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COMPETITION OF HUMANIST PARADIGMS DURING THE REFORM OF HIGHER EDUCATION IN UKRAINE

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The urgency of the paper is to explore the impact of the latest discoveries of the exact and human sciences on the activities of higher education in its ideological perspective. There is a tendency to increasing interest of medical students not only in professional issues, but also in the general atmosphere of changes in health care and the requirements already formulated by the society of the future. **The purpose** of the article is to continue our study of the historical and philosophical evolution of humanistic ideas and views from the ideas of the times of Antiquity up to modern theories and futuristic predictions. **The problem** of the study is to analyze the phenomenon of transhumanism as the result of unrealistic expectations about the easy implementation of most people's dreams of health, happiness and even immortality. The prospects of development of means and methods of "artificial intelligence" are also studied. **The research methods** consist of combining the achievements of classical philosophy with the successes of the youngest sciences that study human beings, operate large data, use foresight and other means of forecasting. The central new notions are noosciences and nootechnologies, which are able to save mankind from the threats to its existence. **Results of the research:** a philosophical analysis of the new worldview – transhumanism has been undertaken in the article. The reasons for its appearance in the second half of the twentieth century are explained. The social and scientific sources and the main stages of the consolidation of supporters of transhumanism in the world and national associations have been studied. The variety of proposals of transhumanists and their relative unity as to the need for "human perfection" have been also studied. The main variants of "Transhumanistic manifestos (T-m)" have been analyzed and showed the existence of two flows of proposals - technological and those oriented on changes in human behavior. It is proved that in our time transhumanism is an option of fundraising - the collection of donations from the very rich people who strive to live longer than it is possible now. It is indicated that transhumanism is supported by the male segment of the citizens of the West, who are keen on technological progress and, above all, fear of death. The position of T-m is positive for medical research. **The conclusions** of our study showed the fact that existing variants of transhumanistic studies use only a minority of modern and promising technologies. Even leading scientists from Western Europe do not notice that among the nanotechnologies, the number of environmentally friendly nootechnologies is slowly growing. A group of scholars (K. Korsak and others) are studying these technologies and offering an increasing number of noosciences. We have chosen for our study the notion of "noohumanism". The article proves that in

worldview and educational aspects noohumanism based on the noosciences has not only significant creative advantages over transhumanism, but is also devoid of its shortcomings. Medical and other sectors of higher education in Ukraine should rely on noohumanism, not transhumanism.

Key words: higher education, humanism, neo-humanism, transhumanism, Transhumanistic Manifesto, immortality, modern medicine, noosciences, noohumanism

Relevance and formulation of the problem. Successful performance of the functions of the teacher-professional of the higher medical establishment becomes possible only in the process of the constant scientific research focused primarily on meeting the needs of students - future physicians. During the educational process and outside the audience, young people were actively interested not only in professional issues, but also in the general atmosphere of changes in the activities of physicians and those requirements that are formulated by the society of the future. A direct impetus to the creation of this article was studying of several new scientific works written by colleagues from different countries ([1 -7], etc.). Those works were presented during the next monitoring of the situation in scientific research in philosophy and the study of artificial intelligence, and analyzing the life of students in modern conditions of the information evolution, etc.

Leading scientific schools have begun to master the quantum phenomena and interactions that can serve as the basis of the noosphere and the noosociety, which will be formed on the basic principles of neo-humanism. The central object of our study is the theory of transhumanism as a relatively young doctrine of the

possibility of "improving the person and extending her life" inspired in the West awareness of the inevitability of collapse in the event of continued industrial development and the emergence of a group of new technologies and the creation of equipment for direct combining artificial structures with nervous and other human systems.

The purpose of the article is to continue the study of the historical and philosophical evolution of humanistic ideas and views from the ideas of the times of Antiquity up to modern theories and futuristic predictions.

The central task of the study is to analyze the phenomenon of transhumanism as the emergence of over-eyed expectations for the easy implementation of the most human dreams of health, happiness and even immortality. Let's consider also the prospects of the development of means and methods of "artificial intelligence" - another way of total improvement of the "natural person" with the help of artificial means.

