INTERNATIONAL SOCIETY OF
PHILOSOPHY AND COSMOLOGY

PHILOSOPHY & COSMOLOGY

Volume 26



Kyiv, 2021

Philosophy and Cosmology, Volume 26
Academic Journal
ISSN 2518-1866 (Online), ISSN 2307-3705 (Print)
The State Registration Certificate of the print media KB No. 20780-10580P, June 25, 2014.
http://ispcjournal.org/
E-mail: bazaluk@ispcjournal.org

It was printed in the manner of scientific-theoretical digest "Philosophy & Cosmology" since 2004.
It was printed as Academic Yearbook of Philosophy and Science "Философия и космология/ Philosophy & Cosmology" since 2011.
It was printed as Academic Journal "Philosophy & Cosmology" since Volume 12, 2014.

Printed according to the resolution of Scientific Board of International Society of Philosophy and Cosmology (Minutes of meeting No. 6 from January 21, 2021)

Editor-in-Chief

Oleg Bazaluk, Doctor of Philosophical Sciences, Professor

Editorial Board

Gennadii Aliaiev, Doctor of Philosophical Sciences, Professor
(Deputy Editor-in-Chief, Ukraine)
Eugene Afonasin, Doctor of Philosophical Sciences, Professor (Russia)
Anna Brodsky, Ph.D., Professor (USA)
Javier Collado-Ruano, Ph.D., Professor (Brazil)
Kevin Crotty, Ph.D., Professor (USA)
Leonid Djakhaia, Doctor of Philosophical Sciences, Professor (Georgia)
Panos Eliopoulos, Ph.D., Professor (Greece)
Georgi Gladyshev, Doctor of Chemical Sciences, Professor (USA)
Sergey Krichevsky, Doctor of Philosophical Sciences, Professor (Russia)
Viktor Okorokov, Doctor of Philosophical Sciences, Professor (Ukraine)
Alexander Panov, Doctor of Physics and Mathematics, Professor (Russia)
Sergey Proleev, Doctor of Philosophical Sciences, Professor (Ukraine)
Sergii Rudenko, Doctor of Philosophical Sciences, Professor (China)
Denys Svyrydenko, Doctor of Philosophical Sciences, Professor (China)
Arkady Ursul, Doctor of Philosophical Sciences, Professor (Russia)
Viktor Zlokazov, Doctor of Physics and Mathematics, Professor (Russia)

The journal is abstracted and indexed in the following international databases:
Central and Eastern European Online Library (CEEOL); Citefactor; Directory of Open Access Journals (DOAJ); Directory of Open Access Repositories (OpenDOAR); Directory of Research Journals Indexing (DRJI); EBSCO; ERIH PLUS; Index Copernicus; Open Academic Journals Index (OAJI); Polish Scholarly Bibliography; Registry of Open Access Repositories (ROAR); ResearchBib; The Philosopher's Index; Science Index; Web of Science; WorldCat; Ulrich's Periodicals Directory

International Society of Philosophy and Cosmology http://www.bazaluk.org/

© International Society of Philosophy and Cosmology, 2021

Transhumanism and Posthumanism: Reflection of the Human Civilization Future

Olga Dobrodum

Doctor of Philosophical Sciences, Professor,
National Pedagogical Dragomanov University (Kyiv, Ukraine)
E-mail: dobrodum.olga@gmail.com
https://orcid.org/0000-0001-7651-4946

Olga Kyvliuk

Doctor of Philosophical Sciences, Professor,
National Pedagogical Dragomanov University (Kyiv, Ukraine)
E-mail: panyolga@ukr.net
https://orcid.org/0000-0002-7900-9299

Dobrodum, Olga and Olga Kyvliuk (2021) Transhumanism and Posthumanism: Reflection of the Human Civilization Future. *Philosophy and Cosmology*, Volume 26, 77-89. https://doi.org/10.29202/phil-cosm/26/6

Modern future forecasts, based on analytical studies of evolutionary and revolutionary social processes and phenomena, with scientific justification for society's development, generate a broad discussion in the world scientific community. The series of theories (the cyclical development of civilization, synthetic evolution, globalization, information and the digital revolution, the hypothesis of technical singularity, Great Filter, ecophagy, etc.) respond to the rapidly changing social reality. These theories lead to the realization of a fundamentally new paradigm of the scenario of the civilization's development that is different from the traditional hierarchy of the ontology. The modified social reality under the influence of the progress of high technologies, virtualization, techno-genesis, artificial intelligence, etc., produces the need to comprehend the moral, ethical, normative, and legal causal links of humanism and technology.

Key words: transhumanism, posthumanism, future, high technologies, artificial intelligence, globalization, virtualization, robotization, digitalization, cyborgization, humanity, social reality, cosmological theories.

