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**CORRELATION OF NATURE  
AND TECHNOLOGY IN THE LIFE  
OF A MODERN HUMAN**

**СПІВВІДНОШЕННЯ ПРИРОДИ ТА ТЕХНІКИ  
В ЖИТТІ СУЧАСНОЇ ЛЮДИНИ**

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*In this article the author attempts to analyze correlation of nature and technology in the life of a modern human in connection with the technical process. Taking as a basis the most influential philosophical concepts of the XX-th and XXI-th centuries the author tries to explain role natural and technique phenomena in our everyday life and cultural communication. The author also tries to determine the role of computer games, as a phenomenon of modern culture, in the realities of post-industrial society in terms of social philosophy.*

**Keywords:** technique, nature, correlation of nature and technology, philosophy of technology, technocratization, information society, homo technicus, computer games.

*У статті автор намагається проаналізувати співвідношення природи та техніки в житті сучасної людини. Беручи за основу найвпливовіші філософські концепції XX та XXI століть, автором пояснюється роль природних та технічних явищ у нашому повсякденному житті та культурному спілкуванні. Автором також визначається роль комп'ютерних ігор, як надзвичайно яскравого явища сучасної культури, у реаліях постіндустріального суспільства з точки зору соціальної філософії.*

**Ключові слова:** техніка, природа, співвідношення природи та техніки, філософія техніки, технократизація, інформаційне суспільство, homo technicus, комп'ютерні ігри.

*(стаття друкується мовою оригіналу)*

The main **purpose of this study** is to analyze correlation of nature and technology in the life of a modern human in connection with the technical process.

**Problem statement and the state of its study.**

Global processes in the modern world attract ever increasing attention of scientists from sociology, political science, world economics, statistics, demography, anthropology, culturology and ecology. The complex and dynamic nature of the global system: nature - human - society requires an objective, comprehensive, systematic, logical and empirically valid understanding of them. Describing the system-

dynamic unity of human, society and nature, the author draws attention to the fact that this unity is the object of a number of sciences, in which the global problems and tendencies born, form, progress and manifest.

Having made a general view covering space-biosphere, anthropological and social evolution, V. I. Vernadsky came to the conclusion: the organization of the entire system, its structuring and overall vector of development, ultimately, depend on the productivity of the scientific mind [11, p. 433-438].

The scientific mind acts as a force that gives the evolving biosphere a new format and quality – the noosphere. In his view, the state of human reason, culture and morality is a decisive factor in global evolution. From here, the system acquires a more definite form: nature - human - society - the scientific mind (noosphere).

But mind, as the history of the twenty-first century shows, may be evil, morals lose the attributes of universality and generality. These destructive actions of human mind make us to conclude that we can't isolate Mind and Human from Nature. We must learn to see them as the phenomenon of Nature itself.

A similar task qualifies as a transition from ideological anthropocentrism – to bio- and cosmocentrism. But it can happen under the condition of the «ecology of the mind» (G. Bayson), namely, the correction of all the axiomatics of the modern life as the main harmful agents.

Another view of the system-dynamic unity of human, society and nature was proposed by the founder of the Rome Club A. Peccei. In his understanding, this system should include technology as a major factor in systemic change. This view is confirmed – as a reflection on the technosphere (V. G. Gorokhov, V. M. Rozin, H. Lenk, V. Höhle, etc.), as well as modern technical and informational practices. As we see, the system is being built: nature – human - society - technique where the global problems originate and get their materialization [9, p. 40].

An interesting point of view expressed in 1990 Hungarian scientist and futurologist E. Laszlo. According to E. Laszlo, «the modern perception of the world brings economic growth to the rank of the summit of social progress», and, moreover, «economy is the battlefield in which people, enterprises and nations are struggling for survival and for profit» [7, p. 27].

According to this opinion, the system may have a more differentiated look: nature - human - society - economy. And the economic market as a global transformer, which determines the logic of the development of other subsystems.

The dynamic aspect of this system, in turn, can be interpreted through a system-creating element – a person. And a reasonable person – in her biosocial transformations – is in the center of the process and with it everything is different: the logic of geology, the logic of biological and the logic of social. With a human and through a person, convergences and divergences of these subsystems of geobiosocialsystems are carried out.

Reflecting today on anthropological preconditions for the transition to sustainable development, modern

human will need moral efforts to self-renewal to bring his life in harmony with the outside world, but «based on a sense of community, responsibility, discipline and love on a global scale» [4, p. 198-205].

Modern technosphere is interpreted as an artificial order of activity and communication, self-identification and self-forgetting of human. A negative view on the technosphere leads to the assertion that it is built on geological, biological and social processes, covering them from the outside and penetrating from the inside.

