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CULTURAL-ANTHROPOLOGIC CRISIS AND MODERN CULTURE

The article studies modern manifestations of cultural-anthropologic crisis in the 21st century. The author notes that cultural-anthropologic crisis as a phenomenon of modern culture has been predicted by many researchers yet at the beginning of the 20th century. This paper tries to distinguish the most significant transformations in modern culture, which appeared in the result of cultural-anthropological crisis.

Particular attention is paid to the study of clip thinking – a new type of thinking, resulted by adaptation to modern conditions of human multitasking and information glut. An individual has to critically treat the information received and filter it. The author names and describes prerequisites that have become the root cause of the phenomenon of “clip thinking”, which are: acceleration of the pace of life and directly related increase in the volume of information flow; the need for greater relevance of information and speed of its receipt; increase in the diversity of incoming information; an increase in the number of cases that one person does at a time, etc.

Keywords: cultural-anthropologic crisis, culture, technocracy, post-industrial society, escapism, clip thinking.

Contemporary social consciousness is increasingly affirming the idea that mankind faces a drastic change. “Mankind “grew from the garment of former culture, <...> therefore, the culture crisis is an origin and diagnosis at the same time”¹. Various approaches to determination of crisis as “limitary”, “existential”, “problematic”, and “controversial” state of culture, resulted in understanding of a crisis as “disturbance of previous equilibrium and transition to new balance at the same time”².

Cultural-anthropologic crisis as a phenomenon of modern culture has been predicted by many researchers yet at the beginning of the 20th century. Analysis of researches and publications leads to the conclusion that by early 20th century the scientific and technical progress was appreciated as one of the most significant factors promoting positive evolution of humanity. Technical progress was recognized as leading force in society development. Technocratic movement was enough widespread. In the middle of the last century “technocracy” became cultural reality. Further the ideas of “technocracy” served as ground for concepts of “new industrial society” (John Galbraith), “technetronic society” (Zb. Brzezicki), “post-industrial society” (D. Bell), where the key changes of modern society and manufacture organization and management were highlighted. Wide spreading of technology, its intrusion in social and personal life has strengthened the tendency of modern society to become “mass”, same as it was foreseen in the works of many thinkers of the 20th century. Hence, for instance, Heidegger said: “Not only the technical progress distractively influences environment, but also the way human perceives this world. Moreover, technologies itself become an environment for human”³. Rethinking of cultural-anthropological crisis was reflected in the works of O. Spengler, A. Toynbee, J. Heizing, E. Husserl, A. Schweitzer, M. Weber, K. Jaspers, J. Ortega y Gasset, R. Guardini, E. Mounier, H. Marcuse, E. Fromm and others. In spite of numerous researches of reasons and consequences of cultural-anthropological crisis, study of this particular issue is not comprehensive. In our opinion, the major intensification of crisis worldview occurred at the beginning of the 20th century. Cultural-anthropological crisis demonstrates the fundamental shift in culture. A man created new techno-central culture where technologies became key focus area, “rapid elimination of what is traditional culture and appearance of some new unprecedented cultural space of globally-universal-techno-virtual nature took

¹ Семеновских, Т.В. «Клиповое мышление» – феномен современности. <<http://jarki.ru/wpress/2013/02/18/3208>>.

² Лапин, Н.И. (1992). Тяжкие годы России (перелом истории, кризис, ценности, перспективы). *Мир России*, no. 1, 10-11.

³ Сорокин, П. (1992). *Человек. Цивилизация. Общество*. Москва, 479.

place”¹. In this paper we tried to distinguish the most significant transformations in modern culture, which appeared in the result of cultural-anthropological crisis. In order to respond well the time challenges, it is necessary to clearly understand and realize our place in present and what our intellectual theoretical resources are.

