

## TRANSHUMANISM

### ABSTRACTS

#### FROM THE EDITORS – Quo vadis humanus? (A.L.-K.)

Transhumanism is more and more present in contemporary culture, although it is not easy to answer the question of what this relatively new phenomenon is: An ideology? A cultural trend? A social movement? A philosophy? A political project? An interdisciplinary research program? A new utopia? Or maybe is it rather the case that transhumanism in some way encompasses all the mentioned categories? At the core of transhumanism, there obviously is a protest against the human condition and the biological, mental or social limitations it involves, as well as the belief that such limitations may be overcome by techno-scientific progress. In the “Preamble” to the *Transhumanist Manifesto* published on the Singularity Weblog we read: “Intelligence wants to be free but everywhere it is in chains. It is imprisoned by biology and its inevitable scarcity.”<sup>1</sup> Thus the aim of transhumanists is to liberate intelligence from these chains, which will allegedly enable intelligence to move, to interact and to evolve. The authors of the manifesto have indeed formulated the crucial theses of transhumanism, namely: biology is not the essence of humanity; the human being is a step in the evolution process rather than its culmination; the human being is not an entity, but a process; one is not born human, but may become human. Biological evolution is believed by them to be perpetual but slow, and described as “inefficient, blind and dangerous.”<sup>2</sup> As such, it is contrasted with technical evolution, considered as more efficient, quicker and better designed. Therefore the authors of the manifesto formulate the following postulate: “To ensure the best chances of survival, take control of our own destiny and to be free, we must master evolution.”<sup>3</sup> The manifesto concludes with an urgent appeal: “Transhumanists of the world unite—we have immortality to gain and only biology to lose.”<sup>4</sup> The *Transhumanist Declaration*,<sup>5</sup> adopted in 2009 by the Board of the Humanity+, an international nonprofit organization which advocates ethical use of technology to expand human capacities, claims that the humanity’s potential still remains mostly unrealized and that the human potential may be expanded by overcoming the processes of aging, cognitive shortcomings, involuntary suffer-

---

<sup>1</sup> “A Transhumanist Manifesto,” <https://www.singularityweblog.com/a-transhumanist-manifesto/>.

<sup>2</sup> *Ibidem*.

<sup>3</sup> *Ibidem*.

<sup>4</sup> *Ibidem*.

<sup>5</sup> See “Transhumanist Declaration,” <http://humanityplus.org/philosophy/transhumanist-declaration/>.

ing, and our confinement to planet Earth. Transhumanists believe their priority tasks to be “the reduction of existential risks, and development of means for the preservation of life and health, the alleviation of grave suffering, and the improvement of human foresight and wisdom.”<sup>6</sup> However, they simultaneously admit that their vision entails serious risks, in particular that of the new technologies being misused, and stress the necessity of the effort to prevent such situations. They hope to develop a social order in which “responsible decisions can be implemented”<sup>7</sup> and stress that policy making ought to be guided by a responsible and inclusive moral vision respecting autonomy and individual rights, and advocating solidarity with—and concern for—the interests and dignity of all people around the globe. At the same time the *Declaration* states: “We advocate the well-being of all sentience, including humans, non-human animals, and any future artificial intellects, modified life forms, or other intelligences to which technological and scientific advance may give rise,”<sup>8</sup> and it opts for a wide use of the techniques that may be developed to assist memory, concentration, and mental energy, as well as life extension therapies, reproductive choice technologies, cryonics procedures and the like.

Thus under close scrutiny transhumanism turns out to be a large-scale project that aims at modifying human beings and transforming human society. Indeed, it is another project in which the concept of salvation is replaced with that of happiness conceived of as well-being and satisfaction with life quality. However, so far in history none of the social programs undertaken in order to provide universal happiness has turned out successful: life satisfaction always fades away in the face of suffering, poverty or frustration stemming from the unrealized expectations. When commenting on such attempts to ‘redeem’ the world, Joseph Ratzinger wrote: “The man hungry for happiness had to insist all the more on being able to have, now and unconditionally, whatever he wanted; yet the more barriers he tore down, the more considerable the remaining ones became for him. The comparison with the greater happiness of someone else who had nevertheless not deserved it more increasingly became a gloomy shadow that darkened even what had been attained; only complete equality could present itself as hope, and of course it could take its measure only from the most sublime possibilities, for only there could be supplied what was so missing to oneself.”<sup>9</sup> The only path to provide full equality for all persons and to maximize their potentialities and desires appeared to be the alliance of all the disadvantaged which assumed the shape of “a moral duty of exciting proportions”<sup>10</sup> that should find its culmination in communism. However, today it is common knowledge that the consequences of that project, which promised equal happiness to everyone, turned out disastrous.

Transhumanism offers precisely the kind of equality communism promised. The wide appeal of transhumanism results from its ambition to make the perennial

<sup>6</sup> Ibidem.

<sup>7</sup> Ibidem.

<sup>8</sup> Ibidem.

<sup>9</sup> Joseph R a t z i n g e r (Pope Benedict XVI), “The Salvation of Man—This-Worldly and Christian,” in Joseph Ratzinger (Pope Benedict XVI), *Fundamental Speeches From Five Decades* (San Francisco: Ignatius Press, 2012), 82.

<sup>10</sup> Ibidem, 83.

