

FROM HUMAN TO POSTHUMAN

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Abstract.

The urgency of the research problem and its significance for theory and practice. The present time turns to be a qualitatively new stage that differs from the previous ones, namely by huge deployment of the modern period of the scientific and technological revolution, the consequence of these processes is posthuman turn. The main content of this turn is that people in their activities go beyond objective reality. **The aim and objectives of the article.** The aim of the research is socio-philosophical analyses of the processes of posthuman formation in the conditions of societies' technologization and informatization. The aim setting necessitates attaining the following **research objectives:** to consider the processes of posthuman formation; to analyse the nature of the scientific and technological revolution's deployment and its influence on the formation of the man's modern type; to reveal the peculiarities of introducing the scientific and technological achievements in all spheres of societies' vital activity as well as its consequences for human development. **Materials and methods.** The research materials were represented by different approaches of both national and Western researchers regarding a new stage of the scientific and technological revolution, which, in fact, creates conditions for the posthuman's emergence and development. A wide range of philosophical and general scientific methods of research was used in the work including metaphysical, dialectical and phenomenological methods as well as generalization, comparative analysis, system analysis and others. **The research results.** It is an undeniable fact that the modern man can not imagine their life without technology and gadgets. And this creates one of the main requests and tasks for humanity – that is to create a balance of the interaction between the man and technology, to find out the ways for people to conquer the consequences of the technical development. In our opinion, it is worth starting with the organization of our own behavior, which if necessary has to include interconnection with the nature, with other people, and so on. **Conclusion.** The consequences of such artificially created disparity will be unprecedented because earlier, despite all the differences, people were united by one important factor – they belonged to the same species of *Homo Sapiens*. Now then the mankind will be divided into two species. The posthuman's emerging can destroy the whole system of liberal democracy currently existing in the west countries which basis, for example, is formed by natural rights concept implying that people are born equal in rights and are endowed with rights by birth. But this idea will lose its meaning as soon as the first posthuman appears. It is natural to ask the question whether people will share the general human nature if being divided into some species. During the earlier historical stages of development, the man just managed to overcome the disparity which had prevailed for almost the entire previous history. Nowadays the man risks ending up in a more unfair world than ever before. These dangers are caused by accelerated development of biotechnologies and their introducing into all spheres of human activity. Therefore, the consequences of the cultural and anthropological crisis the modern mankind is experiencing now are threatening and even disastrous for the existence and development of the individual. Indeed, the emergence of the posthuman is not a long-term prospect. We are witnessing the onset of posthuman. Technology gradually and steadily is replacing human. The mankind has to find a balance of human-technology interaction to survive as a species as well as to encourage and develop their human features. Since the man's transformation into the posthuman would rather describe the death of human (in the traditional sense, an emotionally and spiritually-defined, natural and social creature). It would also imply dehumanization and replacement of value orientations and models on technologies rather than human improving.

Keywords: human, posthuman, technologies, postmankind.

Introduction. One of the eternal philosophical questions relevant in any time is who the man is. An original answer to this question was given at each stage of the development of the philosophical thought, according to the epoch's ideological

orientations, the level of knowledge development etc. The present time actualizes this question in connection with the large-scale scope of the scientific and technological revolution since the new human type is appearing who can be called the posthuman.

The urgency of the research problem and its significance for theory and practice. The present time turns to be a qualitatively new stage that differs from the previous ones, namely by huge deployment of the modern period of the scientific and technological revolution, the consequence of these processes is posthuman turn. The main content of this turn is that people in their activities go beyond objective reality.

Analysis of recent research and publications. Nowadays there are a great number of approaches that characterize the modern human type. They are humanactor (introduced by V. Kutyriov), posthuman (K. Hales, S. Zizek); homopostindustrialis (A. Toffler); homovirtualis (D. Ivaniv) and others.

The aim and objectives of the article. The aim of the research is sociophilosophical analyses of the processes of posthuman formation in the conditions of societies' technologization and informatization.

