

On the peculiarities of life of an individual in modern Russia

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Abstract: The article says that the transformations and the negative changes associated with them in Russian society and the state affect not only various social spheres, they affect his consciousness, devalue the actual and legal status of the individual, his self-consciousness, human dignity, the very existential state of the individual.

About the fact that in the conditions of information and communication technologies aimed at creating an artificial, simulacular reality, not just coexisting with man, but changing and replacing him, they lead to the cosmization of human existence, to the dehumanization of man, to the creation of an artificial man, to the destruction of mankind in its biological form.

Saving itself, humanity must start looking for answers to the questions posed by life, which, in relation to Russia, require an appeal to their own ideals. The search for answers presupposes the development of an essential understanding of development, the goals and strategies of state development, the structure and actions of the state in accordance with these ideals.

Keywords: Transformation, negative consequences, simulacrum reality, dehumanization, consciousness, self-awareness, human dignity, the existential state of the individual, the actual and legal status of the individual.

The transformations of Russian society and the state, which began in the 90s, are aimed at the western path of development, capitalization, liberalization of life and the associated mercantilization. Information and communication technologies, including digital technologies, are called the main supporting factor for development.

The events taking place in the world, which testify to an evolutionary crisis¹, are characterized by ethnic confessional, economic, political, strategic, and other aggressive

¹ The question of the global crisis of modern civilization as a human crisis was raised by Russian philosophers at the end of the XX century. Representatives of the irrationalist trend did this much earlier, connecting it with the loss of faith in God, with the fact that a person is allowed everything and everything is allowed to do over a person. See,

confrontations and concrete actions provoking a global catastrophe, leave an imprint on internal transformations.

The transformations and negative changes associated with them in Russian society and the state, the basis of which is laid by the rationalization of consciousness, a progressive orientation, the scientific and technological revolution, today, in the conditions of the transition from modernism based on the development of industrial production to postmodernism based on the development of technologies, are felt more acute and tragic.

This is because the transformations affect not only the economic, demographic, political, legal, educational, medical, and other social spheres. Not only the sphere of consciousness, brought, according to the Western one-sided view of man and the domination of abstract reason in him, into a super-rationalized and deformed state. They affect the very human being, the being of the individual.

Their negative consequences are expressed in the elimination of spirituality - the primary source, essence and true criterion of human existence. They led to the exit from nature - the most important condition of human existence, from the social community, as the sphere of the individual's life. They led to a way out of integrity - the universal law of being.

According to the traditional view, human being is secondary in relation to absolute being, which was understood as an abstract, abstract principle. In one case, it is God, in the other, like in Hegel, absolute thinking. The Slavophiles, F.M. Dostoevsky, F. Nietzsche, V.I. Soloviev, S.L. Frank et al.

Slavophiles spoke about the wholeness of man and his unity with God. F.M. Dostoevsky, F. Nietzsche rejected God, suppressing creativity, human freedom. According to V.I. Soloviev the Absolute - is an absolute personality and a person in the deep essence of life is one with the highest reality.

The absolute and human personality is a unity of the rational and the irrational, the conscious and the unconscious, the intellectual and the instinctive, which are initially closely related. Each element is permeated by the other, and their development is carried out in accordance with the idea, form, tendency, including intuition. At the same time, development is not always a movement forward, and developing phenomena, due to naturally changing

proportions in the ratio of these elements, take various forms², tendencies, or these proportions change consciously.

A conscious change in proportions in the personal and social life of post-Soviet Russia towards a one-sided approach to the rational aspect and a progressive orientation, their exaltation, produced by liberal transformations, led to the elimination of their own worldview, ideas, ideals, the meaning of life, to the loss of spiritual and moral values, to deformation legal consciousness, all types of social relations. These changes have led to the disunity and alienation of people, to everyday insecurity and insecurity, which have been exacerbated by the pandemic.

On the one hand, rationalization and progressive orientation have led to the penetration of man into space, to dreams of resettlement of the population there. On the other hand, in the conditions of information and communication technologies aimed at creating an artificial, simulacular reality, not just coexisting with a person, but changing and replacing him, they lead to the dehumanization of man, to the cosmization of being, devaluing his earthly life.

They lead to the creation of an artificial man, to the destruction of humanity in its biological form. This is a new stage in the scientific and technological revolution, associated with the formation of a postnatural, posthuman, technogenic reality - the cosmosphere, testifying to the threat to an individual and all of humanity.