Primarily, crisis became apparent in the relation “culture-human” by lose of identity at all stages, first of all at personal level. A man exists in particular world of culture where from the side of personal and historical dimension he practices spiritual perception and perfection. During spiritual searching a man may faces contradictions where spirituality inverses in negative shapes, in aggressive and false illusions of life-feeling, expanded mainly in escapism as practices of mental blindness: “excessive coming to the fore” (a person requires permanent contact with reality, regular activity as he\she does not want and afraid to stay alone) and “isolation from the outside world” (reclusion; its modern variations – immersion in computer reality or narcotic addiction). Though the causes of different types of escapism are specific for every subject they have common objectivation: society development level, crisis state of culture in the nation, degree of person’s actual freedom within this society and culture. Spiritual sphere is exposed to subjectivism and relativism, here especially consciousness makes “traps”, presenting opinion, conviction, belief or intuition. The range of “traps” is set on the scale “values-disvalues”. Consequently, a value may be transformed in person’s consciousness into pseudo-value, and then into disvalue. Religion, morality, art and other phenomena of culture constitute man’s cultural space. Inside the person a will and spirituality via culture cause contradictions between spiritual and sincere, which provokes existential alienation and leads to internal crisis being materialized in anti-culture and disvalues. This process is deepened by actively functioning western standards factor, called westernization.

At spiritual searching a man may find himself in contradictions when spirituality is inversed in the negative forms, in aggressive and false illusions of life drama, expanded mainly in escapism as practices of mental blindness. “Escapism may be classified into two types: “excessive coming to the fore” (a person requires permanent contact with reality, regular activity, as he\she does not want and afraid to stay alone) and “isolation from outside world” (reclusion; its modern variations – immersion in computer reality or narcotic addiction)². Loneliness almost became the norm. Moreover, the majority of people seek solitude in order to avoid shallow or psychologically traumatic communication.

Crisis touched formation of the world of values. Modern transformations in growing global integration relations, but eliminating a personality, resulted in particular direction of uncertainty in person’s real moral responsibility. Cultural-anthropologic crisis shows valuable orientations of modern society demonstrated by “wish to feel and enjoy, be happy and to act”³. The global society of consumption, entertainment and temptation emerged. Currently prevailing culture imposes on whole mankind certain pseudo-ideal of the person – the one who consumes and amuses more than others, who possesses immense quantity of goods (money, clothes, cars, real estate)⁴.

Additionally materialization occurs when person more or less consciously attaches importance to material things and related with him engagements. Modern civilization is aimed at increasing of artificial needs and it produces more demands than it will be able to satisfy, what in our opinion initiate additional stress to nowadays’ human. Person’s value is determined by amount of money and belongings. Consequently, it is appeared global alienation immanent for today’s man.

According to Ortega, improvement of scientific technique has resulted in “initiation of unique modern problem: regression and running out of person’s capacity to imagine and desire, which is original and innate quality making the explanation of people’s ideals creation prior”⁵.

The all mentioned as well as crisis perception of reality was reflected in art demonstrating the conflict of passing away spirituality priorities and appearing mass society priorities. Breakup of holistic approach to world understanding also caused collapse of single system of art expressiveness. There is simultaneous functioning of different, at first sight, mutually exclusive trends in various art forms. Art thinking became synthetic. Artistic eclecticism typical for art at the turn of centuries indicates “on feverish

¹ *Современная западная философия: Словарь* (2000). Москва, 45.

² Семеновских, Т.В. «Клиповое мышление» – феномен современности. <<http://jarki.ru/wpress/2013/02/18/3208>>.

³ Васильков, А. Прогноз развития технологий до 2099 года. <<http://www.computerra.ru/122163/predictions-of-raymond-kurzweil>>.

⁴ *Современная западная философия: Словарь* (2000). Москва, 46.

⁵ Ортега-и-Гассет, Х. (1989). Восстание масс. *Вопросы философии*, 3, 352.

search of new spiritual values, new ideals, new moral pillars instead of previous collapsed”¹. Despite mentioned thesis of the researcher N.V. Tishunina referred to the last third of the 19th century it is fairly relevant to modern art too.

Transformations aroused by cultural-anthropologic crisis have touched particularly musical art. French composer and musician Arthur Honegger, reflecting on crisis of cultural in his book “I am composer” has referred to the most painful problems of modern art. He wrote that he is “surprised by rashness of sudden changes and how fast its sources are worn out. <...> Today’s listeners and music admirers may be compared with omnivorous people <...>. At the concerts an ordinary listener is sensitive only to emotional punch which he gets from composition in general. He does not tent to feel deeply any details at all. Furthermore, his hearing cannot catch such”².

“Honegger considered intentional simplification and coarsening of expressional means (deny from wealth of harmony and polyphony) as dangerous threat for modern music existence. <...> Actually radio supplies us with music at any time of day and night and release listeners from any troubles except the necessity to push on the right button”³. He caught very tricky music transformation into background appearance of life, adaptation to music as to the background.

