

# Possibilities of Implementing the Transhumanism Experience into Educational Domain

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**Abstract:** *The article deals with the problem of possibilities of implementing the experience of transhumanism into the educational sphere. It is concluded that education, as a culturally creative component of society and human life, not only transfers the experience of the past, but also outlines the orientations of the future, preparing a person for life in a society where intellectual resources and innovations play a decisive role. Its effectiveness is predetermined by the degree to which a person is prepared for changes, effective actions to solve the contradictions of social development. Methodological potential of the experience of transhumanism in educational development has been revealed in this research as the realities of the present form a number of new challenges to education.*

*The concept of transhumanism focuses the educational process upon the need to find and create identical and cultural forms by the human being according to social requests; it points up the worldview-axiological and purposeful foundations of human objective reality. In the educational domain, the methodological possibilities of transhumanism are directed to the discovery of the individual nature of a human being. Educational activity is increasingly focused upon developing learning capacity which is considered as a process of self-knowledge, self-creation, self-building of the environment and a human being. The interaction of a human being and the world implies a state of creative inspiration.*

**Keywords:** *Activity of scientific societies, Soviet Ukraine, postmodern transformations, state structures, scientific intelligentsia, post-communist society.*

**How to cite:** Hanaba, S., Sysoiev, O., Bomberher, I., Kireieva, O., & Bloshchynskyi, I. (2022). Possibilities of Implementing the Transhumanism Experience into Educational Domain. *Postmodern Openings*, 13(1), 131-147. <https://doi.org/10.18662/po/13.1/388>

## 1. Introduction

The realities of the present are marked by the rapid development and convergence of NBICS (Nano-, Bio-, Info-, Cognitive, and Socio-Humanistic Studies and Technologies). They testify to the unprecedented changes that have appeared in all spheres of human life such as economic, cultural, political, social, etc., and have affected the person himself/herself i.e. his/her way of life, values, worldviews, corporeity. So, achievements in the field of genetic engineering, DNA-computer, bio-information, computer-networking, information-media and other technologies even today allow to solve a number of eternal and urgent problems of humanity concerning life, safety, health, etc. Inventing pharmaceuticals for diseases caused by genetic pathologies, combating aging processes, creating bio-factories for the manufacture of agents i.e. substitutes for substances produced by the body, improving the human genome, etc., on the one hand, will facilitate and make the life of a human being safe, and, on the other, will cause changes towards further human evolution as a species. It is about updating the problem of depth transformation of the biological essence of a human being. According to M. Shevchenko, such human being “is in the process of becoming, but at the moment besides theoretical or cultural outlines, has a purely technical dimension, which includes such areas as genomic technologies, nanotechnologies, robototronics, neurobiology, artificial intelligence, which along with the improvement of human nature, can radically change it” (Shevchenko, 2006, p. 143). Its image and characteristics have quite attractive features. In particular, the human being possesses much more perfect memory than a usual one, his/her physical and mental capacity exceeds that of any unmodified person, he/she possesses a body full of youth and energy that is not subject to illness and old age, etc. The modification of the human body and consciousness by means of neural prostheses, neurochips, and even anti-aging or mood enhancement pills makes the human *Ego* artificial, ephemeral, and inconstant. It loses the established boundaries of its own identity, and under the influence of external factors and impacts, it acquires new characteristics and expected results from the outside. V. Budanov notes that “The new world of anthropological burdens forms the anthropological landscapes of the individual,” (Budanov, 2012, p. 59].

Thus, a new identity of a human being is formed as a “possibility to be” in the space of the space modern era. He/she is determined by himself/herself, is possible, in fact open to the world, and is seen as a

