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The Human Life and Dignity in a Trans-humanist Context

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Abstract: *The main scope of the paper is to analyze the human life and dignity in a transhumanist perspective. The approach we propose is a historical and analytical one. We will start from the milestones in the Greek philosophy regarding the virtues of the superior human, as was viewed in that era of mankind (what today is known in philosophy as a superhuman). After the historical analysis, we will start the analytical approach and discuss the passage from humanism to transhumanism regarding the superhuman. The discussions will focus on the concepts of divine transcendence and the pseudo-transcendence discussions, the dehumanization of man, the transformation of man into a superhuman under the influence of technology. Our conclusions are that man needs to feel protected, to feel free and to feel human, but what it means to be human is different according to the historical age we consider in the timeline of humanity.*

Keywords: *dignity; transhumanism; philosophy; transformation; superhuman.*

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Introduction

From the traditional perspective, the dignity is the ultimate and absolute value, but it also implies the responsibility towards the non-human beings and towards one's fellows. In the ethical theory there are at least three characteristics: "all human beings have the same dignity (sphere of dignity)" (Zylberman, 2016); the second characteristic relates to the "normative weight" – it justifies the duties we owe to one another. The third characteristic relates to the meaning of dignity as the end point of our practical deliberation – the end point for all our moral actions (Murders, 2020). Starting from the two concepts such as *phylis* (nature) and *nomos* (convention or order), the Greek philosophers emphasized the inner aspect of the law, i.e. its "human origin" and not the result of social behavior; so it is considered that the morality was the basis of the values in a certain society, also intertwining with the legal sphere.

Through concepts such as Justice, Good, Beautiful, the Greek philosophers tried to provide directions so that people could lead a virtuous life. We are not only talking about the fact that the Greek philosophers were concerned with the development of young people in whom they tried to instill values to lead a virtuous life, but also about the fact that the obedience to the rules of the city was necessary. For example, it was Socrates who sought the essence of the divine in man through the phrase "Know thyself"; what he promoted was the self-knowledge through which man could aspire to an autonomous life - "intrinsic attribute of dignity" (Sava Mirea, 2019).

Some nihilists believe that these characteristics do not capture the essence of the concept of human dignity, because it is not this value that leads us to respect others, but the autonomy. However, in the texts of the Universal Declaration of Human Rights (United Nations, 1948), the United Nations Charter (United Nations, 1941), the International Covenant on Economic, Social and Cultural Rights (United Nations General Assembly, 1966) and the International Covenant on Civil and Political Rights (United Nations General Assembly, 1954), it is emphasized that the individual rights and duties derive from the concept of human dignity (McCrudden, 2008). Thus, the aspects such as the prohibition of sodomy, the medically assisted suicide are provided for in the international legislation.

Philosophical milestones

According to the Roman thinking system, the concept of dignity "dignitas hominis" signified *status*; however, the concept can also be

"translated" as honor or respect, being incorporated in legal texts and often associated with a public office. Cicero, for instance, referred to the dignity of the human being as a human being, man being contrasted with non-human beings (Cicero, 1913). In his vision, the human beings are superior by virtue of being human. Like Socrates, Plato (2021) builds his philosophy around the idea of the Good. Starting from this, the philosopher emphasizes the truth, the beauty, the justice, the idea of Good as the supreme value. Aristotle (2012), however, departs from the Platonic perspective, forming his own vision regarding the world, emphasizing the individual seen as the goal (Hegel, 1963).

During the Middle Ages, the concept of dignity is analyzed from the perspective of the human-God relationship, as *dignitas* was used to distinguish between us and other living beings. The modernity, through its anthropocentrism, tried to reconcile the theological and classical thinking, emphasizing the fact that man was made in the image and likeness of God and different from other living species. Man is distinguished from other beings by reason, which is closely related to dignity. Pico della Mirandola supported the idea that at the root of the human dignity there is the ability to choose: " God the Father, the supreme architect, had already built, according to the laws of the mysterious wisdom, this house of the world, which we see, such a great a temple of the divinity..." (Della Mirandola, 1991, 23).

But, after the work was finished, the creator wanted someone to carefully investigate the meaning of such a great achievement, to love its beauty, to admire its greatness. Thus, after all other things had been brought to an end...He thought at last to create man. But among the archetypes He no longer had any to model a new race after; not even among the riches did he have any in which to sit this contemplator of the Universe. All were already finished... The great creator decided that the one to whom he could no longer give anything of his own, would have something in common, but nevertheless be different from everyone else was the man.

