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Review of the panel discussion “Philosophical and Ethical Analysis of the Concepts of Death and Human Existence in the Context of Cybernetic Immortality”, Samara, 29.03 2024

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Abstract

This publication constitutes a comprehensive account of the panel discussion entitled “Philosophical and Ethical Analysis of the Concepts of Death and Human Existence in the Context of Cybernetic Immortality” which transpired within the confines of the international scientific symposium “The Seventh Lemovsky Readings” held in Samara from March 28th to 30th, 2024. The aforementioned panel discussion, which congregated scores of erudite scholars representing preeminent research institutions across the Russian Federation, emerged as one of the cardinal events of the conference. Eminent Russian academics hailing from multifarious domains of knowledge engaged in a profound deliberation on the potentialities of cybernetic immortality, the conundrums associated with the transference of human consciousness and identity into the virtual realm, as well as the ethical and philosophical quandaries engendered by the transfiguration of the conceptualization of the notions of mortality and the natural life cycle. The roundtable delved into the technological feasibilities and perils of engendering digital doppelgangers, the preservation of individuality after corporeal

demise, as well as the plausible ramifications of the technological modification of the human essence.

Keywords list (en): human existence, cybernetic immortality, digital immortality, transhumanism, cyberphysical systems, digital doubles, technological interventions, virtual immortality, technological transformations, cyborgization

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1 The convening of scientific events that bring together individuals from diverse fields of knowledge to engage in discourse on pressing issues and questions is of paramount importance in the contemporary era. Such interdisciplinary platforms serve as catalysts for the cross-pollination of ideas, fostering innovative perspectives and collaborative problem-solving approaches. Transcending the boundaries of their respective disciplines, researchers and scholars can gain a more comprehensive understanding of complex phenomena, challenge established paradigms, and identify novel avenues for exploration.

2 The city of Samara played host to the international scientific symposium entitled “The Seventh Lemovsky Readings” from March 28th to 30th, 2024, held in veneration of Stanislaw Lem. The Lemovsky Readings are a long-standing tradition held regularly in honor of the eminent Polish philosopher, science fiction luminary, scholar, and promulgator of scientific knowledge, Stanislaw Lem. This endeavor was launched in Samara in 2006, coinciding with the year of Stanislaw Lem's passing, and has since then served as an invaluable contribution to the realms of science and culture.

3 The Seventh Lemovsky Readings are geared towards two primary audiences: those who engage in the historical analysis and interpretation of Stanislaw Lem's oeuvre, as well as those who undertake scientific investigations into the issues broached in his works. The event covers a variety of topics, including Stanislaw Lem's artistic and philosophical legacy, the theoretical underpinnings of science fiction, the historical trajectory and contemporary state of science fiction literature, futuristic models in science fiction, the ideological warfare in science fiction, cybernetic immortality, the

ethics of artificial intelligence and machine creativity, as well as the intersection of science fiction and scientific-technological progress.

4 The Seventh Lemovsky Readings delved into themes pertaining to Lem's literary corpus, as well as the theoretical foundations of science fiction, the philosophical, social, and cultural dimensions of futuristic models, the ethics of technology, particularly artificial intelligence (hereafter referred to as AI), and other pressing matters.

5 Within the framework of this conference, on March 29th, a panel discussion titled “Philosophical and Ethical Analysis of the Concepts of Death and Human Existence in the Context of Cybernetic Immortality” was conducted and moderated by Alexander Nesterov, Doctor of Philosophy, Associate Professor, Director of the Social and Humanitarian Institute of Samara National Research University named after Academician S.P. Korolev, Head of the Department of Philosophy of Samara University, and Oleg Gurov, PHD in Philosophy, MBA, Expert of the Artificial Intelligence Centre of MGIMO, Associate Professor of the Philosophy Department of the State Academic University of Humanities [4].

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7 The objective of the panel discussion was to facilitate a discourse in which the developmental scenarios and utilization of technologies that enable the attainment of immortality through cybernetic modifications were contemplated, along with the potential ethical, social, existential, and other repercussions of such modifications.

8 Commencing the panel discussion, A. Nesterov highlighted that the subject under deliberation reflects the notion of “immortality” in various manifestations: cybernetic, philosophical, literary, and other variants can be considered. He reminded the audience that the concept of cybernetic immortality has been actively debated in Russian philosophy in recent years at a high academic level. A. Nesterov emphasized

that the ability to freely discuss within the framework of scientific discourse what was previously accessible only in the form of religious metaphors is a significant achievement. Subsequently, A. Nesterov yielded the floor to O. Gurov as the co-moderator of the panel discussion.