The aim setting necessitates attaining the following **research objectives**: to consider the processes of posthuman formation; to analyse the nature of the scientific and technological revolution's deployment and its influence on the formation of the man's modern type; to reveal the peculiarities of introducing the scientific and technological achievements in all spheres of societies' vital activity as well as its consequences for human development.

Formulation of the problem. Indeed, we are faced with a difficult task. We must find answers to the questions: What is the modern human like? What is their essence? While searching for answers, we should consider what can be referred to chance, that is certain dependence between changes and place and time circumstances, and what can be referred to necessity and thus is to assert and defend human nature, human essence, identity etc.

Our knowledge about the human we have obtained by this time should be reconsidered according to the modern life and the changes of the world, in general, and of the human being, in particular, as well as according to the new human characteristics that happen to be today's achievements. These new opportunities opened up by a new wave of the scientific and technological revolution are almost limitless. We

could claim that the contemporary mankind fell into the snare of freedom.

The role and importance of knowledge is constantly increasing along with the number of people willing to take advantage of its unlimited opportunities. According to that, the impact of knowledge on the man is regarded as the prospect of the positive human changes, including both spiritual and physical improving. Consequently, such a combination had to result in creation of a new ideal human. But the man, known as *the crown of nature* until the present time, is gradually turning into *the crown of the artificial*.

If we consider the man's historical development, we can claim that this is the history of improvement. In the mythological period of development all was everything, including the man. With the transition to the faith, everything was considered to be created by God, including the man who was striving for the ideal. Herewith, the man chose the way of spiritual development: through spiritual practice, the soul purification, a prayer to act in accordance with the divine commandments. The science development made its own essential adjustments in the human nature understanding. The evolutionary development concept was particularly important herewith.

In the mid-twentieth century there was a new development twist that can be contemporarily called posthuman. The essence of that twist, in comparison with the earlier stages of development, is that people in their activity went beyond the objective reality. That means people learned to separate the parts that had been considered indivisible before (atoms), penetrated into the micro- and mega-worlds, began to operate in the areas where there is no life and started using the speed none of the creatures living on the Earth could move with. "The world stopped being equal to their home. The home itself became more artificial, technical and alienated from the sensuous human nature. There are screens instead of the walls, there are so-called media-facts and information instead of life, subject events." [3, p. 5]. We can say that the substantive reality is being gradually supplanted and replaced by the artificial, virtual one that operates under its own laws of development.

So before the second half of the twentieth century the man was considered as the unique creation of the nature and of themselves. The inner human world stayed immovable and the value orientations that guided people in their lives were determined. The man created and

improved their life world as well as they created themselves, their personality and individuality, culture, art, painting and so on. If we use here the human *sapience* classification introduced by M. Veber, this is the way of the man's creation that is described as the transition from affective and traditional ways of regulating social interaction which were inherent in the savagery and barbarism epoch to value-rational actions.

Concerning the savagery and barbarism stage, an individual's family or tribe was the activity subject instead of a separate individual who was only the performer of the social action. The responsibility for those actions was also collective. The main regulators of the behaviour were taboos, totems, customs, rituals and ancestors' will that did not provide any freedom. The man simply had to follow those rules. So, we can not consider the primitive man being a personality. The regulators of their behaviour were pre-valuable. In other words, they did not include the choice between likes and dislikes, between good and evil, or between perception and refutation. It means that values always provide freedom, even if it was illusory.

Another type of the social action distinguished by M. Veber is aim-rational. It is connected with the industrial revolution and spreading of the market relations. "Currently the desire for enrichment which is deprived of its religious and aesthetic content takes the form of uncontrollable passion which is close to sport. It happens where this desire gets the highest point of its freedom, namely in the USA. Nobody knows who will settle down in this former residence of asceticism in the future. Nobody is sure whether some entirely new prophetic ideas will appear before the end of this grand evolution, or whether the old views and ideals will be resumed with unprecedented force, or whether there will be the century of mechanical ossification full of people's convulsive intentions to regain their importance. It will be then when the *last people* of this cultural evolution are truly described with the following words: "soulless professionals, heartless solo-souls and these nonentities think they have got to the new stages of human development previously available to no one" [2, p.207].

