

REFLEXÕES SOBRE

# FILOSOFIA

E A PARTIR DA HISTÓRIA  
DA FILOSOFIA 2



MARCELO MÁXIMO PURIFICAÇÃO  
ELCIONE CARVALHO SANTOS  
JOSÉ DONIZET LOBO  
(ORGANIZADORES)

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## APRESENTAÇÃO

Caros leitores, saudações.

Apresentamos o e-book “Reflexões sobre filosofia e a partir da história da filosofia 2”, composto de três capítulos organizados por pesquisadoras/es do Brasil e da Colômbia, que orquestram o discurso de forma reflexiva em torno da Filosofia e da História da Filosofia, perpassando pelos seguintes liames: Consumo, Cultura, Êxtase, Instintos, Liberdades, Mística, Nietzsche, Noite escura, Pós-modernidade, Razão, Sociedade de consumo, Vontade e Gênero. Para os autores do capítulo 1 - Existe uma relação entre os preceitos sociais do projeto de pós-modernidade e o fenômeno de desumanização, que teve impacto na vida das pessoas. Estes, na sua ânsia de encontrar um estatuto social que os conduza ao sucesso, puseram em prática estes cânones, assumindo-os como normas que os ajudarão a superar uma série de necessidades derivadas da sociedade de consumo, que os programaram para legitimar estas crenças através da sua prática, e como resultado, tornaram-se sujeitos egoístas e narcisistas, dispostos a explorarem-se a si próprios na busca do sucesso e a exporem-se como produto de mercado, perdendo a sua vontade no processo e agindo condicionados às regras neles implantadas, que os fazem funcionar como uma máquina. Os autores do capítulo 2, objetivaram discutir alguns elementos relacionados às experiências místicas vividas e descritas por São João da Cruz no seu escrito “a noite escura da alma”. Segundo os autores, tais experiências, possivelmente se deram durante o período de cárcere, entre 1578 e 1579. Os autores do capítulo 3, buscaram realizar uma investigação do papel dos instintos de crueldade e de agressividade na filosofia de Nietzsche de como eles foram canalizados durante o processo civilizatório. Iniciaram investigando a composição orgânica do homem e a explicitação de como o homem ‘salta’ de sua mera condição biológica para se tornar um ser de cultura. Na sequência, tomaram como referência o procedimento genealógico e a fisiopsicologia, presentes no pensamento de Nietzsche, procurando elucidar o processo formativo do homem, mediante o nascimento da memória-da-vontade e da moralidade do costume fazendo com que o homem se tornasse responsável pela palavra empenhada. No capítulo 4, os autores propõem problematizar sobre a mulher na Grécia antiga a partir do mito de Medeia. Isto dito, desejamos a todas/os uma excelente leitura.





Marcelo Máximo Purificação

Elcione Carvalho Santos

José Donizet Lobo



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# CAPÍTULO 1

## POST-MODERNITY AND DEHUMANIZATION: A REFLECTION TO RETHINK THE PLACE OF THE INDIVIDUAL AND THEIR HAPPINESS

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“La sociedad del siglo XXI ya no es una sociedad disciplinaria, sino una sociedad de logros” [The society of the 21st century is no longer a disciplinary society, but a society of achievement] Han, 2019 p.25.

**ABSTRACT:** There is a relationship between the social precepts of the post-modern project with the phenomenon of the dehumanization, which has impacted people's lives. These, in their eagerness to find a social status that leads them to achieve success, have put these canons into practice, assuming them as standards that will help them overcome a series of needs derived from the consumer society, which have programmed them to legitimize those beliefs with their practice; as a result, they have become selfish and narcissistic individuals, willing to exploit themselves in pursuit of success and expose themselves as a market product as well, losing their will in the process and acting conditioned to rules established to them, that make them operate like a machine.

