HUMANISM AND HUMANIZATION FROM THE POINT OF VIEW OF PHILOSOPHICAL THEORY AND SOCIAL PRACTICE

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Abstract. The article raises the issue of the humanization controversial nature, which, when directed at philosophy, can turn into a kind of de-philosophization strategy. It is found that the idea of humanism in the modern world appears as the social practice accumulated in the phenomenon of humanization. This phenomenon, in fact, is the reduction of the traditionally metaphysical meaning of humanism to the ideologization and standardization of the social and humanitarian sciences. If traditional classical humanism proceeds from the idea of individualization, then the practice of humanization is the strategy of mass society, a producing mass person. Today we can observe the consequence of this phenomenon: the strategies of mass society push the need for a reflective attitude of a person to himself to the periphery, making redundant the classical philosophy issue of self-knowledge as a starting point of knowledge.

Key words: humanization controversial nature, de-philosophization strategy, traditionally metaphysical.

1 Introduction

The idea of humanism is one of the most attractive and powerful ideas that humanity has developed in terms of its effect on the consciousness of people. For several centuries this idea formed the principles of a man's attitude to the world, which were built within the logic of asymmetry, a special kind of centering, one-pointedness, the proclamation of the absolute right of the human will in relation to the world before him. Thus, the philosophizing "out of doubt" was formed, which, according to Antanas Matseyna, formulated a kind of ban on recognizing the possibility of a reverse oncoming movement from the world to a man: a doubt in the loyalty of the world and recognition of its "cunning" did not allow the world to doubt the loyalty of a man and suspicions of him as an insidious creature (Matseyna, p. 278). So the epistemological paradigm of the New time crystallized, presented both in science - natural and socio-humanitarian, and in philosophy. Orientation to the study of ways and means of cognition, the purpose of which is to master the world that lies before a person, also formed a social subject who saw social reality in front of him in the form of object forms that needed to be transformed and overcome. In any case, a person as a subject (whether of knowledge, or social action) was considered as the unconditional peak of natural and social evolution (Tabatabaei et al, 2014).

The 20th century was the time to overcome the idea of humanism. Too many events have occurred that have called into question the understanding of a man as the peak and goal of development - this is a series of World Wars, economic crises, and the rapid development of totalitarian regimes. However, being a strong idea, the idea of humanism could not be fully exhausted in the time allotted to it by history, which means it has a chance of returning. This chance becomes especially clear in the modern situation, which is traditionally called the situation of post-post-mo, or overcoming, outliving the postmodern. Paradoxical as it may seem, the postmodern situation was very close to the revival of this idea, since this era itself has an insurmountable resemblance to the Renaissance that generated the idea of humanism as a transitional era. Consequently, the elimination of the post-mo situation has a chance to reproduce states close to the state of the Renaissance obsolescence, that is, the state of early modernity, and to strengthen the moments of centering, asymmetry, pushing back the cautious "experience of the postmodern world oscillation," which, according to Gianni Wattimo, allows us to see in it a chance of a new way to be humane (Vattimo, 1989, p. 18). In such circumstances, the "new way to be humane" may not be demanded.

2 Methods

The work uses comparative and hermeneutic methods that allow you to analyze and find the dialogue points of various concepts of humanism, the ways to embed them in research paradigms and the possibility of their interpretation in a post-post-mo situation.

3 Results And Discussion

The ambivalence of the theoretical position of humanism is clearly manifested in the so-called practice of humanization. So, for philosophy, humanization is a kind of positivistic form of de-philosophization, if they may say so. This process is neither new nor unique and represents another attempt to erase the thin, but still existing line between science and philosophy. This is a form of "scientific" development for philosophy, which turns the latter into a kind of scientific utopia.

As Guy Debord precisely noted (Debord, 2019 , fragment 84), the deterministic-scientific form of thinking categorically denying other than rational forms of comprehending the world and gaining true knowledge about it becomes the channel through which utopia creeps into theory (absolutely any theory!) and ideology in the roughest sense of the word. Using the metaphor of Allen Badiou, one can say that there is a kind of "philosophy filing" (by scientific or political-ideological discursiveness), or "filing by philosophy" (any theoretical or practical activity) (Badiou, 2019). At that, such forms of "filing" in relation to philosophy, are humanitarization (in the sense of scientific development) and de-philosophization at the same time. Nevertheless, this idea is very popular precisely where and when the idea of the possibility (necessity) of philosophy overcoming arises. This is especially evident in the modern education system, in which there are simultaneously two opposing trends: a kind of humanitarization of the natural sciences and the consistent ignoring and even denial of the social and humanitarian science specifics, their consistent de-humanization. Nowadays natural sciences are forced to orient their activities not only and not so much to receive the truth in its classical sense, but to build the formation of completely "humanistic" semantic principles that lie in the place and role of a man in the world - in fact, his essence and the goal of civilization development as a whole. Often this logic of the natural science development is expressed, in particular, in the greening and rapid development of bioethical issues. At the same time, one can observe the reverse process concerning the development of socio-humanitarian knowledge. A vivid example is the tendency to mathematize the humanities and social sciences, which today has acquired a stable methodological base - big data as the combination of mathematics and computer science (Tejeda & Dominguez, 2019).

