

The last century: vision since 2018

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The German philosopher Peter Sloterdijk, in his text: *What happened in the XX century?* (2018), reflected the spirit and the disappointment that it produced and that we inherited from the last centenary, as well as the fruits that should be collected for the century that we are facing today (XXI). He resorts to the concept of Anthropocene (from the Greek *ἄνθρωπος* and *Anthropos* = human-being, *καινός* *kainos*, recent or new), according to Sloterdijk coined by the Italian Stoppani and nominated by the Dutch Paul J. Crutzen: "(...) to characterize the current era from the historical-natural point of view" (Sloterdijk, 2018, p.9). According to this thinker, the previews concept emerges only for geophysics field. However:

the semantic-synthetic virus seems to have managed to break through the well-isolated doors of laboratories and expand into the general world of life; and gives the impression that it reproduces with special ease in the context of cultural supplements of height, in the context of the museum industry, the macro-sociology, the new religious movements, and the alarmist ecological literature (p. 9)

It ceases to be exclusive and reproduces outside its original context, to take another tinge in its significance and transcend in its revealing scope, to disclose that the legacy left by the last century was quite a mistake in terms of human responsibility to planet Earth, in the way it is eroded or destroyed, and, therefore, what is left as an inheritance for present and future generations, are not clear. Its intention is to become a new political-moral discourse from which the idea to transmit is that:

The human being has become responsible for the occupation and administration of the Earth in its entirety since its presence in it is no longer carried out in the manner of an integration more or less without footprints (Sloterdijk, 2018, p. 9).

To maintain that the Anthropos was and is responsible with its planet, is to stop thinking about the destructions of the two world wars and the recent interventions of the dominant countries to the periphery, is to imagine that Atlas still continues to carry on its back the planet as punishment. So far no one has been sanctioned for the way our Earth is mistreated, only Atlas and it was not for that, even the gods have vexed it.

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His intention is scathing in demonstrating that there has been responsibility for his own actions, but they have never favored the global village since his action or human participation is de-compulsive, his disposition is above earthly goods. Argue Sloterdijk:

That is why Marx and Engels, in harmony with the spirit of their time, were able to affirm: We only know one science, the science of history. In his eyes, human history represents nothing more than a particular case of natural history, while the human being per se is the "animal" who has to ensure his own existence by production. The history of the "relations of production" would be nothing else, than the continuation of the history of nature in another record. Human meta-naturalism would be nothing more than technically alienated natural history. What we call the inner "nature" of the human being would not be what Spinoza called the impulse (conatus) to self-preservation at any price, which imprints in all life the form of the forward flight (2018, p. 12).

Stealing into your own environment is fleeing your shame leaving on its trail the devastating plaintive line of nature. The resistance of physis or nature is divine, the product of its own apeiron that made it indeterminate, undefined, not similar to any other matter in this galaxy, that is, it is the most sublime that exists. To the above, Sloterdijk ends with these words:

The concept of "Anthropocene" belongs, by its logical grammar, to the group of pragmatic theories about the ages of the world. It determines a situation of the telluric metabolism, in which the emissions caused by human beings have begun to influence the development of the «history of the Earth». The concept of "emission" allows us to recognize that the type of influence so far occurs as a "collateral effect", because in another case we would speak of a "mission" or a "project". The «e» reveals in «emission» the involuntary nature of the anthropogenic influence in the exohuman dimension. Thus, the concept "Anthropocene" entails nothing less than the task of checking whether the organism "humanity" is capable of making a project "expulsion" a project or of transforming an emission into a mission (p. 13)

And as things are with these world leaders, we are closer to the old cold war than to natural projects from which narrate, welcome and receive a new way of seeing and attending to the earth, and not provocative actions in which an unfortunate spirit of domination is revealed.