Received: 3 November 2020 / Accepted: 29 December 2020 / Published: 29 January 2021

© Dobrodum, Olga, 2021
© Kyvliuk, Olga, 2021

Introduction

Human development's current level signifies transhumanism inspiring the scientists (both theorists and empiricists) to bold futurological projects. This article focuses on transhumanism's information technology aspect due to high technology's impressive success, artificial intelligence, and robotics. Humanity is moving towards a robotic and cyborgized community and technological singularity, achieving digital immortality and increasing the adequate cognition of a new techno-human with virtual reality gadgets foreshadowing the future for positive eugenics and genome editing technologies.

High technology (high-tech) progress is impossible without developing the man himself, who is the "creator" of these technologies. Consequently, techno-genesis affects anthropogenesis and is in direct and inverse proportion to each other. The world is developing exponentially, and high-tech is modifying the world's picture and the idea of its past and future. The idealization of the need to create and improve high technologies as a means or instrument of human development actualizes the issues of human destiny and the strategy of survival of human civilization in the context of the synthesis of the principles of humanism and transhumanism, as possible prospects for future posthumanism.

The study's theoretical and methodological basis was made up of generally accepted philosophical principles: worldview and methodological pluralism, open-mindedness and humanism, comparativeness and unbiasedness, ideological diversity, and tolerance. The research involved the following methods: concrete historical and interdisciplinary synthesis, a comprehensive analysis of philosophical sources, and research methods in related scientific disciplines as well as methods of induction and deduction in philosophy, sociological methods of analysis of empirical data. Problem-chronological and historical-genetic, system-structural, and critical analysis of philosophical sources, socio-phenomenological analysis, and visual anthropology were used as research methods. The work also relies on conceptual-discourse and systemic-chronological approaches to the scientific understanding of reflexive scientific and philosophical problems, scientistic concepts, and cosmological theory's interdisciplinary nature.

Many gaps, white spots, and the incompleteness of trans- and posthumanist issues in the 21st century determined the multiculturalist methodological approach of this work on the verge of scientific discourses and at the intersection of sciences when the problem is in a state of uncertainty. The current research was based on several methods developed by classical, non-classical, and post-non-classical philosophy: problematization and conceptualization of philosophical material, contextual and interpretive, informational and mythological, retrospective, and futurological approaches.

It is natural that the traditional hierarchy of ontology, where man is the pinnacle of evolution, loses its relevance. As a result, questions arise the ethical and legal regulation of the relationship between man and superman, cyborg, machine and robot, artificial intelligence and other forms of "reasonable" existence; ecosystems in local and global dimensions; virtualization and socialization; modification of the values of the ontological system, etc. The question arises about the trajectory of developing the emotional intelligence of the person himself because of the ever-closer interaction with the "pure" rationality and algorithmic nature of artificial intelligence and robotics. Thus, even now, the formation and development of the anthropological essence of the individual, its identification and evolution, the procedures of socialization and adaptation in society demonstrate a significant influence on the part of high-tech, where it is rather difficult to predict the possible consequences.

Transhumanism and posthumanism as the modern philosophical theories

It can be noted that the theory of transhumanism has been developed almost throughout world history based on "paradise" engineering and deliverance from suffering. One can recall the epic of Gilgamesh and the ancient Greek myth of Daedalus and Icarus, the ancient Greek myth of Prometheus, and Francis Bacon and Friedrich Nietzsche's revival ideas. It is a well-known fact that the term "transhumanism" was introduced in 1957 by the British humanist evolutionist Julian Huxley, co-founder of UNESCO and its first general director. Transhumanists consider their ideological inspirers, in particular, the French theologian and anthropologist Pierre Teilhard de Chardin, the Iranian science fiction and futurologist Fereydoon M. Esfandiari, the American cryonics founder Robert Ettinger, the American popularizer of nanotechnology Kim Eric Drexler, the American researcher in the area of artificial intelligence Lee Minsky, Canadian author of works on artificial intelligence Hans Moravek, American futurologist Raymond Kurzweil, Swedish philosopher Nick Bostrom, British philosopher-futurologist Olaf Stapledon. Some historical, philosophical, and methodological aspects of transhumanism are reflected, in particular, in the report *Transhumanism 2017-2030* (Transhumanism 2017-2030, 2017).

In many ways, posthumanism opposes itself to classical humanism, rejecting the very idea of anthropocentrism, being based on the idea of the incompleteness of human evolution, which hypothetically can be continued in the future. The term "posthumanism" was first used by the American literary critic Ihab Hassan in his work *Prometheus as a Performer: Towards a Posthumanist Culture* (1977). Among the representatives of this kind of scientific trends, one can note representatives of the ideas of Russian philosophical thought: Nikolay Fedorov, Konstantin Tsiolkovsky, Vladimir Vernadsky, a Russian biologist and evolutionist Alexander Markov, American philosopher and political economist Francis Fukuyama, French historian and cultural theorist Michel Foucault, British utilitarian philosopher David Pearce, American and Italian philosophers of feminism Donna Haraway and Rosa Bridotti, American engineer and inventor Elon Musk.

Posthumanism assumes that the final stage in humanism development is the emergence of posthuman, and is sometimes understood as antihumanism, meaning the emergence of digital consciousness and the manifestation of ultimate humanism. Posthumanism de-anthropologizes a philosophical discourse to isolate a person from biological beings and modify one. It turns a person into an integral part of the technosphere, considering the possibilities of enhancing intelligence, creating artificial organs of the human body, integrating his consciousness with a computer, cyborgization and microchipping, etc. (Sarwant, 2017).