Paradoxically, the practice (and the theory brought to it, although perhaps the other way around) of humanization, positioning itself as overcoming the logic of dehumanization that embraced philosophy in the 20th century, can lead to the reanimation of the idea of humanism in its narrow regenerative aspect. And this despite the existing experience of humanism idea analysis as an effective and valid idea, which led precisely to the idea of dehumanization. An attempt to revive the term, introducing a different meaning into it, is also doubtful, since together with the word, meanings creep into the space structured by the term that do not fit into the desired traditional logic of humanism interpretation, but which are generated by this logic itself and this becomes more and more obvious. It makes no sense to talk about this in detail, since the phenomenon of dehumanization as a product of the idea of humanism is analyzed in detail and very accurately by Martin Heidegger in the article "Letter on Humanism" (Heidegger, 1962). Another concern is the desire to use the idea of humanism in the rhetoric of political leaders who skillfully speculate on the surface meanings of the term. Thus, the effect of the "stolen word" is created when the positive meanings, the positive charge of the process fixed by the concept begin to corrode and gradually disappear. This is especially noticeable in a

situation of politicization, when meanings are pushed exclusively into the logic of a political strategy, or in a situation of a crisis of confidence in the government, when the rhetoric used by it automatically falls into the zone of meanings, painted negatively.

However, the elimination of the postmodern situation puts on the agenda the issue of a new research strategy development, new optics that can express the realities that are replacing the postmodern situation. If the post-mo state in theory raised the issue of the forms of criticism and in a certain sense suggested to replace the action of criticism by criticism with an action that eliminates the hierarchy of quality forms, then the post-post-mo state also requires the search for new forms of criticism. "Criticism of critical criticism" (Marx & Engels, 1955). becomes relevant again in some sense. In these circumstances, the idea of humanism, which carries the intuition of level, hierarchy, and qualitative differences, may also become relevant. At that, it is necessary to distinguish this intuition of qualitative differences from the widespread and legitimate modern (post-modern) _ philosophy of permanent discrimination practice, which has become just a tool for a horizontally oriented surface discourse development.

Actualization of the idea of humanism can be developed in several (at least two) ways. The first is the recognition and legitimization of a certain model of humanity, that is, the return to Eurocentrism (or any other "centrism") that has never been overcome either in theory or in practice. This possibility is obvious if we take into account the crisis of multiculturalism, which cannot be denied recently. The second version of actualization is the recognition of different forms of normativity of humanism, which will inevitably lead to competition and conflict of these forms and faces. The consequences of this competition are unpredictable, although the trend has already been predicted by Samuel Huntington, who puts forward the idea of a clash of civilizations, gaining momentum in recent years (Huntington, 1993). Huntington quotes one of the heroes of Michael Dibdin's novel "The Dead Lagoon," the words of which can be considered a kind of epigraph to his book (although the author himself did not put them in the epigraph!): "There can be no true friends without true enemies. Unless we hate what we are not, we cannot love what we are. These are the old truths we are painfully rediscovering after a century and more of sentimental things. Those who deny them deny their family, their heritage, their culture, their birthright, their very selves! They will not lightly be forgiven." Of course, this attitude is hardly consistent with the idea of a tolerant society professing the ideas of multiculturalism, although multiculturalism itself has become fertile ground for such speculations. It doesn't matter whether there is a separation according to the traditional principle of "land and blood", or according to the principle of "language and culture" - the consequences are obvious. The conflict of humanism faces is inevitable in the complete absence of objective criteria of humanism. As A. Ya. Flier once remarked sadly and ironically, the victory of ISIS is a tragedy only from the position of a European (Flier, 2019).

4 Conclusions

The tendency towards simplification and even "flattening" of meanings, so characteristic of the modern multicultural world; the simulation of limitless tolerance - all this penetrates the axiological structure of civilizations. The erosion of traditional hierarchical levels takes place, which entails the formation of fragmented surface attitudes in the social subject, which are so seriously transforming cultural identity. This development path is most pronounced in the logic of an ambivalent relationship between the ideas of humanism (as a metaphysical ideal of classical philosophy) and the process of humanization (as a form of real expression of this process). The question of the essence of philosophy, raised by us in this vein, contributes to the construction of possible scenarios for the development of culture and civilization.

5 Summary

Of course, not everything is so simple. And the theoretical model is just the prescription of the ultimate scenario of this logic of development. But at the same time, there is no doubt about the need to develop an action strategy that will allow to avoid extremes in the desire to realize their model of cultural identity, labeled as "humanistic model of behavior" and at the same time preserve the feeling and understanding of the self-worth of each, and, therefore, my own identity. It seems to us that at that, the strategy of "oscillation", a kind of sliding along various practices, will inevitably be supplemented (or will be overcome) by the strategy of "decision" (S. Zizek), which suggests the possibility of turning to the experience of humanism (retro-active renewal by its nature), but does not at all imply the implementation of a humanitarian strategy (which is the one-dimensional application of modern optics to new historical, cultural and social realities), but considers a voluntary (arbitrary) gap (Losev, 1982, P. 42-43).

The reflections on humanism, which take the form of "passions on humanism" from time to time, are the reflections on philosophy in general to some extent, since philosophy is, first of all, the questioning of a person about himself. In any case, in that part where philosophy transcends the boundary of scientificity. And philosophy reveals its humanity in this. In this sense, the revival of the idea of humanism is quite possible. The main thing is to know that there is a dark side of the moon, the reverse side of Titanism, which, in its turn, is the form of the same humanism manifestation, and not to fall into the trap of abstract humanistic rhetoric charm.

Acknowledgements

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