For his part, the Italian philosopher Giorgio Agamben, in his book: Lo abierto: man and animal (2016), is assaulted in his concern for humanity and its dehumanization, which leaves aside its true animality. In the first chapter called: Teriomorfo, from the Greek therion (θηρίον), animal man relationship, the author asks: why is such an approach lost?: "Why are the representatives of consummate humanity figured with the head of an animal?" (2016, p.10) The question arises from the same chapter, since as the Italian maintains, in the Library of Ambrosia in Milan there is an old Hebrew bible, approximately from the XIII century, with small neat images in view. There, Agamben describes, the Messianic agape is symbolized where the righteous, with their crowned head, are perched on a splendidly arranged table:

Surprise, however, a detail that we have not mentioned so far: under the crowns, the miniaturist has not represented the just with a human face, but with an unmistakably animal head. Not only do we find here, in the three figures on the right, the beak of the eagle, the red head of the ox and the leonine head of the scatological animals; also the other two righteous of the image exhibit, one, grotesque features of a donkey and, the other, a panther profile. And an animal head also corresponds to the two musicians, in particular to the one on the right, more visible, who plays a kind of viola with an inspired simian snout (2016, pp. 9-10).

These teriocephalics show what humans are, are and will be, not the reflection of animality, but also the animality realized in their noblest genealogy. To free oneself from its animality or to separate from it is to think that only the kingdom of man exists:

The disappearance of Man at the end of History is not, a cosmic catastrophe: the natural World remains what it is from all eternity. And neither is it a biological catastrophe: Man remains in life as an animal that is in agreement with Nature or with the given being (...) the end of human time as well as History, which refers to the definitive annihilation of man or the free and historical individual. This simply means the cessation of the Action in the strong sense of the term (Kojève, 2007, p. 217).

To overturn human nature is to deny the human-animal proximity that already exist.. Acts that converge on the same plane locate the rationality in the irrational, that is, sometimes there are certain actions so irrational that the animals themselves do not, but the human being realizes them and goes beyond the borders of violence.

Between the animalis and the homini, their closeness should be fostering, fraternity, quality of a frugality that is not allowed to see in the other an opportunity for rivalry, but accommodation in a care of each other and leave aside the spirit of hunter and hunted.

Agamben concludes his academic work by going back to the beginning:

The righteous with the head of an animal in the miniature of the Ambrosian Library do not represent so much a new decline of the man-animal relationship, as a figure of the "great ignorance" that allows one to be and let another one far from being, except in its be properly insurmountable. There is perhaps still a way in which the living can sit at the messianic banquet of the righteous without assuming a historical task and without operating the anthropological machine. Once again, the dissolution of the mysterium coniunctionis from which the human has been produced passes through an unprecedented deepening of the practical-political mystery of separation (Agamben, 2016, pp. 167-168).

Both Sloterdijk and Agamben show their concern for their defection by animality as contiguity, which mean, the chasm must not be erased between the two, although the political as an animal has been lost, it is necessary to prevent the animalis homini rei publicae from being misplaced, and One of the many ways to avoid separation is through the construction of meaning, the discursive possibility offered by the academy and the socialization of knowledge that takes shape in a production such as the Luis Amigó Catholic University Institutional Magazine No. 2-2018 , that exposes to its readers three research articles, four on reflection and three on revision, works that approach the human beings in their animality as essence that coexists in his feeling and moves by his own being that lives, feels and moves with his own propulsion, as described in the research articles: "Executive functions in a schizophrenic patient with predominance of negative symptoms"

Then "Simulation model to implement automation equipment in distribution center" and "Implementation of linguistic policies in the Educational Institution Santos Ángeles Custodios", An academic review work; "Application of the concept of autopoiesis proposed by Maturana in the systemic family therapy" a qualitative approach project with hermeneutical scopes, it is argued three basic categories where the concept of autopoiesis lies all the research, to conclude which is a way to deepen as therapy in patients who require it.

Finally, reflection exercises as contributions to the contemporary anthropogenic, the first of them: "The youthful worldview: ethical-anthropological perspectives around the crisis of culture", then, "Education and its ethical component: learning to live together and learn to be ", then, "The teaching of literature in the cinema, the teacher and the literary canon "and" The evidence of language policies in a public school: IE Diego Echavarría Misas".

In short, a proposal of academic and fresh thinking, for the youth and discipline of its authors, aimed at demonstrating the capacity to rethink contemporaneity, to man and his problems (personal and social), as well as to culture, whose symbolic force it constructs-deconstructs and reconstructs the social, political and cultural being of our time, whose vital horizon is an unstable terrain that needs to be revised.

References

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