project, an effort to be himself/herself. The human body is changed as required by social order in the process of technological transformation. The human being becomes a completely new, technologically advanced being. He/she is understood as a new anthropological reality which, by negating social norms and rules, being released from the religious, family, national values that defined the life of society in previous eras, becomes a creator of his/her own essence. His/her objective reality in the modern world is not a delight from his/her created own identity, is not retiring into his/her shell, but a conscious assertion of his/her own essence through the continuous creation of new identities, the constant reconciliation of new images, the ability to get rid of them and to select them depending on the changing situation or the context of objective reality. The modern human being is increasingly getting out of control of any discourse, not within the limits of rigid, clearly defined semantic schemes. He/she is always on the verge of his/her own images, building a trajectory of his/her own development according to the realities of time. Such human being according to V. Lukianets “is neither a biblical “slave of God” nor a subject of modern metaphysics. He/she does not consider himself/herself “the pinnacle of evolution”, “the finale of History”, “the lord of the Universe”. He/she understands his/her current evolutionary state as the beginning of a new round of evolution, during which he/she, by creating increasingly powerful hyper-technologies, is gradually transforming himself/herself into a bearer of superhuman qualities, abilities, endeavours” (Lukianets, 2009, p. 5). He/she is not fancied as an illusory, abstract ideal or model of the epoch according to which the realities of his/her objective reality were tuned in, but as an effect of his/her presence in the world, as a reality inspired by his/her participation.

However, technical and scientific innovations appear in the life of a human being in the form of a two-faced Janus, who with one hand offers him/her a succession of superhuman abilities, opportunities, sensations, and on the other, causes destructions of the habitual “soil” of his/her objective reality, creates tension in relations with nature, society and himself/herself, spreads moral instability, value nihilism, etc. A person who is accustomed to stability and order is experiencing a crisis of self-identification. He/she loses those familiar symbolic landmarks and horizons of the universal that have kept him/her within objective reality and finds himself/herself in a state of liminality, cultural pause, a situation of transition, when the familiar and stable have already disappeared and the new has not yet been established. Everything that has been the world of the human being for centuries is bursting at the seams. A human being seems to be dissolving in what should

be only a means of objective reality. He/she loses the meaning of his/her life, all that provides him/her with value and dignity. Crisis phenomena of social and, to a certain extent, natural life, acquire a new nature i.e. anthropological one, the roots of which are contained in the processes created by the human being and occur with him/her. The lures of scientific and technological progress hold the real dangers of implementing pessimistic scenarios for the future of humanity. The modification of human physicality determines the likelihood of change not only in the humanistic and axiological orientations of humanity, but also implies the disappearance of humanity as such. F. Fukuyama points out that “The fear that biotechnology ultimately will bring us the loss of our human essence - that is, an important quality that holds our meaning of who we are and where we are going, regardless of the changes with a man throughout his/her history” (Fukuyama, 2004, p. 147). For the first time, humanity found itself in a boundary situation, a zone of bifurcation, the way out of which is possible provided that the uniqueness and identity of a human being as an individual, the measure of “human in a human being” is preserved. The fact that the spiritual and moral component of the human development strategy from its scientific and technological component is lagging behind becomes the impetus for finding and creating projects of own survival on the basis of new cultural paradigms, their realization in the socio-cultural spheres of life, in particular in education.

Education, as a culturally creative component of society and human life, not only transfers the experience of the past, but also outlines the orientations of the future, preparing a person for life in a society where intellectual resources and innovations play a decisive role. The effectiveness of education is determined by the degree to which a person is prepared for changes, effective actions to solve the contradictions of social development. In general, the realities of the present form a number of new challenges to education, provoke rethinking of its social intended purpose and role in human life. Topical questions that need to be addressed are: what knowledge does one need to teach a person in order to succeed and sustain social development? How can an educational resource contribute to the development of a spiritual and emotional component in today’s realities? What principles and methodological guidelines should the educational sphere be developed upon? And so forth. Of course, this is not a complete list of questions that demand serious and thorough research, finding new approaches, innovative ideas and methodological guidelines. In the framework of our article, we will consider the methodological potential of the experience of transhumanism in educational development.

The **purpose** of the article is to analyse the possibilities of implementing the experience of transhumanism into the educational domain.

## 2. Analysis of researches and publications on the issue

Technical innovations show that we are on the verge of grand discoveries about what man is, how human potential increases under the influence of modern scientific advances. The authors consider the problem of the possibilities of using artificial intelligence in education, regarding the problem of education in the face of constant transformational changes in society and human nature (Hanaba, Mysechko & Bloshchynskiy, 2020). Outlining the role of education as a social institution, G. Berea (2015) offers her own ways of developing a person's inner potential through acceptance of different social roles and statuses (Berea, 2015).