Therefore, He conceived the man and placing him in the center of the Universe, He spoke to him: "O Adam! I gave you no safe place, no personal appearance, no special favor, because that place, that appearance, those indulgences that you yourself will want, precisely those to acquire and possess at will and your decision... You, unfettered by any kind of hindrance, will decide your nature by your own will, in whose power I have placed you. I put you in the center of the world so that from here you can more easily see what is in the world around you. I made you neither heavenly nor earthly, neither mortal nor immortal, so that you alone could appear in the form in which you yourself prefer it, as if by your will you were your own

sculptor and shaper of honor. You will be able to fall into the lower ones, which are devoid of intelligence; you will be able, through the determination of your spirit, to be reborn in the things above, which are divine" (Della Mirandola, 1991, 33).

The main philosopher of modernity who brought the human dignity to the fore was Immanuel Kant. In the work "Groundwork of the Metaphysics of Morals" (Kant, 2007), the German philosopher defined the dignity as the most precious value of the human being: to treat man always as an end and never as a means is the phrase that actually makes the connection between dignity and man: "so morality is the condition exclusive so that a rational being can be a finality, an end in itself, because only on its basis this being can constitute itself as a legislative member of the rule of ends. This is why only morality, and humanity capable of morality, can have dignity" (Kant, 2007). Thus, man must be his own "legislator", i.e. autonomous.

For Immanuel Kant "the principle of autonomy is the only principle of morality", and "the principle (this must be a categorical imperative, and it commands no more, no less, than precisely this autonomy" (Kant, 2007, 118). The autonomy cannot be found outside, because it is inside man in his reason. The distancing from the authority has reduced ethics to a common ground, reducing the relativity of ethics; thus through the "Critique of Pure Reason" (Kant, 2008) the German philosopher achieved a "Copernican revolution" (Babin, 2012). The foundation of the practical, ethical and legal philosophy, but also of all critical philosophies on the concept of autonomy still has "repercussions" nowadays, because as a formal principle it replaced the material principle of *eudaimonia* (Rohden, 2008). The autonomy is, therefore, a unifying and restrictive principle of all moral laws, as they are legitimized by autonomy.

Coming back to the concept of dignity, it has also been promoted within the political philosophy. During the French Revolution, the concept of dignity was privileged by the "Declaration of the Rights of Man and of the Citizen" (French National Constituent Assembly, 1789), but the connection between the republicanism and the human dignity is highlighted in the writings of Mary Wollstonecraft (1992). On the one hand, the concept of dignity motivated a series of social and political movements (Apostu, 2016), especially in the 19th century in Latin America; Simon Bolivar justified the abolition of slavery. On the other hand, the idea of "dignity of work" has been used to "encapsulate" some egalitarian ambitions of social movements. Ferdinand Lasalle (2014) supported the idea that the state had a duty to improve the economic and social situation of the lower classes who

had fallen into a situation of poverty; however, the use of the concept of dignity has not been without criticism, most notably by Arthur Schopenhauer, who criticized the Kantian concept of dignity, pointing out that it lacked content (Schopenhauer, 2011). But apart from this small kingdom of goals, which we can leave alone because of his perfect innocence, Kant (2007) draws other, much more serious conclusions from the autonomy of the will. One of them is the concept of the human dignity, which consists in the fact that the law that man must follow would be made by himself and the relationship between man and his law is the same as the relationship between citizens and their laws in a constitutional state (Schopenhauer, 2011). However, Nietzsche demonstrates through his writings a different explanation of the concept of dignity; he considers that individuals have neither dignity, nor rights, nor duties: "Man's tendency to depreciate himself, his will to humble himself, is not, from Copernicus so far, in continuous progress? Alas! due to the belief in his dignity, in his unique value, incomparable on the scale of beings, - he became an animal, metaphorically, without restriction and reserve, he, who, according to his former belief, was almost a God" (Nietzsche, 1996, 64) ("child of God", "God made man").

