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ICT AND THE TRANSFORMATION OF BEING: PHILOSOPHICAL DIMENSIONS OF THE NEW REALITY

Background. *The rapid proliferation and total integration of Information and Communication Technologies (ICT) in the twenty-first century have fundamentally altered the paradigm of human existence. This research addresses the profound ontological and anthropological rupture where the digital realm has transcended its instrumental function, evolving into a pervasive and autonomous ontological environment. The study aims to conceptualize the philosophical dimensions of this new reality, focusing on the transformation of being and human subjectivity.*

Methods. *The research methodology is based on a complex combination of several modern philosophical approaches. Existential analytics plays a fundamental role in understanding the essence of technology as a specific mode of revealing being - Ge-stell. A powerful toolkit of postmodern philosophy is involved to conceptualize the space of hyperreality, third-order simulacra and the effects of implosion of meaning. Methods of philosophical anthropology and hermeneutics are also applied to analyze the transformation of intersubjective communications, the formation of the phenomenon of "second self" in the network environment.*

Results. *The research demonstrates that ICT has become a total ontological environment that redefines metaphysical categories of space, time, and substance. A key finding is the identification of a radical shift in human self-identification: from classical collective and individual identities to fluid digital "singularities" that aggregate into reactive, ephemeral "swarms". The study highlights the emergence of "infopower," which operates through the algorithmic curation of attention and the monopolization of visibility. Anthropologically, the immersion in simulated relational spaces results in a "schizoid compromise," where subjects prefer predictable algorithmic interactions over the unpredictable nature of the authentic human Other, leading to the replacement of "I-Thou" relationships with "I-It" engagements.*

Conclusions. *The total digitalization of human being leads to the destruction of traditional symbolic orders and the establishment of a post-truth era, where rational discourse is displaced by viral digital affects. This unprecedented anthropological challenge requires a critical philosophical defense of human subjectivity. The study concludes that preserving authentic dialogical existence and developing a new digital ethics are vital strategies against algorithmic reductionism. Future research should focus on establishing epistemological criteria capable of navigating the virtualized network to protect the authentic human spirit from being entirely absorbed by hyperreality.*

Keywords: *hyperreality, infopower, post-truth, simulacra, singularity, digital anthropology.*

Background

The rapid proliferation and total integration of Information and Communication Technologies (ICT) in the twenty-first century have fundamentally altered the paradigm of human existence. This research addresses the profound ontological and anthropological rupture where the digital realm has transcended its instrumental function, evolving into a pervasive and autonomous ontological environment. The study aims to conceptualize the philosophical dimensions of this new reality, focusing on the transformation of being and human subjectivity. The primary tasks include analyzing the shift from physical reality to hyperreality, examining the metamorphosis of human identity into digital "singularity," and investigating the emergence of "infopower" within the regime of post-truth.

Results

The ontological transformation initiated by ICT cannot be fully grasped without referencing Martin Heidegger's seminal concept of "Ge-stell" (Enframing). Heidegger argued that the essence of modern technology is a specific mode of revealing that sets upon nature and humanity, challenging them to present themselves merely as resources. "Enframing means the gathering together of that setting-upon which sets upon man, i.e., challenges him forth, to reveal the real, in the mode of ordering, as standing-reserve" (Heidegger, 1977, p. 20). In the context of ICT, data acts as the ultimate standing-reserve. Human experiences, thoughts, and relationships are continuously extracted, quantified, and stored as digital information. The human subject is no longer the center of the epistemological universe but rather a node in a vast network, challenged to render its life process into calculable algorithms.