dream of living in the 'Fortunate Isles' come true,<sup>11</sup> as well as from the hope it incites that a place which is free of suffering and where life is meaningful may be actually possible. Christians believe such a reality to be that of Heaven, which, however, one may enter only after death. Transhumanism, conversely, seems to be offering a possibility to create the Fortunate Isles 'here and now' (or in a more or less immediate future) by way of transforming both the human being and the world with the use of scientific and technological means. Yet, even if the techno-scientific progress should ensure that every human being might enjoy a life free of suffering, the meaningfulness of such a life would still remain problematic, since the meaning, or the sense, of life does not result from the progress accomplished in the domains of science or technology. In his *Protrepticus*, Aristotle claims that the Isles of the Blessed are a place where there can be no use of and no profit from anything. The only activities possible there are intellectual life and philosophical theorizing.<sup>12</sup> However, even philosophical inquiries and philosophical disputes might not be sufficient for an everlasting life to be worth living. In his poem *A Request for the Fortunate Isles*, the Polish poet Konstanty Ildefons Gałczyński expressed his wish: "Show me immense waters and calm waters, / let me hear the stars talk on the green tree branches / show me a kaleidoscope of butterflies, make the hearts of butterflies draw near and fondle them, / with your love let your quiet thoughts bend over the waters."<sup>13</sup> Another Polish poet, Cyprian Norwid, in turn proclaimed: "Of the things of this world only two will remain, / Two only: poetry and goodness ... and nothing else."<sup>14</sup> These two poetic visions are very different from the hopes cherished by the transhumanists. Thus one might ask: Will goodness and love preserve their significance in the transhumanist world? Or will an individual be doomed to loneliness in such a place? In his poem *Justice* Rev. Jan Twardowski observed that „if we were all equally endowed / no one would need anyone else."<sup>15</sup> While the transhumanist project does not focus on providing everyone with the same goods or qualities, it nevertheless promises that in its world one may have whatever one wants. Moreover, transhumanists wish to secure happiness for everyone, also for post-human beings which may come into existence as a result of the techno-scientific progress. Yet, it is difficult to determine in what the happiness, or well-being, of the particular human and post-human beings might consist, since any conception of the welfare of a being presupposes a knowledge of who (or what) the given being is. However, transhumanism demonstrates practical non-essentialism: since it rejects the existence of any 'essence' of the

<sup>11</sup> According to the Greek mythology, the Fortunate Isles, or the Isles of the Blessed (Makarôn Nêsoi), are a resting place for the souls of heroes and virtuous men.

<sup>12</sup> See Aristotle, *Protrepticus*, B43, in Anton-Hermann Chroust, *Protrepticus: A Reconstruction* (Notre Dame: University of Notre Dame Press, 1964), 18.

<sup>13</sup> Konstanty Ildefons Gałczyński, *Prośba o wyspy szczęśliwe*, in Konstanty Ildefons Gałczyński, *Dziela*, vol. 1, *Poezje*, Part 1 (Warszawa: Czytelnik, 1979), 150. Translation mine.

<sup>14</sup> Cyprian Norwid, *Letter to Bronisław Z.*, quoted after George Gömöri, *Cyprian Norwid* (Woodbridge, Connecticut: Twayne Publishers, 1974), 63.

<sup>15</sup> Jan Twardowski, *Justice*, transl. by Anna Mioduchowska and Myrna Garanis, in Jan Twardowski, *Kiedy mówisz. When You Say*, transl. by Stanisław Barańczak et al., selected and edited by Aleksandra Iwanowska (Kraków: Wydawnictwo Literackie, 2000), 39.

human being, or human nature, one may expect that it will consequently question also the ‘essence’ of the post-human beings.

Despite all the doubts concerning the transhumanist project, it must not be considered as pure speculation of dreamers, another ‘armchair philosophy’ or a science fiction idea. In today’s world we witness a growing importance of transhumanist institutions, such as associations (e.g. The World Transhumanist Association, currently the Humanity+ organization, or The Extropy Institute) and think-tanks (e.g. The Institute for Ethics and Emerging Technologies), as well as journals (e.g. *The Journal of Evolution and Technology*), Internet blogs and portals (e.g. <http://transhumanblog.com/> and <https://www.singularityweblog.com/>). Transhumanist literature is gaining popularity and transhumanist movies are made; transhumanist congresses and conferences on transhumanism are organized; scientific books for and against transhumanism are published (some of which have been reviewed in the present volume). University courses devoted to transhumanism are developed; institutes and university chairs to study the future of humankind are founded (e.g. The Future of Humanity Institute run by Nick Bostrom, one of the leading promoters of transhumanism, at the University of Oxford). Singularity University in the Silicon Valley is an educational institution which has included transhumanist goals in its mission. Not infrequently are transhumanists commissioned by governments to prepare various expert reports.<sup>16</sup> Research projects on the technologies which may contribute to the success of the transhumanist postulates are financed by powerful corporations as well as by the powers that be, and they bring impressive results.

The very first move that will make it possible to carry out in practice the transhumanist postulate “to master evolution” is precisely critical reflection on transhumanism. Without it, without having understood what, or who, the human being is and what is his, or her, ultimate destination, it would be rather difficult to direct the evolution. However, does the fact that transhumanism denies the existence of any human nature mean that there is actually no ‘truth’ about the human being? If the only possible ‘truth’ is to be constituted by our own (optional) projects of ourselves and of the world, “then the world is nothing more than ‘the material for praxis,’”<sup>17</sup> and the only justifiable limit of human freedom is feasibility. But is it not rather the human nature that has – due to its inner normative dimension – so far determined the moral limits of the modifications and ameliorations of the human being? Cardinal Ratzinger issues a warning: “The freedom to produce, unchecked by truth, means the dictatorship of ends in a world devoid of truth and thus enslaves man while appearing to set him free.”<sup>18</sup>

The authors of the articles collected in the present volume of *Ethos* represent various fields of research. They undertake reflection on transhumanism that is both unprejudiced and free of passionate commitment. They attempt to indicate

<sup>16</sup> See e.g. Nick Bostrom, Anders Sandberg, *The Future of Identity: Report Commissioned by the UK’s Government Office for Science*, <http://www.fhi.ox.ac.uk/future-of-identity.pdf>.

<sup>17</sup> Joseph Ratzinger, “Interpretation, Contemplation, Action: Considerations on the Task of a Catholic Academy,” *Communio* 13, no. 2 (1986): 145.

<sup>18</sup> Joseph Cardinal Ratzinger, *The Nature and Mission of Theology: Essays in Orient Theology in Today’s Debates*, transl. by Adrian Walker (San Francisco: Ignatius Press, 1995), 37.

the origin of this intellectual current, its essence and consequences, as well as to evaluate its achievements and the risks its cultural success may involve. For transhumanism is a multi-dimensional phenomenon that has in fact began to shape the human culture and the environment of human life: it brings hope as well as anxiety, and gives rise to numerous questions. We hope that the papers collected in the present volume will enable the readers to find the answers to some of those questions, as well as to ask new ones. The most important of them might be the one posed already in the Gospel: "What good will it be for a man if he gains the whole world, yet forfeits his soul?" (Mt 16:26).