From Copernicus until today, it seems that man has reached a downward slope - he is moving further and further away from the starting point. - Where to? - To nothing? To "the heartbreaking feeling of his nothingness?". Well! this would be the right way - to the former ideal! ... All sciences - not only astronomy, whose humiliating and diminishing influence snatched from Kant this remarkable confession: "It annihilated my importance" (Kant, 2007, 121) -, all sciences, natural or against nature, - I called the critique of reason by itself - acts today to destroy in the ancient man the self-respect as if this respect had never been but a bizarre product of the human vanity; one could even say that the sciences use their point of honor, the austere and harsh ideal of Stoic ataxia, for the maintenance in man of that self-contempt obtained at the price of so many efforts, presenting it as the last and most serious rank of the appreciation of himself, in which man trusts; because the one who despises is also someone "who is not used to valuing" (Nietzsche, 1996, 44). From a Nietzschean perspective, the human dignity can be recovered through the "death of God", but also through the assumption of the will to power. The recreation of the world and man through the will to power is expressed in a cosmological vision, where forces are unequal, they dominate and they are dominated in a ceaseless struggle. Starting from the mechanistic ideas, Nietzsche (1996) offers another model, a metaphorical one in which the unequal character of

forces and the chaotic nature of the universe are emphasized. The being, as a will to power, is a perpetual becoming, a plurality of ever-changing forces that offer infinite possibilities for analysis and interpretation: these forces (passion, desire, and reason) are neither in harmony nor in balance. To say that man is the will to power does not necessarily mean that man always wants power; the art, the morality and all creative activities provide meaning and they are expressions of this constantly growing and developing power.

The will to power stands beyond the good and the evil insofar as it is not the object of value but the subject it values. Starting with the postmodern period, the concept of human dignity was analyzed in the context of the United Nations Charter (United Nations, 1941) and the Universal Declaration of Human Rights (United Nations, 1948), the most influential personality at that time being Jacques Maritain, who based on the philosophy of Thomas Aquinas (2012) developed the concept of human dignity. In the period of the Second World War that culminated in the Holocaust, the human dignity played an important role, even if the horrors of that period in the concentration camps prove otherwise.

The research done on human subjects by Mengele and his team of doctors, depriving people of their basic needs, killing pregnant women and children in various forms demonstrates the fact that the misunderstanding of philosophical texts of great complexity such as Nietzsche's (1996) can produce harm to all humanity. The sterilization law in the context of "life unworthy to be lived" led the Nazi authorities to surgically sterilize the "hereditary patients" of which they were a part (Lifton, 2019), ie: people diagnosed with "mental retardation", about 200,000 people, people diagnosed with "schizophrenia" 80,000 people, people diagnosed with "recurrent manic depressive syndrome" 20,000 people, people diagnosed with "epilepsy" 60,000 people, people diagnosed with "Huntington's chorea (hereditary neurodegenerative disease)" 600 people, people diagnosed with "hereditary blindness", 4000 people, people diagnosed with "hereditary deafness", 16,000 people, people with "serious physical malformations" 20,000 people and people diagnosed with "hereditary alcoholism" 10,000 people (Lifton, 2019).

From these statistics, it does not appear that human life and dignity have any value, as it is considered today. In view of these atrocities, the responsibility towards one's fellow man is called into question, given the sanctity of the human life. Besides these, the "phenol injections" were only the beginning of what later were the "gas chambers". Phenol injections proved to be a cheap long-term solution, and there was a shift from injecting into a vein to injecting directly into the heart (Lifton, 2019).

After the end of the war, on the international level, the need to protect the human dignity through acts, treaties and international conventions is brought to the fore. However, in this context, we emphasize the work of Hanna Arendt (1997) regarding the "banality of evil", which in the author's opinion signifies the abandonment of the condition of being an ethical-thinking being: "they treat mass crime as everyday "normal" and "they no longer perceive its sinister abnormality". Hannah Arendt (1997) places Eichmann's trial in the year 1961, when the Nazi officer was tried for crimes during the Holocaust. Eichmann's (2015) attitude towards the accusation was rejection; he considered that he could only be accused of helping to annihilate the Jews: "I had nothing to do with the killing of the Jews. I have never killed a Jew, or a Gentile, for I have never killed a human being. I have never given the order that any Jew or Gentile be killed; I just didn't" (Arendt, 1997, 18). The author's perspective is to describe the steps taken by the Nazis to reach the final solution, explaining in detail the achievement of this plan. The reviewing of the evidence that was brought against the Nazi proves that he was a bureaucrat who performed without questioning the directives he received. In addition to these, the author criticizes the process, by emphasizing the fact that it was staged and conducted for political reasons, not being considered (from her viewpoint) a fair process. H. Arendt's (1997) criticism of the defendant reveals his personality, but also the relationship between legality and justice whose transcendence continues even today on the political scene.

The last part of the work, from a philosophical perspective, raises the question of universal justice. Therefore, the sentence received by Eichmann (2015) leads the author to bring a series of criticisms regarding the trial and its rationalist view was criticized on the grounds that it prejudiced the Jewish community. The experiments that were carried out in the Nazi camps aroused the curiosity of the whole world, because some of them were published. Finally, man is a curious being and the research into the human nature deciphering the mysteries of consciousness are still the focus of researchers' attention even today.