These words given as the example of M. Veber's considerations became prophetic for the people of the early twenty-first century.

3.2. Materials and methods. The research materials were represented by different approaches of both national and Western researchers regarding a new stage of the

scientific and technological revolution, which, in fact, creates conditions for the posthuman's emergence and development. A wide range of philosophical and general scientific methods of research was used in the work including metaphysical, dialectical and phenomenological methods as well as generalization, comparative analysis, system analysis and others.

3.3. Conceptual categorical apparatus of the research. In the research process, the following categories of the social philosophy were used: man, personality, post human, post humanity, technologies, engineering, scientific and technological revolution, virtual reality etc.

The research results. It is an undeniable fact that the modern man can not imagine their life without technology and gadgets. And this creates one of the main requests and tasks for humanity – that is to create a balance of the interaction between the man and technology, to find out the ways for people to conquer the consequences of the technical development. In our opinion, it is worth starting with the organization of our own behavior, which if necessary has to include interconnection with the nature, with other people, and so on.

Presenting main material. These approaches ascertain the fact that a new historical human type is appearing who is gradually replacing a personality. This new man is still the bearer of rationality as progressive aspiration for achieving goals. But this new rationality has been transformed. The new human loses the "taste" of life – his feelings, communication and emotions lose their meaning and value. Emotional experiences are currently considered to be an obstacle to obtain the result. "The actor's activity is much more caused by his needs imposed on the man in his social relations and perceived by his mind than by his immediate needs. Shortening the phase of figurative and aesthetic perception of the world as much as possible, the new human immediately relies on the concepts or marks the world with signs. Therefore he is indifferent to poetry and art that are kept in the society as heritage. He can not experience love and uses sex as soulless love. The actor is a heartless human. In ethical sense he is a human without values. Price is the only thing he knows, and everything has its price"[4, p.92]. Personality is steadily transforming into something technologized. It is due to total change, quickness and complication of the social interactions caused by scientific and technological revolution. M. Berdiaev notes that "a human soul can not withstand the speed

required from it by the modern civilization. This requirement tends to turn a human into a machine. The industrial civilization is impersonal by its nature. It does not want to see the personality. It demands the human activity but it does not want the human to become the personality” [1, p.149]. Indeed, the previous stage of the human civilization’s development encouraged evolution of the personality as the spiritual bearer. Such a personality has the feeling of altruism and self-sacrifice in the name of another man. The modern civilization’s progress has other priorities. “The main thing is to have more things and products and to move comfortably from the table to the toilet. Despising everything that is sublime, ego-techno-centrists think that anything other than “benefit” or “efficiency” is unnecessary, traditionalism and ideology” [4, p.93]. Modern civilization is definitely passing a transitional stage but it does not mean that all people become techno-centrists and that is positive. But those who still love, care, trust and communicate are being pushed aside. They are called losers. The “actor”, on the contrary, is being exalted and given the status of a “successful man”.

Modern civilization is characterized by its peculiar transition from the personality to the actor where social and humanistic technologies replace spirituality and valuable attitude to the world.

Thus, the sign of cultural crisis is the fact that values are replaced with technologies and these technologies get the status of universality. That can result in the situation when a machine will manage a man instead of a man managing a machine. The human dissolves in technologies and therefore turns into something techno-like. The human stops living and starts functioning. “The main contradiction of the present time is the conflict between culture and civilization. Above all, it threatens the personality that is actually human in the individual. Therefore it is the individual that will resist the pressure because the individual will not be able to accept the domination of the faceless forces which turn the human into a small section machine” [3, p.47].