#### JOHN PAUL II – "A free science, bound only to truth"

Today's meeting must be understood as a sign of readiness for dialogue between science and the Church. The day itself, as well as the place, give this meeting special importance. Seven hundred years ago today, there died in a Dominican convent not far from this cathedral, at whose foundation he was probably present, Albert the German, as his contemporaries called him, and on whom, alone among the Doctors of the Church, posterity conferred the title "the Great."

Albert carried out a multiple activity in his time as a religious and a preacher, as religious superior, as bishop and mediator of peace in his own city, Cologne. But his claim to fame in world history is as a researcher and scholar who mastered the knowledge of his time and made it his lifework to reorganize it. His contemporaries already recognized in him the *auctor*, the initiator and promoter of science. Posterity defined him as *doctor universalis*. The Church, which counts him among her saints, refers to him as one of her 'doctors' and honors him in the liturgy under this title.

Our memory of Albert the Great, however, must not be just an act of due piety. It is more important to actualize again the essential meaning of his lifework, to which we must attribute a fundamental and abiding importance. Let us cast a brief glance at the historic-cultural situation of Albert's time. It is marked by the growing rediscovery of Aristotelian literature and of Arabic science. Up to then the Christian West had kept alive and scientifically developed the tradition of Christian antiquity.

Now it is met by a comprehensive non-Christian view of the world, based only on a profane rationality. Many Christian thinkers, including some very important ones, saw above all a danger in this claim. They thought they had to defend the historical identity of Christian tradition against it; for there were also radical individuals and groups who saw an unsolvable conflict between scientific rationality and the truth of faith, and made their choice in favor of this 'scientific precedence.'

Between these two extremes Albert takes the middle way: the claim to truth of a science based on rationality is recognized; in fact it is accepted in its contents, completed, corrected and developed in its independent rationality. And precisely in this way it becomes the property of the Christian world. In this way the latter sees its own understanding of the world enormously enriched without having to give up any essential element of its tradition, far less the foundation of its faith. For there can be no fundamental conflict between a reason which, in conformity with its own nature which comes from God, is geared to truth and is qualified to know truth and a faith which refers to the same divine

source of all truth. Faith confirms, in fact, the specific rights of natural reason. It presupposes them. In fact, its acceptance presupposes that freedom which is characteristic only of a rational being. This shows at the same time that faith and science belong to different orders of knowledge, which cannot be transferred from one to the other. It is seen furthermore that reason cannot do everything alone; it is finite. It must proceed through a multiplicity of separate branches of knowledge; it is composed of a plurality of individual sciences. It can grasp the unity which binds the world and truth with their origin only within partial ways of knowledge. Also philosophy and theology are, as sciences, limited attempts which can represent the complex unity of truth only in diversity, that is, within an open system of complementary items of knowledge.

Let us repeat: Albert recognizes the articulation of rational science in a system of different branches of knowledge in which it finds confirmation of its own peculiarity, and at the same time remains geared to the goals of faith. In this way Albert realizes the statue of a Christian intellectuality, whose fundamental principles are still to be considered valid today. We do not diminish the importance of this achievement if we affirm at the same time: Albert's work is from the point of view of content bound to his own time and therefore belongs to history. The 'synthesis' he made retains an exemplary character, and we would do well to call to mind its fundamental principles when we turn to the present-day questions about science, faith and the Church.

Many people see the core of these questions in the relationship between the Church and modern natural sciences, and they still feel the weight of those notorious conflicts which arose from the interference of religious authorities in the process of the development of scientific knowledge. The Church remembers this with regret, for today we realize the errors and shortcomings of these ways of proceeding. We can say today that they have been overcome: thanks to the power of persuasion of science, and thanks above all to the work of a scientific theology, which has deepened understanding of faith and freed it from the conditions of time. The ecclesiastical Magisterium has, since the First Vatican Council, recalled those principles several times, most recently and explicitly in the Second Vatican Council (see *Gaudium et Spes*, no. 36) principles, which are already recognized in the work of Albert the Great. It has explicitly affirmed the distinction of orders of knowledge between faith and reason; it has recognized the autonomy and independence of science, and has taken up a position in favor of freedom of research. We do not fear, in fact we deny, that a science which is based on rational motives and proceeds with methodological seriousness, can arrive at knowledge which is in conflict with the truth of faith. This can happen only when the distinction of the orders of knowledge is neglected or denied.

This view, which should be ratified by scientists, could help to overcome the historical weight of the relationship between Church and science and facilitate a dialogue on equal footing, as already often happens in practice. It is not just a question of overcoming the past, but of new problems, which derive from the role of sciences in universal culture today.

Scientific knowledge has led to a radical transformation of human technology. Consequently, the conditions of human life on this earth have changed enormously and have also considerably improved. The progress of scientific

knowledge has become the driving power of general cultural progress. The transformation of the world at the technical level seemed to many people to be the meaning and purpose of science, in the meantime, it has been seen that the progress of civilization does not always improve living conditions. There are involuntary and unexpected consequences which may become dangerous and harmful. I will recall only the ecological problem, which arose as a result of the progress of technico-scientific industrialization. In this way serious doubts arise as to whether progress on the whole serves man. These doubts have repercussions on science, understood in the technical sense. Its meaning, its aim, its human significance are questioned.

This question takes on particular weight with regard to the use of scientific thought regarding man. The so-called human sciences have supplied extremely important information concerning human activity and behavior. They run the risk, however, in a culture determined by technology, to be misused in order to manipulate man, for purposes of economic and political domination.

If science is understood essentially as 'a technical fact,' then it can be conceived as the pursuit of those processes that lead to technical success. What leads to success, therefore, is considered 'knowledge.' The world, at the level of a scientific datum, becomes a mere complex of phenomena that can be manipulated, and the object of science a functional connection, which is examined only with reference to its functionality. Such a science may conceive itself as a mere function. The concept of truth, therefore, becomes superfluous, and sometimes, in fact, it is explicitly renounced. Reason itself seems, when all is said and done, a mere function or an instrument of a being who finds the meaning of his existence outside knowledge and science, if possible in mere life.