**KEYWORDS:** Post-modernity, reason, will, consumer society, freedoms.

### PÓS-MODERNIDADE E DESUMANIZAÇÃO: UMA REFLEXÃO PARA REPENSAR O LUGAR DO INDIVÍDUO E A SUA FELICIDADE

**RESUMO:** Existe uma relação entre os preceitos sociais do projecto de pós-modernidade e o fenómeno de desumanização, que teve impacto na vida das pessoas. Estes, na sua ânsia de encontrar um estatuto social que os conduza ao sucesso, puseram em prática estes cânones, assumindo-os como normas que os ajudarão a superar uma série de necessidades derivadas da sociedade de consumo, que os programaram para legitimar estas crenças através da sua prática, e como resultado, tornaram-se sujeitos egoístas e narcisistas, dispostos a explorarem-se a si próprios na busca do sucesso e a exporem-se como produto de mercado, perdendo a sua vontade no processo e agindo condicionados às regras neles implantadas, que os fazem funcionar como uma máquina.

**PALAVRAS-CHAVE:** Pós-modernidade, razão, vontade, sociedade de consumo, liberdades.

**RESUMEN:** Existe una relación entre los preceptos sociales del proyecto de la posmodernidad con el fenómeno de la deshumanización, que ha impactado la vida de las personas. Estas, en su afán por encontrar un estatus social que las lleve a alcanzar el éxito, han puesto estos cánones en práctica, asumiéndolos como normas que les ayudarán a superar una serie de necesidades derivadas de la sociedad de consumo, que han programado a estos para legitimar esas creencias con la práctica de las mismas, y como resultado, se han convertido en sujetos egoístas

y narcisistas, dispuestos a auto explotarse en post del éxito y a exponerse como un producto de mercado, perdiendo su voluntad en el proceso y actuando condicionados a reglas implantadas en él, que lo hacen operar como una máquina.

**PALABRAS CLAVE:** Posmodernidad, razón, voluntad, sociedad de consumo, libertades.

## INTRODUCTION

The individual of post-modernity has started a company in search of success and happiness, which represent the two most important achievements today. Nevertheless, this is driven by a belief system that post-modernity has programmed for them, so that they understand them as needs that they must supply because they are obstacles to the path of what they understand as success, becoming a dehumanized machine that only acts according to directions, without question, obeying their obsession to be successful. Therefore, they tend to be selfish and narcissistic who see in others a risk factor for their interests, but, in turn, expose themselves to society as a role model for others, with the same social convictions, hoping to receive in the process a status that brings them closer to their main objective.

The above is the social scenario in which this individual orchestrated by the post-modern project, which envisions them keeping them busy in activities that lead them to become a knowledge-accumulating hyperactivity company, that guarantees the possibility of solving any need that arises in their process of self-realization, implying a sacrifice of the human to enter the massification of human production at the service of a consumer society, acquiring a submission to the market dynamics. At the same time, they fantasize about achieving success from their self-exploitation, benefiting those social institutions that mutated from disciplinary society to a performance society, reaching a chronic pessimism, seeing that the promise of success and happiness is not given, despite their efforts to achieve them.

Considering the above, this writing aims to show the relationship between the social precepts of the post-modern project, with the phenomenon of dehumanization, which has been developing today; in addition to analyze some causes that legitimize this project on the part of society, to generate a critical stance against the impact of these actions, ending with a vision of what could be the beginning of a new era, which seeks to rethink post-modernism from a more human and sensitive perspective, whose starting point is philosophy.

## THE POST-MODERN PROJECT AND SOCIETY

Success and happiness are two values that have become that precious treasure to be achieved by the individual of post-modernity, values that have become essential in their life, because the first allow them to find their place in society, and according to this, they acquire the second, with which they can get some enjoyment coming from that status, that

they figure out as achievements that lead them to attain happiness; nonetheless, where did this idea come from? To give a response to the above, we refer to the conceptions raised by Foucault (2012), where it refers social aspects of the last century, which were governed by the punishment of the body, and where institutions such as schools, universities, hospitals and factories, sought to make people useful to society, by disciplining both the body as well as spirit. Now, in post-modernity it is sought that this individual is useful to himself or herself, but acquiring the slavery of their own life to respond to the social demands, which limit them in their idea of being useful and successful, reaching their “self-fulfillment”. And this for what purpose?