Regarding socio-cultural shifts in education, special attention should be given to the influence of information technologies which open up unlimited possibilities for self-development and self-realization of a person. A. A. Rodideal (2019) focuses on the risks of using network technologies in the educational process, namely the design framework: cause-decision. According to her study it necessitates a more detailed research of this issue in the practical way (Rodideal, 2019). Conceptual idea is to understand Other as uniqueness, as one that is a potential carrier of something new. In Other, as a unique identity we put the potential for human development as a self (Hanaba, Miroshnichenko, Shumovetska, Makohonchuk, Halimov, & Bloshchynskiy, 2019). In this case topical is the research by Catalina Maria Georgescu, who revealed the problem of identity and realization of European values in the media using a postmodern methodology (Georgescu, 2018).

Noteworthy is the study on the transformation of values and the mentality of young people under the influence of cultural diversity (Pehoiu, 2018). Relevant is the research of Claudia Salceanu on a comparative analysis of the value system in society between different generations of people. She showed the possibilities of a tolerant coexistence of different generations (Sălceanu, 2019). Some scholars presented the research on the influence of digital technologies on human capabilities to self-development and transformation, the creation of new images of their existence (Pânișoară, Pânișoară, Sandu, & Chirca (Neacșu), 2017).

Creating a new image of man involves changing the value of semantic coordinates while preserving the human in man. This is the approach presented in the article of (Hanaba, Mysechko, Bloshchynskiy, 2020). An illustration of the development of the human in man is the scientific explo-

ration of values in axiology. As an example, the article presents the possibility of developing traditional human values (Bloshchynskiy, Hanaba, Snitsa, & Mysechko, 2021). Praxeological aspect of the above theoretical ideas is implemented in the article of (Voznyuk, Gorobets, Kubitskiy, Domina, Gutareva, Roganov, & Bloshchynskiy, 2021). Relevant is the study of the development of critical thinking and personality transformation of first year student pilots, who were chosen based on their level of English proficiency and critical thinking skills, age, and gender (Herasymenko, Muravska, Radul, & Pidlubna, 2019).

Concerning psychological researches some scholars investigated differences in the formation of personality traits for children with various language disorders and children who do not have language disorders from a neuropsychological perspective in urban areas (Panisoara, Ghita, Lazar, Fat, 2019). Understanding innovative education as one that is able to develop and discover human qualities is presented by (Çemberci, Civelek, Gürol, & Cömert, 2021). A scholar on postmodern education focus on the development of a healthy lifestyle through proper nutrition (Liuşnea, 2021). Some issues on how some types of postmodern art have been used as a means of copying by the aid of humour with the unpleasant restrictions and changes of the way of life during the emergency and alert states in Romania were revealed by (Purcaru, 2021).

### **3. Theoretical foundations of the concept of transhumanism**

Transhumanism is a new paradigm. Its occurrence is conditioned by the fact that the pivotal idea of humanism, namely the affirmation of the individual as the fundamental value of the world, his/her rights to freedom, development, nurturing of his/her abilities, needs revision. The desire to glorify a human being, to bring him/her into the same level with God, to place in the centre of the whole world order and life (anthropocentrism, child-centrism, etc.) is evidence of subtle repression, taming, disciplining and manipulation of all spheres of human life. Such a human being is deprived of his/her further development, he/she is understood as a certain universal esse with clearly defined boundaries and a set of physical, mental, cognitive, etc. abilities that he/she is able to use in a certain situation of a stable, little-changing world. In general, the development of transhumanism is related to the need for intellectual searches in rethinking the concept of humanism and the role of a human being, changing his/her natural esse in the contemporary socio-cultural and geopolitical context. This is a kind of reaction to the dramatic changes that society and a human being, in particular, is experienc-

ing as a result of the rapid development of scientific and technological innovations (Hanaba, 2014, p. 155).

The above-noted term appeared in the scientific circulation in the middle of the last century. It was proposed in 1957 by one of UNESCO's sponsors, J. Huxley. In his writings, the thinker views transhumanism as an intellectual and cultural movement aimed at improving human life through a number of up-to-date technologies (Huxley, 1957). However, a real interest in it as a field of research and a new humanistic outlook came at the end of the twentieth century. This was due to the creation of a number of scientific associations and public organizations, pioneered by the World Organization of Trans Humanists, created in 1988 by philosophers N. Bostrom and D. Pierce. The Singularity Institute for Artificial Intelligence was established in 2000, which has been functioning as a university and has an official representation on the Internet since 2008. There are trans-humanitarian groups in many countries, and there are discussion groups almost in every city in the USA.

