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TRANSHUMANISM: STAGES, CONCEPTS, ADVANTAGES, RISKS

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Abstract. *From a philosophical point of view, the peculiarities of the conceptual and categorical apparatus of such a phenomenon of the modern world as transhumanism are investigated. The phenomenon of transhumanism needs a thorough philosophical understanding, taking into account the claims put forward within its limits. After all, transhumanism at the philosophical and scientific level recognizes the possibility of improving human nature from the point of view of avoiding suffering, disease, and death; expanding her physical, mental and psychological capabilities. It is about using scientific tools to create a superhuman. What used to belong to the realm of fiction is becoming a real possibility in today's world. However, since we are talking about the endowment of a person with supernatural capabilities, despite the dizzying opportunities that open up, it is necessary to take into account the ethical aspect of the problem, the moments of responsibility of scientists for their scientific actions from the point of view of the threats they may pose. The research asks why, despite all the dangers associated with human intervention in nature and the largely unpredictable consequences of such interventions, people still do not give up on experiments to improve their nature?*

Keywords. *transhumanism, posthuman, singularity, extropy, nanobiotechnologies.*

Introduction. Transhumanism is a rational worldview, that recognizes the possibility and desirability of fundamental changes in the human condition with the help of advanced technologies in order to eliminate suffering, aging, death and significantly improve the physical, mental and psychological capabilities of a person. The term was proposed by UNESCO founder Julian Huxley in 1957 in the book "New Bottles for New Wine" [4]. He appeals to awareness of the achievements and prospects of science in improving human nature. After all, the ideas of transhumanism are quite close to man, since the desire to gain unlimited power over the world and life is as old as humanity itself. This is evidenced by the holy writings of various world religions, myths and legends, in particular about Gilgamesh, Icarus, etc.

Methods. For the first time, the ideal of transhumanism was formulated in the Renaissance as an idea of the development of a harmonious personality with the help of science, culture, education, aesthetic and moral enlightenment. The impetus for the development of the ideology of transhumanism is considered to be the essay "Daedalus: Science and the Future" (1923) by the British biochemist John Haldane, in which he describes how scientific and technological discoveries can change society and improve the position of man in the world. In 1992, the Extropy Institute was founded by Max More and Tom Morrow. The main ideas of Extropianism, as a separate direction of transhumanism, include seven main principles: infinite progress, self-transformation, practical optimism, intelligent technology, open society, self-direction and rational thinking. The concept of "extropy" characterizes the growth of order and vitality of the system.

Analysis of recent researches and publications. The ideas of modern transhumanism are vividly presented in their works by Eric Drexler ("Machines of Creation", 1986), Hans Moravec ("Children of the Mind", 1988, "Robot", 1999), Anders Sandberg, American economist Robin Hanson. In 1998, Nick Bostrom and David Pierce

founded the World Transhumanist Association. Modern transhumanism operates with its own conceptual apparatus, which includes a large number of terms, in particular:

• Transhuman - an individual, who is actively preparing to become a posthuman, uses all available opportunities for self-improvement.

• A posthuman is an intelligent being modified to such an extent that it is no longer human.

• A supermind is any mind vastly superior to the best minds of mankind. There is a distinction between a weak supermind (faster than the human brain) and a strong supermind (qualitatively superior to the human brain).

• Virtual reality is an environment that you experience without being physically in it.

• Uploading is a hypothetical process of transferring consciousness from a biological brain to a computer. A distinction is made between destructive downloads, where the original brain is destroyed in the scanning process, and non-destructive downloads, where the original brain remains intact and intact along with the downloaded copy.

• A technological singularity is a hypothetical moment in the future when technological development will be so rapid that the graph of technological progress will become practically vertical. The concept was first proposed by Vernor Vinge, who argued that technology could bring a posthuman future closer.

