

Modern Anthropological Decadence: Sources, Essence and Ways to Overcome

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Abstract: The problem of man is the subject of a number of disciplines, including philosophy. As part of this science attempts to reveal the essence of man, the specifics of its spiritual and physical and social nature, to define the place and role of the individual in society as a factor of development were taken. At the same time, analysis of the anthropological perspective, especially in the context of the trends that characterize the development of modern society, the majority of researchers carry out mainly externally, relying on sociological (quantitative) research methods. Deep mechanisms of anthropo-social transformations are disclosed insufficiently. In this study, the researcher has made an attempt to describe the specific features of one of the important aspects of anthropo-social transformations: the problem of spiritual and moral degradation of contemporary humanity related to the erosion of moral and religious principles, with the decline of culture and education, with the materialization and primitivization of life. The aim of the study is to identify the origins, nature and directions of overcoming an anthropological decadence. This objective involves the following tasks: Identification of the prerequisites of spiritual and moral degradation of modern society; characteristic of anthropological of decadence features manifestation and naming the solutions of this problem.

Key words: Antroposotsialnye transformation anthropological decadence, individualism, materialism, social integrators, egalitarianism

INTRODUCTION

Man, his integral cosmobiopsychosocial essence, were always the object of attention from the thinkers of different epochs and nations. Various aspects of the anthropological issues are considered in the research of a number of contemporary philosophers and sociologists, beginning with Fromm (2007), who drew attention to the phenomenon of the dichotomy of spiritual and moral essence of man and ending with Toffler (2008) who identified in his research, the tragedy of collapse of human relations.

Problems of anthropological nature became an object of reflection of anti-utopians: Huxley (2006), Platonov (2011). In the research of these researchers, man of the future is an obedient functionary or an individual performing certain social functions it its genetic nature.

Their understanding of man as a being whose moral and spiritual nature is in a state of gradual degradation is the link between these thinkers. At the same time, research of the researchers do not sufficiently disclose the underlying premise of occurrence and ways of solving the considered problem. This study attempts to solve this problem.

MATERIALS AND METHODS

We use the following methods: dialectic (the relationship of certain anthropological manifestations of decadence in modern society); analysis (identification of the anthropological presuppositions of decadence); system (complex characteristic of symptoms of anthropological decadence).

Research: Anthropological decadence; a phenomenon of the system spiritual and moral degradation of contemporary humanity related to the transformation of its ideas about the value content and meaning of human life.

Let us analyze, in line with the intended aims and objectives of the study, preconditions of anthropological decadence. The first is connected with the development of post-industrial society. The development of information technology has led to the fact that the amount of knowledge available to humanity began to grow like an avalanche. This in turn triggered a series of far-reaching consequences.

The first is connected with the fact that the producer of goods and services realized that this knowledge can be profitably invested in the production of goods and consumer qualities of the latter can be changed in favor of

the needs of the market. Consumer demand, thus became the object of control, something that does not depend on a man (Galbraith, 2004). World became a set of owned objects, which one can own, use and exchange and the man was obliged to obey the laws of this world (Marcuse, 2011).

Increased knowledge has led to a sharp slowdown in abilities to rational assimilation that was no longer compensated by cephalization phenomena (Vernadsky, 2003). Emergence of “information fatigue syndrome” was the result; a situation where the person loses the ability to perceive and efficiently process the mass of knowledge cast upon it (Lem and Moloch, 2005). As a result, the consciousness of modern man has become more susceptible to various ideological surrogates. The result was a universal spiritual savagery, the spread of the faith in all kinds of messiahs, healers, sorcerers and prophets (Sergey and Klymentyev, 2014).

Collapse of secular philosophical ideals was the second precondition of anthropological decadence. The whole history of civilized humanity took place under the banner of struggle for the rationalist ideas. However, in the XX century, after two world wars, these ideals have turned into dust. This led to the loss of sense and the purpose of life for a man, the belief in the ideas once organized and directed his thinking and activities.

The third precondition of anthropological decadence was the atomization of society, one of the reasons of which was the spread of mobile communications and the Internet that are according to Kuznetsov (2010), the climactic phase of human communication technologies. These technologies save people from the need to maintain emotional contact with a partner. This “communication” led to the emasculation of the senses, to reduction of culture of communication between people. Having considered the anthropological background of decadence, now I come to the essential characteristics of its manifestations.

March 4, 1981 is the date of first ever gay pride parade. First in the history of mankind act demonstrating a large group of people with their mental abnormality. The fact that for centuries was considered shameful and otherwise concealed under threat of moral condemnation or criminal punishment has become a source of pride, an equivalent of style, modernity.

