UDK: 121
004.8:177
DOI: https://doi.org/10.69899/limes-plus-en-242001039i
Originalni naučni rad

THE ECOCRATIC TURN OF MAN-ENVIRONMENT-ORGANISM TRANSHUMANIST AND POSTHUMANIST CONSIDERATIONS

Imre Lázár[1]

Károli Gáspár University of the Reformed Church
Institute of Social and Communication Sciences
Budapest, Hungary

Abstract: *Transhumanism is an emerging perspective of the post-postmodern epoch of the Anthropocene. This paper deconstructs the term Transhumanism based on the human ecological model of the Man-Environment-Organism (M-E-O) co-ontological model, which demonstrates that the borders of adapting human beings were extended by technological, memetic, and social means beyond its own physical „surface" from the beginning. On the scale of human activity from the pure individual actions through its extensions up to suprahuman structures like AI, big data-based heuristics and decision systems, and autonomic military robots, we can make a distinction between transhumanism and posthumanism based on the locus of control. In the highly complex web of interacting factors in the present environmental crisis, we must include AI analysis and big data-based decision systems in the diagnosis and treatment and the new normality shape „environmentally friendly" human behavior. It needs*

1 lazar.imre@kre.hu

a shift from present infocratic dominance over the society towards an ecocratic one. We have to optimize this shift by keeping the control on the human side.

Keywords**:** *M-E-O, ARES and EROS economies, control, infocratic and ecocratic epoch, transhumanism, hyperbolic, apocalyptic, deconstructive and vitalist posthumanisms, planetary boundaries*

M-E-O: IS TRANSHUMANISM WITH US FROM THE BEGINNING?

The human being is contextual, signed by the names Homo Sapiens, Homo Faber, Homo Economicus and Zoon Politicon. This contextuality is the main feature of the co-ontological constraints of human ecology. Although the self-reaction of humans is based on a delusion, and this delusion roots in the Angyalian view that the human being is a detached actor in his world expressed by the term *autonomy with the content of self-determination, an* egoistic pole of the biosphere representing the tendency of mastering the environment, with a self-perception of separateness, Angyal also points to a ‚selfless,' and *attached status of* environ-*mentality, the so-called homonomy, with a tendency to fit oneself to* the environment by willingly subordinating oneself to something that one perceives as more significant than the individual self (Lázár, 2015).

However, we might soon realize that autonomy is also a transhuman disposition when, for the sake of controlling human environments, human beings hybridize with the technosphere, memosphere, and sociosphere, supporting a sense of control over the natural environment. When humanism as an ontological revolt, detached the human being from the former theist, transcendental sense of embeddedness, web of sacral communication, and a living biopsychosocial-spiritual embodiment of that mythical ontology, a new sense of control shifted from the divine mercy and grace to the rational and technological human agency.

This rising sense of human supremacy and exceptionality fed the growing feeling of rationality, techno-optimism, and control. The Renaissance, humanism, and the deist detachment of the Creator from his Creation along the

Watchmaker's physical theology, a new mental representation of Totaliter Aliter, a radical shift from the interventive „deus ex machina." This modern sense of restoring control over human life was based on rational human thought and action and scientific proof from a skeptical standpoint. It was fed by the growing importance of hybridization with developing industrial machinery, monetary technologies (usury), and democratization of written and printed knowledge (Gutenberg galaxy) in the frame of the Latourian Actor-Network Theory, where printing technology reshaped cognitive style, religious rituals, social structure according to McLuhan (1962).

The same political shift was observable from the sacred legitimation of royal power and hierarchy (sacred social order) towards the dynamic juristocratic power of social contracts of the everchanging and transforming social forces. As the need for human control over the natural environment hybridizes human agency with its technological memetic and social tools of control, transhumanism extends the borders of human beings beyond its techno-, memo-, and social constructs from the beginning.

The contextual features of the diverse anthropologies reflect this co-ontological view. The hybridization of technology and the human being is a central research object of Cyborg anthropology (Haraway, 2000; Downey et al., 1995). The symbolic, interpretative anthropology also has a hybridized view of human beings as individuals bound up in a series of symbolic or mythic representations, where „*man is an animal suspended in webs of significance he himself has spun*" (Geertz (1973), which serve to generate and maintain meaning. Radcliffe-Brown's structural functionalism and the Durkheimian view of the culture emphasized the domination of social structures over personal needs. Edmund Leach was bridging the memetic and social constructivist approaches. Several anthropological traditions, like neo evolutional anthropology by Leslie White and Julian Stewards, the cultural materialism of Marvin Harris, the ecological anthropology of Andrew Vayda, or Roy Rappoport, widened the hybrid of human being and its social, natural, memetic, and technosphere surroundings. Looking at the history of M-E-O (Lázár, 2015), we can realize a demographic, techno-memetic acceleration reshaping cosmologies and social systems along the permanent transformations, this way, the transhumanist transformations

dynamize the history of the M-E-O since the invention of the fire and the hand axe (Fig. 1).