Modern mankind can be conditionally divided into two groups. The representatives of the first group are people-personalities. They consider the current civilization progress to be post-history implying that the human is gradually dying and human culture, soul and spirituality are gradually losing their value and importance. The representatives of the other

group are posthuman beings or actors. They still have essential human features such as subjectivity, self-identity, independence, freedom of choice etc. but these features are considered as inheritance. They are not dead and at the same time they are not alive. They turn to be something mechanical, robot-like and insensitive.

Taking into consideration the information mentioned above, it is necessary to say that mankind must fight for themselves but they should sensibly look at the modern realities of development since everything we have now is the result of our activity. It means that the modern stage of the scientific and technical revolution’s development is socio-technical one and it created those conditions for the development of the modern man. The present time stopped being exclusively human. It is a man-machine symbiosis. “It can be considered man-machine since the moment when the technology replaces the man’s intelligent strength as well as his physical one” [4, 96]. These tendencies have global dimension of existence and the society itself turns into the Network, the System or, in other words, the Technos, where the person begins to act according to the technological logics.

Since the second half of the twentieth century instead of the term “personality” or “the human” the new term “factor” has been introduced into the scientific sphere, especially into sociology. “The main difference between the personality and the actor is that the actor loses his self-identity, he is fragmentizing and smearing in the system-network. The initiative and the final resolutions in the interaction with the environment one by one become the technology’s competency” [4, p.96]. Consequently, the man does not need another man any more, for example, Internetcafe customers do not need each other as being submerged into the virtual space they do not communicate with each other.

So, while analyzing the post-epoch we note the essential transformations in all spheres of human life as well as the threatening tendencies referring to the man’s existence and development. The soul and body unity is being destructed and the human body is being replaced by technical features. That enables the man to get away from the time and his body’s location. “In the virtual reality, where your imagination and functional aspects allow you to rush down the snow-covered mountains and embrace the best beauty of the world while in reality you are

an impotent and are decaying on the sofa, the information being and the real beings do not coincide in any aspects. The new artificial environment “scans”, or perceives only the informational aspect of the man” [4, p.99]. This causes the crisis in the integrity of human perception. The human body is considered as an obstacle and the annoying relic of the past.

The posthuman’s appearing is perceived in different ways. In most cases the human transformation happens imperceptibly and it is not understood properly. But there are some people who care about the man’s future and they sound the alarm pointing out the anthropological catastrophe.

When people allow technologies to get into their life, they, as V. Kutyriov defines, turn into zombies. Defining the zombie index of a society, the author distinguishes so-called weak (light) zombies and strong (hard) ones. “The weak (light, partly) zombie is a thinking zombie. He thinks and acts but he only answers the question “how”. He does not wonder why, what for to do anything and he is not interested in the consequences of his thinking. He thinks without realizing the consequences” [4, p.101]. This is confirmed by the current stage of the science development which became posthuman and moved outside the human world as well. The main value nowadays is only implementing different innovations without taking consequences into consideration. That means “thinking without any sense”. The most common locations of the intellectual zombies are the “silicone valleys”, techno-parks and computer laboratories, which are the incubators for the achievements of the posthuman progress. There are already zombies-ministers nominated by this environment. Instead of the modernistic trinity “personality – subject – consciousness”, the world is being increasingly inhabited by the postmodern human types, namely by degraded humans. Homointellectus: the actor – the weak zombie – thinking” [4, p.102]. So, gradually losing his consciousness, the weak zombie still keeps the ability to think and realize.

Strong zombies being mostly representatives of the cognitive and informational knowledge are different. The time of their being in the virtual space is constantly increasing. “Their thinking is half or fully formalized. They do not refer to any sense at all... If weak zombies do not want to think about the consequences of their activity, strong zombies fully lose their ability to think (in human sense). They are programmed zombies.

They sort, combine and process information” [4, p.102]. Therefore there is another trinity of “Homocomputes: the agent – the strong zombie – calculation” [4, p.102]. Losing sense and subjectivity will lead the mankind to death of Self, their own self. The increasing speed of posthuman technologies will lead to the emergence of cyborgs and artificial intellect, to the so-called otherbeing that people deceptively call immortality.