9

10 In his introductory remarks, O. Gurov also delineated the forthcoming agenda, which entails the examination of ethical and philosophical quandaries arising from the application of technologies that may enable the realization of cybernetic immortality, the prospects for shifts in the understanding of human nature in this context, as well as philosophical dilemmas associated with the notions of mortality and death as integral components of the life cycle. O. Gurov also recalled that at the preceding Lemovsky Readings, which took place in 2022, the moderators also convened a joint panel discussion on the prospects for the development of metaverses [5].

11 He noted that the prospects for development in this direction and the possibility that humanity will be able to transfer a significant portion of social relations into a hybrid or even digital format undoubtedly persist, and that the future may well lie in these technologies. Highlighting the continuity between the panel discussion held in 2022 and the current event, O. Gurov remarked that the topic related to the fusion of the human and the technical, and consequently, new “cyborgian” forms, may well become pertinent in the very near future, and the consideration of this topic through the lens of technological immortality is a timely endeavor [6].

12 The inaugural presentation was delivered by Elena Kovtun, Doctor of Philological Sciences, Professor, Leading Researcher, Head of the Department of History of Slavic Literatures at the Institute of Slavic Studies of the Russian Academy of Sciences. She noted that her discourse is devoted to the issue of immortality in science fiction and fantasy. Science fiction employs the terminology of contemporary science, denoting short and long immortality, longevity, and other variants. Fantasy operates with

the concept of “postmortem” – the continuation of existence after physical demise. E. Kovtun augmented her presentation by discussing Alan Moore's novel “Jerusalem”, which presents a peculiar conception of the Universe. The novel depicts three realms: our three-dimensional world, a two-dimensional underworld, and a four-dimensional world of souls. The author describes a four-dimensional world where time flows both geographically and linearly. One can traverse eastward to the past and westward to the future. E. Kovtun drew a parallel between Moore's concept and modern physical theories concerning the nature of time and the Universe. She noted that fiction often anticipates scientific discoveries by portraying intuitive notions about the world order.

13 One of the participants inquired of E. Kovtun whether she deems it necessary to distinguish between the terms “immortality” and “postmortem”. The speaker elucidated that she did not consider these terms to be complete synonyms. Science fiction regards immortality as the perpetuation of existence in physical reality. Fantasy depicts postmortem as the continuation of existence beyond our reality in other worlds or layers of existence [2]. To a certain extent, the concept of reincarnation amalgamates these notions, illustrating the alternation of life in the material and otherworlds.

14 Another participant posed the question of whether the topic of reconceptualizing euthanasia in the case of immortality, when existence not constrained by the duration of biological life can be perceived as violence against an individual, has been explored in literature. E. Kovtun responded that many of the texts she examined do not permit the premature interruption of the natural life course, as it is deemed detrimental to spiritual evolution. However, in science fiction, where this topic is frequently raised, immortal beings often opt for self-destruction over unbearable longevity, and in this discourse, the sole resolution that can be formulated is the path of inner evolution, which enables the perception of immortality as the joy of knowledge.

15 In turn, A. Nesterov provided examples of works of fiction where the theme of euthanasia is linked to cloning or the establishment of totalitarian dystopian societies whose systems compel citizens to commit suicide. E. Kovtun affirmed that euthanasia is a recurring plot device in many dystopias, in which the individual is forced to relinquish life under certain circumstances.

16 Artyom Amentes, MBA, junior researcher at the MIPT Center for Humanities and Social Sciences, stated that his report would be presented from the perspective of a specialist engaged in research in the field of personality digitization [1]. In his presentation, he discussed the methods of transferring human personality into cybernetic space. The first approach involves synthesizing the image of a human face using generative adversarial neural networks. By uploading one's own photographs, one can generate one's own image in any location and form. Currently, such practices are actively employed in marketing to, for instance, demonstrate that a particular individual leads a luxurious lifestyle. For such solutions, Nvidia has developed the StyleGAN model, which enables the creation of photorealistic portraits. The second method entails voice synthesis for its subsequent imposition on pre-created texts. Such technologies are often utilized by fraudsters to deceive individuals through social engineering. The third method involves the synthesis of a talking avatar based on a person's photograph, voice, and texts. The speaker demonstrated such an avatar capable of answering questions with his voice and remarked that creating such a product is now a straightforward and

inexpensive task. Large language models such as GPT allow human knowledge to be conveyed in the format of word sequences, preserving context, manner of speech, and emotion. In the future, synthetic avatars will be able to exhibit emotions, personality traits, and free will, acting autonomously in digital worlds.