Let us consider the basic tenets of the transhumanism paradigm in order to outline the methodological guidelines that will be productive in the development of education. First of all, it should be noted that there is no single ascertained definition of this notion. This fact is, first of all, related to the novelty of using it in scientific discourse to explain the problems of the modern world. Secondly, with the diversity of studies on this issue, which touch upon and analyse only certain sides, they characterize certain characteristics of social life in the light of transhumanism without defining the context as a whole. Thirdly, claiming the role of the paradigm in explaining the inconstancy of life and its effect upon the nature of the human *Ego*, let us make the assumption that transhumanism is unlikely to receive clear, established limits to its application. It is doomed to the constant transformation and changes of Gestalt, focuses and angles of study in an age of inconstancy and unpredictability. A slender and complete framework of rules and techniques will deprive it of vitality and productivity, and therefore of sensitivity to the new "moods of the times".

Meaningfully, the concept of transhumanism, according to O. Nesterov, involves the analysis of the boundaries of humankind within the natural, moral, aesthetic dimensions in order to identify ways to overcome them qualitatively. In ontological terms, according to the researcher, it is aimed at finding a productive model of description and transformation of a human being by means of modern science; in the epistemological aspect, it aims to qualitatively broaden the spectrum of human cognition and outlines the requirement to develop the theory and methodology of qualitative hu-

man transformation; in axiological terms its task is to comprehend a qualitatively new system of values and existential meanings, to indicate the requirements of high ethics in the post-singular stage of civilization development; the praxeological dimension affirms the need to create a social subject capable of realizing a transhumanist system of values (Nesterov, 2013, p. 188).

A unifying plane in transhumanist studies is the recognition of the ability to change human nature through the latest scientific technologies in order to improve mental, physical, psychic and other abilities. This approach fundamentally changes the outlooks on a human being that have formed and were productive in past eras. If in earlier times, a human being was regarded as the apogee of evolutionary development, a certain immutable value, which is the “measure of all other things” (Protagoras), then from the standpoint of transhumanism he/she is only a certain stage in his/her further development. The human being is a variable and inconstant value that can acquire new characteristics depending on the development of science.

However, the project of transhumanism is not devoid of premonitions. As for the argument against transhumanism, in R. Belialetdinov’s view, it relies upon the support of the status quo for the application of biotechnology towards a human being, which is regarded as the ultimate goal only from a biological point of view or a point of view of biological determinism, while transhumanist projects are regarded as not sufficiently necessary. The next argument against transhumanism is the lack of an ultimate goal of improvement (Belialetdinov, 2013, p. 232). The German philosopher J. Habermas expresses his concern about the change of human nature under the influence of high technologies. Considering the question of what a human being is, he finds it disturbing to see the blurring of the boundaries between the nature of which we are and the organic shell to which we endow ourselves (Habermas, 2002). F. Fukuyama fearfully refers to attempts to change the human nature. According to F. Fukuyama, a human being is what gives us a sense of morality, provides us with the social skills necessary to live in society. With the introduction of high technologies, the foundations of human ethical feeling have been transformed, which have been unchanged since the appearance of a human being, re-thinking of such concepts as “consciousness”, “thinking”, “intellect”, “physicality”, etc. have been carried out (Fukuyama, 2004). Machines as the dominant means of production are becoming more and more anthropomorphic. In turn, a person is increasingly mechanized in his/her human being, becoming a hybrid with the machine not only in his/her bodily organization, but also in social and psychological one. In this regard, Ukrainian researchers M. Ozhevan



and D. Dubov give evidence of the creation of a new image of a Human Being from a machine relevant to the 4-th and 5-th industrial revolutions (Ozhevan & Dubov, 2017).