Our culture, in all its areas, is imbued with a science which proceeds in a way that is largely functionalistic. This applies also to the area of values and norms, of spiritual orientation in general. Precisely here science comes up against its own limits. There is talk of a crisis of legitimation of science, nay more, of a crisis of orientation of our whole scientific culture. What is its essence? Science alone is not able to give a complete answer to the question of meanings, which is raised in the crisis. Scientific affirmations are always particular. They are justified only in consideration of a given starting point, they are set in a process of development, and they can be corrected and left behind in this process. But above all: how could something constitute the result of a scientific starting point and therefore already be presupposed by it?

Science alone is not capable of answering the question of meanings, in fact it cannot even set it in the framework of its starting point. And yet this question of meanings cannot tolerate indefinite postponement of its answer. If widespread confidence in science is destroyed, then the state of mind easily changes into hostility to science. In this space that has remained empty, ideologies suddenly break in. They sometimes behave as if they were 'scientific,' but they owe their power of persuasion to the urgent need for an answer to the question of meanings and to interest in social and political change. Science that is purely functional, without values and alienated from truth, can enter the service of these ideologies; reason that is only instrumental runs the risk of losing its freedom. Finally there are new manifestations of superstition, sectarianism,

and the so-called 'new religions' whose appearance is closely connected to the crisis of orientation of culture.

These wrong ways can be detected and avoided by faith. But the common crisis concerns also the believing scientist. He will have to ask himself in what spirit, in what direction, he is pursuing his studies. He must assume the task, directly or indirectly, of examining, in a constantly renewed form, the procedure and aim of science from the standpoint of the question of meanings. We are jointly responsible for this culture and we are called upon to cooperate in overcoming the crisis. In this situation the Church does not advocate prudence and restraint, but courage and decision. There is no reason not to take up a position in favor of truth or to be afraid of it. The truth and everything that is true represents a great good to which we must turn with love and joy. Science too is a way to truth; for God's gift of reason, which according to its nature is destined not for error, but for the truth of knowledge, is developed in it.

This must apply also to science orientated in a technico-functional direction. It is reductive to understand knowledge only as a 'method for success,' while on the contrary it is legitimate to judge as a proof of knowledge the outcome it obtains. We cannot consider the technical world, the work of man, as a kingdom completely estranged from truth. Then, too, this world is anything but meaningless: it is true that it has decisively improved living conditions, and the difficulties caused by the harmful effects of the development of technical civilization do not justify forgetting the goods that this same progress has brought.

There is no reason to consider technico-scientific culture as opposed to the world of God's creation. It is clear beyond all doubt that technical knowledge can be used for good as well as for evil. Anyone who studies the effects of poisons, can use this knowledge to cure as well as to kill. But there can be no doubt in what direction we must look to distinguish good from evil. Technical science, aimed at the transformation of the world, is justified on the basis of the service it renders man and humanity.

It cannot be said that progress has gone too far as long as many people, in fact whole peoples, still live in distressing conditions, unworthy of man, which could be improved with the help of technico-scientific knowledge. Enormous tasks still lie before us, which we cannot shirk. To carry them out represents a brotherly service for our neighbor, to whom we owe it as we owe the man in need the work of charity which helps his necessity.

We render our neighbor a brotherly service because we recognize in him that dignity characteristic of a moral being; we are speaking of a personal dignity. Faith teaches us that man's fundamental prerogative consists in being the image of God. Christian tradition adds that man is of value for his own sake, and is not a means for any other end. Therefore man's personal dignity represents the criterion by which all cultural application of technico-scientific knowledge must be judged.

This is of particular importance at a time when man is becoming more and more the object of research and of human technologies. It is not yet a question of an unlawful way of proceeding, because man is also 'nature.' Certainly, dangers and problems arise here, which, due to the worldwide effects of technical civilization, raise completely new tasks for most people today. These dangers and problems have been for a long time subject of discussion at the international level. It is



a proof of the high sense of responsibility of modern science that it takes charge of these fundamental problems and endeavors to solve them with scientific means. The human and social sciences, but also the sciences of culture, not least of all philosophy and theology, have stimulated in multiple ways the reflection of modern man about himself and his existence in a world dominated by science and technology. The spirit of modern consciousness, which accelerates the development of the modern natural sciences, has also set for itself as its purpose the scientific analysis of man and of the world in which he lives, at the social and cultural level. An absolutely incalculable mass of knowledge has thereby come to light, which has repercussions on both public and private spheres of life. The social system of modern states, the health and educational system, economic processes and cultural activities are all marked in many ways by the influence of these sciences. But it is important that science should not keep man under its thumb. Also in the culture of technology, man, in conformity with his dignity, must remain free; in fact, the meaning of this culture must give him greater freedom.

It is not only faith that offers the perception of man's personal dignity and of its decisive importance. Natural reason, too, can have access to it, since it is able to distinguish truth from falsehood, good from evil, and recognizes freedom as the fundamental condition of human existence. It is an encouraging sign, which is spreading all over the world. The concept of human rights does not mean anything else, and not even those who, in actual fact, oppose it with their actions, can escape it. There is hope, and we want to encourage this hope.

More and more voices are raised that refuse to be content with immanent limitation of sciences and ask about a complete truth in which human life is fulfilled. It is as if knowledge and scientific research stretched out towards the infinite, only to snap back to their origins: the old problem of the connection between science and faith has not become outdated with the development of modern sciences; on the contrary, in a world more and more imbued with science, it manifests its full vital importance.

We have spoken so far mainly of the science that is in the service of culture and consequently of man. It would be too little, however, to limit ourselves to this aspect. Precisely with regard to the crisis, we must remember that science is not only service for other purposes. Knowledge of truth has its meaning in itself. It is an accomplishment of human and personal character, an outstanding human good. Pure 'theory' is itself a kind of human 'praxis,' and the believer is waiting for a supreme 'praxis,' which will unite him forever with God: that 'praxis' which is vision, and therefore also 'theory.'

