

The truth about human religiosity, transcending the historical level of research, points to the need for cognitive reflection of a philosophical nature. Such reflection assumes particular importance in the postmodern reality, accompanied by numerous factors that, from the perspective of religion and faith, are in need of special consideration. It is almost impossible to overlook the fact that the multifaceted fluidity of life inherent in postmodernity clearly determines the lives of individuals and societies. In this fluid postmodern reality, where almost nothing begins, nor ends, many people, including those declaring religiosity, seem afflicted with inertia and helplessness, and consequently, anxiety about their own future and the future of humanity. Even if the related opinions about the end of civilisation and the end of humanity may be considered far-fetched, based on postmodernism, which often favours a vision of the absurdity of human life, it is difficult to construct a universalistic model of individual and social life, including in the area of religion. It is hard to overlook the numerous contradictions that postmodernism displays: proclaiming the end of philosophy while still practicing it; postulating the end of all ideologies and metanarratives, while simultaneously creating new ones; declaring the debunking of all myths creates even more. While sometimes ruthlessly criticising fundamentalism, it itself speaks fundamentalistically, and while proclaiming tolerance for everything, it remains intolerant of dissenting narratives. Preferring to doubt the meaning of everything, postmodern philosophy tries, with some passion, to build a new world on the basis of these "new" ideals. Even seeming to come close to personalism in terms of criticising the atrocities of the 20th century and the ideologies behind them, which were clearly atheistic and anti-Christian, postmodernism does not seem to notice the shortcomings of modernity, and uncritically adopts or consciously creates some of its slogans. Recognising the critical assessment of some Enlightenment and modernist ideas, which is close to personalism and stems from postmodernism, and is targeted directly against Christianity as a revealed religion, it is difficult to consider this trend as an ally of this religion, as well as of any other institutional religion. For this reason, personalism can be considered the most important, coherent system of thought that enters into clear conflict with postmodernism, especially in relation to religion. Based on a personal vision of man and society, as well as reference to objective truth and good, personalism tries to invalidate postmodernism, which identifies Christianity with ideology.

From the perspective of personalism, although it does not admit it directly, postmodernism not only debunks the myths of the Enlightenment, since it so clearly points to human frailty, but also that of auto-soteriology. By creating space for essential discussions about the foundations of human fate, this trend confirms the need to shape some solutions in this area, but shows little interest in finding foundations for them by entering into a dialogue with religious proposals, especially of an institutional character. Despite the fact that human contact with the sacred is of a pre-cultural nature, as well as its cultural and social expression, contemporary thought often stops only at this dimension of religion, detaching this phenomenon from its roots. The need to reject religion outright is explained by considering it to be a system of beliefs with dogmatic content that undermines all other belief systems, including religious. Even if postmodernism itself carries the connotations of a dogmatic doctrine, it seems to present itself as the only source of full truth and freedom. Since religion poses a threat to it in this field, it simply tries to depreciate the danger,

especially by questioning its rationality. However, although postmodernists were initially reluctant to talk about religion, over time a hidden religious option emerged, although it offered quasi-transcendence. Despite the fact that in the "religious" postmodern discourse there is a strong tendency to reject the hypothesis of the existence of a personally understood God, it is still based on the metaphysical hypothesis and is couched in religious and theological metaphors.

In quite often antithetical opinions formulated in the circle of religious thought inspired by Christianity and relating to the fate of religion and the believer in postmodernity, one can see a certain inspiration for in-depth scientific research in this area. Due to the fact that faith and religion refer to all dimensions of human life, these issues are analysed by representatives of almost all modern sciences. Of course, as always, they arouse the interest of philosophers and theologians, but also sociologists, educators, psychologists, economists, cultural experts, and finally researchers of natural sciences. Recognising this fact, the presented dissertation draws sources and studies from all these disciplines. Its title itself - *Homo religiosus* in postmodern reality (the perspective of personalism) - makes it natural that references are made primarily to the plethora of authors who influenced the shape of postmodern reality, i.e. both advocates of broadly understood postmodernism and supporters of personalism critical of it. Appropriately to the topic of the dissertation, reference was made primarily to authors exploring various aspects of faith and human religiosity. This approach enabled a holistic and critical analysis of the challenges posed by postmodernity to spiritual and religious life by showing the mutual relations and influences between individual aspects of reality.