Thus, in the realities of today, transhumanism emerges as a lifestyle and outlook, as a philosophy and an international intellectual and cultural movement that deeply and thoroughly uses high technology to enhance human cognitive and physical abilities. This paradigm embodies an effort to combine breakthroughs in computer and genetic technologies with the philosophy of overcoming the natural limitations inherent to a human being as a mortal creature.

#### **4. Individual trajectory of education**

The methodological possibilities of the experience of transhumanism in the sphere of education are expressed in the orientation towards the individuality of the participants in the educational process, the development of their creative potential. The organization of the educational process, educational institutions and technologies are aimed at discovering the inner world of a human being who is “in motion” (self-change and self-creation). Focusing on human self-development is possible through overcoming activism, anthropocentrism and Eurocentricity in education. Let us consider our estimations in more detail.

The rejection of activism as a methodological basis in the content of educational theories and practical models implies a retreat from the hyperactivity approach according to which a human being is understood as an active owner and creator of the world and information about it. Human activity in the search and acquisition of new knowledge should be compensated by cognitive and spiritual practices in education. A state of tranquillity and contemplation is no less productive than an active understanding of the realities of the world.

Vigorous activity in the knowledge of the realities of the world does not allow a human being to fully understand them, to experience, to live, and therefore, to feel, to rethink, to attach to one’s own inner world. In pursuit of new knowledge, using information devices and computer technologies, a modern human being does not have time to “get it along”, “to experience it”, that is, the human being is not using his/her spiritual and emotional potential. The human being to some extent ignores the emotions of wonder, delight, pleasure, anger, irritation, despair and more. Therefore, the acquisition of a set of rational-technical knowledge and skills by the human being does not in any way take sensual, poetic, mythical, symbolic and other cognition of the world “out of the brackets” of the educational process. An epis-

temological shift in educational practices is envisaged in favour of the effects of the “production of presence” of a human being, when it is not meaning, but the way of presence in the world becomes the focus. The subject as the main creator is replaced by another version of a human being, in particular, a human being as a living creature. As a result, according to V. Kizima “a human being is more thoroughly assimilates and perceive the world and himself/herself, and not separately the world and himself/herself, but above all the different forms and stages of his/her ontical and ontological unity, which opens to him/her unprecedented expanding perspectives and possibilities of harmonizing his/her life with the social and natural reality” (Kizima, 2011, p. 180).

### **5. Spiritually semantic landmarks of man in the field of education**

V. Budanov’s position is an illustration of these considerations. He examines the problem of spirituality in terms of the analysis of the change of cultural dominants in the context of social development. The researcher analyses the change of socio-cultural landmarks, priorities, meanings, etc. in one or another historical period through the prism of the symbolic triangle of meaning-process-state. Thus, in antiquity, it seems to be possible to describe socio-cultural development in the context of process-state, the determinative axis of the Middle Ages is meaning-state, and socio-cultural practices are understood through the axis of process-meaning in modern times. However, in the twentieth century, the world is undergoing dramatic changes. The socio-cultural practices of this period cannot be embodied and described within three axes. On the contrary, V. Budanov writes that “we observe the devaluation of all three axes and two poles of meaning and state in favour of an inherent value process, the speed of which is ever increasing. The meaning is reconstructed and finally desacralized, and the state is primitized and becomes just an affect. The speed of the processes of the anthropic sphere is rapidly increasing in the information society” (Budanov, 2012, p. 60).

The world is governed by a process that is not accumulated in certain states and does not produce meanings. Its purpose is a process, that is, one can observe a situation like a process is for the sake of a process. A human being is drawn into its bosom, and subordinates all his/her natural essence to it, until the complete “dissolution” in it. As an example, the researcher shows the impact of modern animation upon humans. He compares famous cartoons about “Hedgehog in the Fog” and “Plasticine Crow”. The sweet mystery of “Hedgehog in the Fog” inspires viewers to develop