Methods of studying of such a great and complex topic like humanism which is an ideal philosophical concept, its practical applications in social life and education, will be diverse. In the article by K. Korsak and L. Lyashenko in (e-magazine "RELGA"

[8]), the concept of "extraproblem" was introduced to explain the origin of the whole family of the Indo-European languages. This new term means tasks the solution of which is possible only in the case of applying the knowledge and achievements of many other sciences. That is why for the analysis of transhumanism and other new teachings (neo-humanism, noo-humanism) we will add the classical philosophical methods to the youngest who operate big data, rely on the latest scientific discoveries and use foresight and other means of forecasting. By these methods we will find those points and areas of growth that will have an ever greater influence on the development of national higher education and scientific trends

We consider worldview issues to be really relevant, and demanding permanent consideration of the latest scientific and technological achievements. Students and graduate students are very sensitive to the level of the ability of their senior adherents to stay in the forefront of the best national and world searches. That is why we consider the materials and conclusions of these and other new scientific works not the perfect truth but especially interesting totality of modern information which is worth studying and improving with the help of new discoveries. We were partially disappointed by the fact that while describing the modern technological acceleration of humanity, foreign authors and experts still hold the thesis of the inevitability of the civilizational collapse of mankind. The reason for this pessimism is that

they do not notice the emergence of the first environmentally harmless nanotechnologies that are being investigated by the Ukrainian scientists ([2; 11], etc.).

Research results. If you trust media materials, then humanity is most concerned about the outbreak of terrorism and the increasing impact of destructive phenomena on the biosphere and human beings - global warming, toxic pollution, and so on. We see a particularly promising point in the growth of artificial intelligence (Artificial Intelligence - AI), and among the set of "zones" distinguish human knowledge in the broad sense of the concept. We will prove it not only as an indication of the fact that funding of the relevant scientific sectors is expanding, but also the proof that chemicals and other environmental impacts have markedly impaired internal processes in humans and rapidly increase the number of physiological, but also mental and mental injuries.

In parallel with the growth of the number of scientists, the number of scientific research areas and their practical applications is increasing. Within the framework of this trend, the idea of the so-called NBICS technologies - a synergistic set of nano, bio, intellectual, cognitive and social technologies - has emerged recently, which collectively have to bring humanity to the victory of the 6th technological developments (recall that the 5th ones are "High technologies" such as microelectronics or robotics - high-tech). NBICS immediately announced that they were able to continue the

evolution of Homo Sapiens Sapiens at an over-biological level to obtain "subjects" with over-human capabilities.

In the world of mass media and in scientific journals, the most numerous supporters of the serious improvement of the human race are "transhumanists". They easily pointed out the real and imaginary shortcomings of "previous humanism" - the ancient, theistic, the Renaissance, Humboldt's neo-humanism, scientific communism, and others. The founders of transhumanism expressed their hopes for a synergistic combination of elements of the NBICS influence even before the transformation of our descendants into immortal beings.

It is noted that transhumanists do not fill the entire horizon. There are other and less numerous associations of innovators. They are called immortalists (they hope to overcome death by means of cryonics and other sciences), then post-genders (liquidators of both sexes and the creators of the "combination"), and technogeanists (an option of "ecologists" who turn to the Greek gods and goddesses and act on behalf of Geya - "the whole Earth") and others. There are many different variants of dreams and dreamers.

The ideological chain of considerations is easy to trace from the time of written language when the recipes of immortality (or programs of their searches, like Gilgamesh's wandering) were first recorded on clay or papyrus till the appearance of the program of human development. But the union of the "real BRICS

transhumanists" is usually started from the American science fiction writer and futurist Fereydun Esfedyari (1930-2000). He chose the path of the philanthropist of mankind and endowed the environment with positivity and hopes, looking for us all the way to happiness. It was he who introduced the term transitory human (in the attached content we choose the translation of "transformed person"). From him also went the term "transhumanism" [14, p. 235]. As always in the history of ideas, there are other variants of the origin of transhumanism associated with other persons.

Spontaneously several associations have appeared and the manifests started to multiply. In the Internet and other sources our attention was attracted to the World Transhumanist Association (The World Transhumanist Association). It was created in 1998 by only two leading Western scientists. The idea belongs to the Swedish philosopher Nick Bostrom who, after throwing up the Stockholm University and choosing the theme of protecting mankind from the inevitable cataclysms, found favorable conditions in the British Oxford. There along with local scientist David Piras, enthusiastic about the idea of constructing a "technological paradise" through vaganism and other changes in people's behavior, new editions have been launched (the most important of them was a peer-reviewed journal "Journal of Ethics and Emergency Sciences").

First, the founders of the WTA and the magazine met the search for

supporters with simple and short sentences like:

"The Institute for Ethics and Emerging Technologies was formed to study and debate vital questions such as:

Which technologies, especially new ones, are likely to have the greatest impact on human beings and human societies in the 21st century?