In order to believe and feel freedoms, that lead them to individuation, from which they can contribute to that great social construct called post-modernity, creating communities that allow acquiring knowledge and consolidating knowledge, which help make visible the plan that takes them closer and closer to success and happiness (Lyotard, 2006). Indeed, the post-modern individual enjoys greater freedoms to achieve the above, but maintains a relationship with those initial institutions that previously have overcome, but that in the inside they have mutated, to satisfy the needs of this society, which responds to some “factores reales y efectivos de poder” [Real and effective factors of power] (Lasalle, 1999) p (22), that shape a structure that will finally define the life of everyone in society.

This contemporary society does not seek to punish the body of the individual to discipline it and make it someone useful to their economic interests mainly. In fact, it tends towards the self-discipline of people, so that they are useful to themselves, becoming hyperactivity companies, which seek constant reinvention that will allow them greater knowledge to face needs (Vásquez Rocca, 2017). However, the end remains the same, these individual actions will finally impact a consumer economy, which, in short, is the main provider of economic evolution.

Consistent with this situation, people in post-modernity use their freedoms to become selfish beings, who think for their benefit, downplaying the repercussions of their actions against others, making the opportunity to think about policies invisible. Therefore, return to the historical processes of man, who thought about the problems of others before their own, which generated the construction of great stories such as Christianity or Marxism (Lyotard, 2006), where exaggerated altruism developed an overwhelming desire in humans to help others, thereby seeking happiness, even if this implies sacrificing their life for a reward that would make them an exemplary being.

However, the own selfishness of post-modernity has a dark side that lies in the actions of the individual to obtain success, and these are carried out without empathy for others, because what is really important is the appearance and not their feelings Lowen (2000). In other words, the individual acts for himself or herself, hoping to receive from his actions the necessary rewards to obtain an important status within society, which brings them closer to success. Situation, that has led them to self-exploitation, leading them to a competition to

be better than others, causing them to remain in a constant state of overcoming themselves, against themselves, and against others who are above (Han, 2019).

The repercussions of this excessive selfishness, and of self-exploitation, can be seen according to Han (2019), in the high competitiveness of this post-modern society, which has generated a performance system, where the utility of the individual can be measured to give themselves something to the society. In addition, the individual has a feeling of freedom within this structure, that can be understood as the autonomy they have to choose the best plan for self-realization, which leads them to obtain not only success, but also to fill that existential void that they experience daily to be happy.

On the other hand, it is not only the obtaining of knowledge that makes the person successful, but the accumulation of possessions, the aesthetics of their body, the car they drive, the place where they hold meetings, and the place they usually visit for attending their physical and emotional ailments the ones that define their success; moreover, offering them a social status, from which they will receive a series of stimuli that will understand as happiness. About that, Han (2019) refers that this is, “una sociedad de gimnasios, torres de oficinas, bancos, aviones, centros comerciales y laboratorios genéticos” [a society of gyms, office towers, banks, airplanes, shopping centers and genetic laboratories] (p.25). Furthermore, these scenarios have replaced the ancient temples where the rite and ritual for the indulgence of the offering were celebrated as a way to atone for the guilt generated by the dissatisfaction of man’s effort; therefore, changing the eternal temples also implies that the immobile gods become mobile. Man runs the risk that the displacement of the worship of the ancient gods in the respective temples ends, as a consequence of a devotion to others, with the constant creation of other worship scenarios for them.