different emotions and feelings, such as anger, despair, joy, delight, admiration, and more. The viewer “lives” the life story with the leading character. Instead, the surrealisticness of the absurd, indisputably talented work “Plasticine Crow” does not make it possible to awaken a number of feelings and romantic sentiments. The viewer is fascinated by the process, its high tempo, rapid change of the plot, he thinks little about the meanings, his consciousness is subordinated to the process of change. As a result, the tele-media space forms a clip consciousness in the person, zombies his/her spiritual sphere directing to the consumption of the next portion of the “information chew”. There is a degradation of mass culture; the words about spirituality arouse more laughter than delight and favour. According to V. Budanov, “information turbulence, chaos does not allow to survive neither for high meanings nor high states, standard logic and emotions simply “do not catch up”, they are too slow, the reflex, instinct and zoopsychology of affect remain” (Budanov, 2012, p. 60]. Overcoming this situation also involves the development of intuition, which by its very nature is transpersonal. Actually intuitive abilities will allow a human being to realize his/her complex holistic nature, to become the creator of his/her era, having gained access to the noosphere. The ability to intuitively perceive and comprehend the world distinguishes the human being of the modern world from the human being of the previous eras. Intuitive dominants allow creating meanings and senses adequate to the present situations. As a result, the development of intuitive abilities should become one of the priorities of the educational institutions of the future.

## **6. Education as a practice of human freedom**

In general, such education is understood as the practice of human freedom, understanding himself/herself not as a “reflection” of the world, but as a unique part of it. The decisive factor is a human being’s ability to discover and present his or her inner potential. The human being is the creator, not the hostage of the world. Similar considerations are expressed by D. Dubrovsky. He believes that the impressive activities of the human being create asymmetry in cognitive and transformative activities and, as a result, an anthropological crisis. Asymmetry symbolizes “the gap, the blatant mismatch of cognitive and transformative activities aimed at the outside world on the one hand, and self-knowledge and self-transformation on the other”. This asymmetry, indicating a deficit of self-knowledge, according to the researcher, was characteristic of all periods of human history, because it is stipulated by genetic factors (Dubrovsky, 2013, p. 241). This property is inherited from our ancestors. However, all animals’ manifestations of external

activity are coordinated with their respective modes of self-reflection, self-expression, and self-influence. According to D. Dubrovsky, human being's imbalance who acquired traits of a social creature in the process of anthropogenesis has gained an impressive size and scale, which as a result may lead to the loss of his/her human essence having been subordinated to social and external dimensions. The researcher believes that there are two ways to overcome this imbalance. The first way involves changing the biological nature of humans due to the reconstruction of their genome. It is possible to change goals and activities following this way. The other path does not involve radical interference with the human genome. It involves the formation of such a system of meanings and values that would expand the horizon of biological and limited mentality and spirituality on the bases of theoretical achievements of computer science, cybernetics, genetics, psychology, robotized technology, and more in the study of cognitive processes, phenomena of consciousness and personal self-organization (Dubrovsky, 2013, p. 243). The vector of human activities is directed not to the outside, not to the transformation of the world, but to the harmony with it.

Since the system of values and ideological images of anthropogenic culture is aimed at the inclusion of a human being in the organism of nature, then it involves the synthesis of Western and Eastern culture. The orientation in spiritual reformation solely on the basis of the traditions of Eastern culture with its self-immersion into the inner world with the "dissolution" of a human being in the around world is incomplete and one-sided. Directing human activity into one's essence for the purpose of self-education, self-restriction, self-development implies correlation and synthesizing achievement of multiple-vector orientation of the cultural heritage of humanity. This is the only way to search for new values and ethical regulations in overcoming the threat of a future apocalypse.

## **7. Overcoming centrisms in education as a manifestation of humanism**

It should be noted that this method attests not only to overcoming activism aimed at subjugation and domination of the world of external realities, but also to overcoming Eurocentrism. And this, in turn, will allow a human being to take into account not only the civilizational heritage of other peoples, but also to encourage the consideration of the presence of the Other through concernment of his/her thoughts, interests and feelings, etc. Overcoming Eurocentrism consists in recognizing other types of thinking as epistemologically legitimate, allowing us to formulate educational strategies

