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DIGITAL CULTURE AND THE TRANSFORMATION OF HUMANISM IN THE TECHNOLOGICAL AGE

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Abstract.

Relevance of the research. The formation of digital culture is becoming increasingly relevant amid rapid digital transformation and the growing influence of artificial intelligence on social and educational processes. At the same time, the development of digital technologies raises questions about preserving human-centred values, reflected in the concept of digital humanism.

Problem statement. Digital culture is often reduced to technological competence, while its ethical and humanistic dimensions remain underdeveloped. This creates a contradiction between technological progress and the need to preserve human dignity, responsibility and critical thinking in digital environments.

Analysis of recent research and publications. Contemporary studies of technological development and its impact on humanity are represented in the works of Yuval Noah Harari and Nick Bostrom, who analyze global transformations of society and risks of emerging technologies. The philosophical interpretation of technology is grounded in the ideas of Martin Heidegger, who conceptualises technology as a mode of revealing reality. Within Ukrainian philosophical thought, the humanistic dimension of culture is developed in the works of Serhii Krymskyi and Vakhtang Kebuladze.

Research task. The purpose of the article is to analyse the formation of digital culture in the era of digital humanism and to determine the role of human-centred values in this process.

Main material presentation. Digital culture is interpreted not only as a set of technical skills,

but also as a system of values, ethical norms and behavioural models in the digital space. Digital humanism is a conceptual framework that prioritises human values in technological development. The interrelation between these concepts is revealed through the role of education in shaping critical thinking and responsible use of digital technologies.

Conclusions. It is established that the formation of digital culture requires a comprehensive approach that combines technological competence with ethical awareness and humanistic values. Digital humanism is a key factor in ensuring the sustainable and human-centred development of digital society.

Keywords. Digital culture, digital humanism, education, digital technologies, ethics, critical thinking

ЦИФРОВА КУЛЬТУРА ТА ТРАНСФОРМАЦІЯ ГУМАНІЗМУ В ТЕХНОЛОГІЧНУ ЕПОХУ

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Анотація.

Актуальність дослідження. Формування цифрової культури набуває дедалі більшої актуальності в умовах стрімкої цифрової трансформації та зростання впливу штучного інтелекту на соціальні й освітні процеси. Водночас розвиток цифрових технологій порушує питання збереження людиноцентричних цінностей, що знаходить відображення в концепції цифрового гуманізму.

Постановка проблеми. Цифрову культуру нерідко зводять до технологічної компетентності, тоді як її етичний і гуманістичний виміри залишаються недостатньо розробленими. Це зумовлює суперечність між технологічним прогресом і необхідністю збереження людської гідності, відповідальності та критичного мислення в цифровому середовищі.

Аналіз останніх досліджень і публікацій. Сучасні дослідження технологічного розвитку та його впливу на людство представлені у працях Ю. Н. Харарі та Н. Бострома, які аналізують глобальні трансформації суспільства й ризики новітніх технологій. Філософське осмислення техніки ґрунтується на ідеях М. Гайдеггера, який концептуалізує техніку як спосіб розкриття реальності. В українській філософській думці гуманістичний вимір культури розвинуто у працях С. Кримського та В. Кебуладзе.

Постановка завдання – формування цифрової культури в епоху цифрового гуманізму та визначення ролі людиноцентричних цінностей у цьому процесі.

Виклад основного матеріалу. Цифрову культуру інтерпретовано не лише як сукупність технічних навичок, а й як систему цінностей, етичних норм і моделей поведінки в цифровому просторі. Цифровий гуманізм постає концептуальною рамкою, що надає пріоритет людським цінностям у технологічному розвитку. Взаємозв'язок між цими поняттями розкривається через роль освіти у формуванні критичного мислення та відповідального використання цифрових технологій.

Висновки. Встановлено, що формування цифрової культури потребує комплексного підходу, який поєднує технологічну компетентність з етичною свідомістю та гуманістичними цінностями. Цифровий гуманізм є ключовим чинником забезпечення сталого й людиноцентричного розвитку цифрового суспільства.

Ключові слова: цифрова культура, цифровий гуманізм, освіта, цифрові технології, етика, критичне мислення.

Relevance of the research. The formation of digital culture is a key issue in contemporary society. The rapid spread of digital technologies, including artificial intelligence, is transforming not only communication and education but also the fundamental principles of human existence.

In this context, the concept of digital humanism becomes particularly important, as it emphasises the need to preserve human dignity, freedom and responsibility in the digital age. Therefore, the study of the relationship between digital culture and digital humanism is highly relevant.