17 PHD in Technical Sciences, Associate Professor Leonid Baranov, in his speech, recalled the story by Stanislav Lem, based on the plot of which a universal solver was created, which began its work by specifying what exactly is meant by life – biological, cellular, or other components. This directly pertains to the question of death – what precisely we wish to preserve afterward as part of achieving immortality. In 2020, Microsoft was granted a patent to create a conversational chatbot that mimics a specific person, and this was touted to communicate with the deceased. In that sense, over time, technology will indeed allow for such a wish to be realized to some extent by those who yearn for loved ones who have passed away. At the CES-2023 exhibition, projects were presented that provide the opportunity to create a virtual persona for terminally ill individuals based on records in social networks and other personal information. One of the clients of this project convincingly stated that in this way, he wanted to “leave himself to his children”. L. Baranov also spoke about the concept of “vulture-bot” – a new way of two-way communication between the living and the dead through simulation in virtual interaction and drew a parallel with Lem's “Solaris”, where the Ocean reproduced images of the deceased, with whom the protagonists no longer had the opportunity to meet [7]. To some extent, the modern information space already provides such a possibility in practice, and this direction will develop in accordance with user demands. Moreover, given the increasing number of digital traces accompanying each person's life, it is possible to create a significant slice of personality, a certain volume of a person in the virtual environment. Recent studies indicate that it is even possible to instill moral principles in large language models. Thus, as such, it is possible to remain “eternally alive” in the eyes of those who do not wish to acknowledge the loss.

18 Elena Vvedenskaya, PHD in Philosophy and Principal Researcher at the Center for Scientific and Information Research on Science, Education and Technology of INION RAS, viewed the concepts proposed by Nikolai Fedorov in his seminal work, The Philosophy of the Common Task. This esteemed thinker was among the earliest to contemplate the potentialities of immortality. Fedorov expressed criticism towards the prevailing cosmological paradigms of his era, contending that the amelioration of life could not be achieved within the confines of societal transformations alone; rather, it was imperative to eradicate the inherent mortality of the human condition. Nevertheless, he regarded the pursuit of immortality without the concomitant resurrection of one's ancestors as an unethical endeavor. Fedorov identified two primary causes of death: the material constitution of humans, which is incapable of perpetual self-renewal, and the destructive forces of the environment. In his estimation, these obstacles could be surmounted through psychophysiological regulation and the attainment of knowledge concerning the natural world, respectively. As elucidated by E. Vvedenskaya, Fedorov maintained that the ultimate objective of humanity should be the establishment of an immortal order of existence, facilitating the resurrection of all those who have perished. Fedorov articulated potential avenues for resurrection: “gathering scattered dust and combining it into bodies, using for this purpose radiant images, or images left by waves from the vibrations of every molecule” that has ever existed [3]. However, the speaker

emphasized that Fedorov's vision was limited to the creation of a “vessel of personality” rather than the personality itself. Subsequently, E. Vvedenskaya explicated the transhumanist conception of immortality, as espoused by those who consider themselves adherents of Fedorov's philosophy. The central aim of transhumanism is to eliminate the processes of aging and death at both the biological level and the level of the “memocomplex” (the informational and cultural projection of an individual). According to the transhumanist perspective, death is merely a technical problem, and they advocate for digital immortality through the preservation of the brain within a computer. The creation of an immortal cyborg human is envisioned through the integration of machine elements and immersion in cyberspace. The goal is to “reboot” consciousness into computer networks, thereby achieving incorporeal immortality. The memocomplex, akin to the genotype, is considered eternal and capable of existing within simulated worlds. However, E. Vvedenskaya also highlighted the problematic aspects of this approach, noting that consciousness within a computer would be fundamentally distinct from human consciousness and would result in a loss of individuality. Moreover, she suggested that this endeavor might ultimately engender more difficulties than benefits.