The researcher T. Sidorina wrote that possibility to perceive music and consume it without any physical efforts due to the modern techniques on the one hand provides for unlimited contact with music, studying of new compositions, acknowledgement with previously unknown composers. On the other hand, such accessibility minimizes and destroys mainly that impression of elevation, divinity which always accompanied musical art works. Music exited concert halls, walls of church and appeared at kitchen of average man who does not burden himself with necessity of buying a ticket, taking trip to the concert, spiritual concentration at music performance. And what is the most important, he may interrupt listening at any moment and turn off the sound source⁴.

We need to admit the influence of shifted accents on economics and labor market in general. Technical progress allows rendering automatic great part of hand labor; consequently people apply released sources in creative branches. It is also important that big part of business seek to reorient on the domains which do not require stock for manufacture, namely services. One cannot but admit soaring popularity of IT area among researchers – permanently increasing number of people try to change their qualification due to various reasons which, anyway, creates a trend. In support of the above mentioned we addressed the works of A. Toffler, A. Nordstrom and J. Ridderstrale who have predicted such trend as a result. At their works researchers stressed that the key stock of new economy will be information and imagination. Majority nonrenewable resources of modern civilization will be replaced due to information and imagination: “In modern companies from 70 to 80 % of all goods produced by people is made by their intellect. The main production facility is a modest grey substance weighting 1,3 kg, which is human brain”⁵.

Definitively, such shifts of thinking paradigms are not first at the mankind history. It moves not cyclically, but spirally, reaching the top revolution spot and modifying existing standards towards these spots. “Three intellectual revolutions are determined as top spots of information bursts: invention of typing machine by Johann Gutenberg, then within 500 years – invention of radio and television, and also third wave in the beginning of nineties providing people with access to billion internet resources”⁶.

The progress speed is steadily growing. “If we count all scientists who have ever lived at planet, it will be established that 90% of them are our contemporaries. At the times when American army fought in Vietnam only 15 % of militaries were graduated from colleges. At the operation “Desert Storm” about 99,3 % of soldiers hold diplomas on higher education”⁷.

¹ Тищенко, Н. Естественная и социальная адаптация человека. <<http://www.disserscat.com/content/estestvonnaya-i-sotsialnaya-adaptatsiya-cheloveka>>.

² Онеггер, А. (1963). *Я – композитор*. Москва, 151.

³ Онеггер, А. (1963). *Я – композитор*. Москва, 152.

⁴ Сидорина, Т.Ю. (2003). *Философия кризиса: учебное пособие*. Москва: Флинта: Наука, 131.

⁵ Демиденко, Э.С., Дергачева, Е.А., Попкова, Н.В. (2011). *Философия социально-техногенного развития мира: статьи, понятия, термины*. Брянск: БГТУ; Москва: Всемирная энциклопедия, 27.

⁶ Кьелл, А. Нордстрем, Й. (2005). *Риддерстрале Бизнес в стиле фанк. Капитал пляшет под дудку таланта: Стокгольмская школа экономики в Санкт-Петербурге*. Санкт-Петербург, 27.

⁷ Кьелл, А. Нордстрем, Й. (2005). *Риддерстрале Бизнес в стиле фанк. Капитал пляшет под дудку таланта: Стокгольмская школа экономики в Санкт-Петербурге*. Санкт-Петербург, 28.

The progressive time compression takes place. It means that modern events happen with the speed unknown in previous centuries. Modern people really live faster than ever before. Rash is extremely typical for contemporary person's life, when people not only short of time, but simply "have no time" as they say: no free time (leisure), majority of people sacrifice their vacation and leave days, etc. The all mentioned resulted in stress often turned into distress and increasingly leads to death¹.

Since the last decade of the 20th century the range of changes has rapidly occurred in the world, which totality was called "globalization". The world lose its infinity, it became common. It is more often spread in all dimensions of global development. Actual era is an epoch of global challenges and global processes, global economy, global war and global security. Correspondently, culture also became common which, in our opinion, has both positive and negative sides. Certainly, "the wish of other world's nations to preserve their cultural peculiarities" is positive. Yet, on the other hand, there are nations who do not continue their existence in closed cultural space. However, in modern conditions determining value belongs to the culture, able to unite the world for global development"². Now it is evident that the globalization primarily is a process of universalization, setting of single structures for the whole planet, connections and relations in different areas of social life.