in the field of pluralistic ontologies. Such an understanding of a human being is relevant, since it implies the development of educational activities in the field of transnational cultural and social experience, allows the implementation of other types of thinking, culture and outlook in order to become a human being of the world. During his/her educational activities he/she reveals himself/herself to the world of the Other (directly or indirectly), thus destroying the limits of his/her established, habitual objective reality, falling into its boundary zone. The ability to overcome the already defined world-value boundaries of one's own objective reality, fostering and withstanding the influence of another's objective reality, implies the ability of a human being to constantly create an image of his/her *esse*, to develop himself/herself as a uniqueness. Accordingly, it is understood not as a givenness, but as a project, as the ability to be yourself. In modern contexts of boundary objective reality, a human being can be understood as a creature who is constituted in opening himself/herself, overcoming himself/herself, actualizing himself/herself in his/her relations with the Other. It is the human being who is transgressing, opening himself/herself to the space of the Other, capable of communicating with the Other. He/she is always self-constituted as meaning-making one in the situations of meaninglessness. The introduction of transhumanist practices into education is truly humane forasmuch as it is human-centred, respects and develops the human being. Educational activity is focused not upon the available things, but upon potential ones, therefore, it denies all sorts of centrism as a manifestation of subtle repression in what is formed and recognized, and therefore it is not subject to review.

The concept of transhumanism departs from the centrist understanding of a human being, his/her place in the world and his/her own nature. It focuses the educational process upon the need to find and create identical and cultural forms by the human being according to social requests, with a particular focus on self-transcendence and self-formation of the human being. It points up the worldview-axiological and purposeful foundations of human objective reality, helping the individual to understand his/her place in the space of culture. In this context of thinking, there is a retreat from the idea of anthropocentrism popular in the education of the past centuries. Overcoming anthropocentrism is not only about rejecting the utopian and dangerous idea that only a child is at the centre of the educational process, that is, he/she is the centre everything spins around and is created in his/her respect. Indeed, this objection is important because it nurtures the parity and, consequently, the unproductiveness of educational practices and relationships in their process. The Kantian call to treat "a hu-

man being as a goal” loses its meaningful content because this call inevitably conceals the treatment of a human being as a means. According to O. Nesterov, a human being in cultures of which he/she is not regarded as the highest goal, he/she cannot be considered as a mere means. This refers to the situation when a human being is proclaimed a goal, then for the sake of some higher goal he/she will be merely a means (Nesterov, 2013, p. 187). Consideration of anthropocentrism in a broader perspective involves a revision of the basic foundations of social ontology. The point at issue is about the rejection of anthropocentrism that consists in recognizing not only the human factor to be causing certain cultural and historical practices. Social practices, in her view, should be considered not only as practices of human activities, but also through appeals to non-human agents of action. Taking care of the human being as a separate species in the conditions of the technologized, informative society, we must not, at the same time, aggravate the position of other living creatures, show humanity not only in relation to the human being, but also to all living things, to the environment, which makes the unified living and intelligent sphere together with the human being, where the human being acquires the ability to live and develop harmoniously. Overcoming the anthropocentric paradigm of culture in educational practices allows us to direct educational activities in the light of environmental challenges. And this is extremely relevant and demanded in view of the environmental risks and dangers that humanity has already encountered, and which are still awaiting it in view of the rapid development of scientific and technological progress. The concept of transhumanism presents the scientific concept of the Earth as an integral system. It contains problem issues and seeks to provide a scientific justification for the exit from the environmentally deaf corner of humanity. In substantiating the realities of the world and the prospects for its further development, it proceeds from criticizing the foundations of industrial society, scientism, the desire of a human being to control and conquer the environment by his/her desire. At the same time, it declares a possible dialogue between a human being and the world, as well as himself/herself.

## 8. Conclusions

Therefore, the concept of transhumanism is one of the ways of comprehending and outlining the new horizons of a modern human being development and objective reality. In the educational area, the methodological possibilities of transhumanism are directed to the discovery of the individual nature of a human being, ensuring the successful life of a human be-

ing in accordance with the social needs of the new civilization. Educational activity is increasingly focused upon developing learning capacity. It is considered as a process of self-knowledge, self-creation, self-building of the environment and a human being. A new identity of a human being i.e. autopoiesis-man is being formed in the educational space. The autopoiesis system is built on the principle of self-building, it creates and rebuilds itself, using its own potential. The process of self-building is not isolated one, it is always situationally and mutually determined with the world. In other words, self-building of a human being also implies self-building and construction of the world around the human being, but not its reflection. The interaction of a human being and the world implies a state of creative inspiration. Self-building is at the heart of creative intuition, insight, enlightenment.

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