We have spoken of the 'crisis of the legitimation of science.' Certainly, science has a meaning of its own and a justification when it is recognized as being capable of knowing truth, and when truth is recognized as a human good. Then also the demand for the freedom of science is justified; in what way, in fact, could a human good be realized if not through freedom? Science must be free also in the sense that its implementation must not be determined by direct purposes of social utility or economic interest. That does not mean, however, that in principle it must be separated from 'praxis.' But to be able to influence praxis, it must first be determined by truth, and therefore be free for truth.

A free science, bound only to truth, does not let itself be reduced to the model of functionalism or any other, which limits understanding of scientific rationality. Science must be open, in fact it must also be multiform, and we need not fear the loss of a unified approach. This is given by the trinomial of personal reason, freedom and truth, in which the multiplicity of concrete realizations is founded and confirmed.

I do not hesitate at all to see also the science of faith on the horizon of rationality understood in this way. The Church wants independent theological research, which is not identified with the ecclesiastical Magisterium, but which knows it is committed with regard to it in common service of the truth of faith and the people of God. It cannot be ignored that tensions and even conflicts may arise. But this cannot be ignored either as regards the relationship between Church and science. The reason is to be sought in the finiteness of our reason, limited in its extension and therefore exposed to error. Nevertheless we can always hope for a solution of reconciliation, if we take our stand on the ability of this same reason to attain truth.

In the past advocates of modern science fought against the Church with the slogans: reason, freedom and progress. Today, in view of the crisis with regard to the meaning of science, the multiple threats to its freedom and the doubt about progress, the battle fronts have been inverted. Today it is the Church that takes up the defense:

- for reason and science, which she recognizes as having the ability to attain truth, which legitimizes it as a human realization;
- for the freedom of science, through which the latter possesses its dignity as a human and personal good;
- for progress in the service of a humanity which needs it to safeguard its life and dignity.

With this task, the Church and all Christians are at the center of the debate of these times of ours. An adequate solution of the pressing questions about the meaning of human existence, norms of action, and the prospects of a more far-reaching hope, is possible only in the renewed connection between scientific thought and the power of faith in man in search of truth. The pursuit of a new humanism on which the future of the third millennium can be based will be successful only on condition that scientific knowledge again enters upon a living relationship with the truth revealed to man as God's gift. Man's reason is a grand instrument for knowledge and structuring the world. It needs, however, in order to realize the whole wealth of human possibilities, to open to the Word of eternal Truth, which became man in Christ.

I said at the beginning that our meeting today was to be a sign of the readiness for dialogue between science and the Church. Has it not emerged clearly from these reflections how urgent this dialogue is? Both parties must continue it objectively, listening to each other, and perseveringly. We need each other.

In this Cathedral there have been kept and venerated for centuries the bones of the Wise Men, who at the beginning of the new age which dawned with the Incarnation of God, set out to pay homage to the truth Lord of the world. These men, in whom the knowledge of their time was summed up, become, therefore, the model of every man in search of truth. The knowledge which reason attains finds its completion in the adoration of divine Truth. The man who sets out towards this truth,

does not suffer any loss of his freedom: on the contrary, in trusting dedication to the Spirit whom we have been promised through Jesus Christ's redeeming work, he is led to complete freedom and to the fullness of a truly human existence.

I appeal to the scientists, students, and all of you gathered here today, and ask you always to keep before your eyes, in your striving for scientific knowledge, the ultimate aim of your work and of your whole life. For this purpose I recommend to you particularly the virtues of courage, which defends science in a world marked by doubt, alienated from truth, and in need of meaning; and humility, through which we recognize the finiteness of reason before Truth which transcends it. These are the virtues of Albert the Great.

Keywords: science, rational science, natural sciences, freedom of science, dialogue between science and faith, Albert the Great, rationality, orders of knowledge, Christian intellectuality, scientific knowledge, human technology, technico-scientific industrialization, legitimation of science, crisis of culture, the ecological problem.

Extracts from the address of His Holiness John Paul II delivered to the scientists and students gathered in the Cologne Cathedral in Germany on 15 November 1980.

For the complete text of the address in English see *L'Osservatore Romano*, Weekly Edition, 24 November 1980: 6, 7, 12.

© 1980 by the Libreria Editrice Vaticana

Marcin GARBOWSKI – Transhumanism: Origins—Fundamentals—Critique  
DOI 10.12887/28-2015-3-111-03

Each philosophical current or more sophisticated ideology reaches a stage of maturity, when one can delineate its canon. The article presents an attempt to synthesize transhumanism in its multi-source ideological prodigy, as well as to describe several of its leading subgenres. The historical sources for the term itself are presented there, as well as the most common definitions of it are described, which encompass the leading aspects, which are the critical-discourse oriented one, as well as its character as a cultural and social movement. The article describes the leading representatives of transhumanism, as well as its backing among the leading public institutions and corporations. The text contains also references to the typical accusations towards transhumanism, especially in the aspect of its moral consequences.

Keywords: transhumanism, technological singularity, scientism, naturalism

Contact: Department of the Methodology of Sciences, Institute of Theoretical Philosophy, Faculty of Philosophy, John Paul II Catholic University of Lublin, Al. Raclawickie 14, 20-950 Lublin, Poland

E-mail: Marcin.s.garbowski@gmail.com

Phone: +48 533357535

Jerzy BOBRYK – Personification of Machines—Automatization of Persons: From Cognitive Science to Transhumanism

DOI 10.12887/28-2015-3-111-04

Computers and computer sets are new tools rapidly developing into a complex product, namely, new means of mass communication. The paper argues that it is possible to discover causal laws describing the relations between electronic technology and the human mind. The first part of the paper presents the ways in which external social and cultural institutions determine the mental processes taking place in the human mind. Human mental activity, which essentially consists in the use of signs, does not depend only on the internal (mental, or brain) processes, but it is also dependent on external artefacts (i.e. material vehicles of cultural symbols) and on human practical actions. The second part of the paper presents transhumanism as an intellectual consequence of certain problems remaining unsolved by cognitive science.

Keywords: digital technology, human mind, technological determinism, cognitive science, transhumanism

The paper was financed within the framework of the The National Programme for the Development of Humanities funded by the Ministry of Science and Higher Education in the years 2012-2016.