19 Ekaterina Alekseeva, PHD in Philosophy and Deputy Dean of the Faculty of Philosophy at GAUGN, delivered a presentation on the portrayal of cybernetic immortality within contemporary science fiction computer games. She observed that computer games serve as a form of immersive thought experiment, enabling the demonstration and evaluation of ideas that were previously confined to academic discourse. Themes pertaining to the technological transformation of human nature find expression through the narrative of the game, the design of virtual worlds, gameplay mechanics, and audiovisual elements. Using the example of the famous games Mass Effect, Deus Ex, and Atomic Heart, E. Alekseeva analyzed how these games explore the concepts of cybernetic immortality and the modification of humans through technology, as well as how they navigate the associated ethical dilemmas. For instance, Mass Effect posits the inevitability of the cybernetic evolution of intelligent life while simultaneously raising the question of the potential loss of individuality in the pursuit of immortality. Deus Ex depicts a division of humanity into those who remain “pure” and unaltered and those who have embraced cybernetic augmentation, thereby modifying their biological nature. In the speaker's view, these narratives challenge the boundaries of what it means to be human. According to E. Alekseeva, computer games, by combining elements of intellectual reflection with immersive gameplay experiences, offer a fertile ground for the exploration of pressing philosophical questions related to the future technological transformations of human beings.

20 Ivan Tkachenko, PHD in Technical Sciences, Associate Professor, Director of the Institute of Aviation and Rocket-Space Engineering, Director of the Advanced Aerospace Engineering School, and Deputy Rector of Samara University, remarked that the concepts of “space” and “cyberphysical systems” mentioned by other speakers are familiar to him given his technical background. Although he does not consider himself an expert in space mathematics, he acknowledged that certain aspects of his work in the field of robotization of technological processes could be attributed to transhumanism. I. Tkachenko underscored the significance of the socio-ethical issues associated with the transition to a cyberphysical reality and the increasing prevalence of robotization. He drew attention to the potential problem of replacing human workers with robots, which

could give rise to social tension. According to the speaker, the future may witness a division of society into those who generate ideas and create robots and those who are responsible for the maintenance of robots, potentially leading to pronounced social stratification. Despite possessing a fundamental understanding of the concept of digital immortality within the framework of creating digital doubles, I. Tkachenko expressed skepticism regarding the notion of cyberphysical immortality. In his view, it is of greater importance to focus on defining the role that human beings should play in the era of cyberphysical existence, and he asserted that this issue should be the central focus of scientific discourse.

21 Pavel Baryshnikov, a Doctor of Philosophy and Professor in the Department of Historical, Social and Philosophical Disciplines, Oriental Studies, and Theology at Pyatigorsk State University, expressed his gratitude to the organizers for convening an interdisciplinary colloquium. He observed that the topic of biological immortality and the extension of the body and brain activity was a subject of considerable interest in the late twentieth century, particularly among French neuroscientists and biologists. However, following the computational turn in philosophy and cognitive sciences, and because of the third computational revolution of 2018, the ideas of digital immortality and the transfer of personality to an alternative medium have experienced a resurgence. According to P. Baryshnikov, this phenomenon represents a perpetual oscillation between two mythological narratives: firstly, the myth of the Golden Age and the endeavor to return to a lost paradise of perfection, and secondly, the myth of the Golem, which refers to the artificial creation of a likeness of oneself. The aspiration to transfer the imperfect human essence to another medium and attain a state of digital otherness emerges with a certain periodicity, but the speaker contends that it will gradually and ultimately dissipate. The speaker believes that the allure of the notion of a digital transhumanist paradise will be shattered by the harsh realities that necessitate the creation and implementation of new institutions, socio-political transformations, and a comprehensive restructuring of social relations. Rather than realizing the dream of eternal existence, humanity will be compelled to address localized, terrestrial challenges related to the distribution of new technological capacities. P. Baryshnikov emphasized the imperative of embedding an ethical framework within the very foundation of technological revolutions. In the absence of such a framework, the speaker cautioned that humanity would face either a dead end or a profound crisis, potentially regressing to a new Dark Age.