Problem statement. Digital culture is often understood as a set of technological skills for using digital tools. However, such an approach is limited, as it ignores the ethical and value-based dimensions of human interaction in digital environments.

This leads to a contradiction between the high level of technological development and the insufficient formation of critical thinking, responsibility and humanistic values. Thus, there is a need to reconsider the process of forming digital culture through the lens of digital humanism.

Analysis of recent research and publications. The problem of the digital transformation of society and its philosophical interpretation has become a central topic in

contemporary interdisciplinary discourse. In particular, Yuval Noah Harari argues that technological development is not merely a tool for progress but a force that reshapes social structures, political systems, and human self-understanding, ultimately redefining the boundaries of human agency and decision-making [7; 8].

A critical perspective on the future of technological civilisation is developed by Nick Bostrom, who focuses on the risks of advanced artificial intelligence and the necessity of establishing ethical frameworks for its development [2]. Complementary to this approach, Kate Crawford emphasises that artificial intelligence should be understood not only as a technological phenomenon but also as a system embedded in power relations, economic structures, and environmental costs [4].

A significant philosophical foundation for understanding technology is provided by Martin Heidegger, who interprets technology as a specific mode of revealing reality rather than a neutral instrument [9; 10]. This idea is further developed in contemporary philosophy of information by Luciano Floridi, who introduces the concept of the “infosphere” and argues that digital transformation fundamentally alters the ontological status of human existence [5; 6].

Within Ukrainian philosophical discourse, the transformation of humanism in the context of technological civilization is actively explored. Serhii Krymskyi interprets culture as a spiritual dimension of human existence grounded in values and meaning-making processes [14], while Vakhtang Kebuladze emphasizes the existential and experiential dimensions of human identity, highlighting personal responsibility in a rapidly changing world [16].

The transformation of humanism under technological conditions is further analysed by D. L. Kobeleva, who examines the ambivalent nature of contemporary culture, where humanistic values coexist with non-humanistic tendencies generated by technogenic civilisation [12; 13]. In this context, Yuliia Trach conceptualises transhumanism as a worldview paradigm that challenges traditional understandings of human nature by proposing its technological enhancement and transformation [18]. This line of thought is further extended by Olha Kyvliuk, who analyses transhumanism and posthumanism as emerging directions in philosophical anthropology that reconsider the limits of human identity and embodiment [15]. The origins of this discourse can be traced back to Julian Huxley, who introduced the concept of transhumanism as a project of human self-transcendence through science and technology [11].

The cultural dimension of digital transformation is also addressed in studies of visual and communicative practices. G. Bai, Z. G. Zhou, and Z. M. Hong demonstrate that visual culture plays a fundamental role in shaping consumer society and constructing social meaning through images and symbolic systems [1]. At the same time, Sarah Broadbent shows that digital communication transforms interpersonal relations by hybridising direct and mediated forms of interaction [3].

At the normative level, the ethical challenges of digital transformation are reflected in international policy documents, particularly in the UNESCO Recommendation on the Ethics of Artificial Intelligence, which emphasizes the importance of human rights, transparency, and accountability in the development and deployment of AI systems [19].

Despite the considerable body of research, the relationship between digital culture and the transformation of humanism remains insufficiently systematized. In particular, there is a lack of integrated philosophical approaches that combine technological, cultural, and anthropological perspectives within a unified framework of digital humanism.

Research task. The purpose of this article is to critically examine the formation of digital culture in the era of digital humanism and to explore how human-centred values can be preserved and reinterpreted within algorithmically structured technological environments.

Main material presentation. Understanding digital culture requires deeper philosophical reflection on the nature of human interaction with technology. In classical philosophy, the relationship between humans and tools was primarily considered instrumental. However, in contemporary digital environments, technology becomes not only a means but also a space in which human existence unfolds.

In this regard, Martin Heidegger’s ideas are particularly significant. He argued that technology is not merely a neutral instrument but a mode of revealing reality, shaping the way humans perceive and understand the world [9; 10]. In the digital age, this thesis takes on new meaning as digital environments increasingly mediate human experience, communication, and knowledge production.

Digital culture, therefore, can be understood as a form of mediated existence in which

human identity, communication, and social relations are constructed within digital frameworks. Social networks, online platforms, and artificial intelligence systems influence not only behaviour but also thinking patterns and value orientations. This transformation can also be interpreted through the concept of the “infosphere” proposed by Luciano Floridi, who argues that digital technologies fundamentally reshape the conditions of human existence and interaction [5; 6].