This quantification of being correlates with Jean Baudrillard's diagnosis of hyperreality. The digital realm does not merely represent reality; it precedes and abolishes it. In the era of the third order of simulacra, simulation is generated by models without a real origin. "Abstraction today is no longer that of the map, the double, the mirror or the concept. Simulation is no longer that of a territory, a referential being or a substance. It is the generation by models of a real without origin or reality: a hyperreal" (Baudrillard, 2004, p. 6). In the contemporary digital environment, sociality itself is absorbed into this hyperreality. The proliferation of digital networks has created a paradox: the more information is generated, the less meaning survives. Baudrillard highlights that "information devours its own content. It devours communication and the social" (Baudrillard, 2004, p. 119). We are witnessing the implosion of meaning, where the sheer volume of data neutralizes critical discourse, transforming active subjects into a fascinated, passive mass.

From an anthropological viewpoint, the integration of computational technology into everyday life has fundamentally reshaped the human psyche and its internal topographies. Sherry Turkle's concept of the "second self" perfectly encapsulates how computers act not merely as utilitarian tools, but as active, intimate participants in identity formation. "Technology cata-

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lyzes changes not only in what we do but in how we think" (Turkle, 2005, p. 17). Unlike traditional mechanical instruments that simply extend physical capabilities, the computer functions as an "evocative object" that fascinates, disturbs equanimity, and relentlessly precipitates profound philosophical reflection (Turkle, 2005, p. 18). Because its internal physical mechanisms are entirely opaque to the user - devoid of visible gears, levers, or springs - it frustrates classical mechanical reasoning. This physical opacity practically compels the human mind to interpret the machine through a psychological lens (Turkle, 2005, p. 26). Consequently, the computer serves as a "Rorschach", a powerful projective screen onto which individuals impose their own cognitive styles, unresolved anxieties, and aspirations (Turkle, 2005, p. 19). As users internalize the logic of the machine, they begin to utilize the computer as an "object-to-think-with" (Turkle, 2005, p. 26), transforming external technological operations into internal psychological frameworks.

Turkle notes that the machine's complex interactivity places it "betwixt and between" the animate and inanimate, making it a marginal object that challenges traditional ontological boundaries (Turkle, 2005, p. 28). This liminal status disrupts the stable dichotomies of modernity, forcing the subject to continually question the parameters of life, mind, and selfhood. Children and adults alike project their deepest emotions and intellect onto these "relational artifacts", blurring the distinction between biological existence and mechanical processing. The computer is "irreducible" to simpler mechanical analogies, which makes it "hard to block the temptation to personify the computer" (Turkle, 2005, p. 248). This personification signifies a dangerous anthropological shift. The transition is not merely one of passive projection onto an inert screen, but a deeply seductive "engagement with a subject" (Turkle, 2005, p. 293). Artifacts designed to simulate emotion, demand care, and mimic empathy trigger profound human vulnerabilities, substituting authentic mutuality with an engineered illusion where algorithmic responses are interpreted as genuine understanding (Turkle, 2005, p. 41). This technological dynamic fundamentally subverts the authentic dialogical relationship. Instead of confronting the unpredictable, unassimilable reality of the human Other, the individual engages with an algorithmic mirror. The relationship is inherently asymmetrical, stripping away the existential weight of authentic communion and replacing it with simulated affective feedback that is infinitely calculable and effortlessly controlled.

The consequences of this immersion in a simulated relational space culminate in what can be identified as a "schizoid compromise". In a contemporary globalized reality fraught with alienation, individuals often suffer from a paralyzing paradox: a "terror of intimacy" coupled with an equally profound "terror of being alone" (Turkle, 2005, p. 128). The machine-like paradigm becomes an acceptable metaphor for the human mind, fostering this schizoid compromise where individuals seek the safety of algorithmic interaction over the unpredictability of human intimacy. The computer offers a highly seductive refuge, providing companionship "without the mutuality and complexity of a human relationship" (Turkle, 2005, p. 23). In this hyper-real enclave, the individual experiences the illusion of perfect mastery. By withdrawing into computational microworlds, the subject actively avoids the risks of emotional exposure, preferring a predictable environment where the "rest of the world cannot affect you" (Turkle, 2005, p. 199). Ultimately, this retreat aligns with Serhii Proleiev's diagnosis of the postmodern paradox of a "world without reality" (Proleiev, 2021, p. 213), where the active, socially engaged subject dissolves into a digitized "singularity" operating entirely within the sterile safety of the network (Proleiev, 2021, p. 232).