This threat is evidenced by mythology, it was foreseen by thinkers, philosophers, poets, science fiction writers³. N. Berdyaev in his work "Man and Machine", arguing about their relationship, wrote that technology has a cosmic significance, that through it a new cosmos is created⁴.

The idea of creating a new space, from the standpoint of the law of unity, is substantiated by the fact that the created artificial environment requires an artificial inhabitant and that it thereby denies the natural conditions of human existence as a natural formation⁵.

A person, knowing about his mortality from everyday experience, scientific sources, does not destroy himself, he lives and creates, strengthening his spirit, consciousness, will. And humanity should not follow the technologized, including space science, in their focus on the destruction of the natural existence of mankind. It is obliged to cultivate spirituality, improve

² See: Bergson A. Creative evolution. Matter and memory. Transl. from Fr. Minsk: Harvest, 1999. P. 115-153; Frank S.L. The subject of knowledge. Human soul. SPb., 1995. P. 126-128, 143-159.

³ G. Heine, G.R. Derzhavin, S. Lem, Vl. Soloviev, F.I. Tyutchev, P. Ya. Chaadaev, W. Shakespeare and others.

⁴ Berdyav N. Man and Machine. «Philosophy and Technology». London, 1972, 208.

⁵ See: Kutyrev V. Cosmization of the Earth as a Threat to Humanity // Social Sciences and Modernity. 1994. № 2. P. 128-129.

consciousness, will, directing them towards solving theoretical and life-supporting, practical problems. The most important among them are the tasks of managing society and regulating social relations, including those related to the development of science as a whole, including space science, and scientific and technical activities.

The controllability of society and the controllability of social relations are the moral, legal, political and legal purpose of the state. If the Russian state does not carry out these vital functions aimed at creating moral, cultural, demographic, educational, economic, financial and other conditions that ensure the life of its own people, other structures will act, guided by other goals.

Among them are transnational corporations, other globalist formations focused on private, alien, hostile interests, using various means for this, including digitalization, transhumanization⁶, optimization. This is a dangerous path and it is on its way.

Optimization has already shown itself in Russia - in the elimination of structures recognized as ineffective structures in education and healthcare. Unpromising villages and cities have been erased from life. Now it's up to people - the recognition and elimination of an ineffective person. And here, too, trends are outlined, concrete actions are being taken. There is a destruction of the conditions for the formation of the personality, its social adaptation, preparation for labor and reproductive functions - education, upbringing, maintaining health, family, natural relationships between men and women, parents and children. The necessity of chipping and cyborgization is substantiated.

These factors and much more devalue both the actual and legal status of the individual, his self-awareness, human dignity, the very existential state of the individual. As in previous critical times, this causes confusion, uncertainty about the future, a feeling of uselessness, hopelessness, gives rise to fear, a presentiment of the end of the world, determines actions, the performance of which was impossible to imagine in Soviet times.

The internal situation in the country, the evolutionary crisis prompt a further, in-depth analysis of the philosophical and scientific problems of being in general, the being of humanity, statehood, and the individual. The extremely general questions of being, the existence of the world, the idea of it are questions of philosophical comprehension, in particular, the section of

⁶ Transhumanism is called the greatest danger today. This was stated in the 70s by the philosopher and politician Ivan Frolov, said about the need to preserve human nature, protect it from attempts at incompetent interference fraught with catastrophic consequences, called it a global problem. Francis Fukuyama, on the one hand, repeated Frolov's conclusions, calling transhumanism the greatest danger to humanity. On the other hand, he posed the question: why don't we go beyond the limits of the current biological species, if this seems to be technologically possible. It is in this seeming validity of transhumanist projects that their danger lies. See: Pryakhin V. Dehumanization - a threat or a prospect? // Science and religion.2016. № 9.

philosophy called ontology or the doctrine of being. These are largely questions of art, which through the image of the features of the beauty of multifaceted nature, including human nature, illuminated by solar, lunar, divine light, participates in solving this problem. The existence of specific phenomena, in particular the state, its administrative activities is the sphere of theoretical, scientific analysis. Comprehension of general philosophical issues is the basis of theoretical understanding and practical state structure of life.

Transhumanists in their aggressive orientation are not up to philosophy, which in its depth and breadth of perception of the surrounding world is capable of muffling and even absorbing the individually sounding modernization thunder here and now. They are not up to a theory that reveals trends and patterns in the development of human society. They are not up to morality, not to religion, which served as a serious criterion, a kind of limiter and restraining factor in super-rationalizing, progressive, innovative activities.