However, what we must highlight in this context is the fact that the human being has become a deified being (that is, created in the image and likeness of God), a destructible being and capable of the greatest atrocities. The culmination of the human barbarism was the Holocaust, but as we have highlighted in previous chapters, Michel Foucault (1995) in The Birth of the Prison highlighted the torments to which the human being was subjected if suspected of any 'crime'. In ancient times, the concept of crime did not relate, as it does today, to the crime itself, but to a series of deeds (of which

we can include the theft). But, the barbarian of that time, in certain regions of the ancient world considered that the birth of a child (even if it was the result of rape) had as consequences the killing of the mother or even the child. It is obvious in this sense that the barbarism has assumed various forms since ancient times, and nowadays barbarism has passed from the gross form to the "sophisticated" or "subtle" form just like slavery (Vlad, 2019). Going back to the experiments on human subjects that were undertaken during the Nazi period, it is believed that, as Hannah Arendt (1997) stated, the evil is mundane and unsophisticated. People who worked or cooperated during that time with the Nazi doctors were considered to be people who carried out orders, as highlighted in the work "Eichmann in Jerusalem" (Arendt, 1997). Considering the atrocities that took place in the concentration camps, it was found that there was a need for an international document in which a series of inalienable human rights were highlighted.

However, when we talk about the evolution of the society, about globalization and about glocalization it is emphasized that the society has undergone changes, even in a short period of time. The way people communicate, relate and internationalize a certain type of merchandise has changed in the span of a few decades. Man's way of behaving in the world has also changed. When we talk about the intervention of new technologies to modify the human genome, to activate certain genes, we negatively impact the human dignity and there is also the possibility of the ontological change of the human being. The bio-enhancement of the human being involves changing his status through the new technologies (Huidu, 2018).

From humanism to trans-humanism

The trans-humanism is an intellectual movement that supports the intervention of new technologies in the human nature with the aim of changing its condition (Terec-Vlad, 2015), to reduce the effects of aging and to considerably improve the human capacities at the intellectual, physical and psychological level. The term comes from the prefix *trans* and the term *humanism*. The humanism values the human values and man, bringing to the fore the idea of anthropocentrism. Unlike the Middle Ages where God was the center of the Universe, during the Modernity/Renaissance the values once cherished by the Antiquity were brought back to the fore. The modern man had a multilateral education and tended to be in harmony with nature. From a philosophical perspective, the concept of humanism is linked to the ancient Greco-Latin concept, where philosophers theorized the idea that the educational system had to be designed in the light of human development so

that it tended to perfection. To demonstrate how uplifting man was, the Greeks associated the terms good, beautiful and truth, thus constituting the humanism of the Antiquity.

The term trans-humanism first appeared in Dante Alighieri, but its meaning was given by the biologist Julian Huxley (1957), who spoke of the overcoming of humanity by virtue of technology, as he moved away from the religious meaning given in the "Divine Comedy". Huxley (1957) showed an interest in the continued evolution, including after the World War II. Through the term "evolutionary humanism" he emphasized that eugenics is humane, linking it to the evolution of the idea of human rights. The eugenics signified social progress, as the biologist associated this concept with a series of reformist movements such as the popularization of birth control, the discrimination of homosexuality and the reform of the abortion law (Weindlling, 2012).

Huxley (1933) pursued a social agenda defined in evolutionary terms over a long period of time. For him, the humanism was associated with the terms "scientific" or "evolutionist" in order to highlight the role of the sciences. His ideas focused on Britain's middle class as he built an agenda of issues that related to the state of the nation's physical and mental health and welfare (Weindlling, 2012). His views on the scientific humanism formed the basis of the theory of evolution; the evolutionary ethics was linked to the social agenda of eugenics (Huxley, 1933). The trans-humanism has taken over a series of ideas that, in the context of new technologies, it supports and promotes the following. The trans-humanists believe that the use of new technologies for the purpose of human bio-enhancement is a big step for the progress and for all the humanity.

The trans-humanism advocates human bio-enhancement through new technologies, bringing together both ancient and modern day scientific perspectives. The idea of perfecting the human being is not new, as I have shown before, but in the past everything that is prostheses or hearing aids etc. were built to replace a part of the human body that presented certain deficiencies. Today we are talking about the possibility of using implants to enhance our senses, to stimulate cognitive processes, here we are talking about a fusion of man and machine. The proponents of trans-humanism argue that human enhancement is desirable as long as it helps humans progress. But it is not only that. Medical experts argue that technological advances could help soldiers recover from certain wartime injuries, certain athletes increase their exercise capacity by increasing blood flow to carry oxygen to muscles, and so on. With all these inventions, a series of ethical

issues arise related to the creation of an imbalance between bio-enhanced people and those who do not have such technologies.