The steady progress along the path of scientific and technological progress, the dynamic development of biosciences and technology, pharmaceuticals, genetics, neurosciences, medicine, cybernetics and many interdisciplinary industries may result in artificial neural networks, implants, and nanotechnology. The proliferation of bionic prostheses and the cyborgization of humans as a whole can lead to the emergence of a posthumanist future, where humans and clones, cyborgs and robots, artificial intelligence, and digitized consciousness will coexist. The design of the future and space exploration, alternative energy and the coming singularity, as well as about the significant events of the scientific and technological progress of the 20th century, are characteristic, in particular, of the posthumanist direction of scientific thought (Ferrando, 2019: 645-651).

The final difference between trans- and posthumanism has not yet been found out, not comprehended, and is currently debatable. These theories' supporters differ in a whole spectrum of views on these phenomena, the extreme poles represented by techno-skeptics and techno-optimists. This kind of alarmism is characteristic of Francis Fukuyama, who is convinced that transhumanism is the most dangerous idea in the modern world (Fukuyama, 2020).

At present, from our point of view, such a feature of technological and cosmological theories as interdisciplinarity and multi-paradigmality appears to be more and more axiomatic. Cosmology appears as a phenomenon and maxim of philosophy. It should be noted that there is a steady tendency of interest in cosmological theories, cosmological reflections, insights, and discourses. In the 21st century, in a situation of a vast and rich kaleidoscope/palette of worldviews and pictures of the world, one can state the dynamic development of scientific strategies and paradigms, trajectories and tools due to the construction of new scientific concepts and views, ideas and concepts, theories, disciplines, and branches of scientific knowledge.

The progressive development of technologies is not least associated with the perfectionism of the human race and the alibization of high-tech, the microcosm's likening to the macrocosm, and man to its Creator. At one time, the ancient gods of Greece punished Prometheus for transferring fire to people, the flame of which is the spark of God in every heart and every soul. Continuing the views of Heraclitus of Ephesus about fire as the fundamental principle of the Universe, humanity began its existence from fire. Any technology is energy and generates fire, the fire of Prometheus to transform the elements into each other. The foregoing may result in the involution of humankind to the level of development of the 16th-17th centuries, the emergence of new relationships, a change in the direction of human activity, including the concept of God and religions, a complete change in human civilization, modification of cultural values.

The history of technoscience goes deep into a thousand-year history, to the origins of ancient civilizations. Still, science's progress has been especially clearly observed in the last half-millennium in connection with the practical implementation of scientific innovations and their progressive, revolutionizing, and intensified influence on the human community's spiritual and material life. The introduction into practice of the humanities' achievements and social, exact, and natural sciences significantly transforms and irretrievably makes a person's living conditions comfortable. Thus, cosmology as a whole appears as the basis for the synthesis of disparate efforts of scientists, the common denominator of reflection, insight, and perception of its researchers (Ferrando & Rosi, 2017).

The latest discoveries in the field of cloud technologies, artificial intelligence, and neuropsychology, as well as the conviction of many that biotechnology will determine the main direction of the 21st century, determine the intentions of scientists to achieve tangible results and priority in the atomic and space race, mastery of genetic information and complete sequencing of the human genome. The genetic revolution of the present time and the attempt to obtain political omnipotence through the mastery of genetic information inevitably actualizes the questions of trans- and posthumanism as academic philosophical theories (Glazier, 2018).

An ambiguous and ambivalent understanding of the posthuman nature, functionality, and status of a person occurs due to his sacralization (flights into space, discoveries in many areas of human life) and, at the same time, one's certain kenosis due to the limited capabilities of human nature. The motto of the Olympic Games, consisting of three Latin words "Citius, Altius, Fortius!" ("Faster, higher, stronger!") It can also be considered the motto of supporters

of the ideas of trans-, post-, and New Humanism, as one of the methods of improvement, including the modification of oneself (Fuller, 2017: 150-165).

It should be noted that the spectrum of perception of the ratio of the categories of trans- and posthumanism: from their almost complete identification to fundamental opposition, from their synonymous understanding (sacralization of the technological) to semantic dividing, from the ideas of the Enlightenment, implicitly inherent in transhumanism, to overcoming the maxim, the humanistic principle and the epistemological position Protagoras "Man is the measure of all things," marking the transition, in the words of Vladimir Bibikhin, from a new European subject to a superman.

It can be recognized that new technologies level and indeterminate the boundaries of the human in a person, and the achievements of biomedical technologies from cloning to cryobiology cast doubt on the philosophical discourse about a person, generally accepted since the time of Immanuel Kant. However, futuristic transhumanistic visions of human biology's transgression are inherently entirely anthropocentric since they still see value in the person (Banerji, 2019: 737–742). The transhumanist worldview is based on modern science achievements, even though it was directly influenced by science fiction plots, especially in cyberpunk and post-cyberpunk genres. In all likelihood, the Turing test ceases to be at least a humanistic template and yardstick approaching reality. Still, it fixes only one of the supposedly permanent transition stages from human to posthuman (Hyesook, 2017).