Digital culture can also be understood through the prism of visibility and communication practices that shape contemporary social reality. In particular, G. Bai, Z. G. Zhou, and Z. M. Hong argue that visual culture plays a central role in the formation of consumer society, in which meaning is increasingly constructed through images and symbolic representations [1]. At the same time, digital communication transforms interpersonal relations by hybridising direct and mediated forms of interaction, as demonstrated in studies of contemporary communication practices [3].

Table 1

Key Philosophical Approaches to Technology and Digital Culture

Thinker / Author	Main Idea	Contribution to Digital Culture Understanding
Martin Heidegger	Technology as a mode of revealing reality	Shows that technology shapes human perception of being
Luciano Floridi	Concept of infosphere	Explains digital reality as a new ontological environment
Yuval Noah Harari	Transformation of society under technology	Demonstrates the impact of technology on values and institutions
Nick Bostrom	Risks of advanced AI	Highlights the ethical and existential threats of technology
Kate Crawford	Power structures of AI systems	Shows the socio-political and economic embeddedness of AI

Source: Authors' own elaboration

In the context of digitalisation, this tendency intensifies, as digital environments are fundamentally based on visual interfaces, multimedia content, and algorithmically structured information flows. As a result, perception itself is mediated by digital forms, significantly affecting how individuals interpret reality.

At the same time, communication in digital environments acquires new characteristics. As noted by Sarah Broadbent, personal communication is transformed through digital technologies, combining direct interpersonal interaction with mediated forms of exchange [3]. This hybridity creates new social dynamics in which traditional boundaries between public and private communication are redefined.

Thus, digital culture emerges as a complex system that integrates visibility, communication practices, and technological mediation, shaping new forms of social interaction and cultural production.

At the same time, the expansion of digital technologies raises important ethical questions. The issues of data privacy, algorithmic bias, and information manipulation challenge traditional concepts of autonomy and freedom. As Nick Bostrom notes, the development of artificial intelligence requires careful ethical consideration to prevent potential risks to humanity [2]. Digital humanism emerges as an attempt to reintroduce human-centred values into technological development. It emphasises that technological progress should be guided by ethical principles, ensuring respect for human dignity, freedom, and responsibility. Digital humanism does not reject technology but seeks to integrate it into a broader cultural and moral framework.

An important aspect of digital humanism is the preservation of critical thinking. In the digital environment, individuals are constantly exposed to large volumes of information, which increases the risk of misinformation and manipulation. Therefore, the ability to critically evaluate information becomes a key component of digital culture.

At the same time, the concept of humanism itself requires deeper clarification in the context of digital transformation. As noted by D. L. Kobeleva, humanism appears to be both historically traceable and conceptually open-ended: “On the one hand, the concept of ‘humanism’ is quite comprehensible, as we can trace its entire history... On the other hand, humanistic values... still lack a clear definition and precise boundaries of their application” [12].

This dual nature of humanism makes it particularly relevant in the digital age. On the one hand, humanism provides a stable value framework centred on human dignity, freedom, and responsibility. On the other hand, its openness allows it to adapt to new technological realities, including the challenges posed by artificial intelligence and digital environments.

In this sense, digital humanism can be understood not as a rejection of classical humanism, but as its transformation and continuation under new socio-technological conditions. It expands the scope of humanistic thought, incorporating questions of digital ethics, algorithmic responsibility, and the preservation of human agency in increasingly automated systems.

The transformation of humanism in the context of technological development is also reflected in contemporary philosophical discourse. In particular, Yuliia Trach analyses transhumanism as a worldview concept that reconsiders the nature of human beings in the context of technological enhancement [18].

According to the researcher, transhumanism raises fundamental questions about the limits of human nature, the role of technology in human evolution, and the possible transformation of human identity. These ideas are directly related to the concept of digital humanism, as they highlight both the potential and the risks of integrating technology into human existence. The origins of this discourse can be traced back to Julian Huxley, who introduced the concept of transhumanism as a project of human self-transcendence [11].

Thus, the dialogue between humanism and transhumanism becomes an important dimension of understanding digital culture, allowing us to critically assess the direction of technological development and its impact on human values.

The future of humanism in a technological civilisation is also actively discussed in contemporary Ukrainian philosophical discourse. In particular, D. L. Kobeleva examines the place of the human being within a technogenic civilisation, emphasising the transformation of humanistic values under the influence of technological development [12; 13]. The researcher highlights that rapid technological advancement not only expands human capabilities but also creates new challenges for preserving human identity and dignity.