What ethical issues do those technologies and their applications raise for humans, our civilization, and our world?

How much can we extrapolate from the past and how much accelerating change should we anticipate?

What sort of policy positions can be recommended to promote the best possible outcomes for individuals and societies?"

Expanding the staff and activities of the World Transhumanist Association led to a change in its name on Humanity+ and resulted with the creation of a "Transhumanistic Declaration" (<https://humanityplus.org/philosophy/transhumanist-declaration/>). Here is its original text:

Humanity stands to be profoundly affected by science and technology in the future. We envision the possibility of broadening human potential by overcoming aging, cognitive shortcomings, involuntary suffering, and our confinement to planet Earth.

1. We believe that humanity's potential is still mostly unrealized. There are possible scenarios that lead to wonderful and exceedingly worthwhile enhanced human conditions.

2. We recognize that humanity faces serious risks, especially from the misuse of new technologies. There are possible realistic scenarios that lead to the loss of most, or even all, of what we hold valuable. Some of these scenarios are drastic, others are subtle. Although all progress is change, not all change is progress.

3. Research effort needs to be invested into understanding these prospects. We need to carefully deliberate how best to reduce risks and expedite beneficial applications. We also need forums where people can constructively discuss what should be done, and a social order where responsible decisions can be implemented.

4. Reduction of existential risks, and development of means for the preservation of life and health, the alleviation of grave suffering, and the improvement of human foresight and wisdom should be pursued as urgent priorities, and heavily funded.

5. Policy making ought to be guided by responsible and inclusive moral vision, taking seriously both opportunities and risks, respecting autonomy and individual rights, and showing solidarity with and concern for the interests and dignity of all people around the globe. We must also consider our moral responsibilities towards generations that will exist in the future.

6. We advocate the well-being of all sentience, including humans, non-human animals, and any future artificial intellects, modified life forms, or other intelligences to which technological and scientific advance may give rise.

7. We favour allowing individuals wide personal choice over how they enable their lives. This includes use of techniques that may be developed to assist memory, concentration, and mental energy; life extension therapies; reproductive choice technologies; cryonics procedures; and many other possible human modification and enhancement technologies.

The Transhumanist Declaration was originally crafted in 1998, modified over the years et it was adopted by the Humanity+ Board in March, 2009. [12].

It is noted that not only the Ukrainian philosophical and educational community but also the Russian, reacted to the organization to the unification of the movement of transhumanists. The changes, in our opinion, appeared only after the formation of a significant number of oligarchs in Russia, whose interests consisted of integrating not only in the finance but also in the cultural and scientific life of the West. The national organization "Russian transhumanist movement" was immediately oriented toward cryonics (web site <http://www.transhumanism-russia.ru/>).

Further events became much more interesting. In 2011, with the support of young businessmen, a branch with the name "Russia 2045" was created. Its leader D. Itzkov confidently promises cybernetic immortality by means of transferring the "entire contents" of the human brain to a completely artificial body with the common name "avatar", for which the provision of immortality is a simple

technical question of periodic replacement of some details. A large number of thoughts of many philosophers and representatives of other sciences can be found in editions [14; 15], and in the famous magazine "Man", the creation of which was initiated by the Soviet academician I. Frolov.

In Russia, a larger than British version of the Transhumanist Manifesto, containing not seven, but ten points [14], was created. The first three are especially important and worthy of exact quoting, and for the rest we will only mention the main ideas and proposals .:

"Transhumanist manifesto

Transhumanism is a materialist philosophical trend, which considers the main goal of all and each development of scientific and technological progress, aimed at improving the viability of man, a radical extension of life, ensuring unlimited development personality capabilities.

1. Transhumanism - a concentrated expression of common sense. Everyone's vital values are family, children, creativity, love, beauty, freedom, money, travel, sex, power ... But they all make sense only when a person is alive. The basic condition for the realization and existence of all values - life. Its radical continuation with rational, scientifically proven methods is the smartest strategy for each of us.

2. Transhumanism - the pursuit of supreme justice and happiness. There is nothing more injustice than death. People do not deserve death. Death, aging and illness make a person

unhappy. The struggle for justice and happiness for everyone is the fight against illnesses, suffering, the struggle for a radical extension of human life.