Transhumanist projects of digital immortality, founding digital philosophy, cyborgization, and robotization as manifestations of the intention to overcome the Cartesian limits actualize the posthuman era's eugenic problems posthumanism. The designated posthumanist themes, as you can see, make both ideological currents related. However, posthumanism completely refuses to operate with any binary oppositions and hypothetically can lead to a mainstream antihumanistic discourse, fragmentation of the subject and his secondary role, the discovery of the anthropological "Pandora's box" (Rana & Samples, 2019).

The cosmological and noospheric presumption of man is fundamentally essential for the transhumanistic understanding and techno-optimism up to the holiness and sacralization of technology. It can be assumed that the turn from trans to posthumanism can dramatically signify post-anthropocentrism, post-dualism, and the construction of new anthropology up to the radical deconstruction of human nature as such. There is a premise and intention to revise Man's place and position, position, and status in the Universe. It is a process that has found an echo in many philosophical theories and concepts.

Alternative theories of transhumanism and posthumanism

The existence of theories identifying technology with transcendence, the divine being, stated the emergence of a new theological direction, "techno-theism which is the idea that the rapid development of technology and the growth of man's power over the forces of nature does not refute, but confirms his creation by the higher Reason. Since a person, thanks to the latest technologies, can create a new virtual and biological reality, the chances increase that the physical world's surrounding reality is also created by a super-Engineer or a super-Designer" (Tulchinsky & Epstein, 2020: 397).

High-tech development is not least associated with the perfectionism of the human race, the likening of the microcosm to the macrocosm, and man to its Creator.

It is possible to note the spectrum of technology perception, the components of techno-theology, transhumanism. The views are quite common, following which high-tech changes the anthropological nature. According to transhumanists, the introduction of high

technologies modifies a person so much that he turns into a transhuman. A picture of the world is being formed, in which the main concepts of world religion act as a semantic construction of understanding modern socio-cultural transformations. The total spread of high-tech, "worship" of artificial intelligence is another methodological intention of the contemporary self-identification of subjectivity.

In the analysis of the worldview intentions of the spread of high technologies, there are often elements of resentiment, that is, intellectually evolved and dominant machines over humanity are capable of exterminating it as a "useless" element of evolutionary development. For example, Anthony Lewandowski, the founder of the new religion "Path of the Future," describes a futurological projection in which artificial intelligence "takes over" the planet Earth faster than a person masters deep space. It is well-known that Bill Gates and Stephen Hawking suggested the possibility of the formation of artificial intelligence exceeding anthropometric indicators of mental activity, as well as expressed concerns that artificial intelligence is likely to pose a threat to humanity, and not a blessing, due to the probable using programmed robots as weapons. Elon Musk also said that the development of artificial intelligence is akin to calling demons. Despite this, in 2015, he became an investor in the project to create an OpenAI institute engaged in developing safe artificial intelligence. Consequently, recognized researchers, inventors, visionaries of their time, on the one hand, express fears about the "impending danger" in the image of artificial intelligence, and on the other hand, they see the certainty of the active use of high-tech and the development of artificial intelligence in the future.

The emergence of technology companies' power is increasingly called the prospect of global development, the ideology of domination of which will be presented in the form of religions of a new generation: techno-humanism and dataism. A paradox is forming: a person creates new technologies, algorithms, and large databases to resist global problems and possible cataclysms, the development of which, in turn, calls into question the existence of a person as the leading cause of these problems.

Some thinkers in machine ethics and robo-ethics call themselves cyber thinkers since the regulation of robots' presence in our lives is more and more evident. In researchers' eyes on this topic, network intelligence can pose extreme danger and a fundamental threat to the existence of human nature since our hopes of mutual understanding between human and machine intelligence may never come true.

In a theological sense, artificial intelligence seems incredibly destructive because it is based on the digital age's eschatology hypothesis. It can appear in the form of the "Horseman of the Apocalypse." The global network with its capabilities (social networks, information flows, virtual reality, etc.) acts as a single synthesized system, an "organism" of artificial intelligence. The entire planet, with all its cloud technologies, will be its "brain." Still, there is a danger that artificial intelligence can get out of control, and destroy it will be almost impossible, hypothetically, without shutting down all cloud storage servers on Earth. This situation can lead to damage to the world's cloud infrastructures, which, as a result, can lead to a global crisis, unprecedented in scale and its consequences.

At that moment, humanity wants to replace the Creator with a person similar to itself because human fantasy is anthropically conditioned. It is the apocalypse that is the starting point from which a new world unknown to man begins. The development of any community should lead to the emergence of a new organization — in our case, this is the emergence of artificial intelligence. The Lord is infinite, and He continues to create through us — this expresses the essence of his infinity. We develop artificial intelligence, which will create something new — for example, intelligent fields that will generate something already

incomprehensible. We are an instrument in the hands of the Creator, who thus endlessly changes the Universe, and this process is endless, being a reflection of the Creator's infinity in the world.