22 Vladimir Nesterov, Doctor of Technical Sciences, Professor, and Chairman of the Samara Branch of the All-Russian Society of Inventors and Rationalizers expressed his appreciation to the organizers for the opportunity to engage in a discussion of broad philosophical questions rather than narrow technical topics. V. Nesterov dedicated his presentation to the memory of the late Viktor Viktorovich Dubrovsky, a Doctor of Technical and Biological Sciences, who consistently advocated for the investigation of the enigma of life throughout his career. V. Nesterov expressed skepticism regarding Darwin's theory of evolution, highlighting the paradox that, given the vast number of possible variations, intelligent life would not have had sufficient time to evolve during the existence of the Earth at the rate necessary to reach its current state. He also noted that the external appearance of humans has remained virtually unchanged for thousands of years, calling into question the functionality of dialectics in assessing the processes of

progress and regression. According to V. Nesterov, life is a form of existence of information systems that possess the property of hierarchy. Changes in living systems occur in an avalanche-like manner along this hierarchy, and this perspective can serve as an explanation for the paradox inherent in Darwin's theory. The speaker drew an analogy between “hardware” (the physical body) and “software” (the information a person acquires from birth). He argued that dialectics has transitioned to the informational level, and that immortality is attainable for humanity as an informational system, while individuals who are unwilling to learn will “die out” like dinosaurs. At the same time, V. Nesterov emphasized that nature creates everything in a rational and optimal manner, and he provided the example of the number of individual links in the limbs of humans and robots, as well as the number of eyes, as evidence of the maximum rationality of this choice.

23 Vladimir Lepsky, Doctor of Psychological Sciences, Professor, and Chief Scientific Associate of the Institute of Philosophy of the Russian Academy of Sciences presented his vision for the development of virtual immortality. In his view, it should not be based on static models, but rather on evolving digital formations, both active and passive, which are constructed from the traces of human activity in the electronic environment, as well as from its reflections in the minds of other individuals and representations in macrosystems. Such formations can be referred to as a person's electronic subconscious. V. Lepsky proposed the utilization of three types of models corresponding to classical, non-classical, and post-non-classical science. Drawing upon classical science, it is possible to construct digital doubles as passive models of human activity. Non-classical science enables the creation of digital entities – active models that accompany human beings and interact with them and other entities. Post-non-classical science facilitates the construction of digital meta-subjects reflecting multiples of large systems. V. Lepsky outlined three primary tasks that such an approach helps to address: firstly, to prevent dehumanization in the digital world due to the loss of reflection, as digital formations will assist individuals in maintaining their integrity. Secondly, to navigate the rapidly expanding flow of knowledge, considering not only relevance but also persistence – the actual human need for information. And thirdly, to resolve the issue of implicit and personal knowledge following the death of the creator, ensuring the preservation of the cultural context in which this knowledge was formed. At the same time, V. Lepsky emphasized the necessity of ensuring the subjective security of the individual in the digital age. In concluding his presentation, he stressed that achieving virtual immortality is a complex yet crucial and pressing task, the realization of which requires working with both digital education and the living person.

24 Elena Sukhushina, PHD in Philosophy and Associate Professor, as well as the Dean of the Faculty of Philosophy at Tomsk State University, presented the findings of a practical sociological study on the readiness of modern individuals to embrace technological interventions in their bodies. She noted that, based on the results of the study, it can be concluded that most of the population can be classified as techno-optimists, as they believe that technology enhances the quality of life. However, many individuals express concern that technology is advancing at an excessively rapid pace, making it challenging for humanity to adapt to the rate of these changes. The speaker pointed out that, concurrently, modern individuals are generally reluctant to make their biomaterials available for research purposes due to various concerns and a general sense

of skepticism. The most acceptable domain for technological intervention is reproductive, but strictly for medical reasons. The greatest apprehension surrounds interventions in the intellectual and emotional spheres, owing to the insufficient development of such technologies. According to the results of the survey of student youth, 75% of respondents expressed a desire to enhance their functions of memory, attention, decision-making, and other cognitive abilities, while the remaining 25% categorically opposed any form of self-improvement. The speaker concluded that, despite the prevailing technological optimism, the population is not yet prepared for extensive technological modifications to their bodies, and to facilitate a shift in this regard, further elaboration of the ethical and social dimensions of this issue is necessary.

[25] Artemiy Kurbanov, PHD in Political Science and Associate Professor in the Department of Philosophy of Education at Lomonosov Moscow State University, dedicated his presentation to an analysis of S. Lem's short story “Terminus”, which features the character of the pilot Pirx. In this narrative, the robot Terminus retained in its memory a record of the deceased crew's conversations and subsequently reproduced communications with the external world on their behalf using Morse code. Initially, Pirx engages in this dialogue, but ultimately decides to decommission the robot to terminate such digital “existence”. A. Kurbanov interprets this work by Lem as a prescient exploration of the concept of digital immortality and a cautionary tale about the associated risks – the fate of being confined to a closed digital space with no possibility of escape. The speaker highlighted that throughout his oeuvre, Lem repeatedly addressed the theme of transferring consciousness into AI systems and warned of potential dangers, such as the fixation of undesirable personality traits. According to A. Kurbanov, the tantalizing prospect of digital immortality may prove to be a form of “purgatory”. In concluding his presentation, the speaker urged greater attention to the ethical and philosophical risks of digital immortality, which were metaphorically portrayed in science fiction as early as the 1960s.