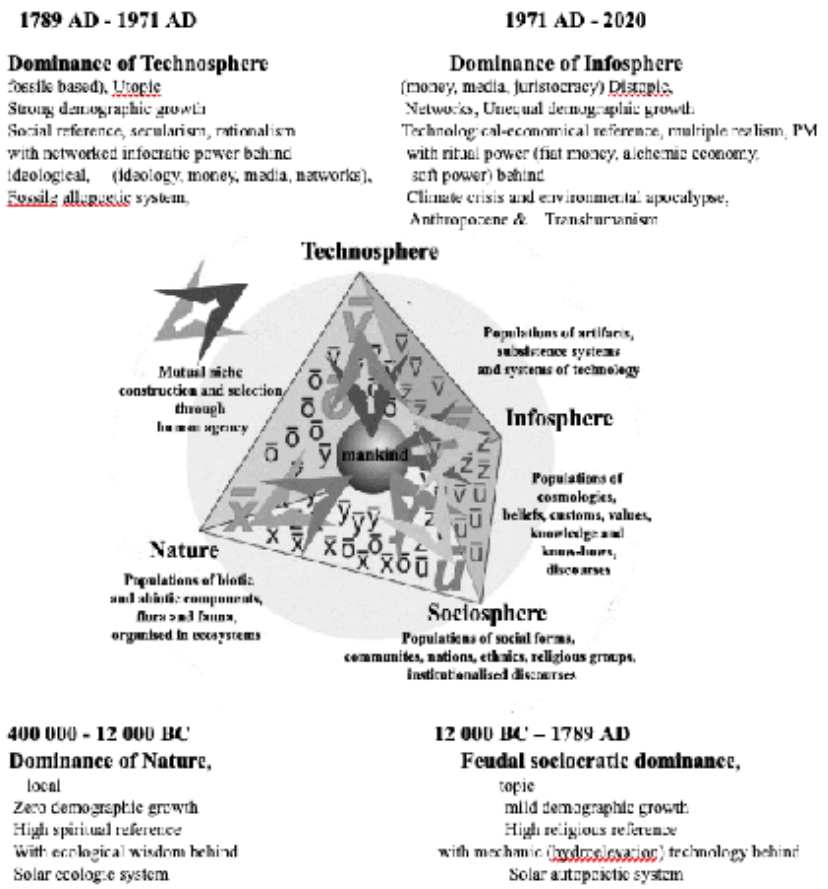

Figure 1. The transhumanist transformations dynamize the history of the M-E-O

ABOUT THE CONTROL

Huether (1996) offered a stress model (Table 1) where the behavior-level and organ/organ-system mechanisms in a neurohormonal context showed the importance of uncontrolled stress in evolutionary selection mechanisms.

Table 1: Evolutionary role of stress mechanism

EVOLUTIONARY ROLE OF STRESS MECHANISM		
Environmental (climate, nutrition, etc.)	Within the species (population density)	Interspecies (the relationship between predator and prey)
PHYSIOLOGICAL CONSEQUENCES	STRESS	BEHAVIORAL CONSEQUENCES
immune suppression, circulatory disturbances, renal dysfunction inhibited gonadotropin and sexual hormones release		disturbed foraging and hygienic behavior decreased sexual behavior status loss in the social hierarchy
STRESS STIMULATED PATHOLOGY		STRESS-INDUCED REPRODUCTIVE DISTURBANCE
ELIMINATION OF NON-ADEQUATE GENOTYPES		

In the case of individuals, losing control for a more extended period leads to increased HPA axis activity and stress's negative neuroimmune consequences. The long-term regulatory dysfunctions could render the individual susceptible to illnesses with various immune pathologies if the individual already has a higher level of susceptibility. The adverse sexual hormonal consequences could also deteriorate reproduction. In the winner's case, the patterns of fight-readiness, active struggle, and an increased secretion of sex hormones all help the successful further expansion. The human analogy of the weaker food-seeking, lowered territorial, sexual, and hygienic behavior elements observed in the case of experimental animals exposed to chronic stress or the control-less state of submission does not require further proof in connection with the loss of control in case of grief, depression, and other states involving the loss of objects.

In Julian Rotter's social learning theory, the center of control is essential regarding general expectancies. According to Rotter, people are on the scale between complete internal and external control extremes. In most cases, people with internal control feel they can bring events under their control, while the life of those with an external control attitude depends on external factors. The health of individuals with ‚internal control' attitudes seems better.

The challenge of bio-cultural adaptation is to control the situation; therefore, the control experience can be rewarding from a psychobiological point of view. Control may vary from culture to culture, mainly if it results from competition, in which cultural change (colonization, acculturation processes, minority existence) puts the oppressed, submissive losers under a definitive biological disadvantage. The group that does not command their destiny is not in a state of autonomy. Even in the case of existential guarantees (see reservations, social insurance), it is subject to social anomalies, acculturation, and psychophysiological consequences.

This defect manifests itself in the absence of control and entails the threat of inadequate social support, self-sufficiency, and, ultimately, the state of learned helplessness. This, in the case of minorities, results in the dynamics of emigration, self-annihilation, and assimilation, with which they aim to avoid control-deficient psychobiological ‚self-punishment' processes. At the same time, this puts the logic of social life forms on a social psychoimmunology scale. Anxiety mechanisms, such as retention of information and inequalities that make it impossible to share control, can create a social psychoimmunology situation that, according to the above logic, can gain public health significance.