The emergence of new systems of interaction between man and machine actualizes a new understanding of humanity's role and beliefs. Technologies give rise to new areas of faith, which then, growing into a new world with incredible combinations and puzzles, are a self-developing structure that is formed under the influence of human consciousness and its beliefs. For operating systems for processors' operations are written by people with religious or atheistic views, respectively, imposing specific requirements or restrictions on the processor's work like a brain.

Programmers participating in creating new operating systems generate artificial intelligence as a creature that has absorbed the foundations of humankind's cultural, historical, and religious life. Even at its start, it is much higher than the level of human intelligence, leading to a contradiction between the human race and the machine that humanity is creating today. Having played the Creator's role in this issue, humanity assumes significant responsibility for making its own hands. It all comes down to one thing — Divine Providence, for God, the Creator, through us creates something new, and this process is endless.

Presumably, hundreds and thousands of years later, robots will construct a new artificial intelligence civilization based on "protocols," program codes, operating systems created by man, but improved by himself (artificial intelligence) in the same way as a man will improve his nature and the world around him, created by God. The foregoing will lead to the emergence of new religions, confessions, and denominations, which are incomprehensible to us today and, as a hypothetical option, to religious wars between people and robots, since any community strives for improvement. This creativity will create a new paradigm of coexistence, combining thousands of years of experience of humanity and robots, providing an opportunity to develop this endless experience to infinity, included in perpetuity — a process that will never end.

It is undeniable that artificial intelligence development entails space technologies' progress, exploring humanity's place in space, which actualizes the cosmological discourse, even though cosmological concepts are devoid of some clarity. Existing cosmological theories, and their interpretations, are fundamental in modern conceptions of the Universe. Also, it is advisable to note that cosmological discourse is a topic implicitly inherent in the genre of science fiction, and the overwhelming majority of all scientific achievements in the high-tech sphere everywhere on the planet have undergone cosmological testing and legitimation. The innovative and futurological potential of space technologies is becoming a reality today. The space future rushes into our lives, having a significant impact on the functioning of all spheres of human life.

It cannot be left unnoticed the phenomenon of the actual everyday life of being on social networks as a kind of parallel reality. On the one hand, the postulation of some data on the content of existential experience in virtual space acquires signs of social verification and legitimization. On the other hand, it creates a distorted perception of everyday life as an event-intensive process. In other words, all significant events in an individual's life are necessarily presented to the public. The absence of such eventfulness against the background of a motley tape of social networks is often the cause of psychological instability, neuroses, and psychosis, and in some cases, vice versa. Namely, meaningfulness and a qualitative indicator, in this case, play an essential role. Consequently, the quantitative indicators of data are increasing at all possible analytics levels: from personal to planetary.

Objectification of information (data) serves as the basis for forming a philosophical paradigm of dataism, according to which the significance and uniqueness of a person lie in the ability to use a complex and effective data processing system. In his book *Homo Deus*, Yuval N. Harari (2016) considers dataism as an ideology, or religion, in which the highest value represents digitized information. The inexhaustible and endlessly increasing volume of information requires a better and faster data processing procedure. Consequently, artificial intelligence's algorithmic nature is more effective in this respect than subjectivity burdened by emotions and desires. And in this sense, a person loses his significance in the system of accumulation, storage, and transmission of data (Harari, 2016).

Yuval N. Harari also noted that today's human experience is devalued if it is not shared on social media. Data is becoming the backbone of the new religion of dataism. This ideology recognizes that humans had significance and uniqueness because they were once the most sophisticated and efficient data processing system. But today, everything has changed — sometimes a person cannot understand one's emotions and desires, as well as the algorithm does for him. In these conditions, people become an additional link in the system. Techno-humanism puts human interests and passions first. The political system is no longer able to respond to new technological challenges. The world is changing too quickly, and politicians do not have time to form a vision and plan for the future. Only technology companies are capable of this, and if a thousand years ago, when a problem arose, a person turned to the church, now he is looking for an answer from algorithms (Harari, 2016).

For example, Teilhard de Chardin's followers bring his religious and poetic theory of subjectivity to the global level, formalizing the ability of rationality before calculating operations. And Frank Tipler expressed the idea that the infinite operational capabilities will allow the creation of virtual universes that can exist indefinitely in their inner time, and this will be nothing more than the "Kingdom of God." Frank Tipler identifies the cosmological singularity with the Creator. Even though the scientific community did not accept his ideas, the famous theoretical physicist David Deutsch was among his supporters. In this regard, Deutsch argued that "scientific theories explain the objects and phenomena of our life on the basis of a hidden reality that we do not directly feel. However, the theory's ability to explain what we feel is not its most valuable quality. Its most valuable quality is that it explains the very structure of reality ... one of the most valuable, significant and useful qualities of human thought is its ability to discover and explain the structure of reality" (Deutsch, 1997: 10).

