

## **КУЛЬТУРОЛОГІЯ**

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### **HI-HUME TECHNOLOGY IN THE PARADIGM OF VALUE TRANSFORMATIONS OF SOCIETY**

**The purpose of the article** is to investigate the essence and manifestations of the influence of hi-hume technologies on the value orientations of society and in general and the transformation of the value paradigm at the present stage. **The research methodology** consists in the application of analytical, axiological, culturological approaches in the study of hi-hume-technologies as one of the fundamental factors of transformation of socio-cultural reality and its value-semantic definitions. **The scientific novelty of the work** is that for the first time the essence of hi-hume technologies in the culturological aspect and as a factor influencing the transformation of values of modern society is analyzed and studied. **Conclusions.** Technoevolution of the XXI century. has a comprehensive impact on man and is one of the most important parts of human progress. Technology as an external inorganic human organ and the continuation of biological sensors has become a mediator that creates a new environment for humans. Postmodern and global transformations have led to a crisis in the axiological sphere, associated with the search for new values for the development of society and the reassessment of existing meanings and values. The transformation of values in the process of historical development of society is that the values that were formed and dominated at a certain stage of social development, later proved incapable due to new social requirements. The transformation of core values changes people's attitudes towards power, religion, politics, gender roles and norms, where there is both continuity in the preservation of certain values and an unstable balance between traditional and new pragmatic values that ensure success and material prosperity. Hi-hume technology at the beginning of the XXI century. become an intellectual resource that allows not only to study and predict various social changes, but also provides effective tools for providing effective management influence on social space and obtaining a predictable social result.

**Keywords:** hi-hume-technologies, hi-tech-technologies, value paradigm, value landmarks, manipulative influence, transformation, Internet network, information space.

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#### **Hi-hume-технології в парадигмі ціннісних трансформацій соціуму**

**Мета роботи** – дослідити сутність та вияви впливу hi-hume технологій на ціннісні орієнтири соціуму і загалом і трансформування ціннісної парадигми на сучасному етапі. **Методологія дослідження** полягає у застосуванні аналітичного, аксіологічного, культурологічного підходів у вивченні hi-hume-технологій як одного з основоположних факторів трансформування соціокультурної реальності та її ціннісно-сміслових визначень. **Наукова новизна** роботи полягає у тому, що вперше проаналізовано та досліджено сутність hi-hume технологій в культурологічному аспекті та як чинник впливу на трансформацію цінностей сучасного соціуму. **Висновки.** Техноevolюція XXI ст. справляє всеохопний вплив на людину і є однією з найважливіших ланок поступу людства. Техніка як зовнішній неорганічний орган людини та продовження біологічних сенсорів стала медіатором, який формує нове середовище для людини. Постмодерні та глобальні перетворення обумовили кризу в аксіологічній сфері, пов'язану із пошуками нових ціннісних орієнтирів розвитку суспільства та переоцінкою існуючих сенсів і цінностей. Трансформація цінностей в процесі історичного розвитку суспільства полягає в

тому, що цінності, які сформувалися та домінували на певному етапі суспільного розвитку, у подальшому виявилися недієздатними у зв'язку з новими суспільними вимогами. Трансформування базових цінностей змінює орієнтації людей по відношенню до влади, релігії, політики, гендерних ролей і норм, де спостерігається як спадкоємність у збереженні певних цінностей, так і нестійка рівновага між традиційними і новими прагматичними цінностями, що забезпечують успішність діяльності та матеріального процвітання. Hi-hume-технології на початку ХХІ ст. стають тим інтелектуальним ресурсом, що дозволяє не тільки вивчати і прогнозувати різні соціальні зміни, але і дає дієві інструменти для надання ефективного керуючого впливу на соціальний простір та отримання прогнозованого соціального результату.

