

The Phenomenon of Reviving Innovation in Ensuring Human and Environment Health

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Abstract: The article analyzes the main views on the future of humans and their health. The idea discussed in the paper that the most promising anthropological paradigm is the view of a human as a creature with significant latent evolutionary potential. The authors substantiate the existence of the phenomenon of “reviving innovation.” Up to this date, it is most clearly represented in the field of agriculture and medicine, when the most progressive are traditional knowledge associated with a new technological structure and scientific research. Empirical arguments are made in favor of the position that opposes transhumanism. The author argues that the phenomenon of reviving innovation is widespread in culture. This innovation just allows one to show the hidden evolutionary potential in a person while maintaining his/her identity.

1. Introduction

Today, two polar anthropological paradigms collide in understanding the prospects for the further evolution of man in the context of the rapid development of information and biomedical technologies. These paradigms are most relevant to the problems of human health. One of them actively exploits the phrase “human improvement” and finds its ultimate expression in the movement and ideology of the so-called “transhumanism.” Here, any technological interventions in the human body are justified, up to replacing a person with a more advanced, posthuman, cyborg creature with already different, nonhuman, needs, and lifestyle. In the medical field, this implies the use of artificial preservation and maintenance of health with the use of a whole arsenal of new medicines, including those derived from stem cells; the use of cloning, prenatal diagnosis, and embryonic correction, various kinds of artificial organs and prostheses; connecting the human brain to external information networks, etc. [1].

The opposite paradigm emphasizes that “for the first time, in the history of mankind, there is a real danger of destruction of that biogenetic basis, which is a prerequisite for an individual human being” and insists on the need for cautious experiments with the human body, especially with its genome [2]. Here, it is rightly pointed out that the human body is the product of a complex biosocial evolution with centuries-proven mechanisms of genomic and physiological correlations during embryogenesis and with the psychic ontogenesis of a person and the symbolic world of culture. Accordingly, human health is not something that can be created and preserved only by artificial means, but the most complex psychophysiological and spiritual balance must be maintained from birth to old age by a whole complex of health and sociocultural means.

We think the second position is much more balanced and deeper. However, it needs a number of significant conceptual refinements. It should not have a purely prohibitive and protective character but is designed to carry a constructive and cognitive potential, set the vector for new scientific and research and technological developments.

2. Materials and Methods

The main thing from such clarifications is that the human body and psyche have huge and not fully realized evolutionary potential. The further evolution of man should be directed not at the mechanical and artificial "improvement" of his/her nature, which would inevitably turn into and is already turning into a global anthropological catastrophe. S. N. Bulgakov, in his *Philosophy of Economics*, precisely formulated this task in theoretical form as follows: "...Expanding life in him, a man pours it out and outside him, enlivens nature; awakening the dormant forces in him, he awakens them in nature" [3].

The material for our further analysis will be ancient and modern economic and anthropological practices, proving that a person has significant internal evolutionary potential, not fully disclosed and not known. This potential can and should be actualized both to maintain one's health and the health of the environment, both of which are inextricable. First of all, we will point out two critical anthropological facts confirming this thesis. First, there is a gigantic evolutionary potential of human biology, which was formed in basic features in humans of the modern physical type about one hundred thousand years ago. This potential turned out to be capable of physiologically ensuring the enormous intellectual and cultural progress of mankind, the possibility of obtaining, transmitting, and accumulating the most complex types of knowledge. Second, there is a qualitative gap in the individual use of their anthropological potential by various people. For example, saints of different religions demonstrate the presence of spiritual qualities and cognitive abilities that ordinary people do not possess. And they were obtained not due to mechanical tricks, but solely due to internal intellectual and spiritual experience, moral perfection, and the right way of life.

Moreover, spiritual life, aimed at revealing its internal evolutionary potential, is, in all respects, beneficial for health. This fact was empirically proven at one time by the famous sociological studies of P. A. Sorokin. After analyzing the biographies of more than 4,500 saints of different religions, he found that the fact is "the unusual life expectancy and the seething health of the saints. Despite the ascetic lifestyle that most of them followed, unsanitary conditions and frequent physical torture, the average life expectancy of saints, including 37% of those who died martyrlly, not by their own death, is much longer than that of their contemporaries" [4]. This gave him/her a reason to make the following extremely important conclusion regarding the prospects for the spiritual and physical health of a person: "... Selfless and wise ... love is the vital force necessary for physical, mental, and moral health; altruists generally live longer than egoists" [4, p. 205]. The life of such people clearly shows how huge a hidden evolutionary potential a person and his/her thought possess. With the help of thought, one can influence the physiological processes of their own body without resorting to any external technical means. Here, completely different evolutionary perspectives of man are opened, including with regard to his/her health, than those that modern transhumanists talk about.