Human beliefs have been routed through selfishness, to incite it as stated by Giuliano (2018), “al atropello de la relación con el propio lugar y la existencia mortal, hablante y sexuada” [to the trampling of the relationship with one’s own place and mortal, speaking and sexual existence] (p3), in order to receive the benefits of their actions. Besides, this encouragement helps the feeling of freedom and autonomy that the individual experiences, and the latter, together with their actions, legitimizes contemporary social precepts, which are summarized in a few words in an overflowing optimism that leads people to self-exploitation by achieve success, and from this, institutions will reap economic benefits. In other words, a new belief system has been developed that is summarized in that, if you work harder and for longer, success will be greater, which will allow a better social status, and of course, be happier for the efficiency it offers.

This belief system is perhaps the most important achievement of those who govern these institutions that today regulate people, because it is clear that they are the motivational engine (Elster, 2014), and as this is a dependent of them -beliefs-, it is programmed like a machine. In addition, it has turned them into a system of norms, which influence their behavior within a community (Santamaría & Ruíz, 2019), that is socially recognized as post-

modernity.

## THE INDIVIDUAL OF POST-MODERNITY

Han (2014) claims that this is a prisoner of the precepts of the consumer society and warns us about the idea of success in post-modernity, which degenerates into a phenomenon of self-exploitation, as mentioned in previous lines, with which the human seeks to find mechanisms to be successful, and receive stimuli of pleasure that will translate as happiness. However, why does the individual not see this situation and decide to act in that way?

The answer lies in the sinking of those great stories told by Lyotard (2006), that promised freedoms in the last century, besides equal rights before the law, a participatory democracy where everyone could have a voice and a vote, the possibility of spiritual salvation, and of course, the opportunity to accumulate enough capital to gain a prosperous future. The individual of the post-modernity would become a skeptic, seeing that these stories gradually collapsed over time, thus leaving a void in their existence, which would fill with the idea of success, seeking it individually and selfishly, to get a stimulus of pleasure to achieve happiness without help.

To think that this idea - skepticism - was taken by many for the creation of small communities, within which they would forge a series of norms that were defined according to Santamaría & Ruíz (2019), the deontic attitudes that they would assume to behave within these. Nevertheless, the participants of these communities would maintain their affinity with others, but maintaining a cautious attitude with them, and these behaviors would reach cyberspace, where they would find another way to converge and create large social networks to interact with others, better know their competition, and analyze their current state of success. Betting on the company of themselves, so that others take it as a reference, and give them a social status that will generate enjoyment, which they will assume as a happiness where the corporeal of the other is not counted on.

Despite the fact that people still interact in these communities, their main goal is to be able to be successful without the help of others, and without caring about the condition of others in that small social group, although this leads to knowing their narcissistic side. Confident of who they are and what they do, they seek to show their self-exploitation as something worth seeing and expecting to receive from their group the admiration and acceptance necessary to obtain the enjoyment they need. Han (2014), says that this excess exposure turns everything into a commodity. In other words, the human sees in his image a product with which he can trade, to receive social credits that they can exchange to improve their social status, and to receive stimuli of enjoyment from the sale of themselves. Consequently, there is a individual biased in the repercussions of his and her narcissism and selfishness, which leads them to reify themselves, accepting the situation, since it

generates a feeling of autonomy and freedom, with which they feel enjoyment in exposing themselves, without anyone get in the way of their decision. In this sense, the question is what do they mean by freedom?

Freedom is understood as the autonomy that people have to choose how they want to fill that void that modernity has left in them, making use of multiple options that they find in post-modernism to choose. That emptiness can be described as a fall that they have suffered down a great mountain, and waking up in the midst of the confusion, which this society represents, has realized that everything that was promised to be happy was false, and it will depend on it to work to the point of self-exploitation to achieve that happiness, even if this implies, as Arendt (2002) says, having to abandon oneself in favor of others. However, the individual feels satisfied with it, because it has been an autonomous decision, and they find in that autonomy the mechanism to expose himself or herself in society. In fact, post-modern rules tell them that this decision is a right that they have and must be respected. However, they are linked to freedoms that will continue to be pre-established by society, being programmed around consumer needs.

