
"Analysis of the Doctrine of Transhumanism"

Nasrulaeva Mohigul Suxrobovna

Samarkand State Institute of Foreign Languages

Annotation: Transhumanism, whose adherents support the continuation of human evolution with the aid of cutting-edge technology, emerged in the second half of the 20th century as a result of a scientific breakthrough related to biotechnology. The study and examination of transhumanism's doctrines, adherents, and problems are the focus of this article.

Keywords: Transhumanism, moral responsibility, artificial intelligence, aging, and technology.

Mankind has always dreamed of immortality and infinite perfection. Since ancient times, people have been looking for ways to prolong human life, whether it be the elixir of immortality or the philosopher's stone. As a result of the biotechnological revolution in science, the transhumanist movement emerged in the second half of the twentieth century. Transhumanism is a concept that has been gaining momentum in recent years. The transhumanist movement advocates using the latest scientific nano-, bio-, information-, and cognitive technologies (NBIC-technologies) to expand human capabilities and overcome the limitations of the human body. Followers of this movement seek to continue human evolution artificially. While this may seem like a noble goal, an attempt to replace human nature can have some profound ethical, social, and philosophical implications.

Julian Huxley first used the term transhumanism in its modern sense in his book, *Religion without Revelation*. Huxley defined "transhumanism" as a new ideology, a "faith" for humanity entering the new wave of the scientific and technological revolution [6].

The doctrine of transhumanism is assessed differently by contemporary researchers, thinkers, scientists, and philosophers. Many supporters of the idea of transhumanism believe that it is the future of humanity; others consider this idea antireligious, antisocial, and immoral.

The idea of transhumanism includes three main components:

1. Extension of life expectancy up to immortality
2. Improvement of intellectual abilities.
3. Perfect health.

One of the most famous followers of transhumanism is Aubrey D. Gray, a British biomedical gerontologist who supports the first idea and is known for his controversial views on aging. He believes that aging is a disease that can be cured and reversed and that people can live for centuries. This is a bold and revolutionary idea, but it has been met with skepticism from the scientific community.

De Grey argues that aging is caused by seven different types of cellular and molecular damage, and if these types of damage can be corrected, aging can be reversed. He has proposed a number of strategies to achieve this goal, such as stem cell therapy, gene therapy, and tissue engineering. He believes that these strategies, if properly implemented, can extend a person's healthy life span to hundreds of years [1].

Although many have praised De Grey's ambition and creativity, his views remain highly skeptical. Critics argue that his ideas are overly optimistic and that the technology to achieve his goals does not yet exist. In addition, some fear that extending human lifespans could have serious consequences for the environment and other species. Overpopulation is already a problem these days, and with increased longevity, there could be resource and space shortages for humanity.

Overall, Aubrey de Grey's views on aging are bold and revolutionary, but they are also highly controversial. While his ambition and creativity should be applauded, his ideas should be approached with caution and skepticism. Another follower of the idea of transhumanism is David Pearce, a distinguished philosopher who has strong views on the subject of suffering. Nick Bostrom is one of the initiators of the World Transhumanist Association (WTA; after 2008, a public nongovernmental organization called Humanity+) whose goal is to support all research related to enhancing human intelligence, developing the human body, and improving the quality of life [2]. He argues that eliminating suffering is a moral imperative and that it is our moral responsibility to do what we can to reduce it. Peirce believes that the only way to accomplish this is to create a world in which suffering is no longer possible.

Peirce is a strong advocate of the abolition of suffering and believes that it is our moral obligation to strive toward this goal. Moreover, the only way to achieve it is to create a world in which suffering is no longer possible. In his view, this can be done through the use of technologies such as artificial intelligence, genetic engineering, and nanotechnology. He believes that these technologies can be used to create a world in which suffering is no longer possible, and that this world will be much better than the one we currently live in [3].