3. Results

It is clear that the phenomenon of the religious transformation of one's consciousness and physicality is exceptional, hardly accessible, and acceptable to most people. In order to reach the anthropological level that saints possess, it is necessary to lead a highly moral lifestyle, as all religions speak with one voice. That is, a moral evolutionary transformation must precede the manifestation of a hidden evolutionary physiological potential of the human body. Here, there are dangers and temptations in the form of the spread of all kinds of magical, occult practices.

Therefore, human civilization was able to find other, simpler, and massively accessible means and technologies for the manifestation of natural human and natural evolutionary potential, including those necessary for maintaining health. These tools and technologies are not accidentally preserved in culture for millennia, and today, they must be understood and used at a new level using the achievements of modern technical civilization. In our opinion, it's quite legitimate, therefore, to talk about the phenomenon of "reviving innovation," especially in the field of agriculture and medicine, when the "most forgotten old" is the most progressive. This approach applies to today's turn from genetically modified to "organic" farming, from understanding medicine as a treatment for pathologies to its ancient interpretation as a means of maintaining organic balances in the body, which is ultimately a synonym for health. Numerous studies empirically proved that an experienced farmer performs optimal spreading of seeds across the field, from the point of view of germination. For instance, such a seeder was successfully tested in Denmark. In line with the so-called "green chemistry," people are aware of the great harm that many new chemical compounds,

such as aniline dyes, cause to the environment and human health. This is where the growing trend of a return to organic dyes based on plant materials appears [5].

It is also known how close the connections are between the health of the ethnos and the health of the landscape in which it lives. The destruction of the traditional habitat is steadily leading to deterioration of people's health, as well as to the emergence of many social ailments. Landscapes, where people stopped managing, would never again become centers of pristine nature. But they will rapidly lose the status of cultural landscapes. Thus, the old truth is confirmed that a person can have a hugely positive effect both on his own health and on the health of surrounding natural forms. This is achieved not only by conducting environmentally sound economic activities but also by the power of his good thoughts, however "mystical" modern technocratic consciousness is it seemed.

Also, many secrets and recipes of traditional medicine, which are especially carefully preserved in the East, especially in China and India, are rediscovered. For example, in the Indian Himalayas, traditional methods of treatment with herbs, animal products, hypnosis, breathing techniques are still widely used. As modern Indian scholars write, "traditional medicine is ... an integrated system of knowledge, beliefs, and practices that are used in the diagnosis, prevention, and elimination of physical, mental, and social imbalances in living beings. They are based on practical experience and observations that are transmitted directly from generation to generation" [6].

Acupuncture, computer methods for diagnosing diseases by pulse and by scanning the iris of the eye, which have been practiced since ancient times in Chinese, Indian and Tibetan medicine, are vivid examples of a reviving medical innovation, when old methods gain a second life thanks to new technologies. Many modern psychological techniques of relaxation and self-regulation go back to the practice of Indian yoga. There is a positive experience in the Altai Territory related to the revival of traditional Russian physical-health-improving methods and their use for medical and educational purposes [7].

4. Discussion

Unable to find answers to many inexplicable phenomena that require a review of the fundamental foundations of being, medical science is increasingly moving towards applied research and the introduction of new technological practices. In science, the question of the nature of man has not been resolved. Still, in social practice generated by scientific developments, we see complete freedom of action from gender reassignment and the creation of GMO products to experiments on implanting chips. Today, all this activity is united by such a scientific direction as "NBIC-convergence" [8]. One of his practical tasks is the development of neuro-silicone interfaces (this is the union of nerve cells and electronic devices into a single system). Several works on this subject speak of the formation of the "external cortex" ("exocortex") of the brain, that is, a system of programs that complement and expand the human mental processes [9]. According to the authors, all this allows us to consider transhumanism as a new faith, to talk about the so-called "digital immortality", i.e., restoration of living sentient beings according to the preserved information about them [10]. Neurophysiologists already view the human brain as a flexible but programmable biological machine.

The position stated in the article does not at all exclude ethically justified and successfully proven technologies for real improvement of human nature through the use of new medical preparations, prostheses, and technical devices that help to overcome bodily ailments and physical disabilities [11]. Similarly, this position welcomes some prohibitions on experimenting with a person, such as cloning or using doping to improve athletic performance. Its fundamental ethical maxim is that it is much more efficient and safer to find means for manifesting the natural evolutionary potential that nature has so generously endowed with man, including in terms of maintaining his\her health.

5. Conclusion

Summing up, we can assume that the phenomenon of "reviving innovation," being one of the important features of modern post-non-classical science, will receive more and more development. Ancient knowledge and technologies literally reveal a saving novelty and help a person to use their latent evolutionary potential wisely. Thus, it becomes possible to avoid both mindlessly progressive (such as transhumanism) and prohibitively protective temptations.

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