Thus, technologies gradually and steadily changed life of the contemporary man. It is worth mentioning that they significantly changed the thinking style. Nowadays the term “Google generation” is widely used in the scientific sphere. They are not children any more. They are young people who were born after 1993. They do not have the experience of pre-net communication. This situation reminds the wellknown joke. A child asks the mother what computers she used in her childhood and the mother answers that there were no computers at that time at all. Then next child’s question was if the mother saw dinosaurs. Indeed, today’s children skillfully manage the “mouse” before learning to stand. Therefore, there is a new term to define these people: they are “clicking people”. Computers replaced sport for them, screen images replaced walking and playing with other children. Gadgets accompany their study at school and university. There is no point in doing homework if you always have Internet at hand. Free access to information, on one hand, made human life easier but, on the other hand, it deprived the man of satisfaction with searching. There are ready answers to almost all the questions and there is no any sense in making efforts to find your own answers. According to the sociological survey, 83 % out of six thousand respondents start looking for any information from search engines and the rest refer to authoritative publications and to libraries’ information resources. N. Karr in his work “Shallows: What the Internet is Doing to Our Brains” mentions that before he started using the Internet he had been a skillful scuba-diver who could plunge into the boundless ocean of meanings and values trying to discern other things and how they interacted with each other. Now, using the Internet, he is a surfer who is rushing over the surface of the wave crest. This example proves that we lose sense, depth and essence and focus on superficial values or just refuse to look for them. Computers actually burst into the human sphere and substantially transform it. The result of this process is the

massive cultural and anthropological crisis in the most developed countries of the world. This is the consequence of introducing technology, especially computers, into all life spheres of the societies. Thus, the man begins to lose himself: his emotional, spiritual definition as well as natural and social one. The man starts living virtually. Therefore, it is necessary to make some generalizations: firstly, the man gradually loses all social connections with other people and that causes value orientations to be replaced with technologies; secondly, the question of interaction between the man and the machine arises. Who currently plays the managing role? Does the man manage the machine or vice versa? Since the computer beats the man in chess as well as in the Go game. Thirdly, the man dissolves in the technological space and thus acquires the new dimension of existence – the man becomes a Techno factor. If previous philosophers, E. Fromm in particular, defined human existence in such two dimensions as to have or to be, the contemporary scientists find obvious the following dichotomy: to live or to function.

There are a lot of bright descriptions of the posthuman in the contemporary literature, for example, in the novels *Hyperion* and *Ilium* by Dan Simmons, a famous American writer.

The first episode describes the group of vagrants who once represented Homo Sapiens type. They use gene engineering to make travelling in space possible (as the human body is inefficient and very vulnerable in conditions of weightlessness and prolonged radiation impact).

The posthuman theme is better revealed in the novel *Ilium* and its sequel *Olympos*. On one hand, there is a group of people transformed with the help of nanotechnologies that settle down on Martian Olympos. But an attentive reader quickly understands that these people forgot their human past. They consider themselves Olympic gods. All changes in these worlds take place via teleportation.

On the other hand, there is another group of people. These people are the first posthuman. They settle on the Earth orbit to avoid conflicts with ordinary people who still live on the planet. They exclusively choose the form of female body with ideal and ageless physiology.

We should also pay attention to another type of posthuman that is represented by the artificial body-avatar. Human consciousness can be transported into this body-avatar using both the digital form and transplantation of the organic

brain. Thus, people achieve their long-expected goal, namely gaining immortality. In fact, current scientific and philosophical discourse is not limited to the given above examples that describe the image of the posthuman but all these examples have the only thing in common: the man changes under the influence of technologies and the result of such changes can be found only in the science-fiction literature and new apocalyptic films.

The transhumanism theory is an adept of the posthuman and postmankind formation. The idea of the post-human was born in the mainstream of transhumanistic theories. This movement has both supporters and opponents.

