

# TRANSHUMANISM AND THE DICHOTOMIES SPECIFIC TO THE HUMAN BEING OR FROM THE HUMAN BEING WITH MEANING TO THE MEANING OF THE HUMAN BEING

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## Abstract

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The attitude and the behaviour of the human being, most often, represent the result of some mental processes which assume a polarity of possibilities and wishes related to the subject. This aspect represents a precursory of the manifestation of personality and it may contribute to creativity and individuality. A transhuman course of the being refers to "an engagement" on the path of "preconceptions," of a planned behaviour. The result means a degree of "limitation" for the freedoms of the individual according to "the depth" of the intervention practiced by its body. There are no ways to develop morality, love, walking on the path of perfection according to perceptions of an affective or religious nature. Upgraded with physical artefacts and other chemical dosages, with new ways of bionic reaction, stimulated with the help of artificial intelligence, the individual "overcomes" the state of the being and practically becomes a prisoner and a slave of technology on extended terms of "life." Therefore, far from bringing with it unsuspected liberties that would make a "man more human," those manifestations of increased capacities bring with them dependence and limitation.

**Keywords:** *human being, transhumanism, dichotomies.*

I confess right from the beginning that the subtitle is inspired from the reflection entitled "Sapiens showed us where we come from. Homo Deus shows us where we are headed. (HARARI, 2018)"

The human being has most likely always had dichotomic manifestations, taking into account the way in which the individual conceives the relationship between the self and social development and the transition to another universe. Without proposing a soteriological endeavour, we shall use the formula "transition to another universe" in order to reconcile the expectations of people with faith or religious reporting on salvation, as well as those who declare themselves atheists, free thinkers or those who do not take this into account.

Adopting the "for" or "against" attitudes and actions (with the variants: "for" attitude / "against" action, "against" attitude / "for" action, "for" attitude / "for" action or "against" attitude / "against" action) assumes directly manifested polarities, dictated by certain degrees of freedom. These manifestations represent a constant of the individual, sometimes of the social group, even if in some circumstances they become inconsistent with the expectations of other people or entities.

The transhumanist vision might say that these aspects should disappear and be replaced by a "stable," predicted behaviour of the successor being. We speak about a being which has to go through transhuman transformations. In the book entitled "Improved individuals of a new human being?" professor Denis Alexander, from Oxford, speaks about "three levels of improvement: trivial, conventional and transhumanist, shifting from the simple technology to the pure ideology. (ALEXANDER, 2015)" This refers to "the improvements" of the individual through different "articulations." The same author includes the vaccine and the contact lenses at the category of trivial and following at the category of conventional: plastic surgeries, the use of drugs for mental empowerment and also the prostheses dedicated to people with amputated limbs. "Beyond all this - just like the paper Transhumanism and the military power instrument stresses out - we have transhumanism as a programmed action of overcoming the given human on the path of technologies, including the creation of a new being, of cybernetic origin. (RUSU, 2021)"

Probably, the most important dichotomy which characterises the human being refers to the choices which describe the path of the soul (the path to redemption) and the path of prosperity, that of the achievement of the individual in a social environment (RUSU, 2020). If the first side means giving way to love, love for God, for the loved ones, for the creation and for those who have as their impulse the soul in the heart, the second means the way in which the individual understands to assume his personal development in the social environment, but also the group one, which also includes embracing the ideology that positions it, including the option of participating in the sharing of work results, and this fact is usually done mentally, consciously. It is the place in which we shall be able to uphold the principle: "Give Caesar what belongs to Caesar and give God what belongs to God. (BIBLE, n.d.)"

For "more than one history," homo sapiens have been struggling to impose their nature. This struggle has also included the human being including it in the project in which human dimension doesn't even want to be reinvented. Homo sapiens has reached the point in which nature does not offer it the satisfactions of including it in the consecrated kingdom. The proposed destruction by fire no longer falls with the Phoenix Bird pattern. The individual no longer wants to be replicated in consecrated dimensions! At the same time, however, we cannot consider transhumanism as a transition to another universe. And that is because transhumanism wants an installation on the same geography frequented by homo sapiens

Things are evolving quite rapidly. We know that in the world there are over 50 countries which project and produce robots for different usages, especially military or for the health field. Lately, a new category of "living robots" (DIGI24, 2021) appeared, the xenobots capable of "self-reproduction" in a manner specific to other beings.

The prospective and the norms shall not be able to get to know the approaches in terms of equality and equity. The various types of information structures periodically offer us a series of foresights in order to notice possible dangers and to avoid them, through the human action, the production of damages, the destruction

of the life. It seems that there is less preoccupation for the evil or for harm that the individual can do to himself through his own actions which take him out of the human conditions.

The transformations proposed by transhumanism can be alluring at least for the *trivial* and the *conventional* levels, meaning in those points where they come "to repair" the possible "flaws" of the human being. Going forward, however, the programmed transhuman level seems to take the individual out of the human condition and to another place, one in which he has to give up his condition as an individual.

