

HAPPINESS AND TECHNOLOGICAL IMMORTALITY: A TRANSHUMANIST PERSPECTIVE

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In Happiness And Contemporary Society : Conference Proceedings Volume (Lviv, March, 20-21, 2020). Lviv: SPOLOM, 2020. P. 197.

ISBN 978-966-919-593-7

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The already rapid scientific and technological progress is said to be accelerating—resulting in new artefacts which in turn enable more and more people to acquire larger quantities of knowledge even quicker. Ray Kurzweil, one of the most prominent advocates for transhumanism, points out that the trend has to result in the technological singularity—the emergence of a superintelligent entity, probably in the form of artificial intelligence.

Transhumanism, in one of its varieties, is an intellectual movement that advocates radical augmentation of human beings by the means of scientific and technological achievements, thus a creation of so-called posthumans. It tends to treat optimistic forecasts concerning the dawn of the eventual being as the ultimate proposition for humanity.

Many transhumanist thinkers and organisations (e.g. Humanity+) differentiate complexity of those improvements and propose the term ‘transhuman’—this concept describes a still-biological human entity that was augmented via usage of technology. Contemporary, people like Neil Harbisson—who use sophisticated implants or prostheses for substituting or expending their sensory input—might be considered transhumans, as might be the vast community of so-called biohackers (I.e. grinders) who self-experiment with CRISPR/Cas9 or other genetic engineering tools, or conduct self-surgery to insert certain devices into their bodies.

The eventual goal, as seen by some enthusiasts, is the riddance of the biological limitations, one's mortality included, as the latter might be seen as the ultimate source of unhappiness. As senescence-combating treatments and procedures are being developed, scientific and legal (WHO-wise) enterprises are pointing toward the possibility of achieving at least longevity—if not immortality itself.

By referring to morphological freedom—a proposed civil right concerning body modification—as well as exploring the limitations of the proposed endeavour to mortality riddance, the presenter would like to investigate the philosophical, happiness-related, implications of achieving longevity, prolonging healthspan, and acquiring immortality.

In order to answer questions such as which of those elements sport the viability of granting happiness, which are not sufficiencies yet mere necessities, and what conditions might destabilise one's feeling of happiness if those attributes are achieved, an analysis concerning various popular-culture works is to be conducted; the presenter would like to delve deep into the nowadays portrayal of characters who feature nearly or ‘blatantly’ immortal conditions, especially ones from the following TV series: *Altered Carbon* by Laeta Kalogridis, *Dracula* by Mark Gatiss and Steven Moffat, and *Watchmen* by Damon Lindelof. A proposition making the aforementioned concepts more accessible to general public is to be made.