Contact: Pracownia Psycholingwistyki i Psychologii Poznawczej, Instytut Psychologii, Polska Akademia Nauk, ul. Jaracza 1, 00-379 Warsaw, Poland  
E-mail: jkbobryk@onet.pl  
<http://psych.pan.pl/pl/pracownia-psycholingwistyki-i-psychologii-poznawczej/jerzy-bobryk/>

Markus LIPOWICZ – From Human Transcendence to the Transgression of Humanity: Attempt at a Philosophical and Sociological Conceptualization of Transhumanism

DOI 10.12887/28-2015-3-111-05

The aim of this article is to present an analytical perspective on transhumanism which refers to the concepts of transcendence and transgression. I will argue that transhumanism is a direct consequence of the rise of the postmodern era, which significantly reduced the vertical image of the world in order to popularize its horizontal image, which in turn also changed the perspective on human existence and mankind. Nowadays the idea of humanity lacks a transcendental reference point that would be normatively and universally binding on an institutional level. This absence of a metaphysical center, which Friedrich Nietzsche expressed in the popular dictum: “God is dead,” finally led to the idea that mankind shall overcome all cultural, social and even biological boundaries which suppress self-realization. However, nowadays the idea of human self-realization transformed into an attempt at transgressing all human limitations in order to give rise to a new species: a godlike post-human figure. Therefore

transhumanism opens another chapter in the long history of human attempts at self-salvation. I try to demonstrate that even a partial realization of the main premises of this intellectual movement might not only lead to the *physical* 'death of man,' but would consequently destruct the basic feature and main sphere of human existence, that is culture based on *metaphysical* ideas.

Keywords: transhumanism, transcendence, transgression, humanity, postmodernity, culture

Contact: Instytut Nauk o Wychowaniu, Wydział Pedagogiczny, Akademia Ignatianum, ul. Kopernika 26, 31-501 Cracow, Poland  
E-mail: markus.lipowicz@onet.eu

Grzegorz HOŁUB – Transhumanism and the Concept of the Person

DOI 10.12887/28-2015-3-111-06

The present article addresses the topic of transhumanism. A special emphasis is put on the issue of personhood, as well as on the idea of uploading the human person into machines, in particular computers. In this respect, the paper refers in detail to the analyses advanced by Ray Kurzweil. Firstly, the law of accelerating returns is discussed. Secondly, ideas such as scanning a human individual, uploading of an individual into computers, radical enhancement of the human being, as well as downloading a human being into a new vessel, are examined. Thirdly, on the example of Ray Kurzweil's approach, the concept of the person in transhumanism is scrutinized and critically assessed. It is argued that the notion of 'person' in transhumanism is derivative of naturalistic thinking. Thus the person is considered as a bundle of information which can be copied, transferred, enhanced and downloaded. Such projects result from a reductionist standpoint, since they assume that the human person is a one-dimensional reality whose existence is not governed by any higher rule or principle. The transhumanist concept of 'person' precludes grasping the complexity and richness of the personal reality. Moreover, the transhumanist perspective prevents the view of 'person' as an agent revealing her subjectivity through her actions and other manifestations; rather, it is mere manifestations of the person that are considered as determinants of her being. Hence, in the case of transhumanism we are dealing with the reversed metaphysical order which renders the personal reality as such nonexistent, or at most interprets it as a result of something else, i.e., of natural processes.

Keywords: transhumanism, person, naturalism, Ray Kurzweil

Contact: Katedra Bioetyki, Wydział Filozoficzny, Uniwersytet Papieski Jana Pawła II, ul. Kanonicza 9, 31-002 Cracow, Poland  
E-mail: grzegorz.holub@upjp2.edu.pl  
<http://www.upjp2.edu.pl/edumod/pracownik/4/>  
[www.grzegorzholub.com](http://www.grzegorzholub.com)

Adriana WARMBIER – Aristotle’s Virtue Ethics and the Posthumanist Project of Human Nature Enhancement

DOI 10.12887/28-2015-3-111-07

In this article I explore the possibility of applying Aristotle’s virtue ethics in the moral enhancement debate. I begin by analyzing the premises and aims of transhumanism and then show that biomedical forms of moral enhancement omit important problems such as: the conditions of unified moral agent or the internal complexity of emotions and their relation to reason. In view of this, I argue that Aristotle’s theory of virtue gives more adequate account of moral action. The idea of moral enhancement fails to justify the claims that enhancing the moral dispositions increases the probability of having ‘morally better future motives.’

Keywords: moral enhancement, human agency, Aristotle’s virtue ethics, transhumanism, human nature, bioethics

Contact: Zakład Etyki, Instytut Filozofii, Uniwersytet Jagielloński, Grodzka 52, 31-044 Cracow, Poland

E-mail: [adrianajoanna@gmail.com](mailto:adrianajoanna@gmail.com)

<http://www.filozofia.uj.edu.pl/adriana-warmbier>

Paweł BORTKIEWICZ, TChr – Religion and God in the Transhumanist World

DOI 10.12887/28-2015-3-111-08

While the notion of technological progress as such has become an obvious truth nowadays, the actual technological advances provoke ambivalent attitudes. The technological potential has generated the actual possibility of implementing the vision of a new man, described as the transhumanist project, the ‘H+,’ ‘h+,’ or the ‘>H.’ In its anthropological component transhumanism surmises that the human being, in her present shape, has reached a merely temporary stage of human development which is to be succeeded by a higher form of being. The overall effect of this project seems to be not only transformations of the bodily structure of the human being, but, in the ultimate sense, uploading the human mind from its biological setting to the computer. In this way—according to transhumanists—‘enhanced humanity’ may be accomplished, together with a radically higher form of being than the current, ‘unenhanced’ form of humanity.

The radical nature of this project finds its expression, among others, in the conceptual sphere, in which the notion of the ‘posthuman being’ has supplanted that of a ‘new man,’ which has recurred in the numerous so far created Promethean anthropologies. However, the transhumanist vision of the ‘posthuman being’ is absolutely incompatible with the classical rendition of man as an *imago Dei*.