From a philosophical perspective, however, we ask ourselves the following question: is the access to new technologies limited by the financial resources? As everybody knows, the financial resources vary in the developed compared to the undeveloped countries. In this context, the new technologies will be accessible only to an elite. Will a discrepancy then be created between the bio-enhanced and the non-enhanced people? Will the bio-enhanced humans become barbarians, aware of the supremacy of the future human race? Will they subjugate races which are considered to be inferior or will they be eliminated under the pretext of the "overpopulation of the planet" (Weindlling, 2012).

Through the human bio-enhancement technologies, the scientist comes to rectify the human nature and the divine nature of man. So, we are talking about technologies that extend the life span through genetic engineering, but also there are technologies that concern the decryption of the human consciousness and its downloading into a digital device. This is therefore about a pseudo-transcendence. We will make a comparison between the divine transcendence as it appears in the holy books, the writings of the holy fathers and the artificial pseudo-transcendence as it is described in the trans-humanist theories.

The divine transcendence and the pseudo-transcendence

Above the human being there is God and nothing can be above God. In the 4th century, St. Augustine brought to the fore the idea that nothing can be above God. God is unchanging and immutable/immanent and transcendent. God's existence is based on His very will, He is infinite in relation to time and space. Regarding the immanence and transcendence of God, in the Bible these aspects are highlighted in: Exodus, 3:14 "I am who I am", John, 8:58: "I Am" etc. "From the perspective of Orthodox theology, God does not appear as an abstract philosophical principle or as an isolated reality in an inaccessible and unimaginable transcendence, but He is a real and personal God who permanently manifests His presence and love in the life of creation and in man (Nistor, 2017). As He is transcendent in being, God remains, at the same time, immanent through His uncreated energies, by which He maintains the whole universe in existence and He achieves the sanctification of the creature" (Stan, 2009). In the Orthodox dogmatics, when we talk about the transcendence and the immanence, we refer first of all to the Power of the creative word: "and the spirit of God moved above

the waters". Father Stăniloae emphasized: "the originating water from the Bible was an indefinite energy, not illuminated by any determination, but in a universal movement, not solidified in any way, having in it, through creation, the reasons of all forms of existence, created and sustained according to the face of the reasons of the creative and conservative Logos. The divine Spirit, representing the same fluidity on the spiritual plane, makes the originating "water" renew the forms virtually inscribed in it, in the creative act of the Logos, in forms that show in them the faces of the Logos' reasons. The Spirit thus perfects, radiating from the Logos - on the one hand transcendental, on the other, present in it, the creation established by the Logos. The Holy Spirit with His fluidity, united with the fluidity of that originating water, is the force of continuous formation of defined existences, of all degrees. In a similar way, the Spirit completes the creation of man, as he is a soul, and therefore created in a special relationship with him, in his body that was made of dust by the will of the Father, and by the work of the Logos, the soul. The form of existence that now appeared was the highest visibly created creature, having in it the image of the Logos as a hypostasis, but retaining in it the state of motion by which it would grow into His likeness. But even before that, the universal energy totally undefined from the beginning had taken definite forms, more or less solidified, through the work of the Spirit. A part of it took the form of water, which, being related to the originating "water", stands for the mobile reserve from which all bodies are born and nourished or kept moving. Nothing is born and nothing now remains alive or in a certain mobility without the water moved by the Holy Spirit. All organisms that can no longer use water become rigid and crumble as if dead" (Stăniloae, as cited by Bel, 2021, 55). In the Gospel according to Matthew, Jesus is "confessed" to be the "Son of the Living God", the One who will save the world; He is the transcendent of God.

Regarding the immanence of God, Kant (2007) foregrounds man's efforts towards a harmonious end result; there is a divine order and an immanent dynamic of history. The idea of providence and that of history are considered as determining factors in the destiny of mankind (Kleingeld, 2001), "the constitution of the immanent or empirical causality is carried out by Kant in the Analytics of Principles (Kant, 2008). Here the forms of thought collaborate with the sensory material to achieve the fundamental synthesis of knowledge. But, as Mircea Florian (1995) had noted, the Kantian criticism formulated a clear separation between the intellect and the sensibility, so that Kant (2008) felt the need for an intermediary; the transcendental schemes were intended to make the connection between categories and intuitions possible. These are a priori determinations of time;

they are intellectual, such as the concepts, as well as sensitive, such as the intuitions" (Mătăsaru, 2007, 109). According to Kant (2007), there are three hypostases of the causality: the transcendent, the immanent and the transcendental (Botezatu, 1982). The complexity of the Kantian philosophy reveals the three forms of existence, namely: the "syntax", the "semantics" and the "pragmatics". The act of knowing is broken down by Kant (2007) to answer the question "how can experience be constituted"?