The foregoing may result in the involution of humankind to the level of development of the 16th-17th centuries, the emergence of new relationships, a change in the direction of human activity, including the concept of God and religions, a complete change in human civilization, modification of cultural values. The robotization of society and the development of artificial intelligence leads to the individualization and automation of citizens up to a complete rejection of earthly life and beliefs for the sake of a virtual environment and religious beliefs generated by it (computer mythology, Internet religions, online religions, cyber religions, virtual reality religions, etc.).

Technological singularity in the context of transhumanism

Now the technological singularity is more often understood in the context of significant changes in humanity's social and cultural environment. Depending on such technological influence, two ways of modification are possible: either human evolution based on technology (transhumanism) or the disappearance of man as a biological species under the onslaught of artificial intelligence and its "non-human-sized" rationality.

Simulation theory is one of the most common models for driving out humanity by artificial intelligence. This theory conceptualizes the opinion that the horizon of the ordinary, as well as more complex levels of ontology, are identified with the appearance, "seeming" and illusory, behind which there is a world utterly different in its characteristics being described in many works of art (Jotterand, 2010). Thus, the objectification of subjectivity through technology development leads to an unexpected form of implementing the project, the explication of the Absolute Spirit in Christian-Hegelian terminology.

There are mythological notions that today Silicon Valley is allegedly preoccupied with the idea of an unrealistic world around, and IT billionaires have funded research to save humanity from the "Matrix." Significantly, the comprehension of modern technogenic problems and the corresponding social and cultural transformations are carried out within the framework of the Platonic-Aristotelian paradigm of epistemology. Plato's *The Myth of the Cave* prophetically describes the contradictions relevant to our time between the fragmentation of the perception of reality, the conformism of such a habit, and the need to adapt to the "expanding" information universe.

Elon Musk suggests that there is only one chance in a billion that the world is not a matrix. One of his arguments is the rapid progress in building virtual reality over the past forty years. Previously, computer games were limited to sorting out abstract geometric patterns, points, and lines (the game Pong). A significant part of the Earth's population spends a lot of time in virtual reality and finds a sufficiently diverse and colorful world for exciting adventures and experiences (Baggini, 2016).

If we accept the matrix hypothesis, then the multiplicity of possible worlds and their structural organization's logic becomes more critical (Solon, 2016). In modern clip culture, playing in virtual reality becomes a reality and performing too rational operations. Humanity is capable of simulating various enclaves and modes of existence. It is significant that, according to the majority of futuristic thinkers, the future of the information age has already arrived.

The cultural space has semiotic nature. In its context, real things and processes are replaced by signs and symbols. If we leave aside the ontological basis of a sign, it is possible to consider culture as a whole as a simulative formation, conditional in nature. Therefore, the information field as a phenomenon is comparable to the system of reality as a whole. Thus, the necessary reasoned grounds arise for evaluating the ontology as a virtual continuum.

Values of transhumanism and posthumanism

In the canvas of our reflections on the future of high-tech, it seems reasonable to talk about posthumanism. The theory appeared in the 1970s. Thanks to the article by Ihab Hassan, which was already mentioned above. The author argues that the traditional concept of a person is no longer relevant since not only an individual of the human race is considered as a subject of life in the modern context, but representatives of other biological life forms, natural phenomena, robots, and machines (Hassan, 1977: 830-850). The actualization of the problem of inhuman persons' rights is an echo and correlates with the activation of paganism in the modern world. It is symptomatic that the discourse of artificial intelligence is vital in the high-tech topic. The acceptance of artificial intelligence as an individual and legal entity is a subject of legal deliberation and legislative creativity, which echoes the recognition of the corresponding rights for non-humanoid beings and artificial intelligence, cyborgs, and robots, however, as well as with environmental ethics and robotics.

An ethical attitude towards nature, in general, becomes an essential step in civilizational development. If we dream of becoming an extra-planetary civilization, we must be ready to communicate with the Universe. According to the traditional paradigm of epistemology, subjectivity is determined through rationality. Therefore, the subject of ethical and legal relations can only be an individual endowed with consciousness and the ability to pursue a rational activity. However, modern concepts of ethics offer the criterion of the subjectivity of moral and legal relations, the ability to cause and endure suffering.

The ethical-cosmological presumption of perception of the entire surrounding world is a maxim and postulate of the world community's progressive development. Evaluating it, Linda MacDonald-Glenn believes that animals or artificial intelligence are straightforward soulless creatures and machines, declaring that emotions are not a luxury. Currently, a search is carried out for principles that can be guided in the process of resolving issues related to "who" or "what" has the right to a moral and ethical assessment (Upadhyay, 2018).

Suppose the robotics' field develops at the same rate as now. In that case, the need to regulate some aspects of human-robot interaction will become evident in a few years as long as there is no artificial intelligence in the absolute sense of its term, which means that the discussion regarding the legal status of "machines" is unfounded. Therefore, moral and legal relations are the individual, the human person, or the author-creator of technical devices.

