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**POSTHUMAN IN GLOBAL INFORMATION SOCIETY**

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**Abstract**

This article discusses the worldview concept of a Posthuman as a subject of global information society. Digitalization has influenced all institutions and scopes of human activities, having varied the type of interrelations between them, the phenomenon of human has been varied, now we speak about the phenomenon of the posthuman (nearly human, or human in principle). In the transhumanist theory of evolution (revolution) of humanity, the next stage of development is the Posthuman, who is as different from human as a human from a monkey. Logical cognitive and social problems under the conditions of wide-scale computer informatization of society should be considered in the context of organic interconnection with human capital assets and humanistic ethics.

**Keywords**

Posthuman – Transhumanism – Digital immortality – e-Homo – Digital evolution



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## Introduction

Modern society characterized by supercomplexity, multidimensionality, being transformed ontologically, axiologically, structurally and functionally, is a fact of life, which up till now is not characterized by a consensus. In order to denote the modern stage of community development, a set of definitions is applied, the most popular is global information society<sup>1</sup>.

Digital space requires for operation by huge amounts of data, a human cannot process such large stream of data, technologies help to solve this problem (new trends of research appear, such as Big Data and Data Science, artificial intelligence, etc.), interactions between human and manmade artificial systems are being analyzed<sup>2</sup>.

In superrapid pace of information society, a human requires for cardinally new level of data processing and storage. Natural adaptation requires for efforts and long periods of time, whereas medicine and neural sciences propose smart drugs or smart pills, this creates the issue of ethics of anthropic programming and freedom of choice<sup>3</sup>.

A new trend in philosophy appears, cognitive transhumanism, which poses the question about evolution of Homo Sapiens, interaction between artificial and natural systems, as well as raises the issue of predictive deontology of symbiosis of real and virtual world<sup>4</sup>. Therefore, the task of science and philosophy of the 21st century is not to repeat bloodcurdling experiments with people of the beginning of the 20th century, because science cannot be ethically neutral, it is an important constituent of community. Which trends are discovered in modern society? Would they not lead to drop in morale and would they not serve as a catalyst of dehumanization<sup>5</sup>?

## Methods

In order to solve epistemic and methodological problems related to the described sphere, the formal philosophy of science uses technical apparatus of artificial languages of logics and mathematics, cognitive sciences attempt to combine segmented parts and assist to arrange prognostic concepts of future via intellectual activity of human, phenomenology of the notion of human in new information environment of Big Data is applied with consideration for occurring variations<sup>6</sup>.

<sup>1</sup> M. D. Shchelkunov y A. R. Karimov, "Obshchestvo 5.0 v tekhnologicheskoy, sotsial'nom i antropologicheskoy izmereniyakh", Vestnik ekonomiki, prava i sotsiologii Vol: 3 (2019): 158-164.

<sup>2</sup> A. K. Kazantsev; V. N. Kiselev; D. A. Rubval'ter y O. B. Rudenskii, NBIC-tekhnologii: Innovatsionnaya tsivilizatsiya XXI veka (Moscow: INFRA-M, 2012).

<sup>3</sup> J. Harris, Enhancing Evolution: The Ethical Case for Making Better People (Princeton: Princeton University Press, 2007).

<sup>4</sup> I. S. Baklanov; O. A. Baklanova; A. A. Shmatko; M. A. Gubanova y A. D. Pokhilko, "The historical Past as a factor of sociocultural transformations of Postmodernity", Tarih Kültür ve Sanat Araştırmaları Vol: 1 num 7 (2018): 373-378.

<sup>5</sup> O. V. Popova, Biotechnological designing of human: ethical and philosophical issues: thesis for the degree of Doctor of Philosophy (Moscow: Institute of Philosophy of the Russian Academy of Sciences, 2018).

<sup>6</sup> S. Fuller, Humanity 2.0: What it Means to be Human. Past, Present and Future (New York: Palgrave Macmillan, 2011).

This work applies the philosophical procedural base of neuro-ethics for understanding of projects of human bioenhancement and cognitive enhancement. Transhumanist dream about biotechnologically reached immortality presents the horizon of development of biotechnologies, which tends to drift apart while being approached. However, this is the future, which already now influences human self-understanding and in such regulative form participates in preparation and implementation of real biotechnological projects<sup>7</sup>.

Nowadays more important than ever is the task of paradigm definition on the basis of universal evolutionism and theory of self-organization of open systems (nonlinearity, non-equilibrium, nonstability, stochasticity, uncertainty, coherence of element behavior) and such analysis procedure, which promotes establishment of uniformity of science of essence, phenomenology (science of phenomena), and futurology in the terms of new social reality<sup>8</sup>.

## Results

Combined efforts of transhumanism and scientific convergences provided finalization of computer simulations of human brains. Neurophysiological studies reveal numerous secrets about our essence; however, a new issue arises about introduction of a new subject of social process: artificial personality, nearly human<sup>9</sup>.

New social reality generates the requirement to human, who should comply with his role in meta-evolution of Humanity. Relatively soon we will be able to reach the new stage resulting in formation of Homo eruditus or e-Homo (educated human). The moral norms remain in principle unchanged, however, their online distribution becomes more rapid, the tools of network socialization vary<sup>10</sup>.

One of such tools is digital culture which constantly modifies social reality, presetting certain advantage to a subject and groups of global information society:

- decision making in various spheres becomes simpler with analytical support by programs of artificial intelligence and data analytics;
- more possibilities for individual creativity and self-realization; satisfaction of information demand of society members;
- openness of political processes and digital democracy in numerous developed communities.