These reflections are directly related to the concept of digital humanism, which seeks to maintain a balance between technological progress and human-centred values. Thus, the future of humanism acquires not only theoretical but also practical significance in the context of digital culture formation.

The problem of the transformation of humanism is further developed within contemporary philosophical and anthropological studies. In particular, Olha Kyvliuk considers transhumanism and posthumanism as significant directions of modern philosophical and anthropological theory, reflecting the rethinking of human nature in the context of technological progress [15].

The researcher emphasises that these approaches challenge the traditional understanding of the human being as a stable and autonomous entity. Instead, they propose a vision of the human as an open, evolving system deeply integrated with technological environments. This shift raises important questions about the boundaries between the human and the artificial, as well as about the preservation of human identity.

In this context, digital humanism can be interpreted as a response to these challenges. It does not deny the transformative potential of technology but seeks to preserve the fundamental values of humanism, such as dignity, freedom, and responsibility, within the changing technological landscape.

Table 2

Dimensions of Digital Humanism in Contemporary Culture

Dimension	Characteristics	Educational Implications
Ontological	Transformation of human existence in digital environments	Understanding human-being-in-digital-reality
Ethical	Responsibility in technological interaction	Development of digital ethics and critical thinking
Cultural	Hybridization of visual and communicative practices	Media literacy and cultural awareness
Existential	Redefinition of human identity	Formation of reflective self-awareness
Social	Network-based interaction models	Skills of communication in digital

Source: Authors' own elaboration

The transformation of digital culture inevitably raises the question of practical mechanisms through which humanistic values can be preserved and developed in a technologically saturated environment. One of the key domains where this challenge becomes most evident is education, which serves as a mediator between technological progress and humanistic development.

Here, the role of education becomes central. Educational institutions are responsible not only for teaching digital skills but also for forming a reflective and responsible attitude toward technology. This includes developing media literacy, ethical awareness, and the ability to navigate complex digital environments.

Here, the role of education becomes central. Educational institutions are responsible not only for teaching digital skills but also for forming a reflective and responsible attitude toward technology. This includes developing media literacy, ethical awareness, and the ability to navigate complex digital environments.

The ideas of Yuval Noah Harari are also relevant in this context, as he highlights the growing importance of education in adapting to technological changes and maintaining human agency in the digital age [7; 8]. According to him, the future of society depends on individuals' ability to remain critical, flexible, and lifelong learners.

Furthermore, digital culture is closely related to the concept of identity. In digital environments, individuals construct multiple identities, which may differ from their offline selves. This creates new opportunities for self-expression but also raises questions about authenticity and responsibility.

Ukrainian philosophical thought also provides important insights into culture and human existence. Serhii Krymskyi emphasises the spiritual dimension of culture, which remains essential even in the context of technological development [14]. Similarly, Vakhtang Kebuladze highlights the importance of personal experience and existential reflection in shaping human identity [16].

Thus, the formation of digital culture cannot be reduced to technological adaptation. It is a complex process that involves integrating knowledge, values, and ethical principles. Digital humanism serves as a guiding framework that ensures the preservation of human-centred values in the digital age.

The transformation of digital culture in the era of digital humanism also involves a rethinking of social responsibility. Not only individuals but also institutions, including educational systems, governments, and technology companies, must take responsibility for the ethical implications of digital development.

In this sense, digital culture becomes a space of co-creation, where human agency and technological innovation interact. The challenge lies in ensuring that this interaction remains balanced and oriented toward the common good.

Digital Culture Formation Model

Digital culture in the era of digital humanism can be represented as an interconnected multi-level system in which technological, cultural, and humanistic dimensions interact dynamically.

At the input level, technological development (artificial intelligence, digital platforms, data infrastructure) is a primary driver of transformation. This layer shapes new conditions of communication, perception, and knowledge production.

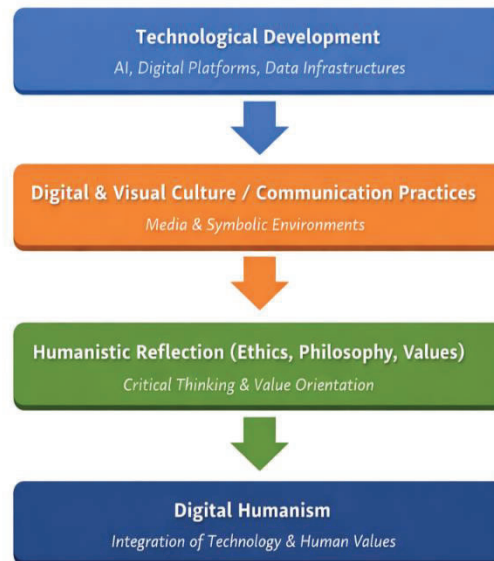
The mediating level is represented by cultural and communicative practices, including visual culture, digital communication, and media environments. Here, meaning is constructed and reinterpreted through symbolic and interactive processes, as emphasised in studies of visual and digital communication culture.