• Nanotechnologies – technologies that provide unlimited opportunities for the transformation of matter at the molecular and even submolecular levels of its structure and will allow people to optimize the surrounding space for their needs and desires. The basic idea of nanotechnology is that almost any chemically stable structure that can be described can be built. This idea dates back to Richard Feynman's textbook speech in 1959 ("Down there, a lot of space").

• Cloning - a system of methods used to obtain clones that have genotypes identical to the genotype of the "parental" form, that is, they reflect in all details the creature from which the biological material was obtained.

• Cryonics – deals with preserving a person's body after legal death in a state of deep freezing with the aim of bringing it back to life and treatment in the future, when advances in medicine and other technologies will allow it.

• Genetic engineering is a field of research in practical genetics that allows purposeful reconstruction of an organism's genome by changing its genetic information. Types are gene therapy and genetic doping.

Results. It is clear that the latest technologies can significantly increase the presence of a person in the world, his ability to influence the world. Therefore, it is impossible not to take into account the fact that with the unreasonable use of these forces there is a possibility of harming humanity and the environment. In the worst case, they can lead to the disappearance of intelligent life. Because of this, disastrous scenarios are periodically discussed by transhumanists. These scenarios include:

The concept of "Grey Sludge". Its essence is that nanomachines are capable of self-reproduction. They can accidentally get out of control and absorb the entire biosphere, turning it into "gray sludge". To prevent this, the replicator machines must be made dependent on a certain "vitamin" - a rare chemical necessary for their smooth functioning.

The concept of "Black Sludge" is deliberately manufactured destructive nanomachines. One way to protect against the threat of black dredge is to create a global immune system consisting of nanomachines that will monitor the Earth's surface for dangerous replicators.

The concept of a "Supermind" that, in the event of bad programming or program failure, may want to wipe out all humans or the entire planet.

In addition, significant threats arising from modern technologies are the possibility of creating new deadly viruses or promoting the emergence of unprincipled and immoral superhumans who will commit arbitrariness with impunity. There is no doubt that there are other dangers that we are not even aware of yet. A vivid example of the reality of the listed threats is the accusation by the Russian authorities regarding the existence of military biolaboratories for the production of biological weapons on Ukrainian territory. Despite all the absurdity of the fabricated accusations: war mosquitoes or war migratory geese, etc., these speeches are heard at full voice from the rostrum of the UN, the Security Council and other international forums. The world rejects these accusations against Ukraine. However, the very possibility of such statements before the international community indicates the potential reality of the existence of such biolaboratories. Therefore, forecasting possible options for the development of world events taking into account such threats is vital.

Considering the above, transhumanism can be defined as "techno-anthropocentrism". However, transhumanists often underestimate the complexities of people's relationship with technology. Technologies are seen as a flexible tool that can be turned in any direction with the right logic and scientific zeal. The rapid development of NBIC technologies (nanotechnologies, biotechnology, information technologies and cognitive sciences) gives rise to possibilities that have long been the subject of science fiction: overcoming diseases, aging, death. NBIC technologies allow you to enjoy "morphological freedom", to acquire new forms with the help of prosthetics or genetic engineering. Advances in one area often open up new possibilities in others, and this "convergence" could lead to radical changes in our world in the near future.

The success of transhumanism as an idea stems from the idea that humans will overcome their natural limitations through technology, a process of controlled evolution. Viewing the history of technological progress as humanity's attempt to tame nature to better meet its needs, transhumanism can be seen as a logical continuation of this process. Human nature is being transformed to better satisfy his desires. David Pearce, a leading proponent of transhumanism and co-founder of Humanity+, said that if people want to live in paradise, they will have to build it for themselves. Rewrite the error-strewn genetic code and become godlike. [6] High-tech solutions can save the world from suffering. However, one desire is not enough. It is not clear when people will become superhuman, transhuman. Most likely, technologies will intertwine and imperceptibly merge with the human body.

