrate the lack of any authority which will enslave his behavior. This cultural fog and questioning of values, norms, elites and moral, lead in wandering “without and reference and coordinates”¹⁸⁰ of postmodern society, converting the hate for the culture in a cultural thing, making meaningless any spiritual life. Is exactly this postmodernist society appearing more and more juvenile in this time of abundance and music that has substituted the youth education, that “is born by Enlightenment and is dying today by questioning itself”¹⁸¹, in the transition from words in the guitars, clips or feeling, “such that knit a thick curtain , which build an insuperable wall before the efforts of the adults”¹⁸². “(...) Two decades were sufficient that the norms to be challenged, that the independence to turn in hegemony and the juvenile style became guideline for the entire society”¹⁸³.

The lost of belief to the reason and humanity led us, not only in the destruction of standards, but implies the crisis of courage and doubts and uncertainty for the future. Understanding diagnose of this end century, the essayist require by any mean, to clear the uncertainty fog, recommending the illuminist retrospective where are preserved the universal values and human certainty.

Conclusion

This paper may appear to bear pessimists messages about the contemporaneous human state, but the ultimate findings and the verified assumptions, demonstrates that the European contemporaneous societies, due to the freedom, are always striving to create new trends, to progress in all the aspects of human life and to improve the human wellbeing. Do not remain other than to negotiate with the uncertainty, because as Breton said “Despite of what is going to happen or not to happen, the wait is always fascinating”¹⁸⁴.

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¹⁷⁶ Finkielkraut A, *Disfata e mendimit*, Marin Barleti, Tiranë, 1999, p 107

¹⁷⁷ See, Kimball R, *The treason of the intellectuals and “the undoing of thought”*, New criterion online, 1992

¹⁷⁸ Finkielkraut A, *Disfata e mendimit*, Marin Barleti, Tiranë, 1999, p 105

¹⁷⁹ Idem, p 110

¹⁸⁰ Idem, p 111

¹⁸¹ Idem, p 118

¹⁸² Idem, p 121

¹⁸³ Idem, p 122

¹⁸⁴ Magazine Littéraire, *La fin des certitudes: De Sénèque à Edgar Morin*, nr 312, Paris, 1993, p 59