

Freedom and Alienation; Or, Humanism of the Non-All

Matthew Flisfeder

Today, the popular concept of the Anthropocene, used to denote the *human* geological age, puts to question the centrality of human subjectivity. Critical posthumanism—particularly in its neo-Spinozan and Deleuzian ontological realist versions, tied to immediacy and pure immanence—demands the de-centering of the human subject, which, in its hubristic and Promethean disregard for the non-human, appears to have set the world on fire, causing irreparable environmental damage. But is an active de-centering of the human subject truly possible? What if the only way for us to properly assess the situation is by doing the opposite—that is, of occupying an anthropocentric position, not in the sense of human domination of the non-human world, but one of making human subjectivity the methodological and ethical center of our investigation into this conundrum? What if the age of the Anthropocene demands, not the de-centering of the human subject, but the reverse: what if it is *because* of the Anthropocene that we must now aim to rethink a dialectical and universalist *humanism*? What if it is the case, in other words, that the *human* subject is the proletariat of, not the Anthropocene, but the Capitalocene (Moore 2015)? For instance, as Fredric Jameson (2019) puts it, the fact of the Anthropocene proves that humanity can truly change the world, but now it would be wise, as he writes, to terraform it.

Man Alienation And Freedom

Raghunath Ghosh



Man Alienation And Freedom:

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