Particularly important sources for this dissertation include the works of important thinkers reflecting on postmodern reality, such as Zygmunt Bauman, Leszek Kołakowski, Father Tomas Halik, Father Józef Tischner, Father Alfred Wierzbicki, and Bishop J. Życiński. Kołakowski, in particular, is considered a very insightful analyst of spiritual and religious life in postmodernity, approaching the intimate issue of faith with clear concern and respect. In turn, the aforementioned clergy are Catholic thinkers who, following the path of personalism and faith, do not limit themselves to critiquing postmodern thought but strive to engage in creative dialogue. Unlike postmodernist thinkers who negate religion in a rather unintellectual way, or supporters of personalism who superficially contest the assumptions of postmodernism, the above-mentioned authors create space for intellectual discourse and polemics, which are absolutely essential in this area.

Since faith and religion obviously fit into the sphere of human spiritual experience, analyses in this area by many other Christian thinkers are also used, including recent popes: John Paul II, Benedict XVI, Francis, as well as Leo XIV, who invited his latest encyclical to a debate on the human situation in the world of AI. These religious leaders, as recognised thinkers, try to consistently propose a view from the perspective of personalism on fundamental topics connecting believers and non-believers. Based on the criterion of the degree of connection with the topic under analysis, the bibliography was divided into primary subject literature and supplementary literature.

In preparing this dissertation, analytical and synthetic methods typical of the humanities were used. The first of these methods enabled a detailed reflection on the description and understanding

of complex phenomena related to the condition of postmodern man, especially in the aspect of his spiritual and religious life. In turn, the synthetic method enabled the integration and generalisation of the obtained data, which allowed the development of coherent conclusions and new, critical syntheses. The monograph also uses elements of the historical-philosophical method, which allows the discussed problems to be positioned in the context of their historical development and philosophical foundations. The personalistic method played a special role in the development of the dissertation, allowing for the analysis and synthesis of all undertaken aspects through the prism of the person and the assumptions of personalism. The personal method refers here to a research approach aimed at understanding man as a person, i.e. a being with unique value, dignity and subjectivity. Unlike methods that reduce an individual to a set of biological, social or functional features, the personal method focuses on the integrity of a person, their dialogic and relational nature, consciousness, freedom and responsibility. The personal method, analysing all facts and phenomena in the context of the personal dimension of man, considers the spiritual dimension and the related religiosity and life of faith. Taking into account the axiological dimensions of the issue, this method allows for a deeper and comprehensive understanding of humans and complex socio-cultural phenomena in their personal dimension.

The monograph attempts to achieve two research goals. The aim was to show the correlation between the spiritual needs of man and the way of thinking and lifestyles preferred in postmodernity. Pointing to the challenges that are emerging in this area today, the author of the work also tried to present the opportunities that *homo religiosus* still has to assign the necessary meaning to his experiences and find a point of reference in faith and religiosity. The basic hypothesis assumed during the creation of the monograph was the belief that the categories of religiosity, spirituality, and faith are extremely broad in the postmodern world. For this reason, within personalism inspired primarily by Christianity, the message about the greatest crisis of religion in the history of humanity dominates. This thesis is often accompanied by the belief that this crisis is not simply the result of specific cultural changes, but that these changes are intentional actions. It was also assumed that an important element of postmodern thought was, often without arguments, the quite radical contestation of religion. The analyses conducted while writing the dissertation allowed for the verification of these initial assumptions. Therefore, it seems that both the negation of religion presented within postmodernism, and attempts to "defend" religion against postmodernity formulated within personalism can be considered insufficient and unconvincing. Existing in a complex postmodernity, believers and non-believers alike seem to be closer to each other in many more ways than it might seem. From the perspective of personalism, especially that of the church hierarchy, postmodernity obviously remains a serious challenge that must be tackled. The lack of critical reflection on the role of religion and faith in postmodern conditions will favour the expansion of the sphere occupied by new religions and religious movements.