**Ключові слова:** hi-hume технології, цінності, соціум, масова свідомість, комунікація.

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#### **Hi-hume-технології в парадигме цінностей трансформації соціума**

**Цель работы** – исследовать сущность и проявления влияния hi-hume технологий на ценностные ориентиры социума в целом и трансформирование ценностной парадигмы на современном этапе. **Методология исследования** заключается в применении аналитического, аксиологического, культурологического подходов в изучении hi-hume-технологий как одного из основополагающих факторов трансформации социокультурной реальности и ее ценностно-смысловых определений. **Научная новизна** работы заключается в том, что впервые проанализированы и исследованы сущность hi-hume технологий в культурологическом аспекте и как фактор влияния на трансформацию ценностей современного социума. **Выводы.** Техноэволюция ХХІ в. производит всеобъемлющее влияние на человека и является одним из важнейших звеньев развития человечества. Техника как внешний неорганический орган человека и продолжение биологических сенсоров стала медиатором, который формирует новую среду для человека. Постмодернистские и глобальные преобразования обусловили кризис в аксиологической сфере, связанной с поисками новых ценностных ориентиров развития общества и переоценкой существующих смыслов и ценностей. Трансформация ценностей в процессе исторического развития общества заключается в том, что ценности, которые сформировались и доминировали на определенном этапе общественного развития, в дальнейшем оказались недееспособными в связи с новыми общественными требованиями. Трансформация базовых ценностей меняет ориентации людей по отношению к власти, религии, политике, гендерных ролей и норм, где наблюдается как преемственность в сохранении определенных ценностей, так и неустойчивое равновесие между традиционными и новыми прагматическими ценностями, обеспечивающие успешность деятельности и материального процветания. Hi-hume-технологии в начале ХХІ в. становятся тем интеллектуальным ресурсом, позволяющим не только изучать и прогнозировать различные социальные изменения, но и дает действенные инструменты для оказания эффективного управляющего воздействия на социальное пространство и получения прогнозируемого социального результата.

**Ключевые слова:** hi-hume технологии, ценности, социум, массовое сознание, коммуникация.

Relevance of the research topic. The development of high technology in the world today is revolutionary. The introduction of these technologies into various spheres of social life has sparked intense debate among scholars. The philosophical understanding of this kind of process has begun relatively recently and is one of the most relevant areas of study of the problems and perspectives of the technologies generated by the hi-tech and hi-hume industries today. Twenty-first-century technologies are making a qualitatively new change in everyone's daily life. The rapid development of basic research in the field of biotechnology, the total development of information, computerization and mass communications have allowed man to penetrate into the depths of the fundamental foundations of life. Man is entering a new era that is characterized by a worldview, on the one hand, linked to admiring the achievements of the high-tech industry and, on the other, a sense of concern about the growing avalanche of global negative effects. Technological opportunities caused by the development of hi-hume technologies will lead to cultural, philosophical and social upheavals that require adequate social and

humanitarian understanding. In particular, it concerns the revision of such fundamental concepts as life, mind, man, nature. After all, the development of technogenic civilization continues to exacerbate the challenges of man as a biopsychosocial being. This gives rise to ideological and axiological transformations in views on technology, technology in general. Adequate understanding of such transformations is impossible without revealing the essence of a number of processes: what is the impact of new technologies on humans already now and is possible in the future of human development in the conditions of dominance of the above technologies. All this in a complex involves a change of views on the person and his place in the modern world, his worldview and value imperatives. The modern world is characterized by instability, nonlinearity of its development. The exponential development of high technology-intensive technologies leads to the emergence of a new technological way, as well as changes in the social structure of society, and, consequently, to the exponential perception and habituation to technologies, their introduction into everyday human life. Perspectives on the

development of these technologies for humans depend, first and foremost, on those values that we uphold and promote. In modern conditions of civilization development there is a transformation of human values and a tendency to emerge new values of technogenic civilization. The impact of high technology on the human life is affected by values and humanity. Yes, the negative, even dehumanizing impact of hi-tech and hi-hume technologies is ascertained and predicted. In particular, we can talk about changing such parameters of culture, as the idea of space and time, which are fundamental dimensions of human life. With the development of technology, the world is taking on a new dimension - virtual, cybernetic, which does not exist in the physical world, but allows a person to get real feelings, forming the idea of uncertainty, relativity, fragmentation of the real world, the possibility of its transformation at will, blurred and clear ideas of a person about himself, the norm becomes a multifactorial, unstable identification. Therefore, changing the values of the era, the information-network paradigm also affects the personal values of mankind. Changes are primarily about the perception of oneself as an individual, the individual, as well as the attitude to time and the emergence of a new type of person with changed physicality and spirituality.

Analysis of research and publications. The works of H. Aksyutenko, I. Artyukhov, V. Bakirov, V. Banakh, E. Siryi, N. Chetverikov, and O. Shlyakhov were devoted to the value transformations of society at the present stage.