26

27 O. Gurov expressed his gratitude to the participants for their active engagement, which contributed to the success of the roundtable discussion. He noted the advantages of the face-to-face format, which allows for the observation of the reactions of interested listeners. At the same time, the value of the hybrid format was also appreciated, as it enabled dozens of participants from various regions of the country to take part in the event. O. Gurov remarked that the topic proved to be truly fascinating and relevant, and that each presentation could serve as the basis for a separate lecture or even a conference. Summarizing the outcomes, he drew attention to the fact that, despite the apparent clarity of the main terms and concepts, the discussion revealed diverse approaches to their interpretation, and that the significance of such events lies in their ability to facilitate the development of a common scientific language in new and promising areas. O. Gurov extended his thanks to the co-organizer A. Nesterov and

expressed his hope for continued cooperation and further exploration of the important issues raised.

28 A. Nesterov conveyed his appreciation to his colleagues and, in summarizing the discussion, emphasized the need to differentiate between the imitation of immortality and the implementation of a serious project of cybernetic immortality that preserves human existence. In conclusion, he underscored the necessity and relevance of philosophical elaboration on the question of what constitutes human existence, the presence of the "self" in the world as an observing, calculating, interpreting, and connecting being those bridges multiple worlds.

29 In summary, the panel discussion "Philosophical and Ethical Analysis of the Concepts of Death and Human Existence in the Context of Cybernetic Immortality" served as an important interdisciplinary platform for examining pressing issues at the intersection of philosophy, ethics, technology, and futurology. A comprehensive analysis of the prospects and risks associated with cybernetic immortality is of paramount importance in the context of rapid technological advancement. Such scientific events are extremely valuable, as they enable the identification and proactive consideration of the ethical and attitudinal aspects of breakthrough technologies, guiding their development in a safe and responsible direction. The experience of constructive dialogue among specialists from diverse fields should be sustained and strengthened to achieve balanced decisions on the fundamental questions concerning the future of humanity and civilization.

30

31 Moreover, this panel discussion exemplified the immense value of scientific events that foster interdisciplinary dialogue and cooperation. Such gatherings provide a vital platform for reflection on the profound implications of emerging fields of knowledge, ensuring that the pursuit of progress is tempered by a commitment to ethical considerations. As humanity stands on the precipice of a new era defined by rapid

technological advancements, it is imperative that we continue to cultivate constructive dialogues among specialists from diverse fields. Only through sustained collaboration and the sharing of insights can we hope to navigate the complexities of the future and make informed decisions that prioritize the well-being of individuals and society as a whole.

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Обзор панельной дискуссии «Философско-этический анализ концепций смерти и человеческого существования в контексте кибернетического бессмертия», Самара, 29.03 2024 г.

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Аннотация

Данная публикация представляет собой комплексный отчет панельной дискуссии «Философско-этический анализ концепций смерти и человеческого существования в контексте кибернетического бессмертия», прошедшей в рамках международного научного симпозиума «Седьмые Лемовские чтения», проходившего в Самаре с 28 по 30 марта 2024 г. Вышеупомянутая панельная дискуссия, собравшая множество ученых-эрудитов, представляющих ведущие исследовательские институты Российской Федерации, стала одним из главных событий конференции. Выдающиеся российские ученые, представляющие самые разные области знаний, глубоко размышляли о возможностях кибернетического бессмертия, загадках, связанных с переносом человеческого сознания и личности в виртуальную реальность, а также этических и философских затруднениях, порожденных преображением концептуализация понятий смертности и естественного жизненного цикла. Круглый стол углубился в технологические возможности и опасности создания цифровых двойников, сохранение индивидуальности после телесной кончины, а также возможные последствия технологической модификации человеческой сущности.

Ключевые слова: человеческое существование, кибернетическое бессмертие, цифровое бессмертие, трансгуманизм, киберфизические системы, цифровой двойник, технологические интервенции, виртуальное бессмертие, технологические трансформации, киборгизация

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