Such "new" modern culture created a real cult of body. There is absolute and obsessive body-centrism demonstrated by consumerism, health cult, sexual accentuation, shaping and promoting of physically attractive image in advertisement, politics, art, science, new imagery in virtual reality. Previously unknown space opened for any possible body experiments (from bodybuilding, doping and silicone plastic to change of skin color and sex). Finally, constantly improving technique of cloning makes quite popular the project on recreation of a man and his body. "Addiction to novelties applied to living people turns to the idea on eternal youth where old, senile, weak and ill persons have no place, same as broken things", – Vitalii Kurennoy writes about senility from cultural philosophic point of view and indicates modern culture problems³.

We live in the world "where everyone became a public. This resulted in obtrusive tendency of mass culture to some pornographic openness. It is enough to point at endless reality-shows where people tell and demonstrate the most intimate details of their life to the multimillion television audience"⁴.

Since we are able to foresee further technical progress, the more developments occurred within shortening time periods; it is cost-efficient to produce things which would not serve for a long time, than durable goods. However, Huxley has wrote about cult of new goods 40 years before Toffler: in the "Brave new world" it was improperly and almost illegal to use outdated things, learned from child's dreams rules and common sense push you to buy all the time in order to produce a new good. And here again we face already familiar inversion of reason and consequence: production is not the condition for consumption, but consumption is for production.

The increase in the rate of change of employment and the spread of rent relations to the system of hiring workers and employees will lead to a further increase in the pace of the formation of human contacts and their rupture. Freelance, coworking, outsourcing, outstaffing are new ways of saving for employers and getting rid of the leftovers of personal time for employees.

The colossal changes have affected the nature of human contacts with things – carsharing and Internet taxis Uber, Gett, Yandex; exchange and resale of all things your children have grown from; Couchsurfing, Airbnb and other ways to find a house for a while; trysuming, test drives and all kinds of marketing promotion "use now, pay someday" – and with other people, thanks to the same things, social networks, dating sites, etc. The Tinder only manages to change the lives of not only individuals but whole communities that have not changed for centuries⁵.

Never in history did distance mean so little. Never has the relationship of a person with a place of residence been so fragile and short-lived. In all technically advanced societies, and especially among those

¹ Сидорина, Т.Ю. (2003). *Философия кризиса*: учебное пособие. Москва: Флинта: Наука, 46.

² Межуев, В.М. (1997). *Культурология и философия культуры. Культурология*, 2-3, 15.

³ Куренной, В. «Быть молодым модно»: культуролог Виталий Куренной о старости в эпоху инфантилизма. <<https://theoryandpractice.ru/posts/13217-oldness-2>>.

⁴ Генон, Рене (2003). *Избранные сочинения. Царство количества и знаменья времени. Очерки об индуизме. Эзотеризм Данте*. Москва: Беловодье, 93.

⁵ Мовчан, А. *Tindia: Как приложения для онлайн-знакомств совершают сексуальную революцию в Индии*. <<https://apparat.cc/world/tindia>>.

whom I have called “people of the future”, it is second nature to make regular trips to work in the city from the suburbs, travel and regularly change the place of residence of the family. To put it figuratively, we “use” a dwelling and get rid of it in much the same way as we get rid of a paper handkerchief or cans of beer. We are witnessing how the meaning of the place of residence is lost for a person. We brought up a new race of nomads, and only a few realize how numerous, widespread and significant such migration is¹. A few years ago it might seem that here Toffler lamented that only the “golden billion” is available – to the inhabitants of the Western world, who really have the opportunity to travel and regularly acquire new housing. However, today we see around us a lot of representatives of the race of nomads in the same, original sense – people who travel not out of pleasure, but in search of a better life, a piece of bread, a roof over their heads, or even just places where they are not killed.

Looking beyond the boundaries of simple developments of this time, we will also witness the development of a special industry, whose products will not be products and not even routine services, but programmed “sensations”. This industry of sensations may turn out to be one of the pillars of super-industrialism but in fact the basis of the economy of the era coming after the era of service.

