

The topic of this dissertation focuses on the interpretation of Norwid's poetry in the post-secular perspective. According to Bogalecki this trend splits, as it were, into two wings. The first one concerns the so-called theological restoration. Based on the thought of Vattimo, Dupre, Taylor, Bielik-Robson the work shows a "return" of religiousness in the social and cultural sciences. The other one concerns a critical reading of Enlightenment postulates; it seeks to show that a secularization movement generated cryptology, that is a shift from sacral categories to secular ones, which at the same time kept basic schemes of religious thinking.

I analyse the Polish post-secular thought and in relation to it I am trying to create my own thinking "lens" that is to be used as a matrix to read Norwid's poetry. Moreover, I intend to show that other Romantic writers can also be interpreted from the post-secular perspective.

I analyse Norwid's post-secularism taking a closer look into a few vital aspects of his writing: death and a model of the afterlife, society and a role of art, the issue of development of metropolis. My starting point is description of how two experiences, namely incredibility of the universe and the feeling of contingency may lead, which is the case in Norwid's poetry, to discovery of the sacred that can be experienced in everyday life.

In the chapter devoted to death I analyse the following poems: *Śmierć, Do Zeszłej, Na zgon Jana Gajewskiego...*, *Na zgon Józefa Z...*, *Bema pamięci żałoby rapsod*. I show that not only did the poet create various visions of the afterworld (Bem, Zeszła), but devised his own *ars bene moriendi*.

Norwid, as the 19th century poet, paid special attention to social changes he himself witnessed. He was especially critical about deterioration of social relations, fallacy, hypocrisy, while insisting on a "priestly" (therefore sacral) dimension of being a human. The purpose of his poetical and prose utterance was to draw his readers' attention to the importance of human dignity and the fact that each individual is a mixture of the sacred and the profane.

The shift that took place within the society is directly related to changes in living conditions. People who used to live close to nature, in small communities, had been uprooted from their traditions and rituals. At the same time the poet does not subscribe to a simple dichotomy of a good village – bad city, showing that the experience of the sacred can be found in both.

My conclusion presents the post-secular metaphors created by the poet. I show that his reflection on the culture and society were comprehensive, and the dichotomy of the sacred and the profane is merely conventional, because in fact these two notions coexist in everyday life experience.