An increase in the power of the individual or of his lifetime, or even an increase of his intellectual capacities may mean a prolonging of the possibilities of a useful social activity. This "life" of the individual, prolonged for hundreds of years, can and has to be, at one point, stopped, probably through a technological manner: euthanasia or suicide.

However, during the life of the individual, someone can take advantage of this prolonging or reconditioning which keeps the individual upgraded "in the work-field" for a longer period of time. We speak about the possibilities objectively offered by the multiple changes which amplify the physical or even the physiological capacities of the individual.

We have not heard of any and we cannot consider that there is any transhumanist path which preserves or amplifies the elements related to the soul, heart, or love. On the contrary, the existing programmes reveal the removal of the being from the manifestations of the human soul. A new dilemma appears in the face of the human being: is it more important to prolong the life of the individual and to offer it improved physical and mental capacities or is it better to keep him in an environment which allows him to live love with directions specific to the human being. At the "mathematical" manner, how shall two human beings of opposite sex (or not) proceed, one "upgraded," including with the possibility of living hundreds of years more, and the other one preserving its status quo, when it comes to the love, which makes them be together? What path will this couple take?

The improvements brought to the human being on the path of instruction, of increasing its own performances in a natural framework no longer seem to be sufficient. Instructing the individual in the well-known acceptance implies its being. Its subjectivity directs him towards subjects which he likes more and allow successes which make him more comfortable with himself. Here, there is a rapid path of endowing the individual with the help of a technological implant with those necessary for him "to function" in the social. The transhumanist becoming also implies leaving the "field of love, friendship and feelings." Where is this place in which the same individual may express more or less pity towards other being? The idea of allowing access by own effort to the ennobling of the human being by way of religious faith is neglected. The being is given to "an artisan," based on some so-called individual projects, but which bear the mark of the level of the possibilities offered by the technology specific to a certain moment. Here we can offer a parallel with the commercials which tell us: You make the choice! But in fact, you are only offered one product or a limited number of products, making you believe that the choice is yours. We here find something that David McIlroy calls "the consumerist approach to choice. (MCLLOY, 2017)"

The choice as validation represents a fake because it bears the mark of a mercantile technology. It can be taken out of a consecrated value system and brought under the empire of the advertising choice. How can one compare this aspect with the infinity of natural possibilities of human personality developments? This is the place where we can draw a parallel with the genetical change of various plants or animals and since they are harmful in time, they make us look for BIO products which help preserve human condition. If the transformations that we brought upon nature prove to bring more money than health, why do we have to do the same with the individual?

Technologies are part of the possibilities of multiplying talent. They are also valid in the case of improving the individual, but only as long as this "multiplication" keeps the individual within its qualities as a human being, as long as it

preserves its quality of being a possessor and user of conscience, moral and creator of subjective attitudes towards life. The accepted and acceptable transhumanist transformation for the trivial and conventional (ALEXANDER, 2015) levels mainly assume the solving of some health problems and the bringing of the individual to the acknowledged parameters of the human being. An eloquent example is offered by the case of the paralympic sportsman Oscar Pistorius, the athlete who performed using carbon prostheses instead of amputated legs.

The therapies proposed by transhumanism aim at overcoming, with the help of technologies, of the general human given and the creation of a new being or even of a cyborg which means another race, an entity with increased physical, mental and intellectual performances. This phenomenon takes place with the help of artificial intelligence.

In this regard, there is a series of approaches of a technological or medical nature. Something that father Jean Boboc called "the Promethean hybris of techno-prophecies," (BOBOC, 2021) which by multiple paths, convergent in purpose, ensure the transhumanist march towards posthuman. The atmosphere becomes proper to specific manifestations on the background of scientific reductionism (GARE, 2021). It is not without reason that here we speak about "the violence of the reductionist sciences" (SHIVA, 1987) and about the meaning of acquiring the synergy of the transhumanist path.

The creation of "a trend" of the changes of the human being for the sake of some "freedoms" which take it out of its condition as an individual also refers to the production of a new system of inequalities and inequities. They come out of the meaning of some natural, social formations (race, colour etc.) or appeared as a result of some historical movements of some groups of people and they put on the coat of individual imagination. In this place we cannot ignore Denis Alexander's idea: "there are so many inequalities in the world that it is difficult to explain the appearance of others. (ALEXANDER, 2015)"

The only thing that can bring these individuals closer together is applied technology. On such background it is likely for many associations of specific technologies to appear, as we had, in

the past, many informal associations of the names of different car owners (see the case of the Trabant owners!)

Transhumanism therefore offers a mechanical becoming. We should give up on the needs of our soul in favour of “a prolonging” of mechanical nature, and this choice takes us not on the path of affirming the human intimacy, of the love that we can spread around us in unmeasurable dimensions but towards mechanical developments, measurable and quantifiable in money, therefore turning us into a merchandise with technological incorporations.

Someone might benefit from this transformation, articulated in periodically upgraded dependencies, and the newly-acquired capabilities might lead to the appearance of a more vigorous and diligent labour force and to provide a longer working life.

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