Technology has long been an extension of our "I". Many aspects of the social world, the media space, information, industrial, transport, financial, medical and pharmaceutical and other systems rely heavily on the work of machines. However, future changes in human nature are often understood very abstractly, because transgenic "improvements" seem so radical that they ignore reality. At the same time, experience shows that exactly to the extent that technological development changes the environment, to the same extent everything returns to culture, creating a new dynamic. Thus, transhumanism should not be considered outside the social, cultural, political, economic, ethical context.

Transhumanism contributes to the expansion and continuous refinement of our knowledge. One of the problems is that a highly competitive social environment demands the most efficient behavior. Abandoning the paradigm of improving technology can lead to social or economic death, and widespread access to it will push all participants into greater dependence on them A solution to the contradiction can be seen in the dialectical removal of opposites. Exceeding the restrictions from one side or the other will indicate a release. However, such liberation implies a mandatory change in behavior or lifestyle: a person must rise above himself. In order to adapt and survive in new conditions, the more extreme the

transcendence, the louder and more categorical the imperative "Change or lose" will sound.

Systemic forces that force an individual to "renew" in order to remain competitive are also manifested at the geopolitical level. One of these areas is defense. DARPA (US Defense Advanced Research Projects Agency) is trying to create "metabolically dominant soldiers". This is an example of how the interests of a separate social system can determine the development of the most powerful transformational technologies. In the conditions of the modern Russian-Ukrainian war, such aspirations are, of course, relevant, but it should be taken into account that attempts to create a cyber-over-soldier can become destructive to human nature. Otherwise, they are impossible.

The desire to create artificial intelligence in the conditions of fierce interstate competition can provoke an arms race. Novelist Vernor Vinge was the first to describe a scenario in which artificial intelligence becomes an all-powerful weapon. Therefore, humanity should exercise maximum caution when developing such powerful innovations. There is a serious discussion about the creation of a state of singularity by artificial intelligence. Artificial intelligence can begin to rebuild itself, improve and quickly surpass human intelligence. This is the essence of the concept of the so-called Gray Sludge. The danger is seen in the fact that cyber evolution can take a completely unpredictable path.

Based on the above, the question seems legitimate: why, despite all the dangers associated with human intervention in nature and the largely unforeseeable consequences of such interventions, do people still not give up experiments to improve their nature? Bioethicist Julian Savulescu considers the imperative of the survival of the human species to be the main reason for the indomitable desire to improve human nature. [2] He points to the Bermuda Triangle of extinction: radical technological power, liberal democracy, and moral nature. Savulescu considers technical progress inevitable and insurmountable, demands to change liberal democracy and partly morality, bringing them closer to the biological nature of man. The author assumes that the process of transformation of morality will take place with the submission of power structures, their moral responsibility. This is the concept of the so-called moral bioenhancement (MBE) - the use of biomedical technologies for the moral improvement of people. It occurs through the abandonment of privacy protections, through increased surveillance of individuals to prevent threats of antisocial personality disorder or bigotry.

Internet pioneer, the author of the concept of "virtual reality" Jaron Lanier noted that the files collected in digital networks are packaged in a new private form of elite money. It becomes a new type of security available only to the rich. It is significant that such a security barrier is invisible to most people, but despite this it does not become less effective. The system of the panopticon or the "invisible watchman" state remains relevant. Security requirements exceed the levers of the economic system and are directed at the elites, due to which the understanding of freedom is changing. Power becomes more effective, but at the same time more scattered. [5] "Panopticon" is the term of M. Foucault, who emphasized the fact that we live in a society where the awareness of constant surveillance forces people to discipline. In the modern world, this trend is supported by artificial intelligence, which has earned the name "superpanopticon".