The famous American politologist F. Fucuyama is a consistent and influential critic of transhumanism. He conducts the detailed analysis of the possible consequences of transhumanists' ideological victory over the governments of the world. The author makes up a number of conclusions which question both the transhumanistic values and the direction of the contemporary science development.

Thus, for example, in his work *Our Posthuman Future* he emphasizes that “science itself can not set the goals and the limits it is intended to achieve” [6, p.93].

F. Fucuyama is rather skeptical about transhumanistic ideas as the author emphasizes that these tendencies are threatening and dangerous for the mankind development. Among all his ideas concerning the transhumanism influence on the further mankind development, there are two main points worth mentioning. The first one is that the man has been slowly developing in an evolutionary way. It includes a set of positive and negative features. But it should be mentioned that it is this complicated combination that makes us human and enables us, in turn, to evolve as a specious. According to F. Fucuyama, radical intervention into this process through technologies would dehumanize people rather than glorify them.

According to the author, the dehumanization problem is the most obvious. It is connected with the emergence of the first posthuman. It will automatically divide people on an unprecedented basis and create a huge conflict in social, economical and political spheres. The consequences of this conflict can not be predicted because the mankind's experience does not have any factors to regulate these relationships. For example, the law field will experience arising of the questions what rights

the posthuman has, whether the posthuman is a human and others.

6. Conclusion. The consequences of such artificially created disparity will be unprecedented because earlier, despite all the differences, people were united by one important factor – they belonged to the same species of Homo Sapiens. Now then the mankind will be divided into two species.

The posthuman's emerging can destroy the whole system of liberal democracy currently existing in the west countries which basis, for example, is formed by natural rights concept implying that people are born equal in rights and are endowed with rights by birth. But this idea will lose its meaning as soon as the first posthuman appears. It is natural to ask the question whether people will share the general human nature if being divided into some species.

During the earlier historical stages of development, the man just managed to overcome the disparity which had prevailed for almost the entire previous history. Nowadays the man risks ending up in a more unfair world than ever

before. These dangers are caused by accelerated development of biotechnologies and their introducing into all spheres of human activity.

Therefore, the consequences of the cultural and anthropological crisis the modern mankind is experiencing now are threatening and even disastrous for the existence and development of the individual. Indeed, the emergence of the posthuman is not a long-term prospect. We are witnessing the onset of posthuman. Technology gradually and steadily is replacing human. The mankind has to find a balance of human-technology interaction to survive as a species as well as to encourage and develop their human features. Since the man's transformation into the posthuman would rather describe the death of human (in the traditional sense, an emotionally and spiritually-defined, natural and social creature). It would also imply dehumanization and replacement of value orientations and models on technologies rather than human improving.

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ВІД ЛЮДИНИ ДО ПОСТЛЮДИНИ

Анотація. Актуальність теми дослідження. Сьогодення постає якісно новим етапом, відмінним від усіх попередніх, а саме масштабністю розгортання сучасного періоду науково-технічної революції,