The first chapter of the monograph is devoted to an analysis of selected, most important postmodernist paradigms, taking into account their impact on the formation of the identity and condition, including in the spiritual and religious spheres, of contemporary humanity, often referred to as *homo postmodernicus*. Postmodernity, understood as a cultural and philosophical period, is

characterised by a distinct transformation of cognitive, social, and ontological paradigms that determine how we understand the world, the individual, and interpersonal relationships. The first part of the chapter provides a general description of postmodernity, encompassing fundamental aspects of globalisation and cultural pluralism. As a process of integrating markets, cultures, and social systems on a global scale, globalisation fosters the intensification of diversity and the multiplicity of values and norms, significantly impacting the identity processes of individuals and social groups. Cultural pluralism, one of the defining characteristics of the postmodern era, intensifies the relativism of values and truths, which, on the one hand, fosters openness and dialogue, but on the other, generates phenomena of dispersion and existential chaos. Another important paradigm discussed in this chapter is the paradigm of scientific-technological salvation, which seems to provide a foundation for contemporary hopes for solving existential problems through scientific and technological progress. Paradoxically, however, this progress, while clearly improving quality of life, often contributes to a marked shallowing of spiritual experiences. It also plays a rather negative role in the process of perpetuating consumerism and the associated attitudes that alienate postmodern man, including in the area of spiritual experiences. This aspect of postmodernity seems to correlate well with the phenomenon of the infantilisation of culture, where the dominant narrative clearly lacks a depth of reflection. It is difficult to overlook the fact that this culture often becomes extremely superficial, focused on immediate gratification and lowbrow entertainment. Further analysis will address the issue of contesting suffering, which is no longer treated as a value or an element of spiritual growth, but rather as a completely undesirable experience, eliminated or sublimated, which has significant consequences for understanding the meaning of life and spirituality. The second part of the chapter is devoted to an attempt to characterise homo postmodernicus, in which one can see an individual lost in an excess of freedom, which manifests itself not only as the possibility of choice, but often as disorientation and the loss of a coherent system of values. Homo postmodernicus is also demonstrates a predilection for irrationality, which manifests itself in the departure from rational thinking patterns in favour of emotions, intuition, and sometimes the acceptance of cognitive chaos. Another dimension of this identity is determined by the consumer lifestyle. Postmodern man often appears as homo consumens, limiting themselves primarily to material goods, services and cultural experiences, which undoubtedly affects the fragmentation of their personal "I" and deepens their identity crisis. The search for authenticity and meaning in life in these conditions becomes an extremely difficult process, often leading to a sense of loss and alienation. This introduction is a starting point for a deeper reflection on the dynamics of postmodernity, in which new cultural paradigms and existential challenges collide. Understanding these phenomena is necessary for further analysis of the impact of postmodernism on the religiosity of modern man, their spirituality and the search for values in a world characterised by relativism and fragmentation of experience. The analysis of the conditions that define postmodern man will enable a better understanding of the phenomenon of contemporary culture and its consequences for the development of identity and spirituality in the era of postmodernism.

