

СИМУЛЯКР И ВИРТУАЛЬНЫЕ МИРЫ: РЕЛЯТИВИЗАЦИЯ РЕАЛЬНОСТИ И БУДУЩЕЕ ЧЕЛОВЕЧЕСКОГО ОПЫТА В ТРАНСГУМАНИСТИЧЕСКИХ ПАРАДИГМАХ

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***Аннотация.** В эпоху цифровых технологий, перенасыщенную виртуальными мирами и технологическими имитациями, концепция симулякра становится ключевой для анализа нашего понимания «реальности». Начиная с историко-философского контекста и становясь частью современных дискуссий в соответствии с развитием передовых технологий, симулякр теперь представляет собой неопределенную линию между виртуальным и реальным. Поскольку трансгуманистические парадигмы внушают будущее, в котором различие между человеком и машиной становится все более размытым, природа человеческого опыта в этом эволюционирующем ландшафте становится центральным дискурсом. Эта статья направлена на изучение взаимосвязей между цифровыми симулякрами, виртуальными мирами и возможными направлениями человеческого опыта внутри трансгуманистического будущего. Изучая этические, социологические и философские импликации мира, в котором доминируют искусственный интеллект и виртуальная реальность, исследование выдвигает на первый план критические выборы, вызовы и потенциалы, ждущие человечество.*

***Ключевые слова:** симулякр, виртуальные миры, трансгуманизм, реальность, цифровая эпоха, человеческий опыт, этика, искусственный интеллект.*

SIMULACRUM AND VIRTUAL WORLDS: THE RELATIVIZATION OF REALITY AND THE FUTURE OF HUMAN EXPERIENCE IN TRANSHUMANISTIC PARADIGMS

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Abstract. *In a digital age saturated with virtual worlds and technological imitations, the concept of simulacrum becomes crucial to dissecting our understanding of 'reality'. Stemming from historical philosophical contexts and propelled into contemporary debates with the rise of advanced technologies, simulacrum now represents a blurring line between the virtual and the real. As transhumanistic paradigms suggest a future where the distinction between human and machine becomes increasingly indistinct, the nature of human experience within this evolving landscape becomes a central discourse. This paper seeks to explore the interconnections between the digital simulacra, virtual worlds, and the possible directions of human experience within transhumanistic futures. By examining the ethical, sociological, and philosophical implications of a world dominated by AI and virtual realities, the research highlights the critical choices, challenges, and potentials that await humanity.*

Keywords: *simulacrum, virtual worlds, transhumanism, reality, digital age, human experience, ethics, artificial intelligence.*

Introduction. The term 'simulacrum' has ancient roots, grounded in Platonic philosophy, which postulates a world of forms against which the material world is but a shadow or a copy. Yet, as Baudrillard suggested, in contemporary society, the copy has often superseded the original, leading to a reality dominated by simulations. Within the intricate web of today's digital technologies, the simulacrum evolves from mere representation to becoming a potent reality in itself.

In the modern epoch, digital technologies have magnified the phenomenon, creating an environment where simulations often carry more weight than the entities they emulate. Such a shift is not just a technological marvel but also holds profound philosophical, sociological, and ethical implications. The rise of virtual worlds, video games, augmented realities, and digital interactions are symptomatic of this transition, reflecting a society moving from a concrete, tangible reality to a more fluid, digitally-mediated one.

Peering into the potential futures suggests a world undergoing radical transformation. Transhumanism, with its emphasis on the enhancement, augmentation, and even transcendence of the human through technology, provides a compelling lens through which one can envision the paths society might tread. The promises and challenges of such a paradigm encompass not only the technological and biological realms but also delve deep into the nature of experience, reality, and what it means to be 'human' in an age where such boundaries become increasingly porous. This paper aims to delve into these interconnected realms, exploring the nuances of simulacrum in the

digital age and its implications for the future of human experience within transhumanistic paradigms. Through an in-depth analysis of existing literature and a reflective exploration of contemporary technological trends, the research seeks to shed light on the potentials, pitfalls, and profound questions raised by our rapidly evolving digital landscape.