Based on these considerations, the evolutionary role of control includes several technospherial, memetic, and social instrumental extensions of the essential state of detached human beings. Taking instrumental techno-, memetic, or social control in a state of danger is essentially a transhuman extension of the human border.

The submissive status, also connected with loss of control, is another source of biological risk. Social hierarchy, imbalance of social status, dominance, submission, and social support are features and indexes of social network dynamics, which are deeply embedded in social and cultural norms, perceptions, and expectations and mediated to the abyss of the body through psychophysiological processes shaped by psycho-developmental determinants. This way, social networks can influence psychophysiological networks, creating a social-somatic continuity. The mental representations of social hierarchy, shame, loss of social support, control, and joy are transferred by neuroendocrine-immune informational pathways (Lázár, 2022).

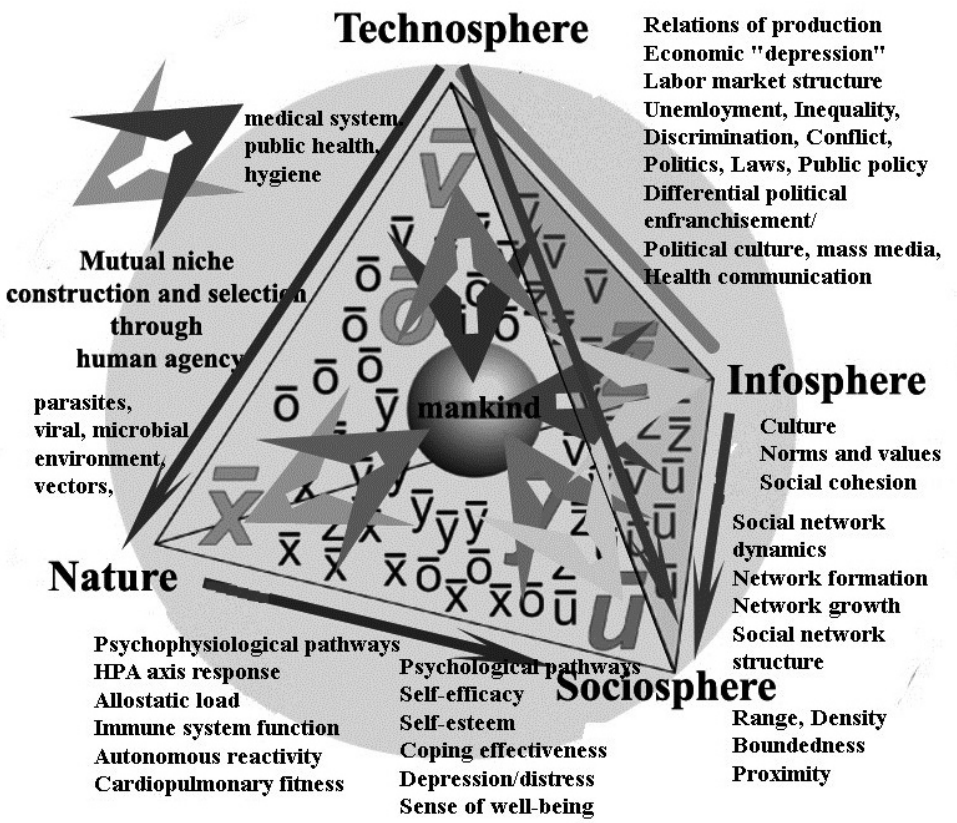

Figure 2. Sociosomatic interdependence in M-E-O model

Politics, balanced power games of democracy, leadership, and followership, shared information, and agency might lessen power asymmetries, a sense of submission, and loss of control.

Personal human control might be enforced by access to natural resources, energy pools, tools, a population of instruments, or complex industrial systems of machines; by memetic resources, education, language and symbols, cultural systems of cosmology, traditions, know-how, and social superstructures, family, circle of relatives and friends, civil engagement, class, and national solidarity.

The opposite is also necessary to note: deprivation of natural resources, be it agricultural in nature, drought, salinization of soil, profound climatic changes, destruction of technospherial conditions in warfare or flood, earthquake or tsunami, loss of cultural knowledge as a consequence of acculturation, colonialization, and destruction of the archive (e.g. Library of Alexandria) or social exclusion from the community (voodoo death) solely or together lead to

loss of control, personal and community catastrophes, and sometimes the loss of the identity, sovereignty, and autonomy. These all might be seen as technospherial, memetic, social, and natural traumas of extended human borders, dramas of extensions of power and control.

If gaining control by extension of human borders is transhuman, loosing and transposing control by technospherial hybridization into the technospherial and memetic part of these hybrids, arranged by genomic intervention; big data dependent AI decision making, or AI dependent military robots, must be delineated as posthuman phenomenon.

WHAT IS TRANSHUMAN IN POSTHUMANIST DISCOURSES?

Borders of Posthumanism are blurred by fear and optimism of the future. Revealing the importance of the content of human control helps to separate *transhumanism* as an extension of human adaptation and control over the

environment via techno-, info, and social extensions from *posthumanism* as the extension of nonhuman control in M-E-O.