In the philosophical tradition from Parmenides to Kant, God was a specific subject of metaphysics; however, the philosopher of Königsberg proved that "the human knowledge is not able to extend to inexperienced things, and therefore the metaphysics or knowledge of the ultimate reality, or of a purely spiritual world, is not possible; all human knowledge is reduced to the phenomenal world, or what is usually called nature, which is only the appearance of an unknown reality; and only in this phenomenal world is rigorous knowledge objectively valid. Therefore, God cannot be a subject of knowledge for the human being. The Kantian argumentation of this thesis begins with the analysis of the proofs of God's existence, which are shown to be false. The three classic arguments regarding the existence of God are: the ontological, the cosmological and the teleological argument" (Vasile, 2010).

Today, the humanity faces one of its greatest challenges - that of choosing between the God – man (Christ) and the man-God (Nietzschean Supreme). Most of the time, the second alternative was pursued, as man always tried to place himself above or next to the divinity, in an attempt to recover the lost paradise, to recreate the world and the human nature by his own will. This choice is also traced in the writings of Berdyaev (2005) or Bulgakov (2020), but also those of Nikolai Dostoevsky (1998) who, through his writings, he opens a new way to understanding the human being related to the inner division of the human nature and its movement towards the ultimate depths of the human being. He reveals the struggle between God and the man and the man and the divinity, a conflict unknown to earlier times, which manifested itself at an elementary and simple stage. The soul of the human being no longer rests on secure foundations, everything that surrounds it is unstable and contradictory; he lives in an illusion, constantly threatened by change. The Evil appears disguised as good, and the man is deceived; the image of the Savior and that of the Antichrist, of the man who became god and of God who became man are interchangeable.

In Dostoevsky's view (1998), it is difficult to heal a contemporary soul. According to Nietzsche's view, man must be free, but the freedom is a heavy burden. Nietzsche (1996) wanted to defeat man by considering him to

be a shame; thus he turned his gaze to the superman and the ultimate goal of the humanistic cult of man is found in that man can be destroyed by the integration into the superman. Far from being protected, he is cast aside as something loathsome, vile, void, fit only to be a means to becoming, to the superman. We can say that the European humanism found its foundation in Nietzsche's ideas. There is, however, a great difference between him and Dostoevsky (1998) who, before the German philosopher, had shown that the loss of man on the way to deification was the inevitable goal of the humanism. Dostoevsky (1998) recognized that this deification was illusory, he explored the vagaries of the self-will in all directions and had one other source of knowledge - he saw the light of Christ. Nietzsche (1996), on the contrary, was dominated by his idea of the superman.

Only Christianity cherished and protected the idea of humanity and fixed the human image forever. The human essence presupposes the divine essence; if one kills God one kills also the man, and on the grave of these two supreme ideas of God and man is laid a monstrous image — the image of man who wants to be God. For Nietzsche (1996) there is neither God nor man, but only this unknown man-god. For Dostoevsky (1998) there were both God and man: God who does not devour man and the man who is not dissolved in God, but who remains himself in all eternity.

However, these visions of God and man (such as Dostoevsky's) are neither shared by progressives, nor by futurists or scientists. For them, the progress of mankind is not given by the divine power, but by the science and the research. Man, through his powers, will be able to become like the gods of the ancient mythology or like God. In the trans-humanism, man who transcends his limits is different from the man created by God. Basically, it is the technology that creates a new condition or a new definition of man. The man of the future will no longer depend on the divinity, but on how the fusion of technology with the human nature succeeds, both from a physical perspective and from a moral or consciousness perspective. In the trans-humanism, the idea of consciousness and limitation and finitude in the horizon of death remains in the past, as a way of defining the condition of the finite being. The "hommo tehnologicus" will determine the overcoming of the current human condition, offering, through new technologies, new perspectives on life and on the future of the "possible" humanity. What scientists are said to be unable to predict, however, is how this bio-enhanced being will relate to the old human species: will it reach a Nietzschean power relationship (master - slaves) or will we be blind to power relationships in Foucauldian terms?