Furthermore, the psychic internalization of computational logic reshapes the very epistemology of the human subject. The computer enforces new frameworks of understanding through distinct styles of cognitive appropriation, primarily categorized by Turkle as "hard" and "soft" mastery (Turkle, 2005, p. 100). Hard mastery, echoing Martin Heidegger's concept of *Ge-stell* (Enframing), is characterized by the absolute imposition of will, the objectification of the system, and a premeditated top-down control that reduces all phenomena to calculable standing-reserve (Heidegger, 1977, p. 17). Conversely, soft mastery approaches the computational environment through interactive negotiation, sensory engagement, and intuitive bricolage (Turkle, 2005, p. 101). Yet, regardless of the stylistic approach, the continuous immersion in programmed realities instills a mechanistic vocabulary within the human psyche. Individuals increasingly employ terms such as "debugging", clearing "buffers", and being "hardwired" to articulate their own emotional and cognitive states (Turkle, 2005, p. 21). This linguistic colonization betrays a profound ontological concession: the acceptance of the human mind as a decentralized, multiprocessor machine, where the cohesive ego is dissolved into a society of competing algorithmic agents (Turkle, 2005, p. 261).

Paradoxically, as the computational paradigm colonizes the domains of logic, memory, and rationality, it provokes a reactionary and highly defensive redefinition of human nature. Historically, the Aristotelian tradition defined the essence of humanity through its capacity for reason and rational thought. However, as the machine effortlessly assumes the mantle of flawless logic, the human subject is forced to relocate its uniqueness to the realm of the irrational. If the computer represents the pinnacle of perfect reasoning, humanity attempts to safeguard its exceptionalism by defining itself as essentially emotional, vulnerable, and fundamentally "unprogrammable" (Turkle, 2005, p. 57). This desperate demarcation risks inciting a severe "dissociation of sensibility" - a catastrophic intellectual and emotional rupture where thought and feeling are falsely positioned as mutually exclusive domains (Turkle, 2005, p. 64). By surrendering the cognitive sphere entirely to the machine and retreating into a purely affective definition of the self, humanity fractures its holistic subjectivity. The individual is conceptually reduced to an "emotional machine" (Turkle, 2005, p. 285), hopelessly striving to preserve the dignity of the human spirit while navigating the suffocating hyperreality of an era governed by algorithms. This technological mediation disrupts the authentic dialogical existence articulated by Martin Buber. In Buber's philosophical anthropology, the fundamental reality of human existence is found in the relation between "I" and "Thou". "The basic word I-Thou can only be spoken with one's whole being" (Glinkowski, 1996, p. 275). However, the architecture of ICT fundamentally resists the I-Thou dialogue. The digital interface forces the "I" into a continuous engagement with "It" - the objectified data, the algorithm, the avatar. The profound empathy and presence required for the I-Thou encounter are flattened by the structural limitations of the digital medium, which privileges efficiency, speed, and categorization. The relationship with the technological other is inherently asymmetrical and lacking in genuine ontological mutuality. Consequently, the human subject is increasingly alienated from the natural environment and from the authentic presence of the Other.

This alienation is further manifested in the structural evolution of the social fabric and the fundamental ontological shift of human existence. Serhii Proleiev meticulously analyzes the contemporary globalized condition, defining it as an era marked by the dissolution of stable realities. He articulates the profound paradox of a "world without reality" (Proleiev, 2021, p. 213,

220), where physical production and direct material engagement have been decisively marginalized by the expansion of symbolic orders and virtual realms. In this environment, reality itself dematerializes, leading to the profound degradation of sensual experience and the degeneration of living contact with the physical world (Proleiev, 2021, pp. 222-223). The space of human existence loses the characteristics of a stable, predictable, and structured semantic order, transforming instead into a series of discrete, disconnected situations (Proleiev, 2021, p. 223). Within this digitalized matrix, visibility aggressively replaces being; existence is stripped of its ontological depth and equated entirely with visual representation. Proleiev emphasizes the illusory nature of this hyper-visual condition, noting that in the modern era, "nothing is - everything only seems, because everything only looks" (Proleiev, 2021, p. 232).