3. Transhumanism is a natural manifestation of human nature. The essence of evolution is in development, and man reflects it as much as possible. By its nature, it seeks to expand opportunities, expansion and increase the scope of personality ...

10. Transhumanism is a desire to expand human abilities. For the human being is vitally necessary: the strengthening of intelligence, spirit, will, purposefulness, responsibility, the achievement of individual freedom from the biological carrier, increasing the degree of space development and the level of controllability of matter and energy. The task of transhumanism is to ensure that these opportunities emerge from each person, and that she could fully realize them. " [14, p. 241-242]

We consider the four words in the introductory part of the T-manifesto to be particularly important - "Transhumanism is a materialistic philosophical trend." Its authors are immediately separated from the "spiritual world" and are far removed, for example, from the beliefs of the majority of India's population, which is convinced of the eternity of the "Soul" and the infinite chain of its resettlement from one temporary place of residence (body) into another. On this basis, supporters of Indian views are not at all afraid of death, and under certain circumstances do not even deny its coming to alleviate

its situation.

The fear of the authors of the "Transhumanistic Manifesto" of the inevitability of death strikes, because the first seven provisions in various ways repeat the belief that all other people are just as scared as they are and only dream of immortality. One can even say that the Russian T-manifesto proposes the assertion of the identity of "happiness" and "very long life". Quite distinct is also, typical for Western countries, the identification of "progress" with a higher level

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We consider Paragraph 8 to be a really important list of those topics and sectors of scientific research, which should guide most of the current and future resources, while driving a healthy lifestyle (although the authors of the T-manifesto rather candid advertising of cryonics) Of course, not only for the reasons of professional unity, we join the call to intensify and so to concentrate efforts in researching people and protecting their health. But we have a feeling of "incompleteness" views of the

creators of the T-manifesto. It seems that there are reasons to believe that its appearance was inspired mostly by men from the sleepy class of contemporary "Western civilization", and the whole project could be called "TT-m - Technological and transhumanistic manifesto".

Consequently, the British and Russian transhumanists in general quite amicably see the prospect of future happiness of mankind in a combination of means of apparatus of artificial intelligence and of biological structures of the human brain. Already mentioned scientists in Britain are very active in propaganda on TV and other media. In this state, government policy since the nineteenth century has been aimed at increasing the scientific and technological literacy of the entire population, therefore, professional scientists have significant benefits from public lectures for the general public.

For N. Bostroma the leading topics are widely represented on his personal page <https://nickbostrom.com/> are mostly within the framework of nanotechnology, but at the moment he insists not on cloning or cryonics, but about the prospects of cohabitation of a person with that artificial intelligence (not just with AI, but with a superintellect with a developed self-awareness), which should occur in 10-15 years. World mass media almost every day publish data on another victory of the existing AI over the capabilities of chess players, players of Go, the doctor's consilium, writers, text and images analyzers, detecting the cases of scientific and artistic plagiarism, etc. Let's hope that in a

few years, a rather noticeable anti-plagiarism tendency will reach the level of critical analysis of the statements of experts or even presidents. This will mean that the AI will instantly provide all the citizens of the world with a list of outright lies, borrowings of other people's phrases and thoughts, impossible to fulfill promises, etc.

The position of David Pearce, who almost ignores artificial intelligence and develops the ideas of hedonistic transhumanism, offering, at a minimum, a complete vagunism and other changes in the worldview and human vividness is worth consideration. In general, these scholars and their colleagues from the Institute of Human Rights of the Future and the Humanity + Association, unlike Dmitry Itskov and his associates, do not emphasize the demand for the fastest transformation of man into a robot (avatars) with transplanted knowledge and practically immeasurable existence.

At this point of our analysis, we want to remind that in the last decades scientists of the world have formed an entirely new vision of the entire evolution of people and the role of the function of brain. It became clear the mission of both hemispheres in the evolution of complex creatures (this asymmetry exists even in *Drosophila*), the impossibility of human existence with a "purely logical thinking" and the need for the emotional component of the brain and the entire nervous system (a lot of details are indicated in the new book "We are our brain" [17]). But even more important, to our opinion, is the fact that the brain

and psyche riddles are extraproblems for differentiated sciences (psychology or philosophy) and, therefore, will become available for a solution in the future through the accumulation and integration of new knowledge.

For example, it turned out that a person as a complete being unique first of all by being a representative of the eussocial biological species, and therefore in all its internal and external manifestations, is not a "complete and conscious independence." On the contrary, deliberately and subconsciously each representative of Homo Sapiens is part of a specific local fragment of society and can live, act and change continuously with the growth of its individual age (let us recall that at least four radical changes of the laws of the human brain are going on throughout the lifetime) and the transformations of all humanity together with each of its more or less significant part.