Technologies of show business and mass media, marketing concepts of “managing expectations” and “impressions”, the design of “user experience”, the growth of “attention economics” – all these phenomena have long gone beyond professional fields and become elements of mass culture. Television is not engaged in knowledge at all – it is engaged in entertainment. Whatever it shows, whether it’s about earthquakes, terrorist attacks, or new animals in a local zoo – there’s no doubt that after that the magical “Now this” will sound, meaning that you can forget everything that was before, and wait for the next story. The two words “Now this” connect the unconnected, demonstrate a complete lack of meaning in the circumstance that the preceding and subsequent plots were close, within the framework of one telecast. Today the words “Now this” have become a way of constructing reality, they fasten splinters in any arbitrary combinations – meaningless does not mean impossible.

The main product and at the same time the resource of this super-industry is a spectacle. The prefix “super-” does not mean that an industry has grown to a gigantic scale, but that the principles and production processes of this industry are embedded in all other economic and political sectors. The show becomes a universal *modus operandi*, an image of actions, a way of self-actualization of mankind. The spectacle, presentation, setting turns out to be the basis of life activity of any organization, any organism: be it forest fire extinguishing by one ministry or rocket volleys performed by another – all this should turn into a catchy special effect, according to which the result is judged. And because the competition is great – the whole world is on the stage! – there is less time for everyone.

In a society that is accustomed to fast food, blitz education and one-day cities, there is something that arises and is forgotten by even greater speed than anything else. It’s about “celebrities for an hour”. Nations that are moving towards superindustrialism inevitably contribute to this product of “psycho-economics”. “Celebrities for an hour” act on the consciousness of millions of people as a kind of image-bomb, and it is exactly their purpose.

In the finale of the “Life in a Day”, film mounted by Ridley and Tony Scott in 2011 from amateur commercials sent from all over the world, a girl is crying, who really wanted to see something unusual happen in her life, something so incredible, that it would not be a shame to show everyone. And although she honestly admits that today she had the most usual day, she still, as we see, turns out in the film she dreamed of getting into. The names of Homer heroes live in eternity, in the 1960s Andy Warhol gave each 15 minutes, but we have the right to count except for a split second, while they are flipping through Instagram – but these moments of glory are present for everyone. Is the replacement equivalent?

Our relationship with images, which are a reflection of reality and the basis on which we build our behavior, are becoming more and more short-term, transitory. There is a revolution in the whole system of knowledge in society. Concepts and terms in which we think change rapidly, and the speed of formation and destruction of images increases in exactly the same way. The result of this constant appearance of new images is an accelerated replacement of old images, an increase in intellectual “bandwidth” and a new deep sense of impermanence, the fragility of knowledge itself.

The 21st century is information century. The most expensive product on the market is the information one. Every day a person perceives a chaotic flow of information, which becomes dangerous for

¹ Попкова, Н.В. (2004). *Техногенное развитие и техносферизация планеты*. Москва: ИФ РАН.

his\her mental health. An eclectic canvas of the world outlook is built from fragments. To describe this phenomenon, the notion of “zapping” (zapping, channelzapping – the practice of switching TV channels) appeared, when a new image consisting of scraps of information and debris of impressions is created by non-stop switching of TV channels¹.

A new type of thinking is the result of adaptation to modern conditions of human multitasking and information glut. An individual has to critically treat the information received and filter it. A similar thesis was expressed by Umberto Eco, singling out the approach that came in the late 1960s “to replace the predominantly linear method of thinking with a more global perception – hyper-perception – through images of television and other electronic media”.

Such changes caused a phenomenon of “clip thinking”. The word “clip”, which marked the beginning of the terms “clip consciousness, thinking, perception” and, finally, “clip culture”, means a fragment of the text, an excerpt from the film or a clipping from the newspaper². Researchers believe that the phenomenon of “clip-consciousness” originates in the 60-ies of the 20th century. Sociologist T. Semenovskikh describes the prerequisites that have become the root cause of the phenomenon of “clip thinking”: “the acceleration of the pace of life and directly related increase in the volume of information flow, which generates problems of selecting and reducing information, identifying the main and filtering excess; the need for greater relevance of information and speed of its receipt; increase in the diversity of incoming information; an increase in the number of cases that one person does at a time; the growth of dialogue at different levels of the social system”³. The relation to the phenomenon of clip thinking among researchers is ambiguous. A. Toffler regards it as “a protective reaction of the body to the abundance of information”⁴. N. Azarenok sees danger in it, because it “reveals a new form of escape from reality”⁵. T. Semenovskikh notes that clip thinking has not only flaws – “<...> it’s just the development of some cognitive skills at the expense of others. This is a phenomenon inherent to the generation “I”, brought up in the boom of computer and communication technologies, – their increased ability to multitasking”⁶.