The study of hi-hume-technologies has a deeper history in foreign scientific studies, and is less represented in the works of domestic scientists. In general, P. Virilio, P. Davis, I. Devterov, S. Denezhnikov, N. Zlenko, D. Lanir, O. Mateta, V. Pride, J. Pushkar, G. Reingold, O. Trubnikova, T. Ponomarenko.

The purpose of this work is to study the influence of hi-hume technologies on the transformation of the value paradigm of the modern society. The methodology of the research is to apply analytical, axiological, and cultural approaches to the study of hi-hume technology as one of the fundamental factors in the transformation of socio-cultural reality and its value-meaning definitions.

Presenting main material. The rapid development of science and technology has caused the rapid spread of fundamentally new technologies that have determined profound scientific, cultural and social transformations in all spheres of being a modern society. Changes accrue and affect not only the socio-cultural sphere, but also the individual. High technologies affect the way of life, values of modern man, significantly change the ways of its existence. Hi-Hume technologies mean such social

and humanitarian technologies that are intended to influence individual or mass consciousness [12, 35]. These technologies have emerged only with the advent and widespread adoption of Hi-Tech, first of all - high information technology. The products of new technologies also require a revision of society's values. High technology is also changing the existing system of social relations, these changes have been so significant that effective managerial technologies, initially used exclusively for Hi-Tech, have quickly gone beyond its borders and become applicable in other socio-cultural fields.

High-Hume Technologies are sophisticated technologies designed to change people. Initially, they were used only to refer to the technologies of consciousness formation, but then they were extended to the whole range of traditional humanitarian technologies related to education, health care, culture, etc. Perspectives on genetic engineering make it possible to include a significant part of modern biotechnology in this category. The emergence of Hi-Hume is due to the development of applied socio-humanitarian research, as well as the technologies that accompany Hi-Tech production, which underpin the development of NBIC-complex technologies. Social and humanitarian technologies have emerged alongside material yet in pre-industrial society. In most cases, however, social and humanitarian technologies were not specifically developed but spontaneously developed. They were relatively simple in nature, could be developed intuitively, based on empirical knowledge and experience. Due to the dominance of traditions in the value grounds of the mentality of society, any changes in material production, as well as in social management and activity, met with strong resistance.

Hi-Hume technologies are first and foremost related to information: its specific feed, processing and its programmable assimilation by the consumer. Hi-Hume is the basis of the so-called industry of consciousness - a powerful enough industry aimed at manipulating the consumer's consciousness of information for political, economic or other purposes, which has begun to emerge in the industrial society, is widespread in the post-industrial society and in the world. If Hi-Tech changes the existing reality, then Hi-Hume changes the perception of that reality. Hi-Hume's distinctive feature is, by definition, a significant impact on the socio-cultural sphere.

Hi-Hume technologies include PR-technologies, high-tech, information warfare technologies. These Hi-Hume technologies allow you to effectively anticipate and manage socio-political change. One of the effective technologies of information warfare is, for example, the destruction of the mechanisms of traditional self-identification (ethno-national, cultural, confessional, etc.) through

the design in the information space of artificial identification options, in particular, "multicultural identity" [11, 87]. High humanitarian technologies are based on the application of high technology management of technical objects in the conditions of dynamics and uncertainty to solve problems of innovative development in the conditions of fast change. The principles of building high humanitarian technologies are based on the crucial role of the human factor in the innovation sphere. Humanitarian technologies are used as a resource not by matter and information, but by man [6, 152].

At the present stage, Western researchers, paying tribute to the technological component of social development, not only in the financial and economic system, but also in the social community as a whole, comprehend such a state of society as technocapitalism. In particular, a well-known American researcher at the University of California L. Suarez-Villa, carrying out a theoretical analysis of modern post-industrialism, believes that in the new social paradigm, which will have far-reaching consequences in the XXI century, the main values will be intangible assets - such as property production, knowledge, creativity. At the same time, the humanities and social spheres are also undergoing tremendous changes under the influence of technologies that will affect the formation of a network society. Information technology and communication play a key role in the new social organization [13].

It should be noted that technological determinism in all theories views technology as an independent force that causes social change. Technology is capable of "causing" a causal chain of changes in the social organization of societies and its culture, regardless of their expectation. The determinative nature of the informational influence on the individual, society and state is, first of all, in the elaboration of the social ideal, national ideology, abstract ideas about the attributes of the proper in different spheres of social life. To this should be added the formation of worldviews about the system of relations, which can be evaluated through the prism of good and evil, truth and error, beauty and dishonesty, admissible and forbidden, just and unjust, etc. In addition, social values are included in the psychological structure of the individual as personal values, which serve as one of the sources of motivation for her behavior. The formation of the value world occurs in parallel with the development of human society.