Moreover, the new anthropology offered by transhumanism involves a new theology and a new faith in God. The new faith in question demands a vision conceived of as removing ‘the veil’ and thus results in the theovirtual world allowing merely limited transcendence. The new vision presupposes a critical attitude in the evaluation of the technological progress, as well as a critical

attitude in the evaluation of transcendence: a constant verification of its authenticity. The problematic issue, however, is the criterion of this authenticity. Skepticism towards objective truth is the reason why the vision of God in the transhumanist perspective assumes qualities of messianism and apocalyptic cybertheology, as well as pantheism. Within the space of postreligion the human being becomes her own savior, which is tantamount to a refutation of the objective history of salvation offering the best opportunity of human development.

Translated by *Dorota Chabrajska*

Keywords: transhumanism, posthuman being, human nature, cybertheology

Contact: Centrum Etyki, Wydział Teologiczny, Uniwersytet Adama Mickiewicza, ul. Wieżowa 2/4, 61-111, Poznań, Poland

E-mail: [bortpa@amu.edu.pl](mailto:bortpa@amu.edu.pl)

[https://teologia.amu.edu.pl/dla-pracownika/dla-pracownika/pracownicy?sq\\_content\\_src=%02BdXJsPWh0dHA1M0ElMkYlMkZ3dGJhc2UtYmF6YS5ob21lLmFtdS5lZHUucGwlMkZfZW1wbG95ZWUucGhwJTNGaWQlM0Q4JmFsbD0x](https://teologia.amu.edu.pl/dla-pracownika/dla-pracownika/pracownicy?sq_content_src=%02BdXJsPWh0dHA1M0ElMkYlMkZ3dGJhc2UtYmF6YS5ob21lLmFtdS5lZHUucGwlMkZfZW1wbG95ZWUucGhwJTNGaWQlM0Q4JmFsbD0x)

Ewa M. WALEWSKA – The Place and Role of the Body and the Senses in the Technologically Determined Networked Reality of the Early Twenty First Century: Selected Issues

DOI 10.12887/28-2015-3-111-09

The article presents five selected issues concerning the impact of computerized devices, applications and the Web on the user's body and senses that the author describes by the following terms: 'counted and efficient body,' 'networked body,' 'virtual body,' 'the body recovered,' and 'the body in communication with the interfaces.'

The article discusses the new phenomena in which the body is entangled in the era of information technology. The author raises the topic of 'self-counting' trend and the Quantified Self community which promotes the idea of control, quantification and optimization of the daily functioning of the body by using the latest technology. Further, she presents virtual worlds as places of celebration of carnality and an escape from the laws of biology and physics, well known from 'real life.' She then describes emoticons as an expression of the need to update text communication on the Web with facial expressions, in which she emphasizes the enduring importance of the body in communication.

The author also presents augmented reality and devices such as Google Glass or HoloLens as an opportunity to 'release' the body disciplined by desktop computers. Finally, she discusses the role of the interactor's carnal and sensual apparatus involved in the contact with modern interfaces. She describes using new types of interfaces which have led to a reevaluation of the hierarchy of the senses in the user's contact with computers and to the loss by vision of its so far undivided reign in this realm.

Keywords: body, senses, Quantified Self, avatar, virtual reality, emoticons, augmented reality, interfaces, touch user interface, touch screen, multi-touch, gestural messages, haptic feedback, gestural interface, Air Gesture, voice user interface, voice commands

Contact: Zakład Komunikacji Kulturowej, Instytut Nauk o Kulturze i Studiów Interdyscyplinarnych, Wydział Filologiczny, Uniwersytet Śląski w Katowicach, Katowice, Pl. Sejmu Śląskiego 1, 40-032 Katowice, Poland  
E-mail: ewa\_walewska@o2.pl

Ewa BINŹCZYK – Climate Engineering and Human Engineering: Environmental Discourses in the Anthropocene Era

DOI 10.12887/28-2015-3-111-10

The argument of the article is placed in the theoretical context of contemporary, posthuman criticism towards anthropocentrism. The text discusses two scientific projects of the Anthropocene era: climate engineering (also labelled as geoengineering) and human engineering. They were formulated as interesting but rather surprising answers to the problem of climate catastrophe: one of the most important political challenges of the 21st century. The ecological risk of climate destabilization is a good illustration of the thesis stating that the very notion of Nature needs to be problematized.

Reflecting upon climate engineering and human engineering helps to indicate the basic traps of environmental rhetoric characteristic of the Anthropocene. Both projects are pictured as ethically problematic, but typical of the paradigm of posthumanism. What is more, they seem to be articulated within the same axiological framework.

Keywords: posthumanism, Anthropocene, climate engineering/geoengineering, human engineering, climate catastrophe

Contact: Zakład Filozofii Nauki, Instytut Filozofii, Wydział Humanistyczny, Uniwersytet Mikołaja Kopernika, ul. Fosa Staromiejska 1a, 87-100 Toruń, Poland

E-mail: Ewa.Binczyk@umk.pl

Phone: + 48 56 6113617

[http://www.filozofia.umk.pl/index.php?lang=\\_pl&m=page&pg\\_id=33](http://www.filozofia.umk.pl/index.php?lang=_pl&m=page&pg_id=33)

Anna IRSAK – In Defence of (Traditional) Medicine

DOI 10.12887/28-2015-3-111-11

The transhumanist ideas are gaining popularity and their implementation is proposed with an increasing audacity. To be put in practice, however, transhumanism requires the cooperation of medicine, which, as all human activities, is determined by its essence and its proper aims. According to the traditional



concept of medicine, its main, unchanging goal is to help the patient by administering appropriate treatment. In this view, the good of the patient is the highest value. Thus the foundations of cooperation between medicine and transhumanism must be respect for every human individual and the fulfilment of the therapeutic aim. Is it possible for transhumanism to meet these conditions? Are the transhumanists interested in the good of the person and in healing her? Does the medicine that opens itself to the transhumanist ideas still deserve the name of medicine? The paper presents a comparison of medicine and transhumanism, analyzing their respective aims, as well as the means they employ to reach these aims. The comparison points to the traditional medicine as to a discipline that corresponds to the authentic good of the human being.