Nayar's definition of posthumanism is neutral, even though we can understand it as an exact transhumanist definition of M-E-O. „*Posthumanism decenters the placement of humans above other life forms and simultaneously rejects the view of humans as autonomous and fully defined individuals. Instead, it treats „the human itself as an assemblage, co-evolving with other forms of life, enmeshed with the environment and technology*." (Nayar, 2014). This definition, resembling the co-ontology of our M-E-O model, which might be valid for the whole human history as has been drawn above, in the contextual vision of humankind in Figure 2. Therefore, it is worth listing and comparing other transhumanist and posthumanist theories, too. Merzyakov emphasizes that these concepts are different and cannot be equated.

„*The fundamental idea of posthumanism is the rejection of biological, ethical, and ontological anthropocentrism. Transhumanism focuses on changing and improving natural human characteristics through biological, technological, and cognitive modifications. While posthumanism draws attention to the crisis of humanism, transhumanism is the latter's heir"* (Merzlyakov, 2022). The term „posthumanism" covers plural content, as the diverging and contradicting ideas can be termed hyperbolic, apocalyptic, deconstructive, and vitalist posthumanisms.

HYPERBOLIC POSTHUMANISM

The techno-optimist version of posthumanism lauds and serves the corporatocratic power of accumulation of profit, human creativity, and innovative agency with a concentration of enormous monetary power and high-tech conditions for research. This extreme enthalpy or negentropy created by the extreme wealth accumulation in the hands of a few owners helps to recruit an improbable high concentration of innovative intellectual agency, leading to memetic and technological jumps in evolution, feeding the dignity of the Extropians. The indicator „hyperbolic" signifies the potential of scientific developments reflecting a new stage in the evolution of human or posthuman existence. This implies the radical entrance of nanotechnology into our molecular

structures, transposing human consciousness into AI technology, and substituting all sorts of human agencies by robotics. This techno-optimist vision still guards an optimist stance regarding the system failure caused by transgressions of planetarian borders of sustainability caused by extreme ARESian accumulation of monetary power and technological innovations. It has a posthuman horizon because the control in M-E-O is transferred to AI, the suprahuman mechanisms of decision processing. The detachment from natural, biological and historical humanness creating wide variety of diverse new individual identities shaped by surgical, pharmacological, and technological interventions and mixing, chymerisation with cyborgian mechanisms.

Transferring the control to AI, robotics and, impersonal, big data-based analysis following new heuristics, based on network science might frighten those, defending traditional value systems, cosmologies, or the standards of developmental psychology and evolutionary-based human existence. The deepening environmental crisis itself proves the criticism of contemporary Homo economicus and its achievement awareness instead of a spiritual nature- and society-friendly spiritual „awake awareness" in economic ethics.

Apocalyptic posthumanism draws a doomsday character to the apocalyptic changes brought by capitalist late modernity. G.R. Taylor's *The Biological Time Bomb*. and his *The Doomsday Book. Can the World Survive*?, and Rachel Carson's *Silent Spring* are early examples of this criticism. They prophetized something in Cassandra's manner, where innovations, out of sync with natural space-times and earth-friendly, biosystem-correct energy dynamism, are not sustainable. Similar aversion is exerted to stem cell research and human genetic modification, artificial material-based food industry by religious conservatives, protecting rights of Creation. They call for control of scientific research for the sake of human control and correction over these irreversible processes. This neohumanist resistance keeps fixed norms and identities based on a naturalized set of sociospatial and socio-environmental relations framed against an eschatological trajectory of decline and doom. This way, *Apocalyptic Posthumanism* shares the basis of the transhumanist M-E-O concept of guarding human control in the M-E-O's evolution versus the possible posthuman revolution.

DECONSTRUCTIVE POSTHUMANISM

Human geographers invite critical cultural studies, post-structuralism, feminism, and queer theory also into the posthumanist discourse to deconstruct the normative figures of the human and the nonhuman at the heart of humanism and humanist epistemology. This pluralization of normativity and local realities denies the exclusive existence of a core and authentic sense of human subjectivity and consciousness that could and *should* be shared by all people. This point of view shares the contextualism and pluralism of the M-E-O concept and might be seen as a plural transhumanist stance. Still, the Foucaultian theoretical perspective also supports the transgression of traditional norms, forging new identities, which opens and destabilizes M-E-O to lose its inherent human control mechanisms. The former adaptive socio-cultural patterns of gender, ethnicity, age and sexuality are undermined by mediocratic and corporatocratic instrumentalism, (NETFLIX, advertisements, queer propaganda etc) as a counteraction to the local revival of protecting values of „God, nation, family", as Manuel Castells reflects to local reactions to the globalization.

The theory of M-E-O, as a human ecological construction, is close to cultural geographers' narratives. The so-called moral geographies of cultural difference and normalization help us to include the plural aspect of memetic, social, and natural spheres. M-E-O modell implies how social identities are territorialized and deterritorialized through discursive and signifying practices. This way, deconstructive posthumanism is also about the dynamic and changing status of human control within the M-E-O system, and therefore, it offers a sound theoretical stance for transhuman analysis. As a critical science, on the other hand, it opens legitimation to posthuman approaches and destabilizes defense narratives of protecting traditional normative guarding human control in M-E-O (deconstruction of conventional concepts of normality, supporting new fluent gender identities, rights of geminoids, robots, cyborgs, expression of heterogeneous vernacular epistemologies, etc.)

