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NEW STANDARDS OF SOCIAL SINGULARITY

Today our society is shaky and fluid, so there are many people whose ideas about social justice have been subjected to great trials. As M. Reshetnikov notes, humanity is experiencing a change in the paradigm of development: we are going from humanism into a technical information reality based on pragmatism and the power of authority [1]. Unfortunately our modern society, has lost moral bearings and demonstrates symbolic and real violence. The visibility and ubiquity of this violence define a new standard for the cruelty, humiliation and mechanization of a mad military machine. It serves the interests of political and corporate zombies (new incarnations of death and cruelty) who destroy social order and carry ecological ruin.

We see a new version of the modern era name more often in many social and philosophical studies. Our era is beginning to be called as the "age of the nervous", "neurotic age".

According to the German researcher Johan Radkau, just nerves are of the existence indicator of man in general in postmodern culture. Nerves are the singular identification of a modern person presenting him in the world. Fashion for "high sensitivity", "nervousness" is the trend of modern man. It is a kind of rehabilitation and justification of one's own nature in today's difficult living conditions.

The analyst of today is well described by J. Baudrillard in his work "Fatal Strategies". Here are some thoughts of the author about the real situation with man and society: "... the sociosphere of contact, control, persuasion and dissuasion, the expression of prohibitions in large or homeopathic doses ("We have a problem, we solve it!"): This is obscenity. All structures are turned inside out, exposed, all actions become visible "[2].

"In the interpersonal mode of need (as opposed to love, passion or temptation) we experience affective blackmail, so, we are the affective hostages of others:" If you do not give me this, then you will be responsible for my depression. If you do not love me, then you will be responsible for my death "and, of course: "If you do not let yourself love, then you will be responsible for my death". In general, hysterical seizure is a demand and extort of the answer.

If you do not want to become a hostage, take others hostage. Do not be shy "[2].

Making a conclusion from a short analytical digression on philosophical works, we can clearly state the appearance of a new social model "I am nerves".

Speaking of nerves, we are talking about organic, we are trying to present the ambivalent nature of man (social and biological, instinctive). When a person is nervous, he often behaves not quite adequately, and maybe completely inadequate. The public immediately hangs shortcuts, presented a logical-semantic chain: "If you have problems

with nerves, go to a neurologist", "If you have problems with the psyche, go to a psychiatrist". But in the space of life nervousness exists as a defensive reaction to the unfair circumstances a person gets to, but this is of no interest to anyone, everything is mixed: — symbolic and clinical. The humanistic paradigm of "sympathy" for the "madman", "nervousman", does not really work that way. No one is interested in the problems of another: what is at work, how a person feels, what kind of bureaucratic pressure a person is experiencing. All the same, if only a person woced.

U. Radkau successfully notes that nerves began to penetrate rapidly into the tissue of the tongue, to settle in his flesh [3]. The nervous system is called a "nervous suit", and its own irritation is very conveniently concisely expressed with the help of often used expressions: "they saw me nerves" or complain "they stole the last nerve". Nerves in the language even defeated madness: thus, "I'll go crazy!" (Not having in view of clinical madness), implying just the nervous overload, we replace with the expression "can not stand the nerves".

As a conclusion, it can be stated that the discourse of the "nervous" will turn around and turn into the history of an entire culture, which we still have to comprehend. Modern neuroticism of a man is caused primarily by the ability or inability to violate borders and social prohibitions. The state of neuroticism in culture generates the practice of rebellion, which constantly provokes social norms. And naturally the question arises, but what will happen next? The arrival of quasisociality? These questions will also be a search in our further studies of the phenomenon of social singularity.

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