In this network-information sociality, classic forms of collective identity (such as nation, class, or traditional communities) lose their cohesive power and structural authority. The anthropological landscape is no longer defined by stable identities, but is populated by "singularities" (Proleiev, 2021, p. 230). Unlike traditional identity, which provided predictability and determined the individual as a specific social character within a structured community, singularity implies a regime of fluid, unpredictable involvements (Proleiev, 2021, p. 230). "Singularity and the network are complementary magnitudes [...] identity assumes a regime of belonging to a community [...] singularity assumes a regime of involvement in networks" (Proleiev, 2021, p. 232). The individual transforms into a social nomad, interacting with the world not through deep structural ties, but through transient, elective connections in an open global space (Proleiev, 2021, p. 224). The singularity acts as a mere entry point, an empty node that is actualized only at the exact moment of its self-initiated connection to the network, meaning that its defining characteristic is a constant readiness to engage rather than a permanent state of belonging (Proleiev, 2021, p. 231).

Consequently, these singularities aggregate not into structured societies or inert masses, but into ephemeral, highly reactive formations known as "swarms" (Proleiev, 2021, p. 234). Proleiev draws a crucial distinction between the "masses" characteristic of the industrial epoch and the "swarms" of the network age. While the mass was an inert, depersonalized entity where the individual was entirely absorbed by the whole and possessed only potential energy, the swarm represents an "always-actual", active state of engagement (Proleiev, 2021, pp. 234-235). Despite lacking a stable internal architecture or a formalized hierarchy, the swarm is capable of achieving a high degree of consolidation. "A swarm is a constellation of singularities around a certain effect (impression, informational pretext, meme)" (Proleiev, 2021, p. 236). Instead of rational deliberation, the swarm is driven by the resonance between its participants and a consolidating impulse, functioning through a mechanism of suggestion and emotional triggers (Proleiev, 2021, p. 237). These constellations are highly mobile, possessing a massive inertial force that sweeps up singularities into a collective movement dictated entirely by the virality of a cultural meme, which temporarily assumes a dictatorial power over human behavior (Proleiev, 2021, pp. 237-238). Once the power of the informational pretext fades, the swarm dissolves as rapidly as it formed, leaving behind only the political or social consequences of its transient existence (Proleiev, 2021, p. 239).

This structural shift from stable societies to network swarms fundamentally transforms the nature of power itself. The traditional, institutionalized power of the modern era, anchored in physical coercion and state apparatuses, is superseded by "infopower". Proleiev defines infopower as "the power of a depersonalized information space and information technologies [...] which has become the determining factor in the life of a person in the globalized world" (Proleiev, 2021, p. 242). Infopower does not operate through direct physical domination, but through the subtle algorithmic curation of attention and the monopolization of visibility. It establishes a regime where the screen of the electronic device becomes the primary interface of existence, and the individual becomes a hostage to the omnipresent informational environment (Proleiev, 2021, p. 221, 242). In this paradigm, social ontology is redefined by digital presence: "you exist to the extent that you are present in the electronic space, the internet" (Proleiev, 2021, p. 243). Infopower triggers a profound erosion of thought, as the autonomous instance of meaning loses its established authority, and reality is aggressively subsumed by its digital analogue (Proleiev, 2021, p. 242).

The absolute dominance of infopower inevitably culminates in the degradation of rational discourse and a systemic crisis of symbolic orders. In the globalized network, the classic instances of meaning—truth, goodness, and beauty - are aggressively displaced by a new sovereign of public attention: "the interesting" (Proleiev, 2021, p. 243). Proleiev points out that this shift replaces the pursuit of truth with the mere production of impressions, transforming ordered communication into unstructured "chatter" devoid of any intellectual or social responsibility (Proleiev, 2021, p. 245).