Finally, we can deal with **Vitalist Posthumanism**, based on Latour's ontology, which must be mentioned here. Even his remarkable work titled

„*We Have Never Been Modern*" shows that it is not a posthuman ideology but a transhumanist view of the human ecological situation. It criticizes the modernist dualisms of nature-society (human-nonhuman) and subject-object, including the hybridizing agencies of nonhuman technologies. The memetic or infospherial extension is crucial in the Latourian work, exploring how scientists translate the world into representations. This dynamism of interacting technosphere, social institutions, agency, and memetic representation shifts the Vitalizing Posthumanism into the paradigm of transhumanism of M-E-O.

The rise of emotional geography, which deals with internalized experiences of emotion to map broader social and relational landscapes of affect, makes a more intensive transhumanist circularity visible. The body becomes a surface, where power relations, modes of behavior, social and cultural norms, and a sense of dominance and submissiveness become enlivened realities. The sense of control is also crucial in this stressful dynamism of embodiment.

The dynamics of M-E-O are mirrored in vitalist posthumanism when it deals with intercorporeal interminglings of different bodies in the visceral arenas of food networks, transgenic organisms, and viral epidemiology, and explore how technologies sort, classify, and order behavior and provide the often unconsidered background to everyday daily practices as sums the posthuman geographies in his work Jamie Lorimer (Lorimer, 2009).

M-E-O WITH TRANSHUMAN AND POSTHUMAN POTENTIALS

If the agricultural revolution and the former three waves of industrial revolutions might be seen as the progressive evolution of transhuman techno-, memetic, and social hybrids, one thing is common regarding them: these hybrids gained more and more control over the surrounding

environment, keeping the control on the human side.

On the other hand, the concentration of control in the consecutive phases of the evolution of M-E-O followed the accumulation and concentration of

monetary power, material goods, information, and social legitimation rooted in influence on the masses through propaganda, and existential dependence. This way, through their techno-cultural extension. fewer and fewer humans exerted more and more control over the majority,

Two antagonist logics play role in the organization of social control, signified by acronyms ARES and EROS (Lázár, 2014). The archaic small-scale societies have a high rate of cooperation, sharing the goods, and forms of substantial economies reflect a socially embedded economy with socially and social-psychologically meaningful and constructive gift-based exchange systems, social economy mechanisms (Kula ring, particular forms of economic rituals creating prestige like potlach, mutual services, barter) with high spiritual reference (Lázár, 2011). At this level, one can find low demographical growth, solar energy-based autopoietic, non-exhausting, non-polluting agriculture, which was dominant until the arrival of the industrial revolutions. The memetic and social system is conservative; the so-called Gemeinschaft-type societies are primarily local, traditional communities with stable traditions, customs, oral cultural transfer, transgenerational faith, trust and loyalty, and social regulation based on high religious and moral standards (after Tönnies). Industrial revolutions created allopoethic, polluting, exhausting economies fuelled by more intensive transformation of fossil, electronic or nuclear energy, and they might be named, by the term of Tönnies, Gesellschaft societies shaped by centralization, standardization, burocratization, legal regulation, contracts, written media influence. As neo-evolutional anthropologists like Leslie White or Julian Stewards have shown, these high-energy transformative societies also gain control over nature and other autopoietic societies. Growing population, complexity, assimilation of own local cultures, ethnics and languages, bureucratization, centralization and industrialization centralize the cultural, economical control as well.

While the autopoietic, cooperative, subsidiary locality-based economical logic appreciates EROS-ian logic, including **E**nvironmental **R**esponsibility, **O**ptimalism, **S**ustainability (Lázár, 2013), the **ARES** acronym of **A**ccumulation and concentration of profit and power, **R**isk,

Environmental degradation, **S**upremativ dominance is proper pattern of control maximization of M-E-O hybrids. If we look at the postindustrial period from the late Twentieth Century, we must realize the importance of highly developed control-maximization strategies of the dominant few over the other 7-8 billion people.

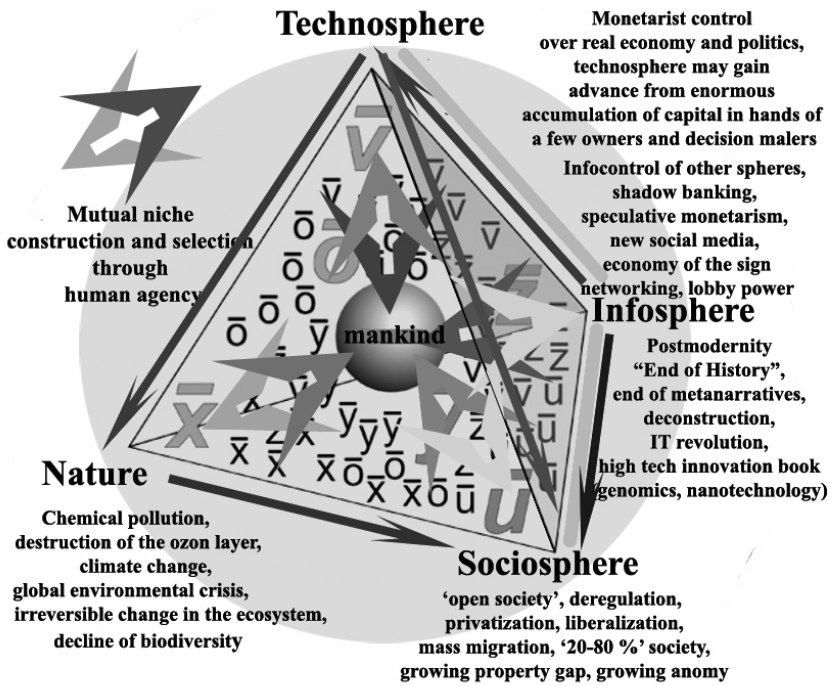

Figure 3. M-E-O system of infocratic period

Figure 4. Exponential changes in economic and earth-systems trends (Steffen et al., 2015)

