# POSTHUMAN PERSPECTIVE AND TRANSFORMATION OF SPIRITUAL IDENTITY

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**Abstract**

This article analyzes the posthuman perspective as a philosophical and cultural context for the transformation of modern humanity's spiritual identity. It examines the key ideas of posthumanism and transhumanism and their influence on rethinking the anthropological, value-based, and spiritual foundations of personality. Particular attention is paid to changing notions of the subject, body, consciousness, and spirituality in the context of digitalization, biotechnological progress, and artificial intelligence. It argues that the posthuman paradigm leads not so much to the disappearance of spiritual identity as to its radical transformation, requiring philosophical and axiological understanding.

**Keywords:** posthuman perspective, posthumanism, transhumanism, spiritual identity, values, anthropology, digitalization.

**Introduction**

Modern society has entered a phase of profound anthropological transformations driven by the rapid development of digital technologies, bioengineering, neuroscience, and artificial intelligence systems. These processes affect not only socioeconomic and technological spheres, but also the fundamental foundations of human existence, including concepts of human nature, corporeality, consciousness, freedom, and the spiritual dimension. As a result, the so-called posthuman perspective is emerging, within which classical anthropocentric models are being critically reexamined, and humans are increasingly viewed as elements of complex sociotechnical and biocybernetic systems.

The posthuman perspective envisions a shift in the boundaries of human experience and a transformation of traditional forms of identity. The increasing role of technology in everyday life, the proliferation of virtual and hybrid forms of communication, and the practice of technologically "enhancing" human beings are leading to a reconsideration of established notions about the integrity of the individual and the stability of its spiritual foundations. Under these conditions, spiritual identity is no longer solely the result of internal self-determination and is increasingly shaped by external, technologically mediated factors, giving rise to new philosophical and axiological challenges.

In this situation, the problem of preserving and transforming spiritual identity is particularly significant, as it forms the core of an individual's self-awareness, defines a system of value orientations, and establishes the semantic coordinates of human existence. The weakening of traditional forms of spiritual socialization, the fragmentation of cultural experience, and the dominance of instrumental-rational thinking create the risk of reducing the spiritual dimension of the individual, which requires a comprehensive philosophical understanding. At the same time, the posthuman reality opens up opportunities for rethinking spirituality in new forms that correspond to the changing conditions of social and technological development.

The purpose of this article is to provide a philosophical analysis of the impact of the posthuman perspective on the transformation of human spiritual identity, as well as to identify the key axiological risks and potential opportunities arising in the context of digitalization and technological progress. This study attempts to understand the posthuman paradigm not only as a threat to traditional spiritual values, but also as a space for the formation of new models of spiritual self-identification that require responsible philosophical and cultural reflection.

The posthuman perspective is actively explored in contemporary philosophy, cultural studies, and social theory and is linked to a critique of classical anthropocentrism. One key area of research is posthumanism, which views humans not as autonomous and complete subjects, but as open, hybrid, and technologically mediated entities. In the works of D. Haraway, posthuman thinking is shaped by the concept of the cyborg, which blurs the boundaries between the natural and the artificial, the corporeal and the technological, thus calling into question the traditional foundations of human identity (Haraway, 1991).

R. Braidotti has made a significant contribution to understanding the posthuman paradigm. She interprets the posthuman condition as the result of a crisis of the humanistic subject and, simultaneously, as an attempt to develop new forms of ethics and responsibility in the context of a technogenic civilization (Braidotti, 2013). According to the author, spiritual identity in the posthuman context is transformed under the influence of networked forms of subjectivity, multiple identities, and the loss of stable metaphysical foundations.

The philosophy of technology and transhumanism places particular emphasis on the idea of technological "enhancement" of humans. Proponents of the transhumanist approach view the development of bioengineering, neurotechnology, and artificial intelligence as a means of expanding human cognitive and physical capabilities (Kurzweil, 2005). However, critics of this approach point to the risk of reducing the spiritual dimension of the individual and substituting utilitarian and technological goals for value-based foundations (Fukuyama, 2002).