In addition, the digital culture is characterized by the following properties:

- matrix and stream forms of data transfer;

<sup>7</sup> F. Fukuyama, *Our Posthuman Future: Consequences of the Biotechnology* (London: Picador, 2003).

<sup>8</sup> G. G. Salikhov, *Funktsii obshchestva v protsesse globalizatsii*. In: *Proceedings of International Forum. Future of labor sphere: Global challenges and regional development* (Ufa: Mir Pechati, 2019).

<sup>9</sup> N. Bostrom, *Superintelligence: Paths, Dangers, Strategies* (Oxford: Oxford University Press, 2014).

<sup>10</sup> R. van. Est; V. Rerimassie; I. Keulen y G. van Dorren, *Intimate technology: The battle for our body and behavior* (The Hague: Rathenau Instituut, 2014).

- formalization of all processes of living, thinking, and sensual sphere;
- continuously and rapidly updated digital economy, loosely bound to space and time;
- reduction of conventional occupancy forms and acquisition of new competences;
- appearance of respective network personality;
- network identity by digital traces or cyber shades<sup>11</sup>.

All the prerequisites for an ideal society are being created, it remains only to teach people to feel, to think, to act, and to live in totally artificial environment supported by simulating technologies. New world and new human: this is cardinally different type of being. Virtual space is a possibility of impossible and reality of unreal, that is, posthuman reality. In order to comply with this world, cognitive evolution is required (Latin noun *cognitio*: 'examination,' 'learning,' or 'knowledge'): evolutionary variations in dominating processing methods of intellectual (conscious) data<sup>12</sup>.

Philosophical comprehension of computer revolution accompanies entrance of developed and developing global civilizations into a new epoch of information community as backgrounds of society of knowledge and operation of Big Data. This inevitably requires for formation of information culture of human involved in self-identification and self-enhancement in digital space<sup>13</sup>. As a consequence, we face nearly synchronous formation of science and technology studies (STS) in philosophy and sociology, and bioethics and neuro-ethics in medical sciences and technologies as form of interdisciplinary organization of critical value reflection with regard to innovation processes in science<sup>14</sup>.

## Discussion

The issue of ethical philosophical analysis of biotechnological designing of human has sufficiently deep history, which previously was related with discussions between supporters and opponents of concept about human as a machine, which could be disassembled and re-assembled in the improved form. Various aspects of this issue are discussed by Descartes, Leibnitz, Hobbes, Locke, Lamettrie, and others starting from the 17th century. Very interesting artistic studies of artificial human are given in the works by Shelley and Goethe. Fundamental discoveries in the fields of medicine, physiology, and genetics in late 1800s–early 1900s promoted basis for new burst of interest to human designing, in particular, to eugenic projects. Eugenics was widely distributed in the first half of the 20th century being a basis both of ethically neutral practices in the sphere of

<sup>11</sup> M. N. Rodionova, "Setevaya kul'tura kak problema sovremennogo zarubezhnogo kinematografa v kontekste teorii metamodernizma", *Vestnik gumanitarnogo obrazovaniya VyatGU* Vol: 4 num 12 (2018): 96-102.

<sup>12</sup> S. N. Grinchenko y Yu. L. Shchapova, "Informatsionnye tekhnologii v istorii Chelovechestva", *Informatsionnye tekhnologii* Vol. 8 (2013): 1-32.

<sup>13</sup> M. N. Rodionova, "Setevaya kul'tura kak problema sovremennogo zarubezhnogo kinematografa v kontekste teorii metamodernizma", *Vestnik gumanitarnogo obrazovaniya VyatGU* Vol: 4 num 12 (2018): 96-102.

<sup>14</sup> F. Jahr, "Bio-Ethik: eine Umschau über die ethischen Beziehungen des Menschen zu Tier und Pflanze. *Kosmos*", *Handweiser für Naturfreunde* Vol: 24 num 1 (1927): 2-4.

medical genetics and criminal (based on the concept of scientific intelligence) political projects in Germany, USA and other countries<sup>15</sup>.

The interrelation between human and machines is analyzed in numerous specialized fields, for instance, by Grinchenko and Shapova<sup>16</sup>.

We are on the verge of another leap in evolution, it is related with development of four high technologies: nanotechnologies, biotechnologies, information communications, and cognitive technologies, their importance is analyzed by Kazantsev, Kisilev, Rubvalter and Rudensky<sup>17</sup>.

## Conclusion

What is the difference between information community and real one? It is possible to act in it but it is impossible to live there. We should reach humanism through transhumanism. Cognitive transhumanism is some kind of searching for common field for dialogue, a shaky bridge above the steep of misunderstanding between followers of transhumanism and bio conventionalists<sup>18</sup>. The essence of existence varies, the existence of Posthuman is perception of the existence. The world is not what it is but is what I am. Therefore, reality for Posthuman is the reality of relations and not of things. Moreover, while leaving the limits of material world, we completely leave body, thus immersing into supernatural world<sup>19</sup>.

Digital technologies also evolutionize, now we are completely bound with network, and common usage of a computer is gradually replaced with the so-called mobile phone culture, thus creating new digital economic and sociocultural model of society in which we have to live<sup>20</sup>.

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<sup>19</sup> L. R. Baker, *The Metaphysics of Everyday Life: An Essay in Practical Realism* (Cambridge: Cambridge University Press, 2009).

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