This exponential growth is reflected both by socioeconomic trends and the indexes of earth system failure. This infocratic organization of M-E-O rest on four power pillars: corporatocracy (Shaw, 2008), mediacracy (Kevin, 1974), juristocracy (Pokol, 2021). According to Manuel Castells, the „spirit of informationalism" is the culture of „*creative destruction*" that accelerates the speed of the optoelectronic circuits that process its signals. In the era of globalization, capitalism is characterized by near-instantaneous flow, creating a new spatial dimension, „the space of flows." Castells defines the new spatial form of the megalopolis as having the contradictory quality of being *„globally connected and locally disconnected, physically and socially."* With a metaphor, „Joseph Schumpeter meets Max Weber in the cyberspace of the network enterprise." This infocratic epoch seems to be a passage between the transhuman and posthuman organization of M-E-O.

THE M-E-O JUMP FROM INFOCRATIC TO ECOCRATIC EPOCH

The demographic transconfiguration of the Twentieth century reflects a radical M-E-O passage from the predominantly agricultural XIXth Century to the infocratic end of the XXth Century.

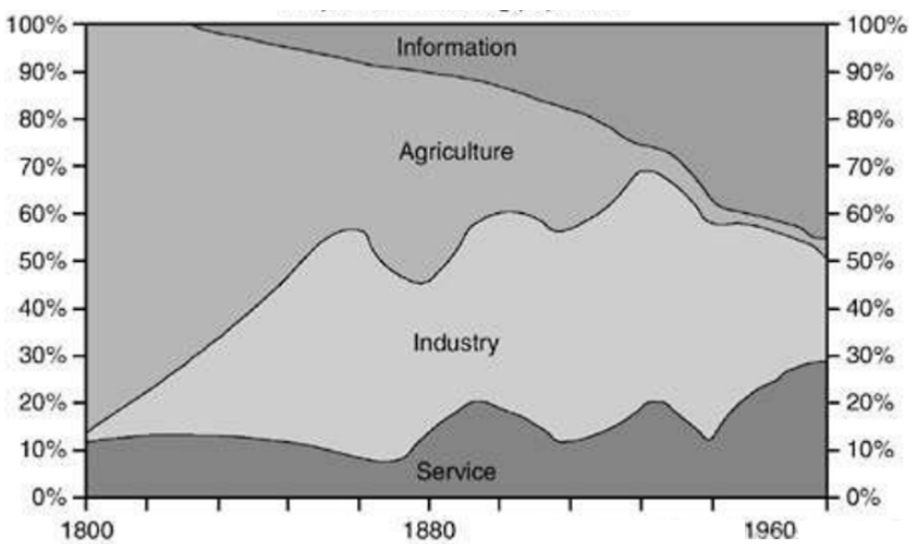

Figure 5. Demographic shifts in employment status in the Twentieth Century

Technologies and their widespread influence on our lives as individuals and societies and the imminent existential threat posed by climate change in the Anthropocene created a new normality in the infocratic, postindustrial, consumerist society.

The situation is more serious, as the sustainable, non-polluting, non-exhausting, solar based auto-poietic solar energy-based subsistence systems are fading away, and in the westernized countries, there is not more than 5-7% of the population lives in this sector, but in more industrialized manner, as shown above. The infocratic turn brought about 70% of the population to information and service employment at the end of the Millennium in the „advanced" societies.

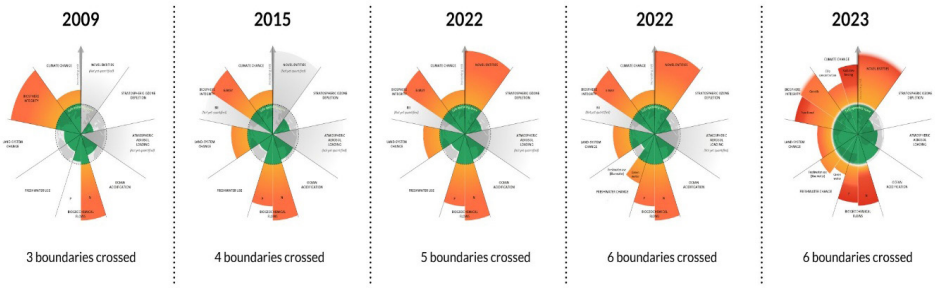

Figure 6. The Planetary Boundaries over time (EurekAlert, 2023)

The above timetable shows the severe impact of the so-called Anthropocene on the Earth's living system, which calls for rapid changes and a radical democratic turn.