In these conditions, numerous general and specific existential questions arise concerning being in general, transitory and eternal, the being of humanity, statehood, the individual, the structure of this being and its controllability.

General questions: to be or not to be a person; what is the purpose of this being; what is the meaning of existence, human life, his development, transformation into a personality; what is life in general, development, including social phenomena, in particular, the state, what is its role in the development of its country, people, personality.

Life, development is the universal action of the biological law and the inability of a person to rise above the vicious circle of biological existence (in a certain form), which dooms him to an aimless existence. Or they are redistribution of parts in a specific form. Or it is a tendency, an energy flow that flows from a single source and returns to it. Or: the modern way of life and development is the geopolitical strategy of the West, imposed on our country, on the whole world.

Specific questions relate to the understanding and substantiation of the state-legal structure of Russian society, to the position of the individual in it, the degree and quality of ensuring its life. In particular, why modern Russia does not have its own worldview, its own legal consciousness, its own state ideology; what is the purpose of the state and why the Russian state does not have a development goal, why the goal is replaced by means that impede the development of Russia; what is the existence of the state and the individual in conditions of aimless existence; why the state, according to the law of its existence, the only organization, and not a corporation (as it is customary to say today), designed to organize the life of society and manage it, has left the life of society. What is it - a lack of understanding of their own "strategists" or - following the strategy of the West.

Arguing about the aimless existence of man, E.N. Trubetskoy says that under these conditions man obeys the lower nature. He does not rise to the level of personality, the beast is exposed in him and "human" being becomes only a deceptive mask of the "animal". This image passes into another plane of being, asserts itself as the essence of life and everything spiritual in it. If so, then there is no development and improvement in human society. Then there is no ascent, there is no spiritualization of life, there is a brutalization of the spirit. Then the picture becomes not only bleak, but also creepy, E.N. Trubetskoy⁷.

Submission to lower nature means the fall, but not the destruction of life, which gives hope for rebirth, the beginning of a new cycle, movement, development, improvement. It is important that the natural course and completion of the natural, biological cycle, the cycle of human life, are not artificially interrupted. Artificial interruption of people's lives occurs as a result of various mistakes, as a result of violent actions committed in the form of various wars - armed, chemical, bacteriological, and others.

In the process of replacing the material-event environment with information-sign, nature, technology, the transition from being to becoming, leading to the dehumanization of a person, the very being of a person's life is destroyed.

Humanity must understand: the old Hamlet question "to be or not to be", which has repeatedly arisen in Russian history⁸, has been raised today to an all-being level: either humanity will wake up, spiritually and morally see its light, become a person who respects itself, ceases to dehumanize itself, its life and save itself, or will disappear into oblivion. The paradox is that it is necessary to save first of all the person himself, the personality, to protect Being from them, and they must do it themselves⁹.

Saving itself, humanity must start looking for answers to the questions posed by life, which, in relation to Russia, require an appeal to their own ideals. The search for answers involves the development of an essential understanding of development, the definition of goals and strategies for state development, the structure and action of the state in accordance with these ideals.

Unfortunately, modern Russia has no time for ideals, the search for which has been pursued by many thinkers. Plato is known to have dreamed of a state ruled by philosophers. V.F. Odoevsky, contemporary of A.S. Pushkin, in the science fiction novel "Year 4338" presented the state, which is governed by a hierarchy of scientists and artists (in the broadest sense of the word).

⁷ See: Trubetskoy E.N. The meaning of life // Selected works. Rostov-on-Don. 1998. P. 56-58.

⁸ It arose during the fall of Kievan Rus; at the end of the XVI- beginning of the XVII century, during the Time of Troubles; in the middle of the XIX century; in the pre-revolutionary period in the XX century.

⁹ See: Kogan L.A. The Law of Preservation of Being // Questions of Philosophy. 2001. № 4. P. 60.

Modern Russia would see the state in action aimed at solving the most important tasks for the people - management, upbringing, education, protection. Without solving these problems, without organizing and effectively managing the production of life-sustaining products in the interests of the people, it will not be possible to eliminate unemployment, deepening inequality, impoverishment of the people, and ensure state sovereignty. Separate, one-time payments cannot solve these problems. Without spiritual and moral education, without quality education, medical care, without social and other protection of the individual, it is impossible to ensure the rights and freedoms, constitutionally enshrined even in their Western interpretation.

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