The problem of spiritual identity in a posthuman reality is actively analyzed in socio-philosophical and cultural studies. For example, Charles Taylor emphasizes that modern identity is formed in a space of competing meanings and values, where spiritual self-definition becomes increasingly fragmented and unstable (Taylor, 1991). In the context of digitalization, this tendency is intensifying, as virtual forms of communication and media influence the individual's modes of self-understanding and value orientation.

A separate line of research examines the impact of digital technologies on spiritual practices and forms of religious and quasi-religious experience. Several authors note that the digital environment facilitates both the transformation of traditional spiritual practices and the emergence of new forms of symbolic and value-based identification, not always rooted in stable cultural traditions (Campbell, 2013). This raises the question of the preservation of deep spiritual meanings in the context of the mediatization of culture.

In Russian philosophical literature, the problem of the posthuman perspective is examined primarily in the context of the crisis of spiritual values and the transformation of the anthropological paradigm. Researchers emphasize that the loss of a holistic understanding of humanity and the dominance of technocratic thinking pose a threat of desacralization of human existence and the erosion of spiritual

identity (Kutyrev, 2016; Girenok, 2018). At the same time, the need for philosophical dialogue between traditional spiritual values and new forms of technological reality is noted.

Thus, a literature review reveals that the posthuman perspective is interpreted ambiguously by researchers—as a source of anthropological crisis and, simultaneously, as a space for the search for new forms of spiritual identity. Contemporary research converges on the notion that the transformation of spiritual identity in the posthuman reality requires an axiological and philosophical-anthropological understanding focused on preserving the core values of human existence while recognizing the inevitability of technological change.

The posthuman perspective emerges at the intersection of posthumanism, transhumanism, and the philosophy of technology and represents one of the most influential paradigms in contemporary philosophical discourse. It emerges as a response to the crisis of classical humanism, based on the notion of humanity as the central and universal measure of all things. In the context of accelerated technological development, the anthropocentric model is increasingly proving incapable of adequately describing new forms of interaction between humanity, technology, and social reality, leading to a rethinking of the very concept of humanity.

Posthumanism radically rejects the idea of human exceptionalism and its ontological superiority over other forms of existence. Humans are no longer viewed as autonomous and self-sufficient subjects, but are instead interpreted as elements of complex hybrid systems incorporating biological, technological, digital, and social components. This interpretation emphasizes the interdependence of humans and technology, as well as the blurring of traditional boundaries between the natural and the artificial, the living and the nonliving, and the corporeal and the virtual. As a result, spiritual identity loses its status as a stable and transcendent foundation of personality and is increasingly understood as a processual and contextually determined phenomenon.

Transhumanism, unlike posthumanism, emphasizes not so much the deconstruction of the human subject as the active transformation of human nature. Its proponents view the development of bioengineering, neurotechnology, artificial intelligence, and cybernetic systems as a means of deliberately enhancing human physical, cognitive, and psycho-emotional capabilities. In this context, the possibility of overcoming fundamental biological limitations such as aging, disease, and even death is proclaimed. This approach radically transforms the understanding of spirituality and identity, which are now interpreted not as ontologically predetermined characteristics of human existence, but as changeable, constructible, and potentially programmable forms of selfhood.

The philosophy of technology introduces a critical dimension to the posthuman perspective, emphasizing the ambivalent role of technology in shaping human experience. Technologies are viewed not as neutral tools, but as active mediators influencing modes of thought, value orientations, and forms of spiritual self-definition. In this sense, the posthuman perspective reveals a profound transformation in the relationship between the subject and technology, in which the latter becomes an integral part of human ontology.

Thus, the posthuman perspective defines a new philosophical horizon for understanding human existence, in which the classical humanistic model of man loses its universal status. In its place, a plurality of anthropological models is emerging, allowing for a variety of forms of identity and spiritual experience. This requires a rethinking of the fundamental categories of philosophical

anthropology, ethics, and axiology, as well as a search for new foundations for preserving the value dimension of human existence in the context of a technological civilization.