From human to posthuman

наслідком цих процесів постає постлюдський поворот. Основним змістом цього повороту є те, що люди у своїй діяльності виходять за межі предметної реальності. **Мета і завдання статті.** Метою дослідження є соціально-філософський аналіз процесів формування постлюдини в умовах розгортання технологізації та інформатизації суспільств. **Постановка мети** зумовила необхідність розв'язання наступних дослідницьких завдань: розглянути процеси становлення постлюдини; проаналізувати характер розгортання науково-технічної революції та який вплив вона здійснює на формування сучасного типу людини; виявити особливості і наслідки для розвитку людини впровадження наукових та технологічних досягнень в усі сфери життєдіяльності суспільств. **Матодологія дослідження.** Матеріалами досліджень слугували різні підходи як вітчизняних, так і західних дослідників щодо розгортання нового етапу науково-технічної революції, яка, власне, й створює умови виникнення та розвитку постлюдини. В роботі було використано широкий спектр філософських та загальнонаукових методів досліджень, зокрема метафізичний та діалектичний, феноменологічний методи; узагальнення, порівняльного аналізу, системного аналізу та інші. **Результати дослідження.** Беззаперечним постає той факт, що сучасна людина не мислить свого життя без техніки і будь-яких гаджетів. І це породжує один із основних запитів та завдань для людства створення балансу взаємодії між людиною та технікою. Віднайдення способів за допомогою, яких людина підкорить собі наслідки технічного розвитку. На нашу думку, варто починати з організації власної поведінки, яка з необхідністю має включати взаємозв'язок з природою, з іншими людьми тощо. **Висновки.** Наслідки культурно-антропологічної кризи, яку переживає сучасне людство, є загрозливими та навіть катастрофічними для існування і розвитку самої людини. Дійсно поява постлюдей не є довгостроковою перспективою. Ми є свідками настання постлюдського. Техніка поступово та неухильно заміняє людське. Людство має віднайти баланс взаємодії людина-техніка для власного виживання, не тільки як виду, а й плеканням та розвитку людського в собі. Оскільки трансформація людини у постлюдину, скоріше характеризує загибель людини як такої (у традиційному розумінні як душевно-духовно означеної природно-соціальної істоти); не її вдосконалення, а радше дегуманізацію, заміну ціннісних орієнтацій та взірців на технології.

Ключові слова: людина, постлюдина, технології, постлюдство.

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ОТ ЧЕЛОВЕКА К ПОСТЧЕЛОВЕКУ

Аннотация. Актуальность темы исследования. Нынешнее время проявляется качественно новым этапом. Оно отличающимся от всех предыдущих, а именно масштабностью развертывания современного периода научно-технической революции, следствием этих процессов является постчеловеческий поворот. Основным содержанием этого поворота есть то, что люди в своей деятельности выходят за пределы предметной реальности. **Цель и задания статьи.** Целью исследования является социально-философский анализ процессов формирования постчеловека в условиях развертывания технологизации и информатизации обществ. Постановка цели обусловила необходимость решения следующих **исследовательских заданий:** рассмотреть процессы становления постчеловека; проанализировать характер развития научно-технической революции и какое влияние она осуществляет на формирование современного типа человека; выявить особенности и последствия для развития человека внедрения научных и технологических достижений во всех сферах жизнедеятельности обществ. **Методология исследования.** Материалами исследований служили разные подходы как отечественных, так и западных исследователей относительно развития нового этапа научно-технической революции, которая, собственно, и создает условия возникновения и развития постчеловека. В работе был использован широкий спектр философских и общенаучных методов исследований, в частности метафизический и диалектический, феноменологический методы; обобщения, сравнительного анализа, системного анализа и другие. **Результаты исследования.** Бесспорным является тот факт, что современный человек не мыслит своей жизни без техники и любых гаджетов. И это порождает один из основных запросов и заданий для человечества создания баланса взаимодействия между человеком и техникой. Отыскание способов с помощью, которых человек покорит себе последствия технического развития. По нашему мнению, стоит начинать с организации собственного поведения, которая с необходимостью должна включать взаимосвязь с природой, с другими людьми и тому подобное. **Выводы.** Последствия культурно-антропологического кризиса, который переживает современное человечество, угрожают и даже есть катастрофическими для существования и развития самого человека. Действительно появление постлюдей не является долгосрочной перспективой. Мы являемся свидетелями наступления постчеловеческого. Техника постепенно и неуклонно меняет человеческое. Человечество должно найти баланс взаимодействия человек-техника для собственного выживания, не только как вида, но и выявлять желание развития человеческого в себе. Поскольку трансформация человека в постчеловека, скорее характеризует гибель человека как такового (в традиционном понимании как душевно-духовного,

природно-соціального суцтва); не его совершенствование, а скорее дегуманізацію, заміну ціннісних орієнтацій и образцов на технологии.

Ключевые слова: человек, постчеловек, технологии, постчеловечество.

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