Positive view, on the contrary, postulates – there is a certain parallelism between biological and technical systems, biocenoses and technocenoses, including the position of evolutionary understanding of the development of these systems.

However, if you turn to the person as a system-forming element again, you will quickly turn out the fragility of the positive prognosis: homo himself no longer wants to be sapiens, more likely – homo cybernet, nano-sapiens, and so on. One must admit the fact that the tendency of transhumanism, the point of support of which is the information revolution, generally deprives the general scheme of the meaning assigned to it.

«Video / computer games» became the infeasible component of modern cultural human being.

The philosophy of video games originated in the 1980s within the study of computers as media in the discipline of media science. In the studies of that period, researches focused primarily on the search and systematization the similarity of computers and other media. In the late 1990s, this discipline was called Game Studies. In 1999, the specialized Center for Computer Games Research was opened in Denmark, and in 2001 the first peer-reviewed journal, Game studies, was published. Also, during this period, scientific centers of a relevant profile began to open in large numbers around the world. In the mid-2000s, the international organization Digital Games Research Association (DiGRA), a leading organization in the field, was organized to promote video game philosophy by organizing conferences, symposia and festivals. The most popular and research activity is the discipline in the US and Western Europe.

In modern science, the study of video / computer games has been distinguished into an independent academic discipline of “ludology” (from Latin ludus – «game»; λόγος – «knowledge»). This is the complex discipline, because the study of games takes place in an interdisciplinary field in a combination of methods of knowledge of such sciences as informatics, psychology, sociology, anthropology, philosophy, art and literature, media, communication, theology, etc.

Given that video games are by far the most underrated and perhaps most relevant genre of art, the philosophical aspect of this phenomenon, as a sociocultural phenomenon, is of great interest for study. In particular, it makes sense to consider them in comparison with the social constructs of modern society and the symbolic universe as a whole.

The problem of artificially created reality and, at the same time, its main attraction is that, at the moment, it is only the ultimate embodiment of hyperreality, its simulative nature is undoubted, and visual images,

sound environment and game situations can often give more vivid experiences, than real everyday life. It is human nature - we are constantly striving to experience thrills, to experience adventures, and we are interested in dealing with the unknown, despite the objective circumstances. Due to these needs of human nature, such genres of creativity as painting, theater, circus art were created, not to mention cinematography. The place of the latter in modern realities is increasingly occupied by video games, which is facilitated by the distorted pace of technological progress, which, moreover, is accompanied by the continuous development of newest gadgets and devices. The transition from video games to a simple way to have some free time in the arts has literally happened throughout the life of one generation, and therefore this cultural phenomenon does not yet have a clear place in the list of classical arts, but already finds its shape and is characterized only by its basic features.

Turning to the theory of J. Haizings, the game in the broadest sense carries a cultural-forming function. In this case, the game is not just a primitive entertainment infantile activity, but a specific phenomenon of social life of the human race. Its meaning is to comprehend certain situations, both different and superstitious, to create a specific focus at a particular moment that can be socially significant. Accordingly, given the peculiarities of the human psyche, such situations are embedded in the general system of the symbolic universe inherent in a particular society. Obviously, the game contributes to the unification of the team, which in the future leads to more serious consequences: the basic social constructs in the process of its formation are largely due to borrowing from game situations. According to Heiseng, the hypersociality of homo sapiens is caused by these processes. In the course of the evolution of hominids, the cognitive abilities of the species and the individual appeared to be directly dependent on the individual's ability for lifelong learning, while the game of its agonial and performative abilities provided the necessary mechanisms not only to the child but also to the adult.

Moreover, the unconscious use of game logic in any «freelance» force - major, unusual situation – is one of the most natural reactions inherent in a person in his activities. Most of our usual social institutions (court, army, school), strictly regulated diplomatic etiquette with clear sequence of actions and phrases, built on the effects of ritual, having various meanings, including those that are in the logic of the game.

Similarly, video / computer games are not only a process aimed at pure pleasure, but also contribute to satisfying the need to experience the exciting, novelty of something exciting. The very nature of the game creates the illusion of emotional “saturation” in a person, when it seems that time is not wasted and the moment of play is perceived as something important, serious, meaningful.

The French philosopher Roger Cauye, depending on the impression that the games make, divided them into 4 groups: agon, alea, mimicry and ilinx («competition», «excitement», «reincarnation» and «dizziness» respectively).

The symbiosis of multiple effects is quite possible in one game, but there are compatible and incompatible options nonetheless. Kauye, for example, says that the full symbiosis of agon and dizziness, or actor reincarnation and excitement, is impossible. Unlike traditional games, computer games more or less successfully combine all of these previously incompatible foundations into one product, which in itself increases the symbolic significance of such games for the individual up to an extremely high level. Including this, modern civilization from a «society of consumption» is gradually being transformed into something like «a society of experience».