The diversity and inconsistency of the above positions with regard to the phenomenon of clip thinking only confirm the relevance of this issue. I also want to note that such trends, from the point of view of our research, are a natural process of reaction to the prevailing conditions of human life.

The information age has a great influence also on verbal and written means of communication. This phenomenon we can observe in everyday life: indeed, modern adolescents, students and even young specialists significantly primitivize the language of communication, which in turn generates anxiety among older generations and linguistic scientists. Speech becomes primitive, languages everywhere lose their abundance and wealth, young people rarely read voluminous books, the epistolary genre from letters abounding in artistic techniques and style of presentation, migrated to the genre of SMS and Internet communication, as laconic and not burdened with artistic value. In Internet publications, announcements and other resources of written communications, the so-called infostyle, designed to save people’s time, increasingly dominates, allowing you to get the message by reading the minimum number of text characters. “The media quickly realized that our civilization is becoming image-oriented, that is oriented to the visual image, which leads to a decline in literacy”⁷, – emphasizes U. Eco. The same point of view was shared by D. Leskin, who believed that the language of people’s communication will become “much simpler, much poorer, all people will speak the same language, and this language will be stable and unchangeable”⁸.

¹ Семеновских, Т.В. «Клиповое мышление» – феномен современности. <<http://jarki.ru/wpress/2013/02/18/3208>>.

² Кьелл, А. Нордстрем, Й. (2005). *Риддерстрале Бизнес в стиле фанк. Капитал пляшет под дудку таланта: Стокгольмская школа экономики в Санкт-Петербурге*. Санкт-Петербург, 111.

³ *Новая технократическая волна на Западе: сборник статей* (1986). Москва: Прогресс, 16.

⁴ Иванов, В.В., Малинецкий, Г.Г. (2017). Россия: XXI век. Стратегия прорыва: Технологии. Образование. Наука, no. 26, Изд. 2, Россия: XXI век, 67.

⁵ Кьелл, А. Нордстрем, Й. (2005). *Риддерстрале Бизнес в стиле фанк. Капитал пляшет под дудку таланта: Стокгольмская школа экономики в Санкт-Петербурге*. Санкт-Петербург, 112.

⁶ Лескин, Д. (2010). Техногенное общество и антропологический кризис / Дети в медиамире. *Сборник статей. Тольятти*, 7.

⁷ Эко, У. (1998). *От Интернета к Гутенбергу: текст и гипертекст. Отрывки из публичной лекции Умберто Эко на экономическом факультете МГУ*. Москва, 120.

⁸ Лескин, Д. (2010). Техногенное общество и антропологический кризис / Дети в медиамире. *Сборник статей. Тольятти*, 4-9.

The development of information technology imperceptibly and quickly demonopolizes information without a single shot. The result of this is the de-standardization of cultural products. In the world of solid bodies, this “demonopolization” – the “liberation of authorship” – is embodied, for example, in 3D printers capable of printing a plastic, but shooting gun¹. New media, web 2.0, user-generated content are all forms of demonopolization and de-standardization of information, and even today these terms have already become obsolete for the reason they were invented. As we can see, technical instruments and innovative technologies develop faster than society as a whole and as a result – a person has to adapt to the constantly changing factors of the surrounding reality. “The artificial world created by people is increasingly gaining freedom from its creators. Dependent on the technical life support systems, subordinated to technogenic rhythms, forced to be integrated into technological processes, a person does not notice how much life changes: people’s desires and needs are formed not by them, but by the technosphere and technogenically transformed environment”, says N. Popkova². According to studies of Academician S.P. Kapitsa, “the total number of changes in various spheres of sociocultural reality that have occurred with human civilization in the period from the 70s of the 20th century to the beginning of the 21st century, equaled the number of changes that have occurred with mankind in the previous 5,000 years, that is for the entire time of existence human civilization!”³.

It is important to believe and hope that a wide range of transformations, the global character and scale of ongoing social and cultural changes, will lead to a grandiose qualitative leap. And the anthropological crisis will be resolved “in the direction of not a certain posthuman, cybernetic being, but in the direction of a human”⁴.

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