## **THE DEHUMANIZATION OF THE INDIVIDUAL**

Post-modern society has made this a piece of machinery within its economic model, which can be replaced when the time comes for it to fail and hinder its proper functioning. Understanding the above as a human extension towards a technological development that seeks human progress, that is, a transhumanism (Piedra Alegría, 2017). However, the 'trashumanism' is understood by people, as a process of dehumanization, assuming themselves as a mechanical fragment within society, but not as an extension towards a progress of man with the support of technology, leading them to reify themselves to adapt to the consumer system, losing their humanity and interest in and for a collective, (Arendt, 2009).

Now, this mechanized behavior is driven by a social system that requires the individual to be a production entity, and that it only focuses on completing its activities, without questioning them in the process, increasing this dehumanizing phenomenon, who accepts those social precepts and voluntarily bows, to stay in that catatonic state that Han (2019) refers to as "multitasking" (pag.33), understood as this technique of attention for survival in a wild environment, and this state of multitasking becomes a social belief.

Regarding the above, Elster (2014), talks about beliefs, as that driving force in people's lives, which gives them a reason to be and do; on the other hand Santamaría & Ruíz (2019), refer that those beliefs become norms or rules so that when applied they are legitimized and end up being part of their life. The above is derived from education that has been conceived as followers of normative bodies (Han, 2019). That is to say, we are beings urged by a regulated system to be able to exist in community, and from this behavior post-

modernist programming is born, which seeks to create new rules to generate new needs.

Taking the above into account, we could say that the individual becomes a machine that receives constant update packages from the company that provides such technical support, in order to operate within cyberspace more efficiently. Post-modern society acts as that operator and we are those computers, that we must be constantly updated in order to overcome those alleged social phenomena that can truncate their operation within it and hinder their career to success.

Post-modernist programming has assumed the individual as a useful entity, who only wants the best for him or her, without taking into account that these ideas do not really respond to their need as a human. In key of this domestication, Nietzsche (1999) says that those who think in some depth will know that their judgment will always be flawed. Although, humans in the middle of their bias believe that the system is fail-safe, and that is why they decide to keep that linear thinking as if it were a machine, because they have been conditioned to think that way, losing their humanity, and their autonomy is affected, by the system of rules that lead to a total submission of thought.

Along these lines, the need to be referred by Jaramillo Vélez (2021) is proclaimed as the urgency of dismantling the mechanical life of man.

“Regresar a la dupla arte-técnica en ese estricto orden podría dar sentido, nuevamente, a lo que es ser humano, ese que, aunque imperfecto, lento y falible, resulta ser evocación de una vida digna de ser vivida a plenitud y no a medias, como aprendimos a hacerlo gracias a las frustraciones impresas por los fantasmas de una evolución “irremediable” del hombre hacia una máquina perfecta sin fallos, una que, al final de cuentas, podrá prescindir de las preguntas fundamentales, primogénitas sobre lo que la felicidad y la vida son” [Returning to the art-technical duo in that strict order could give meaning, once again, to what it is to be human, that which, although imperfect, slow and fallible, turns out to be an evocation of a life worth living fully and not half, as we learned to do it thanks to the frustrations printed by the ghosts of an “irremediable” evolution of man towards a perfect machine without failures, one that, in the end, will be able to dispense with the fundamental, first-born questions about what happiness and life are] seminar March 2021.

## **DEHUMANIZATION AND THE DIGITAL REVOLUTION**

The phenomenon of dehumanization has been nurtured by the digital revolution, understood as that event that has transformed analogous societies into information societies, and whose storage center is located in a cloud in cyberspace (Alcántara Sáez, 2019). In this, it has been concentrating all those information packages, ranging from science in general, to the capital information of multinational corporations, financial data of the main political actors in the world, and even the privacy of all parties who surf in networks, found in cyberspace a “digital revolution”, Piedra Alegría (2017) claims to transhumanization from the digital age, for the benefit of its advancement as a species. In this case, social networks



have become extensions of human life, with which the individual can compete against others on a world scale, globalizing his and her profile, and exposing it with the hope of receiving greater acceptance that generates a superior global status, with which they will receive greater stimuli of enjoyment.