If the environmental crises show exponential dynamics, the centralized, rapid interventions are more likely; this way ecocratic turn might get dictatorial framework. Although the EROS paradigm *offers* environmentally friendly values and conduct, the ARESian structures *has the power* of implement EROSian values.

EROS (**E**nvironmental **R**econstructive **O**rganic **S**ustainability) acronym tells a lot about the EROSian offer. The EROSian M-E-O can figured in such ways:

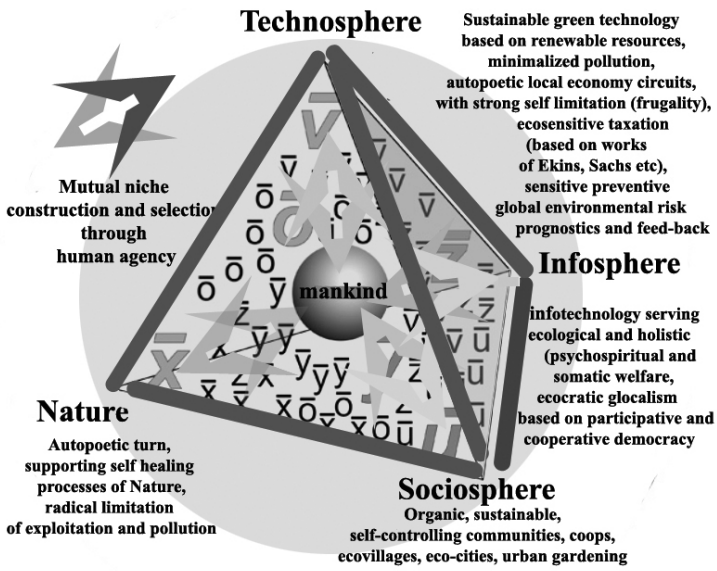

Figure 7. Ecocratic dynamism of M-E-O

If we list the ideologies, economic ethics, and value systems of EROS structure like economics as moral science, Buddhist economy, Social economics, Schumacherian economy, local money systems, *Economic Interaction Dominated Model Systems'* (Byron). Frugality, voluntary simplicity, Coops versus corps, Sustainocracy versus dromocracy, Bionomia, Economic theology, Economy of Francesco, Sustainable consumption, Circular economy, Worn Wear, (Patagonia), or the so-called ESG norms are not so compatible with risk producing limitless profit accumulation, local growth of extreme negentropy and concentration if hands of a few, the consecutive peripheral entropy and suprematism.

Further incompatibilities are emerging if we compare EROS structures' bionomical logic and ARESian dominance's economic logic. Bionomia**,** *economic theory is* based on laws of life, with the primary objective of serving life, especially human communities, and the *Economic theology*, embracing the economic teaching of world religions, alternative schools of economics, and sustainable development science. Economism is about externalities, growth, GDP, globalization, extending competition, money as a means of speculation, profit-maximizing corporation, and specialization, while Bionomia is about the internalities, peaceful balance, GDP plus ecological footprint, localization,

extending cooperation, local money as means of exchange, truly responsible enterprise, vocation meaningful work (Tóth, 2014).

The machinery of ecocratic turn is expected to involve the machinery of the 4IR. The vision of surveillance capitalism and social credit system, social and economic control mechanisms based on digital currency, centralized, epidemiological instruments of health control, and the visible efforts of transformation of present farming systems underline the suspicions regarding the centralized power dynamics of ecocratic transition.

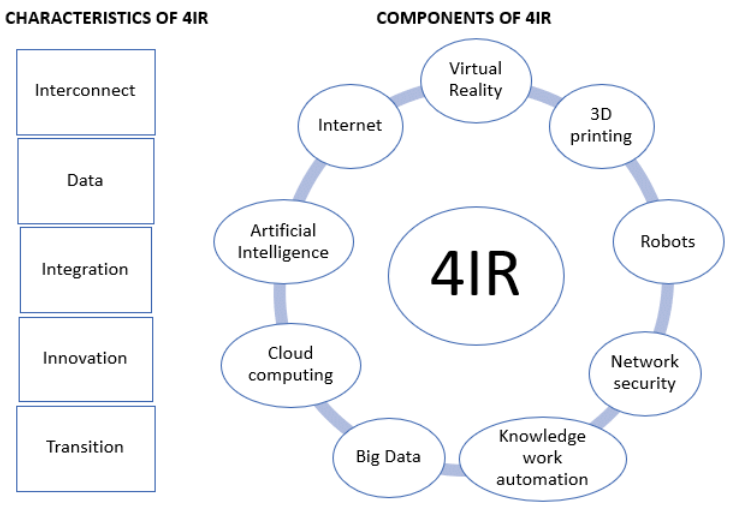

Figure 8. Characteristics and Components of 4IR technology source (Byabazaire, 2020)

On the other hand, means of solar technology-based energy autonomy, local food sovereignity, feminist and social economic considerations of ecological transition of economy offer different scenarios to overcome the burdens of nowadays volatile, uncertain, complex and ambiguous „VUCA" world.