The consequences of using hi-Hume technologies are twofold. On the one hand, they allow effective management of social processes, enable significant and relatively arbitrary restructuring of the mass and individual consciousness, which in the

economic sphere allows you to obtain substantial material income, and in the political sphere - effectively manage large masses of people. Hi-Hume technologies, on the other hand, are capable of destructively affecting people and society, destroying the mechanisms of their self-regulation. Moreover, these technologies can have a negative impact not only on the objects of their direct action, but also on the persons who use them.

Values are always conditioned by a particular social context, they are undoubtedly social in nature. This is due to the fact that all value orientations are formed on the basis of existing social practice, individual activity of a person and within certain concrete historical social relations and forms of communication of people. Values do not arise out of nowhere and do not reach the person from the outside. They are formed in the process of its socialization and are marked by its dynamics of change. In this regard, it can be noted that the entire life experience of a person and the system of acquired knowledge directly affect the nature of its values.

Values form the structure of culture, and its development is, above all, a creative creation of new values. Value is a universal anthropological phenomenon that attests to the essential specificity of human being, and is the focus of all its semantic definitions [14, 377]. The emergence of structures such as axiological matrices is a prerequisite for the interaction of the society with the surrounding reality and the normalization of relations within the society itself. Being the product of life of a particular society, social values reflect the basic features of that life in the filmed form. The heterogeneity of the social structure of society leads to its coexistence in any historical period of time of different, sometimes even contradictory values [9]. Value denotes the system of relations in society, that is, includes both the assessment of the subject of a certain object, and the importance of this object for the subject.

A person's values are the defining basis of his or her attitude, which expresses a relatively stable and selective attitude of an individual to certain material and spiritual public goods, in addition, all values are socially determined.

Value systems take place at the intersection of two major subject areas: motivation and ideological structures of consciousness [7, 105]. Value orientations refer to the intrinsic immanent personality structures that have been acquired and secured by a person's life experience in the process of socialization, and which distinguish the significant from the less meaningful through the mechanism of the individual's perception or rejection of certain values, which are understood as frames of boundary meanings and fundamentals. Values reflect the orientations of the subject's life, but the study of their

dynamics is important not only for understanding individual being, but also for understanding social self-development. The value world of each individual is different, but there are certain core values that are basic to any individual and are common, unifying to representatives of all national and ethnic cultures [10, 90].

Human values, to which the person himself, his life, are in most cases inevitable, their relevance and significance are determined by social community and necessity. Human values serve as guidelines for the formation of operational or peripheral values, value systems of social strata, classes, groups. The value sphere of the society is a relatively stable, structured formation in which the nucleus and periphery can be distinguished. The core is the basic, basic values that determine the socio-cultural specificity of a society. Peripheral values are values borrowed that do not play such an important role in the axiomatrix of society [16, 115].

Due to the processes of globalization and cultural assimilation, values of other socio-cultural fields are increasingly penetrating into the value matrix of the society, the nature of peripheral values is changing, which contributes to the fact that many of them are beginning to acquire independent status and importance in the socio-cultural space. Researchers call this internal state of the axiosphere a rhizome (in postmodern terminology), modeled as non-equilibrium integrity. This is manifested in the emergence of new lines and axio-semantic "nodes" resulting in "value neoplasms and value transformations", which eventually leads to an atypical, non-standard value point of view and its expansion into significant formation [15, 43].

The value of values for human life is, first and foremost, the production and maintenance of social bonds between people, facilitating their identification, facilitating the orientation of people in difficult life situations, creating an atmosphere of confidence in human relationships [3, 9].

The social values of both the political and economic class and the cultural and spiritual are closely interconnected, causing interdependence and defining values and behavioral orientations in the representatives of one or another society. If we consider the whole axiological sphere of society as a whole, then the basic and vital values that are intended to satisfy the needs of individuals will be based on. Values can include anything that is the object of human desire by giving these objects certain up-to-date properties. Also, values are certain universal ideal principles, which also emerge from a vital need, and which are capable of normalizing the sociocultural existence of a society [6].