Consequently, the foregoing lies in the exposure of the individual in cyberspace, seeing himself and herself involved in the management of information in the cloud that feeds this cyber world, and that naively becomes a slave, since they have already taken their most intimate data (places where they usually eat, places to buy, food preferences, among other actions that have been digitalized), to the point that post-modernism makes use of artificial intelligence, to generate options that meet the needs, being programmed by the same system, since there is “a control of the interests and needs of the people”, adjusting to the realities of simple elements of daily life. Alcántara Sáez (2019), Artificial intelligence (AI) can interpret situations of all kinds and evaluate them automatically; generating factual states of a data corpus, which generates different solutions to tackle the same problem.

In this sense, the digital revolution has inhibited the reason of the individual, giving them apps that think for them, in the face of specific topics, and offering them a menu of alternatives in front of particular issues, generating a more complex digital programming at present, which only needs of a basic knowledge of cyberspace, and a tool with connection such as: a Smartphone, a PC, a Smart TV, or any other means, that allows them to find those mechanisms that can simplify thought processes that could take a while they do not have. Consequently, man abandons his and her humanity to find comfort, further fueling this phenomenon of dehumanization, and becoming an entity connected to cyberspace, in which they will seek to download tons of information, most of that is irrelevant to their analogous life.

## **THE REBIRTH OF THE POST-HUMAN WILL**

People in post-modernity are encountering a series of setbacks, which have divided them between needs they cannot satisfy, and feelings of uncertainty that make them feel unhappy Sellés (2013), thereby accepting a conformist path, which leads them to embrace that mechanical and programmed way of doing things, due to the fact that with this they have found small stimuli of enjoyment with which he can keep on running towards success, making their life more bearable.

Contemporary society has been enslaved by a social and political project that has conditioned them to follow rules without asking, and to meet programmed needs that are not real, focusing on satisfying earthly desires among the people as for Arendt (2009), they are the most miserable stage of eternal life, and despite everything, it is a life that ends in death. In other words, the concerns of post-modern people do not allow them to see other truths that could rescue them from their disease of success, but they are so conditioned to it

that their humanity continues to succumb to these supposed needs in their life.

Human thought and will have atrophied (Selles, 2010) giving way to technology so that it does this function for them, to assist them in the midst of their overwhelm by the accumulation of activities that they maintain, which do not allow them to sit down and analyze the reality of this society and be contemplative. Moving to give up their own humanity to obtain the enjoyment of their “success”, but how to enjoy this, after a premature death for taking our body to the limit, for the benefit of institutions that enjoy the fruits of our self-exploitation? For this reason, it can be said that the post-modern project has fractured, to the point that its individuals have been pushed to the limit of their vulnerability, beginning to doubt for success and falling into chronic pessimism. In key to the above, Han (2019), contends that this feeling is leading man to become depressed, to have anxiety attacks and to become increasingly stressed by the accumulation of activities, which, regardless of whether they are completed, do not show signs of immediate success.

Consequently, the individual has opted for radical decisions such as putting an end to their spiritual, human and earthly existence, leading them to become a chronic patient with no interest in healing, in search of existential reasons and logics isolated from speech, contemplation and relationship linked by affection, hospitality and compassion. In other words, we are facing a human who is dying from fear of the future; that cries their present and cancels their past. A person who renounces living in the present, closing themselves in their programmed world where they find small stimuli of enjoyment that keep them in connection with this analogous and earthly world. As observed by Sellés (2013), the person is ending their existence, using the freedoms of post-modernism, to overcome that submissive behavior in society.

The above has had a serious impact on post-modernity, as they are left without thinkers, without free minds with ideas of advancement for themselves and for humanity, for that reason, they are recreating in pessimism, while walking towards madness and failure. To put it another way, this society today floats between death as a cure, and pain as a motivational mechanism, understanding death as the end of everything and pain as existential agony Arendt (2009).