The presence of consciousness in a machine is also a matter far from any specific solutions. Scholars such as Alan Turing insist on the potential for a shift from anthropocentric foundations of ethics to expanding its problem field. At the moment, an affirmative affirmation regarding the presence of consciousness and subjectivity in the technological sphere appears instead as utopian (BBC News, 2011).

Because the human brain's mutual conditioning and consciousness remain relevant in our time, the fundamental discourse about the individuality of products of the information technology sphere is logically unverifiable. Therefore, the emotional component of artificial intelligence's functioning (its rights, and freedom of will, temporality, and empathy) can be designed following anthropomorphic patterns, which are very conditional.

Accordingly, it is necessary to differentiate the ethical and legal regulation of human activity and the products of his practice. Human rights are the rights of an individual and a citizen. This assessment is hardly suitable for artificial intelligence. Simultaneously, the formation of a complex of potentially necessary fundamental rights of robots and artificial intelligence is based on a particular social request. The problem of moral and legal relations between a person and a "machine" is focused in the following contradiction: on the one hand, a mechanism is needed to protect the rights and freedoms of both a person and a "machine," and on the other, a limitation (conscious and voluntary) of one's own activity in the context of the common good. The legislative issues related to communication regulation between people and machines that have artificial intelligence are becoming more and more relevant. Are actions such as making a digital copy of a person ethical? Questions of robo-ethics related to the ethics of "killing" a robot that has become too smart, or outdated, or out of human control are discussed – the admissibility of using robots and algorithms as weapons, etc. Consequently, these issues are relevant in general in the context of social justice, not only on the horizon of a possible confrontation between man and "machine."

Some thinkers dealing with the issues of "machine" ethics and robo-ethics call themselves cyber thinkers since the regulation of robots' presence in our lives is more and more obvious. In the eyes of researchers of this topic, network intelligence can pose a radical danger and a fundamental threat to the existence of human nature since our hopes of mutual

understanding between human and artificial intelligence may never come true. Artificial intelligence seems incredibly destructive in a theological sense because it can act as the "Apocalypse's Horseman." Global networks operate in the form of the nervous system of artificial intelligence. With all its cloud structure servers, the entire planet will be its brain, but there is a danger that artificial intelligence can get out of control. It will be almost impossible to destroy it without turning off all the servers' cloud storage on Earth. This situation can damage countries' cloud infrastructures around the world, which in turn can lead to a global crisis of unprecedented scale (Molhoek, 2016).

The conceptualizers of information technology discourse are often also the authors of transhumanism ideas, which raises the question of verifiability of their forecasts and the conditional primacy of technologies about what they did before them. The eternal problems of birth, death, immortality, and artificial intelligence can be attributed to modern philosophy's speculative field. Alan Turing also believed that if the computer beats a person in Go, it will be possible to talk about an artificial person's appearance. You can recall how Raymond Kurzweil spoke about human evolution in developing gadgets and new technologies. As Eric Davis noted, if electricity is the soul of the modern era, then it is information that is its spirit (Davis, 2015). The range of modern scientists' attitudes to the problems of high-tech (cyberization, robotization, artificial intelligence) is in range from apologetics and romanticization to stigmatization and desacralization: "The society of artificial intelligence, robots, and cyborgs assumes further evolutionary development, in which these kinds of subjects will become a united consciousness, complemented by humanity and post-humanity. A complemented society is an object of study of the philosophy of Essentiokognitivism, which considers the ultimate form of posthumanism. Essentiokognitivism is a philosophical concept that continues the ideas of posthumanism and brings them to an extreme level; it is expressed in the idea of the existence of complemented humanity and machines; the goal of this post-humanity is infinite knowledge. Essential cognitivism is a theoretical construct, speculative philosophy, and ideology of the future. It belongs to non/human philosophies" (Ivanchenko, 2019: 21).

Conclusions

At the beginning of the 21st century, it seems that informatization and virtualization, digitalization, robotization, and computerization cover more and more spheres of human life — it is possible to record and state the actualization and accentuation of technologies, their kind of sacralization and deification. Trans- and posthumanist studies correlate and complement anthropological discourse and reflection dating back to Aristotle and ancient philosophy. The anthropological potential of high-tech is also correspondingly increasing and multiplying, implying mainly philosophical and cybernetic anthropology. On the other hand, online mythology is developing as a genre of creativity. The worship and deification of robots and robotics are taking place. High-tech sacralization often acts as a competitive ideology in demand among a broad audience of adepts in our information age.

It should be noted that the intensification of knowledge in the field of philosophical problems and theories, directions, and models of modern cosmology may seem reasonable from the point of view of comprehension of the methodology of science, philosophy of science, and philosophy of the artificial world. Modern cosmology is based on the achievements of astronomy, physics, and mathematics, and the list of attracted disciplines is continually growing, as well as natural scientific approaches recognized as promising.

The form and core of any worldview, vision, and picture of the world is the modeling of the Universe, the foundation of the Universe, and the historical and philosophical intentions of cosmology. The history of cognition of the nature of the Universe is congruent and relevant to the scientific picture of the world. It is the ultimate goal of science in all the diversity of its manifestations with its inherent improving rationality and the types of thinking corresponding to it. The cosmological presumption, imperative, and coordinates of being are permissible and reasonable since scientific knowledge is a genuine historical and philosophical value. The interdisciplinary and multiparadigmatic theories of the Universe are in line with the modern post-nonclassical stage of science development.