Peirce's views on suffering are controversial and meet with both approval and disapproval. While some people agree with his views, others believe that suffering is an integral part of life and should not be eliminated. Despite this, Peirce's views remain strong, and he continues to advocate the elimination of suffering. In Peirce's view, our moral responsibility is to strive for a world in which suffering is no longer possible, and that this is the only way to create a better world for all. David Pearce as well as Nick Bostrom are co-founders of Humanity+, formerly known as the World Transhumanist Association, and are considered significant figures and inspirations for the transhumanist movement. Nick Bostrom is a Swedish philosopher and futurologist known for his views on the potential risks of artificial intelligence. He believes that the development of artificial intelligence (AI) is a double-edged sword that can have both positive and negative consequences.

On the one hand, Bostrom argues that AI can be used to solve many of the world's most pressing problems, such as poverty, disease, and environmental destruction. He also believes that AI can be used to improve people's quality of life, allowing us to live longer, healthier lives. On the other hand, Bostrom is deeply concerned about the potential risks of AI. He believes that AI could be used to create weapons of mass destruction or even an AI-driven "super intelligence" that could take over the world. In his view, these risks are real and should be taken seriously.

Overall, Nick Bostrom is a thought-provoking thinker who has raised important questions about the potential risks of AI. While his views may be controversial, his warnings about the potential dangers of AI should not be ignored. We must take steps to ensure that AI is developed responsibly and safely so that it can be used for the benefit of humanity.

Almost simultaneously with the transhumanist movement in the West, a movement of transhumanists in Russia, inspired by the ideas of Konstantin Tsiolkovsky, Nikolai Fedorov, and other Russian space philosophers, emerged. In 2011, Russia 2045, a social movement founded by Dmitry Itskov, emerged. The number 2045 was not chosen by chance; it is a hypothetical point in time when the technological singularity will be reached—when

technological development becomes basically unmanageable and irreversible, which generates radical changes in the nature of human civilization [5].

Of interest is the plan for an artificial human body that has been developed by a group of scientists following the Russian transhumanist movement, the Avatar Project. The first is the creation of an artificial body remotely controlled via an interface (Avatar A). The second stage is the creation of a body into which a human brain is transplanted at the end of life (Avatar B). The third stage is the creation of a technique to transfer human consciousness into a fully artificial body (Avatar C). And the last stage is the creation of a nano-robot body and a hologram body (Avatar D) [5].

The ethical problems arising from the development of technology related to the alteration of human nature worry not only opponents of the idea of transhumanism but also politicians. In November 2001, the President of the United States, George W. Bush, appointed the Presidential Council on Bioethics, the purpose of which was to advise the President on bioethical issues that may arise from advances in biomedical science and technology" [9].

The President appointed 18 members to the Council from among MDs, biologists, philosophers, lawyers, and journalists for a period of two years. During its existence, seven reports were made, the main message of which was about the ethical issues raised by the increasing possibilities for human beings in the management of biotechnology. One of the reports was *Beyond Therapy: Biotechnology and the Pursuit of Happiness*. The second section was devoted to improving children, stating that whatever parent would like to improve the ability of their child, it is possible in three ways: through screening to detect fetal abnormalities; through genetic engineering to select the desired genetic parameters of the future child; and through the selection of embryos with desirable traits at pre-implantation diagnosis [9]. The publication of this report had a major impact on bioethical research. One of the council members, Japanese-born American Francis Fukuyama, wrote the book *Our Posthuman Future*, in which he writes, "We are not obliged to accept any future under the false banner of freedom, be it the freedom of unrestricted reproduction or the freedom of unhindered scientific research. We are not obliged to regard ourselves as slaves to inevitable technological progress if that progress does not serve human ends [7, 308].