Virtual Realities and the Ethical Landscape: Navigating the Confluence of Simulacra and Transhumanism. In the ever-evolving digital landscape, Baudrillard's proposition of simulacra, as illustrated in *Simulacra and Simulation*, emerges as a compelling lens through which we might interpret and analyze our relationship with technology and reality. He paints a world saturated by signs and symbols, arguing that these symbols gradually supersede our tangible reality, crafting a hyperreality. This hyperreality is a state where imitations or representations don't just reflect but rather replace the real, culminating in environments where these imitations are perceived more 'real' than the original. Current virtual realities, catalyzed by the exponential progression of computational power, stand as testament to such hyperreal spaces. Inside these constructed domains, digital avatars can sometimes eclipse the actual human presence they aim to represent, blurring the lines between the symbolic and the real. But why does this matter? At a cursory glance, the advent of immersive virtual realities might seem to be the next logical step in our tech-driven trajectory, merely another medium for entertainment or engagement. However, a deeper dive reveals profound shifts in human perception and experience. These realms aren't just places to play; they offer alternate existences. They actively challenge and expand our conventional notions of selfhood and identity. Within the vast expanse of the virtual space, the "self" isn't fixed but fluid, allowing for ceaseless metamorphosis. As Lanier postulates in *You Are Not A Gadget*, the digital avatar, for many, becomes more than a representation—it morphs into an extension, perhaps even an augmentation, of their real self. In such a digitally mediated reality, one has the liberty to meticulously craft an identity, a persona liberated from physical constraints and societal expectations.

Yet, this transformative power of virtual environments extends beyond individual experiences. It fosters the genesis of comprehensive digital cultures. Pearce's *Communities of Play* sheds light on how these emerging digital communities, particularly in expansive multiplayer online realms, can simulate and, at times, rival intricate societal structures in the physical world. They evolve complete with norms, economic dynamics, hierarchies, even experiencing socio-political tensions and conflicts. But it's crucial to note: these constructed social rules aren't purely derived from human interaction. They are equally, if not more, influenced by the foundational algorithms that power these realms. The governance of these communities becomes a

collaborative endeavor between human agency and computational logic. However, while these observations offer a riveting commentary on our present, what do they herald for our future? Renowned futurist Kurzweil, in his seminal work *The Singularity is Near* [3], offers a bold prognosis. He envisions a time where technological growth, propelled by advances in AI, outpaces human comprehension, culminating in a fusion of human and machine intelligence. If realized, such a convergence promises a reality where virtual and tangible worlds might not just coexist but become indistinguishable. This is where the transhumanist perspective dovetails into focus of this discourse. Transhumanism, as both a philosophy and a movement, fervently advocates for harnessing technology, especially AI, to transcend inherent human biological limitations. Bostrom's works [9] have been instrumental in charting the transhumanist vision, which is rife with concepts like mind uploading. Such ideas, like those proposed by Moravec in *Robot*, suggest a future where human experiences, consciousness, and perhaps even our very essence, could primarily exist within digital dimensions.

The implications of such a radical shift would be manifold. If the real and the virtual were to merge, it would be a realization of Baudrillard's simulacra at its most profound—the simulation would not just represent or even replace the real; it would become the new reality.

As we venture deeper into the converging paths of digital simulations and tangible realities, the ethical, societal, and individual challenges emerge prominently. One could argue that the virtual realms, with their promise of limitless potential and experience, might inadvertently lead to the erosion of values tethered to our tangible realities. There is an inherent risk: as we immerse ourselves in digitally fabricated worlds, we might progressively disengage from our physical surroundings and the challenges they present. Consider the socio-economic implications. In a world where virtual experiences become paramount, wealth and resources might no longer be tied to tangible assets. Instead, as highlighted in Castronova's *Synthetic Worlds*, digital assets, in-game currencies, and virtual real estate could dominate economic landscapes. While this could democratize wealth creation, allowing for opportunities beyond traditional avenues, it could also lead to digital monopolies, widening the gap between the digitally privileged and those disconnected from such realms. Moreover, the transhumanistic vision, though utopian in its aspirations, presents several ethical quandaries. Uploading one's consciousness or creating digital iterations of oneself blurs the essence of human identity. If one's digital self continues to evolve post their physical demise, does it challenge our conventional understanding of mortality? And if so, what emotional, philosophical, and societal upheavals

might this entail? As Haraway puts forth in the Cyborg Manifesto [10], this hybridization of man and machine might necessitate the reevaluation of our fundamental beliefs about existence, autonomy, and ethics. Furthermore, the challenge of representation in digital dimensions becomes even more acute. As noble as the idea of crafting our digital selves sounds, it poses the risk of perpetuating stereotypes. Digital platforms, as Noble highlights in Algorithms of Oppression [4], often mirror existing societal biases. In a future dominated by virtual realms, these biases, if unchecked, might get deeply entrenched, leading to digital cultures that amplify rather than alleviate societal prejudices.

Adding to this is the profound moral responsibility of those who design and govern these virtual worlds. The developers and corporations wield an unparalleled influence, curating experiences and defining norms. As Sadowski's Too Smart aptly points out, these actors, armed with data and AI algorithms, hold the power to shape collective digital futures. Hence, the call for ethical AI and equitable virtual frameworks becomes not just relevant but indispensable.