The Postmodern era was marked by significant social transformations under the influence of various

factors (political, economic, militaristic), which directly found expression in the field of axiology. For many societies, the permanent state of crisis, uncertainty, value anomie, frustration became characteristic, when the established value systems broke down and, at the same time, new ones became difficult. The general situation of postmodern and global transformations has led to a crisis in the sphere of spiritual, cultural and value, connected with the search for new values of development of society and the reassessment of existing meanings and values. The social situations associated with these processes are referred to as concepts such as "change in value orientations", "reevaluation of values", "crisis of the value system", "conflict of values". Therefore, ethnocultural values, whose role in society also changes significantly, undergo a rethinking. The destruction of the traditional value system affects the social existence of people, affecting adaptation to changing conditions, circumstances, desires, because values are created by people and acquired by them [5, 56].

Civilizational changes are primarily about changing the content of the normative value model of the world, the dominant values and ideas. However, the transition to each new stage of civilizational development also means a change in the basic mechanisms by which society produces, makes widespread and accepted values, transforms them into a motivational and semantic basis of human behavior. In order to fully exist in post-industrial civilization, an individual must learn value self-determination. He must acquire the ability to find among the vast array of contradictory definitions of reality precisely those that correspond to his personality, or to create his own value constructions, without having a strong support in the external socio-cultural world, relying on himself, on his own life and spiritual experience in communication with representatives of other value positions, other cultures [1, 46]. Living in such a world inevitably requires permanent value adjustments, a revision of value orientations. And since the authority of society, social groups is no longer sufficient to reconcile them in the mass consciousness, to become intersubjective in nature, there is a need to find other ways to reach a value consensus. Given the growth of personality autonomy, the strengthening of amateur, individual-willed principles in its behavior, the development of individual subjectivity, an effective way of forming a value consensus can only be the communication of individual and collective value worlds, values of consciousness [2, 23]. In the conditions when "ready" value representations, which belong to external to the individual social formations - society, class, social organizations, institutes, groups, etc., lose the source of their authority, cease to be the external basis of

value self-determination of the person; shared, value perceptions shared by people, capable of being the basis of more or less stable structures of social interaction, arise already through the mechanisms of "imposition", and on the basis of sociocultural communication of individual and group mentalities, cultural images of the world, ideological positions, worldviews, etc.

Values are a kind of internal human integrator, concentrating around all their needs, interests, ideals, attitudes and beliefs. The system of values in a person's life takes the form of the inner core of his whole personality, and the same system in society is the core of his culture. Value systems, functioning at both the individual and the societal level, create a kind of unity. This is due to the fact that the personal value system is always formed on the basis of values that are dominant in a particular society, which in turn influence the choice of the individual goal of each individual and the determination of ways to achieve it. Today, value priorities are important indicators of their perception, perception and interpretation of the transformation processes of society [4, 16]. Therefore, understanding the value hierarchy will allow us to determine the status of societies and their development prospects.

The value sphere today has the status of a particular general sphere of socially significant activity of people in society. Society is a process of life of people, which has a historical character, exists objectively, that is, regardless of the consciousness or will of people, although they, as carriers of consciousness and will, are the main actors in the socio-historical process. The process of changing values is always painful and difficult. At the present stage of socialization, the value orientations of young people undergo various transformational processes. In addition, one can see the connection between social changes that are taking place and changes in the value system. The value orientations that go through the three basic stages of the crisis of society (destabilization processes, open conflict and emerging situation) change and have their own peculiarities at each of these stages.

Conclusions. Technovolution of the XXI century. has a comprehensive impact on man and is one of the most important links in the progress of mankind. Technique as an external inorganic organ of man and extension of biological sensors has become a mediator, which forms a new environment for man. Postmodern and global transformations have caused a crisis in the axiological sphere, connected with the search for new values of development of society and the reassessment of existing meanings and values. The transformation of values in the course of the historical development of a society is that the values that were formed and dominated at a certain stage of

social development, in the future, proved to be incapacitated due to new social demands. Transformation of basic values changes people's attitudes toward power, religion, politics, gender roles and norms, where there is both a continuity in the preservation of certain values and an unstable equilibrium between traditional and new pragmatic values that ensure successful activity and material prosperity. Hi-hum technology in the early XXI century. they become an intellectual resource that not only studies and predicts various social changes, but also provides effective tools for effective management of social space and predictable social outcomes.

### Література

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