In the classical philosophical tradition, spiritual identity was viewed as the result of an individual's internal self-definition, based on a system of moral values, religious beliefs, cultural norms, and existential experience. It was formed through the process of understanding one's place in the world, through dialogue with the transcendental, historical memory, and the social environment. In the works of ancient, medieval, and modern European philosophers, spiritual identity was understood as a relatively stable structure that ensures the integrity of the individual and the continuity of their life's meanings.

The traditional understanding of spiritual identity assumed the presence of an internal core of values that guided a person's behavior, determined their moral choices, and fostered responsibility to themselves and society. In religious and philosophical concepts, spiritual identity was associated with the idea of calling, service, and inner perfection, while in humanistic philosophy, it was linked to the development of self-awareness, autonomy, and the capacity for reflection. Thus, spiritual identity was not only a personal but also a cultural and historical category, rooted in tradition and collective memory.

In the context of posthuman reality, spiritual identity is increasingly embedded in digital, media, and virtual spaces, where processes of self-construction are significantly accelerated and fragmented. Social networks, virtual environments, digital avatars, and algorithmic systems are beginning to play an active role in shaping the self, offering standardized models of self-presentation and identity. In these conditions, internal reflection often gives way to external markers of recognition, such as digital reputation, symbolic capital, and algorithmically generated preferences.

Modern forms of digital identity are characterized by a high degree of variability and multiplicity, which complicates the development of a coherent spiritual self-awareness. Individuals find themselves constantly constructing and adjusting their self-image based on social expectations and technological interfaces. This leads to a weakening of stable spiritual foundations, an erosion of deep value orientations, and a shift in emphasis from internal meaningful experience to the functional, pragmatic, and technological parameters of existence.

Thus, the transformation of spiritual identity in the posthuman context reflects a broader crisis of meaning and values characteristic of a technologically oriented civilization. Unlike the classical philosophical model, in which spiritual identity served as the foundation of personal integrity, contemporary interpretations recognize its processual, fragmented, and mediated nature. This requires a philosophical rethinking of spiritual identity as a dynamic phenomenon, located at the intersection of traditional values and new forms of technologically mediated human experience.

Digitalization processes and the rapid development of artificial intelligence are radically impacting forms of social interaction, communication, and human self-understanding. Technologically mediated reality increasingly determines ways of thinking, perceiving, and constructing identity, shaping new anthropological conditions of existence. In the posthuman context, spiritual identity is no longer an exclusively internal and autonomous dimension of the individual and is increasingly shaped by digital media environments and algorithmic structures, leading to its profound transformation.

One of the key areas of this transformation is the reduction of spiritual experience. Traditional forms of spiritual practice, which involve concentration, inner reflection, and existential experience, are

increasingly being replaced by simulated and superficial forms of experience. Digital technologies create the illusion of spiritual engagement through visual images, symbolic gestures, and short-term emotional reactions that do not require sustained inner effort. As a result, spirituality can lose its deep meaning and become a mere element of consumable content.

Another important aspect is the fragmentation of spiritual identity. In the digital space, individuals simultaneously exist in multiple social networks, virtual communities, and media platforms, assuming various roles and personas. This multiplicity of identities contributes to the loss of a coherent self-perception and hinders the formation of a stable spiritual self. Algorithmic personalization mechanisms further exacerbate this process, tailoring the information environment to fragmented interests and thereby hindering the development of a coherent value system.

The system of value orientations is also undergoing a significant transformation. In the context of digitalization and technological acceleration, categories such as efficiency, information processing speed, and process optimization are gradually displacing traditional values of meaning, responsibility, and moral choice. The rational-instrumental approach is beginning to dominate the axiological dimension of human existence, leading to a rethinking of the spiritual foundations of social and personal life. In posthuman logic, humans are increasingly perceived through the prism of functionality and productivity, rather than as bearers of unique spiritual experience.