The core level is humanistic reflection, where philosophical and ethical interpretation of technology occurs. It includes critical thinking, value orientation, and existential self-awareness. This level determines whether technological development leads to human-centred or dehumanising outcomes.

Finally, the **output level** is digital humanism as a socio-cultural paradigm, integrating technology with human values, responsibility, and ethical governance.

Thus, digital culture emerges as a dynamic system in which technology, culture, and humanism continuously co-construct one another.

Figure 1. Conceptual model of digital culture formation in the context of digital humanism



Source: Authors' own elaboration

Conclusions. The study of digital culture in the context of digital humanism reveals that contemporary technological development is not merely a technical or economic process, but a profound transformation of human existence, value systems, and cultural meanings. Digital technologies increasingly mediate human perception of reality, reshaping social relations and modes of communication.

Philosophical analysis demonstrates that technology cannot be reduced to a neutral instrument, as it actively participates in shaping reality and human self-understanding, as emphasised in classical and contemporary philosophical thought. In this regard, digital culture emerges as a complex space where technological, social, and existential dimensions are inseparably interconnected.

At the same time, modern Ukrainian and international philosophical discourse highlights the tension between humanistic values and technological acceleration. Preserving human dignity, responsibility, and existential depth becomes a key challenge amid rapid digital transformation.

Thus, digital humanism should be understood as an attempt to rethink the role of the human being in a technologically saturated world, where the task of philosophy is to critically interpret technological change and to preserve the centrality of human values within it.

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ГУМАНІСТИЧНИЙ ПОТЕНЦІАЛ АНТЕЇЗМУ В ЕПОХУ АНТРОПОЦЕНУ

Д. Д. Фень

Анотація.

Актуальність теми дослідження. Практична діяльність людини постає як спосіб активної трансформації світу, що передбачає систематичне втручання в буття природи та її внутрішню організацію. У сучасному науковому дискурсі ці процеси осмислюються крізь призму концепту антропоцену, який фіксує незворотний характер антропогенних змін довкілля. Водночас технологічні досягнення та розширення можливостей людського впливу супроводжуються загостренням екологічних ризиків, виснаженням природних ресурсів і зростанням невизначеності щодо подальших умов існування людини. Це засвідчує, що наявні стратегії екологічної відповідальності залишаються переважно декларативними і не підкріплені цілісними світоглядними орієнтирами, здатними забезпечити переосмислення взаємовідношення людини і природи.

Постановка проблеми. У сучасних підходах до осмислення взаємовідношення людини і природи домінує утилітарна редукція природи до ресурсу, що зумовлює її інструменталізацію в межах техногенної раціональності. Проте недостатньо розробленим залишається питання формування альтернативних світоглядних моделей, у яких природа постає не як об'єкт використання, а як онтологічна основа людського буття. У цьому контексті принцип антеїзму потребує концептуалізації не як метафоричний образ зв'язку людини із землею, з природою, а як цілісна світоглядна настанова, здатна слугувати теоретичною основою для переосмислення гуманістичних засад взаємовідношення людини і природи.

Аналіз останніх досліджень і публікацій. Аналіз взаємовідношення людини і природи в умовах антропоцену посідає одне з центральних місць у сучасному науковому дискурсі. Концепт антропоцену, запропонований П. Крутценом та Е. Штормером, інтерпретується не лише як позначення нової геологічної епохи, але й як концептуальна рамка для критичного переосмислення місця людини у світі. У працях Т. Інголда, А. Несса, Й. Рокстрема, А. Перссон та інших акцентується на необхідності перегляду усталених моделей взаємодії людини і природного середовища та переходу до більш інтегративних підходів, що враховують взаємозалежність екологічних, соціальних і культурних процесів.

Водночас у філософії освіти, зокрема у дослідженнях С. Стерлінга, а також у концепціях екологічно орієнтованої освіти, розроблених Д. Орром, наголошується на необхідності трансформації освітніх практик як передумови формування нових світоглядних орієнтацій. Ці