The dehumanization of man

The irrational use of new technologies can lead to a series of problems that humanity has never faced before. For example, the techniques of physical or moral augmentation are not yet advanced enough to answer a multitude of problems related to the morality of the actions of the "possible" people augmented with the help of new technologies. We have stated before that the mysteries of the human consciousness have not yet been deciphered, but also at the physical/biological/medical level there are a multitude of dilemmas that medicine still faces. The possibility of creating bio-enhanced individuals who have undergone various gene therapies leads us to wonder if the human essence and what defines us as humans (morality, conscience, anguish in the face of death) will be lost over time. It is obvious that language has also acquired another dimension. The speaking/articulated language as well as the writing as a form of communication and transmission of information and knowledge has acquired another dimension; here we are talking about the coded language, specific to social networks, but also of the various applications used by the new generations.

As for the anguish in the face of death, it is obvious that with the fusion of man and machine, this aspect will be the first to be brought to the fore by scientists with the aim of postponing the moment of death further away. It is important to specify the evolution of man according to age: Average life span (years); The age of Cro-Magnon man; Ancient Egypt; 1400s (Europe); 1800s (Europe and U.S.); 1900s (U.S.); 2002 (U.S.).

The reason why the bio-enhanced man will lose the fear of death is due to the new technologies that are used as an extension of the human body (just as smartphones), but also in various fields such as medicine, neuroscience and so on. The bio-enhancement technologies could allow man to mold his body to his own image of perfection. However, the new technologies have not only impacted people's perception of perfection, beauty or happiness, but also the longevity. Recently, world organizations and governments have been increasingly investing, through research, with the aim of increasing the human life expectancy to hundreds of years. Currently, man and technology are no longer considered separate entities, but on the contrary, they are considered to evolve together.

Moreover, a number of researchers believe that the human species is moving towards a different stage in its evolution, i.e. towards the so-called "homo technologicus" (Conrad, 2007). However, this perspective is not embraced by all researchers, because the technologies adapt much faster to new conditions or to the new specific paradigms than humans do. Conrad

(2007) studied the evolution of diseases in the United States, in this context of introducing the concept of medicalization of the society, which expanded in several directions, the most important being: "the conceptualized medicalization, the interactional medicalization, the institutional medicalization" (Maturo, 2012).

The technology is a driving force behind the medicalization, with new diagnostic tools helping doctors to detect certain diseases much faster. The prescription of pharmaceutical products, however, is only specific to certain diseases, as for some diseases the treatment consists in following a specific diet or lifestyle. When we talk about medicalization, we also bring to the fore the medicalization of death, the medicalization of pregnancy and the medicalization of beauty (Maturo, 2012). Currently, there is a great interest in the life extension technologies, approaches which come from several branches: it is about the regenerative medicine, in the context of aging. Considered to be a natural process, aging is at the center of life extension research, being considered a disease. Diseases associated with aging constitute a center of research, in this context we deal with cardiovascular diseases and certain types of cancer.

A new project is the one developed within the "2045 Initiative" organization, where a community of researchers concerned with increasing the lifespan of the individual have at the center of their concerns the combination of robotics with the emulation of the brain in order to create hybrid individuals called cyborgs. The objective is to create new technologies that allow the transfer of the individual's consciousness into a non-biological device in order to indefinitely extend life, thereby creating an artificial form of immortality. The roadmap of the project published on the 2045.com website consists in the creation of avatars, as follows: "Avatar A – an anthropomorphic robot controlled by a brain-computer interface; Avatar B – support systems for vital brain functions; Avatar C – synthetic carriers of personality and consciousness; Avatar D – creating a hologram-like avatar" (ZOYS Strategic Social Initiative, n.d.).

By 2045 the following will take shape: “substance-independent minds will receive new bodies with capabilities far exceeding those of the ordinary humans. A new era for humanity will emerge! The changes will occur in all the fields of human activity – the power generation, the transportation, the politics, the medicine, the psychology and science. Today it is hard to imagine a future where nano robot bodies will become accessible and able to take any form. Also, body holograms with controlled matter are hard to imagine. One thing is clear, however: humanity, for the first time in its history, will make a fully managed evolutionary transition and

eventually become a new species. Moreover, the premises for a large-scale expansion into outer space will also be created.