“Nos enfrentamos a seres humanos enfermos, en sociedades enfermas que requieren la curación por la palabra: estamos enfermos porque tememos irreflexivamente al migrante, porque facilistamente condenamos a muerte al paciente que imaginamos va a tener un esfuerzo terapéutico innecesario, lo estamos cuando consideramos que somos los únicos que tenemos el derecho de vivir por nuestra raza, religión, creencia política y condición económica, cuando olvidamos que debemos preservar la fragilidad del gestante que requiere cuidados, cuando arriesgamos la continuidad de nuestra especie por los efectos de sistemas económicos que buscan lucrarse a costa de exprimir los recursos que nunca se recuperarán[...]” [We are faced with ill human beings, in sick societies that require healing through the word: we are sick because we fear the migrant unreflexively, because we easily sentence to death the patient who we imagine is going to have an unnecessary therapeutic

effort, we are ill when we consider that we are the only ones to have the right to live because of our race, religion, political belief and economic condition, when we forget that we must preserve the fragility of the pregnant woman who requires care, when we risk the continuity of our species due to the effects of economic systems that seek to profit at the expense of squeezing resources that will never recover] Giraldo 2009 (p.7).

Alternatively, there is also a sensitive and close look at the new beginnings, in which the individual wishes to resignify himself and herself, using their birth opportunity to embrace and reconsider other ways of emancipation, starting from their solitude and for this they turn their attention to the philosophy, finding in those a new refuge that allows them to make sense of his agony, and make from this a learning with which they can reflect and value their existence with themselves and with others.

The individual has unconsciously turned on his and her tragedy, taking the leading role in the midst of it, accepting that their life is not a unique phenomenon in society, but what is tragedy itself? Aristóteles (2002), proposes that, imitation of an action of a vigorous and complete nature, endowed with a certain extension, in a pleasant language full of beauty, where the characters act, without neglecting that tragedy is part of existence, overcoming difficulties that they go through in life, and thereby achieving a process of catharsis, which allows them to initiate a reconciliation with themselves and with humanity.

## CONCLUSION

Thinking about post-modernity from a humanized shore, which goes beyond the heavy sunken precepts that have made man physically and emotionally ill, turning him and her into a submissive, isolated and unwilling individual, calls for a rethinking and reorientation of post-humanism towards a hope-generating trend that leads to a rebirth of reason and will, aiming for processes of freedoms that guarantee to counteract the consumer and producer dynamics of reified individuals at the service of the economy.

In this sense, retake the language where the importance of the exchange of reciprocity to develop processes of reception and relationship in pursuit of an education that mobilizes experiences as life processes, where there is a sense of error, where the word that is not said is also understood to overcome need and to look for options to find shared happiness.

Thinking about postmodernism and posthumanism from the perspective focused on being, would overcome vulnerability in the key of linking responsibility in the other, being able to enjoy the simplicities and face challenges of society, where the past is not part of the oblivion, but rather a wealth of experiences to build freedoms.

In the same way, rethinking the place of the individual and his and her happiness requires a return to the meaning of freedom in the midst of the precariousness of the sensitivity that inhabits the daily life of the human being. From this perspective, happiness is built and perceived to the extent that human kind frees himself and herself from superfluous thought

by taking up contemplation practices that promote justice, the enjoyment of friendship, for the simple and the natural, without neglecting the fact that technology is a tool to improve quality and not the essence of man's existence.

It is to become aware of their life trajectory that allows to highlight the importance of family, values, habits, upbringing and ways of living together, that guide actions and thoughts that allow to give meaning to reality; thus, configuring ways of feeling, thinking and doing, being evident in the ways in which life's learning appears and is assumed and transformed. In this way, it is possible to come to an understanding of what constructs the human being as a social individual with the ability to value solitude, feel their own self and grow with intersubjectivity.

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