According to the publications of the transhumanists, it becomes clear that they consider "a post man" as both rational, and completely independent, "knowledge and perfection". However, normally the brain functions in humans only in the case of continuous response to emotions and experiences. Therefore, in the case of loss of the ability to act through emotions, a person incredibly suffers, hurting themselves and their surroundings. Such clinical cases of complexity of the life of "full rationalists" are well known in modern medicine.

If to look at everything that is

going on around the idea of artificial and technological improvement of man for the sake of "happiness and immortality" from the outside, then it is noticeable quite clearly the phenomenon of "fondrayasing" – trying to get money from oligarchs and other resources. Promise to create miraculous medicines first, and later - means to immortal life, most modern transgermans, at best remain dreamers and at worst - "collectors of finances".

It is in such a way that we are discussing such complex questions with the students of our medical establishment. We were lucky after 2000 to carry out scientific research in cooperation with the Institute of Higher Education of the National Academy of Sciences of Ukraine, and we were able to see the emergence of the "sciences of the future" - a system of views on the possibility of creating environmentally safe and wise nootechnologies that would save humanity. The results of studying the works of transhumanists have shown that these discoveries by K. Korsak and his research group are still unknown in the West (including N. Bostrom and his colleagues). We supported the views of K. Korsak and joined to the research of a very promising conception - noohumanism as an ideological basis for the development of higher education, the construction of a noosphere and a society of the future. [9; 10]

Our students with an enthusiasm accepted the fact of prospects of nootechnologies, noosciences and noomedicine. They almost instinctively felt that the "market" health model from the United States

was not applicable to our modern conditions. They already see proof that this model reduces the creativity of physicians and is based on the quantity of special private health services (more precisely, the sale). It destroys the national ethics of the medical sphere, removing it from the basic principles of European humanism and the Oath of Hippocrates.

Fortunately, the genetic archetype of thinking and behavior of

Ukrainians in general is directed at the rejection of aggressive individualism; it is against the glorification of the achievement of wealth at any price, and so on. The author and colleagues of the PUUO Kiev Medical University during the educational and pedagogical process act in this strategic direction, because the high quality and true security of life for the whole society are possible only on the basis of respect for justice, kindness and decency.

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КОНКУРЕНЦІЯ ГУМАНІСТИЧНИХ ПАРАДИГМ ПІД ЧАС РЕФОРМУВАННЯ ВИЩОЇ ОСВІТИ УКРАЇНИ

Анотація. Актуальність статті полягає у дослідженні впливу найновіших відкриттів у точних та гуманітарних науках на діяльність вищої освіти в її світоглядному плані. Відзначено підвищення зацікавленості студентів медичних закладів не тільки фаховими питаннями, а й загальною атмосферою змін в охороні здоров'я та вимогами, які вже формує суспільство майбутнього. **Мета статті** - продовження нашого вивчення історичної та філософської еволюції гуманістичних ідей та поглядів від уявлень часів Античності аж до сучасних теорій і футуристичних передбачень. **Завданням дослідження** є аналіз феномену трансгуманізму як появу завищених очікувань щодо легкого здійснення більшості мрій людини про здоров'я, щастя і навіть безсмертя. Вивчено також перспективи розвитку засобів і методів “штучного інтелекту”. **Методи дослідження** полягають у поєднанні досягнень класичної філософії з успіхами тих наймолодших наук, які вивчають людину, оперують big data, використовують форсайт та інші засоби прогнозування. Центральним новим поняттям є ноонауки і ноотехнології, які спроможні урятувати людство від загроз для його існування. **Результати дослідження:** у статті здійснено філософський аналіз нової світоглядної течії - трансгуманізму. Пояснено причини її появи у другій половині ХХ ст. Вказано соціальні та наукові витоки й вивчено головні етапи консолідації прихильників трансгуманізму в світову і національні асоціації. Вивчено різноманітність пропозицій трансгуманістів та їх відносна єдність щодо необхідності “удосконалення людини”. Проаналізовано головні варіанти “Трансгуманістичних маніфестів (Т-м)” і відзначено існування двох потоків пропозицій - технологічних і тих, що орієнтовані на зміни поведінки людини. Доведено, що у наш час трансгуманізм є варіантом фондрейзингу - рекламою для збору пожертвувань від