Based on the classification of R. Kauye can identify the main problems associated with the influence of video games on the behavior of individuals and the formation of their personality. Ilinx and mimicry are associated with addiction to constant gaming incentives and self-identification problems, and such a healthy mechanism, such as excitement, turns to hypersensitivity, agonism to aggression and nervousness.

That is, the main advantage of the video game industry at the same time is their significant problem as a specific kind of art: minimizing the need for the user to develop fantasy, because the developers have already predefined roles, the appearance of the characters of a computer game, spelled out the story, mounted a corresponding video.

Analyzing the nature of video games, we come to an interesting paradox: it turns out to be more «real», concrete than social constructs like the state, moral norms, the church, titles, the monetary system, and so on.

If we consider video / computer games as a media phenomenon, unlike television, for example, they are based on giving the user an active role in the story, it even assumes the co-authorship of the creator and player, which is more akin to video games and innovative theatrical productions that involve them from the audience. In addition, the gamer for a time manifests itself in a role that allows him to compensate for the imperfection of his own nature and character traits, which in itself is the basis for escapism. For the user is created a kind of «augmented reality», where he can realize his ambitions, try inaccessible in real life adventures. This property of video / computer games is overwhelmingly criticized as a phenomenon of modern post-industrial culture. The wide possibilities of video game space allow the user to get the impression and carry out those actions, which in reality would require much greater efforts and would be connected with risk, danger or social condemnation. Virtual reality enables the average person to feel like a winner, an almighty ruler. The video game genre is the product of the aforementioned «experience society» where impressions in pure form become a commodity apart from its material medium.

In the context of intense globalization of modern culture video games allow young people to get acquainted with the phenomena of constructed differentiation, giving the opportunity to regard them as a certain norm and everyday life, contributes to the

understanding of the bias of one's own worldview, enhancing the role of axiological relativism.

In recent years, computer games have been increasingly used in education. For example, history school teachers have been trying to use video games in the educational process in recent years because they enable them to “relate” historical events in an interactive form, provoking additional interest of students in historical facts. The best of these video games not only provide knowledge of history, geography, ethnography, culture, but also help to understand the causes and consequences of certain events, to find out what the life of people of different times was.

Of course, computer video games today are not only entertainment, they are actively used in the teaching of languages, history, geography, the arts, natural sciences. But still, a wide audience is attracted to video games by the most interactive entertainment, entertainment, fascination of the subjects [6].

Continuous development of technology poses potential prospects: cyborg perspective (connection of man and man-made details), the perspective of a fully artificial person, the prospect of creating «sapientissimuss» (super intelligent being), the prospect of improving people (partial android), which have a tremendous charge of optimism and confidence [1]. But this optimism can evaporate with a sober view of the problem, the decision of which is sometimes expressed by a requiem for a human: «And the result of history is the disappearance of a biological species anyway» [2].

In connection with the foregoing, we can come to the following conclusions. General solipsism, or «such a state of the noosphere in which ultrahigh technology as a Trojan horse, on which virtuality triumphantly enters our already not too strong brain», actually are the antinosphere [8].

The second aspect associated with the idea of humanism, once voiced by M. Heidegger. In polemic with Sartre, he not only supported the principle of the primacy of the essence of man over his existence, but built a connection between the being of man and the question of the truth of being. At the same time, he qualified the mass technology man as lost. On the contrary, the gleam of existential truth opens in proximity to being in the historical being of man with his source in the truth of being [5].

The third concerns the fact that wisdom – fortunately – is beyond the Matrix, this world of ends, because the formula of its wisdom is not only orthogonal to any creations of human hands, but permeates the very essence of man and the structure of History, forming a positive feedback from the core of the world. That is why a way out of the network underground into the world of personal and value co-existence is possible.

It should be noted that in the same time J. Baudrillard gave a description of the strategic model of our time, which is nothing more than a techno-cybernetic version of the control of all sociality. This model is embedded in the metaphysics of the code with its programming for the formulation and solution of tactical tasks in a question-answer cycle, but no

more. Hence the realities of market cycles, referenda and blockbusters, prison cells and terrorist acts. But the most paradoxical thing is that both the question and the answer are essentially simulative, which means that they do not generate a new network of meanings, replacing it with follow-up.

In a modern technocratic society, the most important thing for a person's being is to acquire and maintain his own personality, self. It is necessary to make every effort to avoid the one-sidedness of the "one-dimensional" person, to transform himself into one of the faceless functions of the social whole, to preserve the human, personal principle in himself. To preserve humanity would mean the presence of a desire and will to preserve and preserve the highest human values – such as kindness, beauty, love for one's neighbor, mercy, compassion, creativity.

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