The needs of the gay community began to change fashion, traditions and laws. So, one of the conditions of entering the European Community, is the need to adjust the law of the State in terms of rejection administrative and criminal persecution of homosexuals. “Where is the “civilization” going, notes in this regard Valtsev (2010), if

it is required (I stress-required!) for joining the ranks of civilized countries to legalize the activities of those who used to be simply isolated from society?”

One of the manifestations of anthropological decadence is ignorance of unprecedented growth, falling levels of education. Not all of the modern school and college, students can find on the map Africa and the Pacific Ocean. Many still believe that the Sun orbits Earth and atmosphere air is composed of dust, smoke and hydrogen. That penguin is a bird and Napoleon the emperor of France. Not everyone knows which countries participated in World War II and what states have border with Russia.

Religious foundations of society are being shaken. In the West, this process involves breakaway from Christian traditions, in the East with the radicalization of various Islamic movements. Islam has become a phobia. Polls in the US, in particular show that almost half of Americans have negative attitude to Islam. The same number believes that Islam encourages violence (Pen, 2009).

The erosion of spiritual and moral values makes life a pursuit of material goods. The desire to purchase, buy and get hold of becomes an obsession. Not by chance, John de Graaf compares this desire with a mental disorder, describing it with a highly accurate term “the all-consuming epidemic”.

“Hedonism turned into an ideology, pushing from the consciousness of modern man the ideals of liberty, equality, fraternity” (Smirnov and Sabirova, 2012). Man, like Fromm (2010) correctly noted, became a sucker with mouth open, absorbing everything that industry brings down, with the restriction what it can afford”.

There is a general primitivization of cultural needs. This is especially noticeable when we look at the decline in the quality of film production. Now, the leaders of box office are the movies, the only “rational” grain of which are scenes of violence, looting and corruption. “If it goes on, brilliantly anticipated in the last century by Huxley (2010) then in 20 years, your children will be watching gladiator fights on television and when they get used to it, mass crucifixions of those who refuse to perform military service will be broadcast or color programmes on how in Tegucigalpa they flay alive seventy thousand people suspected of anti-Honduras actions”.

Quality of material of singers reduces. The success of today is not the result of talent but the result of the singer's entourage. Valtsev (2010) notes, “if we wash, shave, comb, dress in normal clothes any contemporary singer, give him a musical instrument such as guitar and ask to sing without a phonogram, the result would be so disastrous that it is unlikely that this person will be admitted to an amateur talent show”.

We now list the possible ways of solving, the problem of spiritual and moral degradation of modern society.

The first of them is, above all, the development of an optimal model of consumption of material goods. "Two televisions, said Huxley (2010), do not give twice as much happiness, rather than one". A man must have the amount of time necessary for the development of his inner world, to improve the art of living. No human was made happy by wealth. This tells us the statistics of divorce, suicide and mental illness among people with high material prosperity. Under these conditions, Naisbitt (2003) correctly observes, you must achieve a balance between technical progress and peace of mind, appreciating primarily the usefulness and longevity of the use of technology created by man.

Another direction is related to the need to develop a new world formative ideology. Anthropological decadence will be replaced by anthropological renaissance only when people find the strength to change themselves and their inner world, turning from the being that consumes into the essence that creates, capable not only to use material and spiritual benefits conferred to him by modern civilization but purposefully reproduce and multiply them.

RESULTS AND DISCUSSION

Thus, during the researcher's anthropological study of the problem of decadence, the following results were obtained. Predictors of anthropological decadence (the improvement of information technology, the collapse of rationalist ideas, the atomization of society) were identified.

The symptoms of anthropological decadence (gender inversion, degradation of the human mind, the decline of moral and religious values, the materialization of life) were identified.

Ways to deal with the spiritual and moral degradation of the society (the transition to the optimal consumption patterns, the development of new world formative ideology).

CONCLUSION

The study formulated the following conclusions: first, anthropological decadence is a phenomenon of system spiritual and moral degradation of contemporary humanity related to the transformation of its ideas about the value content and meaning of human life. Second, the

presuppositions of anthropological decadence were phenomena of snowballing information growth, collapse of the age-old philosophical ideals, atomization of society. Third, particular manifestations of anthropological decadence are conditioned by the phenomena of abnormalities growth in modern society, the decline of moral values, the orientation of modern society on consumption of mainly material assets. Fourth, the basic directions to overcome the symptoms of anthropological decadence are conditioned by the need of society's transition to the rational model of spiritual and material consumption.

The study identified issues requiring further their development. These include: the task of further, more in-depth study of prerequisites, peculiarities of display and ways to resolved anthropological decadence; analysis of trends of the further transformation of spiritual and moral foundations of modern society, identification of characteristics of regional, ethnic and religious specificity of symptoms of anthropological decadence in order to determine optimal mechanisms for overcoming it.

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