

власної діяльності, або контролю/дослідженню стану забезпечення принципів господарської обачності при виборі контрагенту замовником дослідження.

Таким чином, сфера застосування «Регламент контролю» поділяється на:

– внутрішньогосподарську – дослідження показників господарської діяльності потенційного контрагенту на предмет відповідності принципам сумлінності та добросовісності з метою ухвалення господарських рішень Суб'єктом контролю;

– зовнішню – дослідження показників господарської діяльності потенційного контрагенту на предмет відповідності принципам сумлінності та добросовісності, що здійснюється на замовлення суб'єкта господарювання;

– контрольну – перевірка / дослідження стану забезпечення принципів господарської обачності при виборі контрагенту Суб'єктом контролю, що здійснюється зовнішнім суб'єктом господарювання, або суб'єктом владних повноважень. Висновок про стан забезпечення принципів господарської обачності призначається для забезпечення відповідних функцій та потреб контролюючих органів та суду.

Література

1. Постанова Пленуму Вищого адміністративного суду України «Про судові рішення в адміністративній справі» від 20 трав. 2013 р. № 7. URL: <https://zakon.rada.gov.ua/laws/show/v0007760-13#Text>

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SOME ASPECTS OF ARTIFICIAL INTELLIGENCE LEGAL REGULATION IN TIMES OF TRANSHUMANISM

Current conditions of modern digitalized reality of transhumanistic nature that involve artificial intelligence, differently-directed technologies, and the appearance of a cyber human as a new player in the field of legal reality predispose the need for juridical scientific thought activation.

Since an intellectual movement called transhumanism (H+) is becoming more and more inseparable from worldwide technological progress, there is an ongoing debate about the possibilities to enhance human nature... Transhumanism is centered on the notion of morphological freedom and

believes that society should implement a reactionary approach when it comes to improving the human condition [1].

Transhumanism and enhancement can be utilized in more ways than just making people stronger, faster, smarter, etc. it can help better the way of life for people who struggle day to day with physical disabilities, for example people who are paralyzed... [2].

For instance, the use of technological tools at a neuronal level, regardless of their purpose, is a reality that is gaining ground as it is perceived as a potential market with high profits. However, it implies great regulatory challenges and is undoubtedly facing serious implications in terms of human rights. Although the use of this technology is not harmful by its very nature, its incorrect utilization can be harmful, implying violations to essential human rights, such as physical and mental integrity, freedom of thought, and even life itself [3].

Perhaps the time has come to rediscover that human nature, far from being an obstacle to freedom, is a precondition for it. Freedom is the expression of human nature so natural law is the law of free action and expresses the perfection of freedom... [4, p. 233].

What should we do about transformative enhancements on a practical level? ...By extension, it is therefore unclear why transformative enhancements should be prohibited for this reason—we are free to make other transformative choices, so why not the decision to enhance ourselves? [5, p. 52-53].

Much, our future, will depend upon how we come to see and reason in law about a person. We created fictions to bestow personhood upon corporate and other non-living forms. Doctrinally cohesive, or at least convenient, such fictions visit injustices upon us. Animals as sensate beings with rights, irrespective of our capacity to understand their views; our blue planet as a living organism that hosts us, for now; robots as citizens where women are largely possession; historic peoples once chattel, then persons, but not citizens, now citizens, but AI subjects with victimhood propagated by algorithmic injustices [6].

It would be a question for Man to be able to transcend his condition by the perfection that the new technologies could carry out on his physical, but also mental capacities. The ultimate objective of this movement is to allow Man to detach himself from the four main defects that constitute his essence, namely disability, illness, old age and death [7].

Artificial intelligence is seen by many as an inherent good, more intelligence solves problems... General artificial intelligence is not the just the solution to many of the problems we have, it is the solution to every problem we have. But when we build artificial intelligence that is as smart as we are, it will not remain as smart as we are, it will immediately race past us. Electronic circuits function much faster than biochemical ones, this machine will not get

tired or bored, it will work tirelessly to, not only solve problems, but to improve upon itself so that it can solve problems more efficiently [2].

To limit the scope that this industry may have in the legal sphere of individuals, it is essential to develop critical thinking, in order to achieve an appropriate regulation that allows this market to arise and develop, without putting human dignity at risk. It is expected that soon an important number of countries in the world will be regulating how to protect people's way of thinking and acting, as well as their freedom to integrate with machines; thus, neuro-rights and transhumanism, will be the new frontiers that law will face [3].

Thus, juridical regulation of AI and IT use is in its current development to create a good platform for safe cooperation between the modern technology and a human to enhance everybody according to his/her desire for his/her own body techno-modification within his/her morphological freedom implementation under modern transhumanistic reality.

Literature

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