заклопотаних бажанням жити довго дуже багатих осіб. Вказано, що він відтворює ідеї чоловічої частини громадян країн Заходу, які захоплюються технологічним прогресом і понад усе бояться смерті. Відзначено позитивні для медичних досліджень позиції Т-м. **Висновки** з нашого дослідження полягають у тому, що наявні варіанти трансгуманістичних учень цікавляться тільки меншою частиною сучасних і перспективних технологій. Навіть провідні науковці Західної Європи не помічають, що серед нанотехнологій повільно зростає кількість екологічно безпечених *ноотехнологій*. Група науковців (К. Корсак та інші) вивчають ці технології та пропонують все більшу кількість ноонаук. Ми обрали для свого дослідження поняття “ноогуманізм”. У статті доведено, що у світоглядних і виховних аспектах ноогуманізм з опорою на ноонауки має не тільки значні креативні переваги над трансгуманізмом, але й позбавлений його недоліків. Медичний та інші сектори вищої школи України мають спиратися на ноогуманізм, а не трансгуманізм.

Ключові слова: вища освіта, гуманізм, неогуманізм, трансгуманізм, Трансгуманістичний маніфест, безсмертя, сучасна медицина, ноонауки, ноогуманізм.

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КОНКУРЕНЦИЯ ГУМАНИСТИЧЕСКИХ ПАРАДИГМ ПРИ РЕФОРМИРОВАНИИ ВЫСШЕГО ОБРАЗОВАНИЯ УКРАИНЫ

Аннотация. Актуальность статьи заключается в исследовании влияния новейших открытий в точных и гуманитарных науках на деятельность высшего образования в его мировоззренческом плане. Отмечено повышение заинтересованности студентов медицинских учреждений не только профессиональными вопросами, но и общей атмосферой изменений в здравоохранении и требованиями, которые уже формулирует общество будущего. **Цель статьи** - продолжение нашего изучения исторической и философской эволюции гуманистических идей и взглядов от представлений времен античности до современных теорий и футуристических предсказаний. **Задачей исследования** является анализ феномена трансгуманизма как появления завышенных ожиданий относительно легкого осуществления большой мечты человека о здоровье, счастье и даже бессмертии. Изучены также перспективы развития средств и методов "искусственного интеллекта". **Методы исследования** заключаются в сочетании достижений классической философии с успехами тех молодых наук, изучающих человека, оперирующих big data, использующих форсайт и другие средства прогнозирования. Центральным новым понятием является ноонауки и ноотехнологии, которые способны спасти человечество от угроз для его существования. **Результаты исследования:** в статье осуществлен философский анализ нового мировоззренческого течения - трансгуманизма. Объяснены причины его появления во второй половине XX в. Указаны социальные и научные истоки и изучены главные этапы консолидации

сторонников трансгуманизма в мировую и национальные ассоциации. Изучено разнообразие предложений трансгуманистов и их единство относительно необходимости "усовершенствования человека". Проанализированы главные варианты "Трансгуманистичних манифестов (Т-м)" и отмечено существование двух потоков предложений - технологических и ориентированных на изменения поведения человека. Доказано, что в наше время трансгуманизм является вариантом фондрайзинга - рекламой для сбора пожертвований от озабоченных желанием жить долго очень богатых лиц. Указано, что он воспроизводит идеи мужской части граждан стран Запада, которые увлекаются технологическим прогрессом и больше всего боятся смерти. Отмечены положительные для медицинских исследований позиции Т-м. **Выводы** из нашего исследования состоит в том, что имеющиеся варианты трансгуманистичних учений интересуются только меньшей частью современных и перспективных технологий. Даже ведущие ученые Западной Европы не замечают, что среди нанотехнологий медленно растет количество экологически безопасных ноотехнологий. Группа ученых (К. Корсак и другие) изучают эти технологии и предлагают все большее количество ноонаук. Мы выбрали для своего исследования понятие "ноогуманизм". В статье доказано, что в мировоззренческих и воспитательных аспектах ноогуманизм с опорой на ноонауки имеет не только значительные креативные преимущества над трансгуманизмом, но и лишен его недостатков. Медицинский и другие сектора высшей школы Украины должны опираться на ноогуманизм, а не трансгуманизм.

Ключевые слова: высшее образование, гуманизм, неогуманизм, трансгуманизм, трансгуманистический манифест, бессмертие, современная медицина, ноонауки, ноогуманизм.

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