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## ABOUT CRISIS IN ASPECT OF PROBLEM OF POSTHUMANISM FUTURE

E.S. Ril

Academic advisors: DSc.(Philos.) I.V. Chernikova, E.V. Vychuzhanina  
*National Research Tomsk State University*

Review of the current situation of humanity is impossible without its history, so it is necessary to consider it in detail. In his book, Yuval Noah Harrari claims that historical problems of war, hunger and disease are solved [4]. But it has not brought people to the main purpose of their existence within the main worldwide idea of humanism – happiness. Probably, the solution of these problems distanced us from our target. Many cases of suicide, alcoholism and addiction bring us to this conclusion. People do not see any ways to be happy or look for a synthetic solution that is not approved by society. Nevertheless, scientists still search for the means to make us happier. For example, psychologists John and Stephany Cacioppo offer allopregnalon (brain neurosteroid) to ease the burden of loneliness. It should be noted that the 21st century is marked by the epidemic of loneliness [5].

The causes of loneliness are best determined by the integrative model of loneliness by W. Sadler and T. Johnson described in their article "From loneliness to anomie"[2.P.21]. Its advantage is that it describes loneliness as a complex of human failures in making connections at global, social, cultural and interpersonal levels.

Cultural loneliness appears against the background of technological progress; moreover, major social changes took place during the 20th century, which led to the need to create a new culture of interaction between people. In addition to cultural loneliness, global loneliness dominated in the 20th century due to the spread of atheism against the background of spreading ideologies and scientific achievements.

Yuval Noah Harrari in his research makes a link between human domination and ability to arrange a complicated and flexible society with many connections. But in the research of W. Sadler and T. Johnson, it is claimed that loneliness on more than one level with high probability brings to the anomie. Detachment from society (on social or interpersonal level) and culture leads to the blur of etic and social norms, which results in the rise of cases of deviant behavior, divorce and suicides.

If Yuval Harrari thought of the reasons of loneliness, he would probably name modern «religion» - humanism as a cause. Humanism brought the source of meaning from space into human. If earlier God defined the lifestyle of people, now this power is in the hands of humanity. So a human is left alone with himself. Everyone can decide which way he or she should live, what good and evil are. And most of all humanistic ideas correspond to the policy of liberalism, proclaiming the highest value of human rights and freedom.

Alain de Benoist in his work "Against Liberalism: Towards the Fourth Political Theory" gives the liberals' interpretation of freedom as an ontological isolation, which first target is seeking own happiness [1]. Such explanation of freedom supports depersonalization of personality: your happiness is only yours, no one cares about it. We have already said that exactly the ability to arrange society formed the person. But liberalism abandons society trying to realize the potential of every person.

As we define a human through society, it is important to understand, what society is. In the liberal theory society is not more than a sum of people. But if we agree

with it, contradiction between definition of human and definition of society arises, since we said that a human is a human when he arranges many connections in society, which is ignored by liberalism. However, liberalism refuses not all connections. Alain de Benoist in the same research gives an opinion of Adam Smith from his «Theories of moral feelings», which claims that, even if love has gone from our world, society will not decay, because unbreakable market and economic links will stay [1]. But this also does not solve the problem, since it reduces a person to the level of a bee producing goods and selling them to other bees of the same kind.

The fact that liberalism ignores this problem causes criticism of liberalism as a politic thought and the development of ideas of humanism as well. Mezhev Vadim Mikhailovich in the article «Humanism and modern civilization» talks about the crisis of humanism in society and different causes of this crisis [2.C.42]. Among critics Vadim Mikhailovich named atheistic humanists, whose criticism partly overlaps Alain de Benoist's. Criticism of modern humanism says that humanism helps to construct an impersonal mass of atomized individuals who have no motives to unite. Despite all of the above, humanism and liberalism as currents of thought are now the main ones in the world.

It can be concluded that the currently dominant idea of humanism makes sense only as a target, but the means by which this purpose is achieved (liberalism and capitalism) lead to depersonalization of the individual, loneliness and anomie.

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