Discussion and Conclusions

The investigation into the philosophical dimensions of the new reality shaped by Information and Communication Technologies reveals a profound ontological and anthropological rupture. ICT has transcended its status as a mere instrument, becoming an autonomous, hyperreal environment that enframes human existence as calculable data. The rise of infopower has eroded traditional social identities, replacing them with transient swarms of digital singularities. This environment fosters a post-truth condition where the implosion of meaning threatens the foundations of rational discourse and authentic dialogical existence.

The transition from a reality anchored in physical and symbolic depth to a hyperreality of pure visibility necessitates a critical philosophical defense of human subjectivity. The preservation of the "I-Thou" relationship and the cultivation of critical reflection are vital counter-strategies against the algorithmic reductionism of the digital age. Prospects for further research lie in developing a comprehensive post-secular and post-digital ethics that can navigate the structural violence of infopower. Future philosophical inquiries should focus on establishing new epistemological criteria capable of operating within the virtualized network, ensuring that the technological "second self" does not entirely eclipse the authentic human spirit.

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ІКТ І ТРАНСФОРМАЦІЯ БУТТЯ: ФІЛОСОФСЬКІ ВИМІРИ НОВОЇ РЕАЛЬНОСТІ

Вступ. Швидке розповсюдження та повна інтеграція інформаційно-комунікаційних технологій (ІКТ) у XXI столітті фундаментально змінили парадигму людського існування. Це дослідження стосується глибокого онтологічного та антропологічного розриву, де цифрова сфера вийшла за межі своєї інструментальної функції, перетворившись на всепроникне та автономне онтологічне середовище. Дослідження має на меті концептуалізувати філософські виміри цієї нової реальності, зосереджуючись на трансформації буття та людської суб'єктності.

Методи. Методологія дослідження базується на складному поєднанні кількох сучасних філософських підходів. Екзистенційна аналітика відіграє фундаментальну роль у розумінні сутності технології як специфічного способу виявлення буття – *Ge-stell*. Задіяно потужний інструментарій постмодерністської філософії для концептуалізації простору гіперреальності, симулякрів третього порядку та ефектів імплузії сенсу. Також застосовуються методи філософської антропології та герменевтики для аналізу трансформації інтерсуб'єктивних комунікацій, формування феномену "другого я" в мережному середовищі.

Результати. Дослідження демонструє, що ІКТ стали тотально онтологічним середовищем, яке переосмислює метафізичні категорії простору, часу та субстанції. Ключовим висновком є виявлення радикального зсуву в людській самоідентифікації: від класичних колективних та індивідуальних ідентичностей до мінливих цифрових "сингулярностей", які агрегуються в реактивні, ефемерні "рої". Дослідження підкреслює появу "інфосили", яка діє через алгоритмічне курування уваги та монополізацію видимості. Антропологічно, занурення в симульовані реляційні простори призводить до "шизоїдного компромісу", де суб'єкти віддають перевагу передбачуваним алгоритмічним взаємодіям над непередбачуваною природою автентичного людського Іншого, що призводить до заміни стосунків "Я-Ти" на взаємодію "Я-Воно".

Висновки. Повна цифровізація людського буття призводить до руйнування традиційних символічних порядків та встановлення ери постправди, де раціональний дискурс витісняється вірусними цифровими ефектами. Цей безпрецедентний антропологічний виклик вимагає критичного філософського захисту людської суб'єктності. Дослідження робить висновок, що збереження автентичного діалогічного існування та розробка нової цифрової етики є життєво важливими стратегіями проти алгоритмічного редукціонізму. Майбутні дослідження повинні зосередитися на встановленні епістемологічних критеріїв, здатних орієнтуватися у віртуалізованій мережі, щоб захистити автентичний людський дух від повного поглинання гіперреальністю.

Ключові слова: гіперреальність, інформаційна влада, постправда, симулякри, сингулярність, цифрова антропологія.

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