However, these processes do not signify the complete disappearance of spirituality in the digital age. On the contrary, they generate a demand for a new philosophical understanding of spirituality and a search for forms of spiritual resilience adequate to the conditions of a post-human reality. This necessitates the development of new models of spiritual identity capable of integrating technological advances without losing the core values of human existence. In this context, philosophy is called upon not only to identify the risks of digitalization but also to offer conceptual foundations for a harmonious relationship between technological progress and spiritual development.

The posthuman perspective radically rethinks the traditional value foundations of humanistic culture, calling into question such fundamental categories as individual dignity, free will, and the uniqueness of human experience. In a technologically mediated reality, humans are increasingly viewed not as intrinsically valuable spiritual beings, but as elements of controlled sociotechnical systems. This creates the danger of a reduction of human subjectivity and a loss of individual spiritual autonomy, especially in the context of algorithmic governance, digital control, and the dominance of technocratic thinking.

One of the key axiological risks of the posthuman era is the shift in value priorities from humanistic ideals to instrumental-rational criteria of efficiency, productivity, and optimization. Algorithmic decision-making systems are gradually replacing moral choice and personal responsibility, which may weaken the human capacity for ethical reflection. In this context, spiritual identity is at risk of fragmentation and depersonalization, as value orientations are increasingly formed outside the subject's internal moral experience.

At the same time, the posthuman situation opens up new philosophical possibilities for rethinking spiritual identity and developing alternative value models. Philosophical reflection allows us to view technological transformation not only as a threat but also as a space for the formation of a new spiritual paradigm based on the principles of responsibility, critical thinking, and a conscious attitude

toward technology. In this perspective, humans retain their status as moral subjects, capable of value choice and reflection, despite the technological mediatization of their experience.

In this context, the axiological approach is particularly important, serving as a key tool for analyzing and preserving the spiritual dimension of human existence. Axiology allows us to identify the value foundations of the posthuman reality, define the boundaries of acceptable technological intervention, and formulate ethical guidelines for the interaction between humans and technology. Thus, an axiological understanding of the posthuman era not only contributes to a critique of technocratic tendencies but also to the formation of a sustainable model of spiritual identity focused on preserving human dignity and the meaningful dimension of existence in the context of global digital transformation.

A philosophical analysis of the posthuman perspective suggests that contemporary technological transformations have a profound impact on human spiritual identity. The development of digital technologies, artificial intelligence, and bioengineering not only alters forms of social interaction and self-understanding but also challenges the traditional anthropological and axiological foundations of humanistic culture. In the context of posthuman reality, humans increasingly find themselves embedded in complex sociotechnical systems, requiring a rethinking of their spiritual autonomy and value status.

The article demonstrates that the transformation of spiritual identity is multidimensional and manifests itself in the reduction of deep spiritual experience, the fragmentation of identity, and a shift in value orientations toward instrumental-rational criteria. These processes are accompanied by the risk of a loss of internal integrity and a weakening of the capacity for moral and existential reflection. At the same time, the analysis demonstrates that these trends should not be viewed exclusively in a negative light, as they reflect objective changes in sociocultural reality and open up space for philosophical understanding of new forms of spiritual self-determination.

In the post-human era, an axiological approach is particularly important, allowing us to identify and preserve the core values of human existence. Axiology serves as the methodological foundation for a critical analysis of technocratic thinking and algorithmic forms of governance, as well as for developing ethical guidelines for the interaction between humans and technology. A conscious and responsible approach to technological progress is examined in this article as a necessary condition for preserving human dignity and the individual's spiritual autonomy.

Thus, the posthuman perspective presents itself not only as a challenge to traditional forms of spiritual identity but also as an opportunity to develop a new philosophical model of the human being, capable of integrating technological advances without losing the value and meaning of existence. Prospects for further research lie in an in-depth analysis of interdisciplinary approaches to the problem of spiritual identity, as well as in the development of normative and ethical foundations for humanistically oriented technological development. The results of this study can be used in philosophical, cultural, and educational discourses aimed at understanding the spiritual foundations of human existence in a posthuman reality.

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