The second chapter explores the ideological-existential perspective of personalism as the most representative alternative to postmodernist approaches to identity and the condition of contemporary humanity. Personalism, based on the tenets of Christianity, constitutes a kind of antithesis to postmodernism, offering an integral definition of the person and reality, in which the person is the key starting point and central interpretive element. The concept of the person in personalism serves a hermeneutical role for all disciplines rooted in anthropology, enabling a realistic and relational understanding of the subject as a personal universe encompassing the entirety of existence—from the entity of God, through spiritual beings, to the human. By adopting the category of person as a key synthesising the relationships between the concrete and real, and the ideal and transcendent, the traditional cognitive tension disappears. Personalism promotes human openness to others, understood as the foundation for achieving full humanity and building community. The following sections discuss key aspects of personalism. The first section presents a general overview of personalism, defining its basic assumptions and place within the philosophical tradition. The second section characterises personalist anthropology and axiology, emphasising the uniqueness of the person as a value in itself and a source of moral norms and directions in life. The third paragraph discusses the personalistic vision of social life, which assumes interpersonal relations based on respect, solidarity, and a high regard for the dignity of each and every person who plays a part in social life. The fourth paragraph addresses the issue of affirming progress and possessions, where personalism presents a critical yet engaged attitude, combining recognition of the value of material and technological development with great moral responsibility and ethical management of goods. The fifth paragraph is devoted to the extremely important social ecophilosophy of personalism, which is an affirmation of nature as an integral part of personal reality and indicates the need for a harmonious relationship between man and the natural environment, which has its source of existence in the decision of the Absolute. Finally, in the sixth paragraph, the perspective of integral humanism is presented, i.e. a concept that synthesises all the above-mentioned aspects of personalism into a comprehensive model of human and community development, where spirituality, freedom, responsibility and care for the world create a coherent system of values. The issues defined in this way create the opportunity to comprehensively demonstrate the potential of personalism as an alternative proposition to the fragmentation and relativism of contemporary postmodernism, highlighting its significant contribution to anthropological, ethical and socio-cultural dialogue.

The third chapter is devoted to an analysis of changes in religiosity in the context of contemporary transformation processes, which largely determine the place and role of religion in the life of an individual and society. The aim of this chapter is to show the complexity of phenomena related to both the weakening of traditional forms of religious involvement and the emergence of new forms of spirituality and symptoms of religious revival. The key question addressed in the first section is whether religion is an inherent component of human nature, which allows it to be considered as a primary and universal existential category, or whether it is a cultural phenomena subject to contextual changes and even disappearance. In this context, both the traditional and contemporary anthropology of religion are analyzed, which treats religiosity as a

fundamental dimension of human existence, rooted in the need to search for meaning, transcendence and community bond. Various interpretations of this phenomenon are also discussed, taking into account its psychological, cultural and spiritual dimensions. This perspective shows that religion, regardless of its forms, can be understood as an integral part of human identity, which constitutes the basis for considerations about one's condition in the era of postmodernity. The second section is devoted to reflection on the processes of laicisation and secularisation, which for almost two centuries have become an increasingly visible part of the religious landscape of many, especially the so-called developed, societies. Laicisation, understood as the weakening of the influence of religion on the public sphere, and secularisation, i.e. socio-cultural transformations leading to the marginalisation of religiosity, are discussed both in terms of their causes, course, and disturbing effects on religion more broadly and specifically The Church. It is emphasised here that despite the progressive departure from institutional religion, this does not mean its complete elimination, but often leads to its far-reaching transformation into new forms of spirituality and individual practices. The third section is devoted to postmodern forms and assumptions of atheism, which in the new era acquires specific features, i.e. removal from the doctrinal framework and manifestation in the forms of agnosticism, non-denominational spirituality or active, even denigrating criticism of religion. The causes of this phenomenon and its implications are analysed, especially for the worldview and moral sphere of modern man. At the same time, the considerable complexity of the relationship between atheism and religiosity is emphasised, pointing to the paradoxical symptoms of their persistence and adaptation in various cultural contexts. The fourth section discusses the symptoms of desecularisation and religious revival, which are one of the forms of response to the challenges of modern times, testifying to the dynamic nature of the spiritual and religious space. The phenomena of religious revival in various traditions, the increasing importance of spirituality independent of institutions, as well as new forms of religious practices and ideas are presented. It is also an opportunity to show their impact on the identity of an individual and the fabric of society, which shows religion as a still living, although constantly evolving dimension of human life, constantly entering into dialogue with the reality of the modern world. The problematic framework of the chapter defined in this way creates space for a multi-level analysis of the role of religion in the process of cultural and existential transformation, pointing at the same time to its durability and changeability, as well as its importance for shaping the identity of postmodern man.