The culmination of these reflections ushers in a dual realization. On one hand, the nexus of simulacra, virtual worlds, and transhumanistic paradigms offers tantalizing prospects, promising experiences and realities hitherto unfathomed. Yet, on the other, it casts the shadow of deep-seated challenges. As we teeter on the cusp of such groundbreaking evolutions, the onus is on us, as architects of this shared digital destiny, to ensure that this future, in all its virtual grandeur, remains rooted in equity, ethics, and the collective human ethos. Finally, the virtual and the real are not in opposition but in conversation, constantly informing and shaping each other. The imperative lies in ensuring that this symbiosis celebrates the myriad hues of human experience while staying vigilant against potential pitfalls. The canvas is vast, and as we paint our digital futures, every stroke, every nuance, matters. It's a journey of co-creation, where AI, human intent, and digital realms collaborate, and its success hinges on our collective wisdom and foresight.

Conclusions. Navigating the interplay between simulacra, virtual worlds, and the ever-evolving transhumanistic vision demands an introspective reflection on the path humanity is charting. As we become more integrated with our digital counterparts and virtual spaces, a myriad of existential, ethical, and societal questions arise, which transcend mere technological marvels and venture into the realm of human essence and the very fabric of society. The philosophical implications of this convergence are profound. The melding of virtual and real challenges our conceptions of reality. Baudrillard's notion of hyperreality, as delineated in "Simulacra and Simulation" [1], suggests that in our current age, the line between the real and

the representation becomes indistinguishable. This evolution has been accelerated by our rapid technological advancements. If our experiences in virtual worlds, fueled by AI algorithms and augmented realities, feel as genuine as those in the physical realm, what then becomes of our shared reality? Does it get fragmented, relativized, or expanded? Moreover, these digital landscapes, while offering boundless opportunities for exploration and self-expression, also usher in challenges. As argued by Turkle in "Life on the Screen" [2], the fluidity of identity in virtual spaces can lead to both liberation and confusion. The freedom to craft one's avatar, devoid of real-world physical constraints, allows for the exploration of multifaceted identities. However, it also raises concerns about authenticity, with the potential risk of individuals becoming disassociated from their tangible selves. Furthermore, the transhumanistic aspiration of transcending biological boundaries, as projected by Kurzweil in "The Singularity Is Near" [3], brings to light the quest for enhanced existence, which, while groundbreaking, isn't without its dilemmas. If we were to upload our consciousness to a digital server, achieving a form of digital immortality, it compels us to confront foundational questions about the soul, consciousness, and what it fundamentally means to be human. In parallel, the role of ethics in these transhumanistic futures gains paramount importance. The moral frameworks guiding AI and virtual world design, operation, and governance are essential in ensuring a just and inclusive digital society. The risk of AI algorithms perpetuating societal biases, as Noble contends in "Algorithms of Oppression" [4], underscores the need for ethical vigilance. In an age where algorithms might have a profound influence on shaping virtual experiences and realities, the imperative for equity and representation becomes even more pronounced. In summation, as humanity stands on the precipice of a future dominated by the amalgamation of virtual worlds, simulacra, and the promises of transhumanism, the journey ahead is as exhilarating as it is daunting. While the horizons of what's possible expand exponentially, it beckons us to traverse this path with a grounded understanding of our shared values, ethical considerations, and the essence of our collective humanity. The future is a canvas yet to be painted, and as we wield the brush, every stroke should be made with intentionality, inclusivity, and foresight.

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ОПЫТ СОЗДАНИЯ УПРАВЛЕНЧЕСКИХ СТРУКТУР ОТ ПАЛЕОЛИТА ДО ОБОЗРИМОГО БУДУЩЕГО: ИСТОРИЯ ВЛАСТИ КАК ОДНА ИЗ ОСНОВ ФИЛОСОФИИ ИСТОРИИ

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***Аннотация.** В докладе изложены результаты обобщений (с экспериментальной системой наименований) и их иллюстрации из реальной истории в качестве системы предположений об основных принципиальных стереотипах преодоления социальных кризисов от первобытных времён до прогнозов о совершенствовании искусственного интеллекта. Эти стереотипы преодоления кризисов есть управленческие практики, которые неотделимы от принципиального отношения к социальности (к миру социума), т.е. от мироотношения. Мироотношение трактуется как название для детерминирующей матрицы развития социальности, то есть такой интегральной детерминанты, которая предопределяет и экономическую культуру, и качество правовой культуры и своеобразие духовной жизни, религиозные процессы. В итоге получилась схема из 18*