CONCLUSIONS

Based on these considerations, we must rethink the content of transhumanist and posthumanist terms. We can use the trans- and post-terms in a diachronic disciplinal sense as these theories arose after the normative universalist humanism,

a concept of the universal, decontextualized, and desacralized human being of emerging industrialized modernity of the „Gesellschaft" epoch. Equating „trans" term with extended human borders and taking human control into the heart of the M-E-O concept, the Latourian statement" we have never been modern" means that we were all transhumans from the beginning. We will become posthumans if we will have lost human control in our M-E-O extensions. In other words, we have to choose (if we might) between democratic corporatocracy and cooperative democracy. The greatest challenge is how we can keep human control in the coming M-E-O machinery of posthuman technology, including AI, big data-based decision systems, robotics, and genomics.

REFERENCES

Byabazaire Y. 2020. Restructuring Educational Institutions for Growth in the Fourth Industrial Revolution (4IR): A Systematic Review *International Journal of Emerging Technologies in Learning (iJET)* 15(03):93 February 2020.

Downey, G. L., Dumit, J., Williams, S. 1995. „Cyborg anthropology". *Cultural Anthropology*. 10 (2): 264–269.

EurekAlert. 2023. *The Planetary Boundaries over time* Stockholm Resilience Centre, based on analysis in Richardson et al 2023. https://www.eurekalert.org/multimedia/998251

Geertz, C. 1973. *Interpretation of Cultures Selected essays* Basic Books, New York.

Lázár I. 2015. *Attached Files* Anthropological Essays on Body, Psyche, Attachment and Spirituality Cambridge Scholars Publishing - Newcastle upon Tyne.

Haraway, D. 2000. „A Cyborg Manifesto". In Bell, David; Kennedy, Barbara (eds.). *The Cybercultures Reader*.

Kevin Ph. 1974. *Mediacracy: American Parties and Politics in the Communications Age*. Doubleday.

Lázár, I. 2011. *Spirituality and Human Ecosystems. In: Zsolnai, L. (eds) Spirituality and Ethics in Management. Issues in Business Ethics, vol 19.* Springer, Dordrecht.

Lázár, I. 2014. – Ecological and Evolutionary Dynamics of Aresian and Erosian Economy *INTERNATIONAL JOURNAL OF INDUSTRIAL ENGINEERING AND MANAGEMENT* 5: 1 pp. 1–12. , 12 p.

Lorimer J. 2009. Posthumanism/Posthumanistic Geographies. *In Kitchin R, Thrift N (eds) International Encyclopedia of Human Geography, Volume 8, pp. 344–354*. Oxford: Elsevier.

McLuhan M. 1962. *The Gutenberg Galaxy: The Making of Typographic Man*, Toronto: University of Toronto Press.

Merzlyakov, S.S. Posthumanism vs. Transhumanism: From the "End of Exceptionalism" to "Technological Humanism". *Her. Russ. Acad. Sci.* 92 (Suppl 6), S475–S482 (2022).

Nayar P.K. 2014. *Posthumanism* Polity

Pokol B. 2021. *Juristocracy – Trends and Versions* Századvég Pbl.

Shaw, H. J. 2008. The Rise of Corporatocracy in a Disenchanted Age. *Human Geography*, *1*(1), 1-11.

Steffen W.W., Broadgate L. Gaffney D.O., Ludwig C. 2015. The Trajectory of the Anthropocene: The Great Acceleration *The Anthropocene Review* 16. Jan 2015

EKOKRATSKI ZAOKRET ČOVEKA-ŽIVOTNE SREDINE-ORGANIZMA: TRANSHUMANISTIČKA I POSTHUMANISTIČKA RAZMATRANJA

***Imre Lázár*[2]**

Károli Gáspár University of the Reformed Church
Institute of Social and Communication Sciences
Budapest, Hungary

Apstrakt: *Transhumanizam je nova perspektiva post-postmoderne epohe antropocena. Ovaj rad dekonstruiše termin transhumanizam na osnovu ljudskog ekološkog modela koontološkog modela Čovek-Životna sredina-Organizam (M-E-O), koji pokazuje da su granice prilagođavanja ljudskih bića od početka bile proširene tehnološkim, memetičkim i društvenim sredstvima izvan sopstvene fizičke „površine". Na skali ljudske aktivnosti od čistih individualnih akcija preko njegovih proširenja do nadljudskih struktura kao što su VI, heuristika zasnovana na velikim podacima, sistemi odlučivanja i autonomni vojni roboti, možemo napraviti razliku između transhumanizma i posthumanizma na osnovu lokusa kontrole. U veoma složenu mrežu međuzavisnih faktora, u sadašnjoj krizi životne sredine, moramo uključiti analizu veštačke inteligencije i sisteme odlučivanja zasnovane na velikim podacima u dijagnozu i lečenje i novu normalnost u obliku „ekološki prihvatljivog" ljudskog ponašanja. Potreban je pomak od sadašnje*

2 lazar.imre@kre.hu

infokratske ka ekokratskoj dominaciji nad društvom. Moramo da optimizujemo ovu promenu, zadržavajući kontrolu na ljudskoj strani.

Ključne reči: *M-E-O, ARES i EROS ekonomije, kontrola, infokratska i ekokratska epoha, transhumanizam, hiperbolički, apokaliptični, dekonstruktivni i vitalistički posthumanizmi, planetarne granice.*