The transformation of man

Regarding the creation of human-technology hybrid individuals, Neil Harbisson, the first person considered to be a cyborg, a trans-species rights activist who has an antenna implanted in his skull; Harbisson suffers from a hereditary disease called achromatopsia, but thanks to the implant he can perceive the world in color. The implant allows the person to see colors through the ears and works with a camera that allows for real-time conversion via sound waves (and by default the computer). Regarding the digitization of the consciousness that is brought to the fore within the Initiative 45, one other aspect that wants to be highlighted is related to the digitalization of the consciousness; it is important to state that we cannot know how a possible digitized consciousness will react, if the human characteristics that define the person - the personality, the temperament and the skills can be preserved.

We mentioned in the previous chapters a series of aspects related to the human nature, setting in a specific context the way in which the ideology and the logic, the desire for power and supremacy of the race led man to undertake irrational actions, contradicting the divine laws as well as with those of the state from different times. It is important to emphasize that the laws established over time were aimed at creating order and accomplishing the (public) good or discouraging actions considered harmful to the members of the society. We believe that the possible transformation of the human individual and the possible pseudo-transcendence alongside the man-machine fusion will increase or contribute to a form of barbarism designed to highlight the discrepancies between the humans and the possible humanoid species that would result in the future through the implementation of new technologies and their involvement in the human nature.

In this context, we are talking about the elimination of the anxiety in the face of death, an element that is specific to the human individual, but also about the transition from the classical form of language to the symbolic one and the digitization of the consciousness. Regarding this aspect, Martin Heidegger (2010). believes that death – as an absolute time limit – impacts the human being in an authentic way, setting bounds to the horizon of what can be thought. The death is therefore tragic, an existential or ethical failure. The fear of the unthinkable involves authenticity and the denial of death translates into living within the boundaries of the illusion. To imagine death is to ignore its absolute otherness, that is, the radical possibility of our own impossibility.

The exploration of the fear and the authenticity is related to the hypothesis that the human being imagines death. To the extent that death is accessible to the thought it succeeds in defining its limits. Heidegger (2010) believes the death to be an attempt to understand the *Dasein*. If the human being is ontologically and existentially defined, how might we understand the *Dasein*? Death is the end of the *Dasein*, that is, the most typical possibility of the *Dasein*. In the opinion of the German philosopher, death leaves no room for doubt, at least not in the existential sense or in the sense of being marked by nothingness. One can sacrifice himself for someone, but one cannot die the death of another. Death singles out the *Dasein* and the finitude pursues a temporality because it is the ultimate future, the end. Even if it is imminent, from an ontological viewpoint it eludes to our understanding (or comprehension).

We mentioned at the beginning of this chapter that man was endowed with by Divinity with reason, but, in the context of the new technologies, the reason is lost within the context of the digitization. We can speak of the human dignity in the context in which we understand that man is a rational being, capable of telling apart the evil from the good, the equality from the inequality and the morality from the immorality. But the exacerbated desire of the scientists, who have not sufficiently studied the way in which the human consciousness could work if embodied in a different device (extracorporeal or technological), leads us to raise many questions about our future as a species and as deified beings.

Conclusions

Man is a being that is so complex and at the same time so simple. Man needs to feel protected, to feel free and to feel human. But what does it mean to be human? This is a question that neither the great philosophers of Antiquity nor the researchers or specialists in medicine, neuroscience and biology have been able to answer. In this chapter we have addressed a series of issues that concern man and his rights or freedoms. We have brought to the fore a number of new aspects related to medicine, to bio-enhancement in the context of eliminating the anguish in the face of death, of what defines us as humans: the articulate language, the reason, the finitude and the horizon of death.

In this context, the barbarism does not relate to the gross way of man's manifestation as exposed by Foucault (1995) in "The Birth of the Prison", but to subtle forms of man's manifestation, given the fact that the new technologies offer infinite possibilities for creating power relations. To

the extent that the Initiative 45 project will be able to be carried out, it is believed that the barbarism will manifest itself in a subtle form, such as subtle slavery, people being created to be slaves or masters just like in Aldous Huxley's book entitled "Brave New World" (2006). Also, the mentioned forms of barbarism: Sodom and Gomorrah and the trial of Jesus will remain at the stage of incipient form, given the fact that currently the barbarian will be that individual who will subjugate the humanity through technology.

The topic is complex and invites debate. But what is obvious is the fact that man is evil by nature. Man has created the technology and can use it for selfish or petty purposes. With weapons of mass destruction, man can cause evil, thinking he has done good for the humanity. So did Hitler. This aspect must also be taken into account when we talk about brave and probably utopian initiatives like Initiative 45. All that remains is to impose a moral imperative with universal value (like Immanuel Kant's) and adapt the legislation to the new conditions of the current society.

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