The main problem with transhumanism is that it seeks to replace the natural human body with a machine. This could lead to people no longer being seen as unique but simply as machines that can be upgraded and replaced. Olga Chetverikova, an opponent of transhumanism and author of the book *Dictatorship of the Enlightened: The Spirit and Purpose of Transhumanism*, appeals to the common sense of people; she believes that after the appearance of the superhuman, the life of humanity in the modern sense of the word will stop, something that only vaguely resembles a human will appear, and it may lead to the dictatorship of the chosen [8]. But a society in which human beings are judged solely on the basis of their physical and mental abilities and not on the basis of their character and values may emerge. It could also lead to a world in which people are no longer seen as special but as just another form of technology.

Another problem with transhumanism is that it may mean that people will no longer be able to experience the full range of emotions and feelings that make life so meaningful. Technology can only go so far in reproducing the human experience, and it is likely that transhumanism will create a world in which people will no longer be able to experience the joy and sorrow associated with being human.

Of course, the very idea of humans beating ageing and having the ability to choose their lifespan and improve their physical and mental capabilities is not only appealing to supporters of transhumanism, but it is worth remembering that the pursuit of dreams also entails sacrificing morality and ethics. In an article by Anna Smydor, a Norwegian professor

at the University of Oslo in Norway, she proposes that brain-dead women implant embryos to carry them to term by keeping them alive artificially in their bodies until they give birth [10]. Since, according to Smydor, carrying children is in itself a risk for healthy women. That said, potential incubators to carry embryos must consent to the use of their bodies in their lifetime. Smydor also argues that male bodies can also be used for 'pregnancies'. The very idea of using dead bodies as incubators is immoral in terms of religion, ethics, and morality.

Overall, transhumanism is an interesting concept, but it should be approached with caution. Its implications are far-reaching, and it is important to consider the social, ethical and philosophical implications before embracing it. While it may seem tempting to use technology that could enhance our capabilities, it is important to remember that the human experience is unique and should not be replaced by machines.

Bibliography:

1. Aubrey David Nicholas Jasper de Grey, Michael Rae «Ending Aging: The Rejuvenation Breakthroughs that Could Reverse Human Aging in Our Lifetime», London, St. Martin's Press, 1 издание (жесткая обложка, 389 стр.), выпущено 4 сентября 2007: ISBN 0-312-36706-6
2. Бустрём, Ник. (2023, March 1). In Wikipedia.
https://ru.wikipedia.org/wiki/%D0%91%D1%83%D1%81%D1%82%D1%80%D1%91%D0%BC_%D0%9D%D0%B8%D0%BA
3. David Pearce «The Hedonistic Imperative» (Гедонистический Императив) 1995, 128 стр , онлайн публикация <https://www.hedweb.com/hedethic/tabconhi.htm>
4. President's Council on Bioethics. (2022, December 9). In Wikipedia.
https://en.wikipedia.org/wiki/President%27s_Council_on_Bioethic
5. Россия 2045. (2022, December 5). In Wikipedia.
https://ru.wikipedia.org/wiki/%D0%A0%D0%BE%D1%81%D1%81%D0%B8%D1%8F_2045
6. Трансгуманизм. (2023, January 31). In Wikipedia.
<https://ru.wikipedia.org/wiki/%D0%A2%D1%80%D0%B0%D0%BD%D1%81%D0%B3%D1%83%D0%BC%D0%B0%D0%BD%D0%B8%D0%B7%D0%BC>
7. Фукуяма, Фрэнсис. Наше постчеловеческое будущее: Последствия биотехнологической революции. — М. 2004. Стр 308
8. Четверикова, Ольга. Диктатура «просвещенных»: дух и цели трансгуманизма. Москва. Благословение. 2015 г. Стр. 160
9. Электронный ресурс:
<https://bioethicsarchive.georgetown.edu/pcbe/reports/beyondtherapy/chapter2.html>
10. Электронный ресурс: Дмитрий Киселев, Норвежский профессор предложила использовать мертвые тела как инкубаторы (2023, 5 февраля)
<https://smotrim.ru/article/3185443>