Information technology interprets the world in favor of easily measurable information such as GDP, and even attempts are made to quantify previously unmeasurable information such as human happiness or well-being. Since invasive technologies provide detailed data, they can be used in a strict sense for a versatile study of the world. At the same time, large communities can become productively and economically redundant. Historian Yuval Noah Harrari believes that the most important question in the economy of the 21st century will be:

what should we do with extra people? [3] A small elite, concentrating wealth, having access to the most powerful technologies, opposes the excess mass of people, not adapted to the situation, forced to be completely dependent on the elite. In the era of radical technological power, such lumpenized masses can pose a serious threat to the security of elites. The elites will justify their potential aggressive and authoritarian actions with this. The economic fragility that people begin to face as a result of automated unemployment is likely to prove extremely useful for the proactive (effective) goals of transhumanists. Proactivists seek to invent the welfare state as a means of promoting safe risk-taking. The proactive state will act as a venture capitalist. It will eliminate basic rights for "Humanity 1.0": S. Fuller called modern, unimproved people with this term. [1] They will be replaced by the rights of the future improved "Humanity 2.0". Since the code of human being, according to the author, can and should be monetized, personal autonomy should be seen as a politically licensed franchise, according to which people own their bodies as certain parts of the earth from the so-called genetic pool. Therefore, the masses of social outsiders may be forced to serve the technical and scientific superproject "Humanity 2.0", which will use the ideology of market fundamentalism, the desire for constant progress and maximum productivity. The declared goal of "Humanity 2.0" is open.

Discussion. Transhumanism and advanced capitalism place "progress" and "efficiency" above all else. Transhumanism acts as a tool of power, and capitalism as a tool for profit. Humans are largely seen as instrument that serves these tools. Therefore, political management for the safety of the living environment I should be based on clearly expressed human values. Therefore, issues of legal security and environmental stability are extremely important. Technologies will not avoid these issues. It does not assume political neutrality. On the contrary, a successful policy ensures the successful existence of the system as a whole. The era of radical technologies is coming. They cannot fix our morality, but they can kill us.

Transhumanism is directly related to the technological process. There are currently eight kingdoms of living organisms on the planet, such as animals, plants, fungi, bacteria, etc. Scientists claim that it is already possible to distinguish a new, ninth kingdom - the kingdom of inanimate beings. These creatures have developed almost like living things, they become more and more complex, adapt to the environment, spread, and appear in new versions. Explicating them to Darwin's theory of adaptive variation, it can be argued that they evolved at great speed and eventually formed a new kingdom, along with animals, plants and humans. We witnessed a technological explosion. New models appear every day, develop at an amazing speed, each new technology becomes a tool for creating even newer ones. We are witnessing a rapid innovation movement that our minds often cannot keep up with. Eventually, this process will become irreversible. We are dealing with a rare evolutionary process, a person turns into something else before our eyes, becomes a hybrid - an alloy of biology and technology. And it can be drunk to be Homo sapiens.

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ТРАНСГУМАНІЗМ: ЕТАПИ, КОНЦЕПЦІЇ, ПЕРЕВАГИ, РИЗИКИ

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Анотація. *З філософської точки зору досліджено особливості понятійно-категоріального апарату такого феномену сучасного світу, як трансгуманізм. Феномен трансгуманізму потребує ґрунтовного філософського осмислення з урахуванням висунутих у його межах претензій. Адже трансгуманізм на філософсько-науковому рівні визнає можливість вдосконалення природи людини з точки зору уникнення страждань, хвороб і смерті; розширення її фізичних, розумових і психологічних можливостей. Йдеться про використання наукових інструментів для створення надлюдини. Те, що раніше належало до сфери фантастики, у сучасному світі стає реальною можливістю. Але оскільки мова йде про наділення людини надприродними здібностями, незважаючи на запаморочливі можливості, що відкриваються, необхідно враховувати етичний аспект проблеми, моменти відповідальності вчених за свої наукові дії. з точки зору загроз, які вони можуть становити. Дослідження запитує, чому, незважаючи на всі небезпеки, пов'язані з втручанням людини в природу, і здебільшого непередбачувані наслідки такого втручання, люди все ще не відмовляються від експериментів, спрямованих на покращення своєї природи?*

Ключові слова: *трансгуманізм, постлюдина, сингулярність, екстропія, нанобіотехнології.*