The fourth chapter is devoted to the analysis of the postmodern space of faith, characterised by far-reaching shifts, both in the understanding and practice of religiosity and spirituality. In the context of dynamic cultural and social transformations, the traditional boundaries between the sacred and the profane are becoming blurred, which raises numerous research challenges regarding the redefinition of the fundamental concepts of religion and faith as a spiritual experience. This chapter is an attempt to capture the most important phenomena and problems that constitute the realm of the faith of modern man, showing both their complexity and impact on reflection on the condition of spirituality in the postmodern era. The first section focuses on problems related to the distinction between the sacred and the profane, which were usually clearly demarcated in traditional cultural orders. In the postmodern space of faith, however, we observe a strong blurring of these

boundaries, which, leading to new forms of religious experience, causes great interpretative difficulties related to the function and meaning of the sacred. This analysis covers both theoretical aspects and practical implications of this blurring of differences for postmodern religious and social life. The second section is devoted to the phenomenon of new religiosity, which is a response to the crisis of traditional religious institutions and forms. This new religiosity is often characterised by individualism, syncretism and a flexible approach to faith and spiritual practices. Its genealogy, features and influence on the formation of religious and spiritual communities outside official structures in postmodernity will be presented. The aim of the third section is to attempt to outline the characteristics of the new spirituality, which goes far beyond the classical framework of institutional religiosity, focusing on the subjective dimension of transcendent experience. The key features of this spirituality are discussed here, such as the search for authenticity and the pursuit of self-fulfilment and integration. These considerations will highlight the specificity of the spiritual dimension of life in the post-modern reality and their importance for the broadly understood spiritual culture of today. Such a focused introduction is a starting point for a detailed analysis of various forms and trends of religiosity and spirituality in the postmodern era, enabling a multi-aspect look at the dynamic changes taking place in the sphere of faith.

The fifth and final chapter is devoted to an analysis of a person's place and functioning in the space of faith, and its aim is to show the multidimensionality of their spiritual experience and relationship with the transcendent dimension of reality. These considerations focus on showing the complexity of the aspects of a personal subject who, in the religious dimension, enters into dialogue with the Absolute, searching for meaning, authenticity and ultimate fulfilment. The ensuing seven sections of the chapter present the key dimensions of the person as a religious being. The first section takes up the topic of the transcendence of the person, pointing to its fundamental dimension that enables the crossing of boundaries of purely immanent experiences. The theory of the person as a being open to transcendence is presented here, which is a starting point for further considerations about the relationship between man and the Absolute. The second section will discuss the issue of striving for the Absolute, which is the basic spiritual impulse of human existence. The motives and forms of this pursuit and their importance for the development of religiosity and spirituality will be analysed. The next section deals with the "two wings of the human spirit", which metaphorically show the balance between reason and faith, feeling and intellect, pointing to the need for the harmonious development of both of these dimensions in the process of an integrally understood spiritual development of a person. The fourth section provides an opportunity to focus on the experience of meeting the Absolute, which is a key moment in an individual's religious life. Various forms and consequences of this meeting will be presented from a personal and community perspective. The fifth section is devoted to the perspectives of hope that flow from the relationship with transcendence. The philosophical, existential, and religious aspects of hope as the foundation of spiritual perseverance and the meaning of life will be discussed. In the sixth section, authenticity and fulfilment are analysed as the goals of a person's development in the spiritual sphere. Criteria for assessing the authenticity of religious experiences and their role in the implementation of integral human development are presented. The section concluding the last chapter is devoted to

reflection on the religion of the future, in which a person, as a subject of faith, will find an important path to religious and spiritual experience. Possible directions for the development of religiosity and spirituality are discussed, which take into account contemporary cultural and existential challenges. Organised in this way, the chapter enables a multi-aspect approach to the person as a transcendental and spiritual being whose relationship with the Absolute is the foundation of religious life and the key to the fullness of a person's life.

I hope that the presented monograph has addressed, at least to a small extent, a research topic that still does not seem to be overly appreciated. Meanwhile, especially in the postmodern, puristic reality, reflection on such an important issue as religion and faith is particularly important. It demands much deeper conclusions than those that are often formulated in public circulation, from different points of view.