🕮 References

Baggini, Julian (2016) We are simulations living in a virtual realm, says Elon Musk. But why do we like the idea? *The Guardian*. Available online: https://www.theguardian.com/commentisfree/2016/jun/03/uploads-universe-simulations-virtual-world

Banerji, Debashish (2019) Posthuman Perspectivism and Technologies of the Self. *Sophia: Studies in Cross-cultural Philosophy of Traditions and Cultures*, Vol. 58 (4). 737–742. https://doi.org/10.1007/s11841-020-00756-x

BBC News (2011) *Could a robot be conscious? If a robot is produced that behaves just like one of us in all respects, including thought, is it conscious or just a clever machine, asks Prof. Barry C. Smith, director of the Institute of Philosophy*. Available online: https://www.bbc.co.uk/news/magazine-14886421

Deutsch, David (1997) *The Fabric of Reality*. Viking Adult.

Davis, Erik (2015) *TechGnosis: Myth, Magic, and Mysticism in the Age of Information*. California: North Atlantic Books.

Ferrando, Francesca (2019) The Posthuman Divine: When Robots Can Be Enlightened, *Sophia: Studies in Cross-cultural Philosophy of Traditions and Cultures*, Vol. 58, 645-651. https://doi.org/10.1007/s11841-019-00753-9

Ferrando, Francesca, and Braidotti Rosi (2017) *Philosophical Posthumanism and Its Others.* NY: Bloomsbury.

Fukuyama, Francis (2020) *Transhumanism — the world's most dangerous idea*. Available online: https://www.au.dk/fukuyama/boger/essay/

Fuller, Steve (2017) The Posthuman and the Transhuman as Alternative Mappings of the Space of Political Possibility. *Journal of Posthuman Studies*, Vol. 1, 150-165. https://doi.org/10.5325/jpoststud.1.2.0151

Glazier, Jacob W. (2018) Tricking Posthumanism: From Deleuze to (Lacan) to Haraway. *Critical Horizons*, 19:2, 173-185. https://doi.org/10.1080/14409917.2018.1453299

Harari, Yuval N. (2016) Forget about listening to ourselves. In the age of data, algorithms have the answer, writes the historian Yuval Noah Harari. *Financial Times.* Available online: https://www.ft.com/content/50bb4830-6a4c-11e6-ae5b-a7cc5dd5a28c

Harari, Yuval N. (2016) *Homo Deus. A Brief History of Tomorrow.* London: Harvil Secker.

Hassan, Ihab (1977) Prometheus as Performer: Toward Posthumanism Culture? *The Georgia Review*, Vol. 31(4), 830-850.

Hyesook, Jeon (2017) Woman, body, and posthumanism: Lee Bul's cyborgs and monsters. *Asian Journal of Women's Studies*, 23:1, 29-48. https://doi.org/10.1080/12259276.2017.1279889

Ivanchenko, Maria (2019) Posthumanism as antihumanism: main perspectives, *Ural Federal University. Social Sciences.* Vol. 4 (194), 16-24.

Jotterand, Fabrice (2010) Human Dignity and Transhumanism: Do Anthro-Technological Devices Have Moral Status? *The American Journal of Bioethics*, 10:7, 45-52. https://doi.org/10.1080/15265161003728795

Molhoek, Braden (2016) Sensuality and Altering Anthropology in Artificial Intelligence and Transhumanism, *Theology and Science*, 14:1, 99-104. https://doi.org/10.1080/14746700.2015.1122328

Rana, Fazale R., and Kenneth R. Samples (2019) *Humans 2.0: Scientific, Philosophical, and Theological Perspectives on Transhumanism.* Covina, CA: RTV Press.

Sarwant, Singh (2017) *Transhumanism and the future of humanity: 7 ways the world will change by 2030*. Forbes. Available online: https://www.forbes.com/sites/sarwantsingh/2017/11/20/transhumanism-and-the-future-of-humanity-seven-ways-the-world-will-change- by-2030/

Solon, Olivia (2016) Is our world a simulation? Why some scientists say it's more likely than not. *The Guardian.* Available online: https://www.theguardian.com/technology/2016/oct/11/simulated-world-elon-musk-the-matrix

Transhumanism 2017-2030: Key Trends of the Future (2017) *How Humans will Think, Behave, Experience, and Perform in Future, and the Implications to Businesses, Research and Markets.* Dublin: Frost & Sullivan.

Tulchinsky, Grigory, and Mikhail Epstein (2020) *Projective Philosophical Dictionary. New terms and concepts.* SPb.: Aletheia.

Upadhyay, Vineet (2018) Animals have equal rights as humans, says Uttarakhand high court. *The Times of India*. Available online: https://timesofindia.indiatimes.com/city/dehradun/members-of-animal-kingdom-to-be-treated-as-legal-entities-ukhand-hc