Translated by *Patrycja Mikulska*

Keywords: transhumanism, traditional medicine, aims of medicine, philosophy of medicine

Contact: Chair of Ethics, Institute of Theoretical Philosophy, Faculty of Philosophy, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland  
E-mail: [annairsak1@wp.pl](mailto:annairsak1@wp.pl)

Kazimierz KRZYSZTOFEK – On the Human Being, Society, and Technologies: Between Humanism, Transhumanism and Posthumanism

DOI 10.12887/28-2015-3-111-12

The article addresses the issue of how the efficacy of acting human subjects is accomplished in a knowledge society. Among the most relevant questions scrutinized in the paper is that of whether better tools determine one's better capability of control over one's actions as well as increase one's capability of anticipating their consequences, or whether it is rather the case that one's intentions do not necessarily determine the occurrence of the intended consequences, since the consequences of an action might be alienated from its agent.

Translated by *Dorota Chabrajska*

Keywords: humanism, transhumanism, posthumanism, agency, subjectivity, digital technologies

Contact: Katedra Socjologii, Instytut Nauk Społecznych, Uniwersytet SWPS, ul. Chodakowska 19/31, 03-815 Warszawa  
E-mail: [kkrzysz1@swps.edu.pl](mailto:kkrzysz1@swps.edu.pl)  
<http://www.centrumprasowe.swps.pl/eksperci/46-socjologia/3109-dr-hab-kazimierz-krzysztofek-prof-uniwersytetu-swps>

Andrzej KIEPAS – From the Responsibility of Science and Technology to the Shared Responsibility of Technoscience

DOI 10.12887/28-2015-3-111-13

The article discusses the problem responsibility in the context of the processes of change and development of science and technology. The transformations of the ways science and technology function in the society, as well as the problems resulting from the universalization of their results, pose, among others, the challenge of responsibility. The developments in question need to be accompanied by a new understanding of responsibility and its demands. The article describes the evolution of the responsibility of science and technology based on the principles of reparation and prevention into the shared responsibility of technoscience.

Translated by *Dorota Chabrajska*

Keywords: science and technology, technoscience, responsibility, shared responsibility, responsible research and innovations, valuation of technologies

Contact: Zakład Antropologii Filozoficznej i Filozofii Cywilizacji, Instytut Filozofii, Wydział Nauk Społecznych, Uniwersytet Śląski, ul. Bankowa 11, 40-007 Katowice, Poland

E-mail: [andrzej.kiepas@us.edu.pl](mailto:andrzej.kiepas@us.edu.pl)

<http://pracownik.us.edu.pl/us-addressbook/emp/11122>

Robert POCZOBUT – Transhumanism and Cognitive Science

DOI 10.12887/28-2015-3-111-14

Works endorsing transhumanist ideas often appeal to various scientific disciplines, including cognitive science. A key transhumanist concept, that of cognitive enhancement, is closely linked with research conducted in such fields of cognitive science as artificial intelligence, cognitive robotics and the evolution of cognitive systems. This provokes the following questions: Do the research results of cognitive science really support the transhumanist vision of the future of mankind? What methodological differences and similarities are there between transhumanism and cognitive science? Is the conception of mind (cognition, intelligence) emerging from contemporary research in cognitive science compatible with the notion of mind adopted by the transhumanists? This paper provides answers to these questions. In the first part, I present the main transhumanist ideas associated with research in cognitive science. In the second, I discuss the main currents (paradigms) of research in cognitive science, focusing on the problems that have to do with transhumanism.

Keywords: cognitive science, transhumanism, mind, cognition, cognitive enhancement, computational theory of mind

Contact: Zakład Epistemologii i Kognitywistyki, Uniwersytet w Białymstoku,  
Plac Uniwersytecki 1, 15-420 Białystok, Poland  
E-mail: [rpoczobut@gmail.com](mailto:rpoczobut@gmail.com)  
<http://filozofia.uwb.edu.pl/struktura/22-zakad-ontologii-i-epistemologii/10-robert-poczobut.html>

Zenon ROSKAL – Astro-Humanities in the Transhumanist World

DOI 10.12887/28-2015-3-111-15

Astro-humanism is based on the idea that the human(e) civilisation on Earth must necessarily preserve and fully develop its potential. Astro-humanists assert that the human(e) civilization based on the Enlightenment ideals is an absolute value and as such a result of the evolutionary progress that marks the history of the cosmos.

Astro-humanism is discussed in the article as both the subject matter of the astro-humanities and a kind of techno-utopia. However, astro-humanism may be also seen as a most recent manifestation of the humanities. The author explains his skepticism about the concept of astro-humanism for this intellectual current hopelessly fails to accomplish the goals it has set for itself.

Keywords: astro-humanism, humanism, transhumanism, the astro-humanities, evolutionary progress, techno-utopia

Contact: Katedra Filozofii Przyrody, Instytut Filozofii, Wydział Filozofii, Katolicki Uniwersytet Lubelski Jana Pawła II, Al. Raławickie 14, 20-950 Lublin, Poland

E-mail: [kronos@kul.pl](mailto:kronos@kul.pl)  
<http://www.kul.pl/zenon-roskal,1558.html>

Eryk MACIEJOWSKI – A Libertarian Way Towards the Posthuman Being: Max More's Extropianism

DOI 10.12887/28-2015-3-111-16

The article analyzes the basic assumptions of Max More's extropianism, a current of transhumanist thought which emerged at the turn of the 1990's. Extropianism was the first attempt at creating a complete transhumanist philosophy, and it turned out the only variant of transhumanism having such far-reaching political implications. While a majority of transhumanist thinkers abstain from any political declarations, More believes accepting the anarcho-capitalist version of libertarianism is a natural and necessary implication of his views.

Extropy is a metaphorical antonym of entropy, denoting the extent of the existing order and complexity. According to More, increasing extropy is the goal of all the living organisms, including the human beings. In the first version of his extropist manifesto, entitled *The Extropian Principles 2.5*, More enumerates

five principles of sustained extropy increase, namely: boundless expansion, self-transformation, dynamic optimism, intelligent technology, and spontaneous order.

According to the principle of spontaneous order, an increase in entropy is fostered in decentralized systems which come into being as a result of the application of the accepted basic rules of action and which do not involve authoritarian centralized control over individuals. Therefore it is libertarianism in its anarcho-capitalist version that More believes to be the only social and political order that will promote extropianism. In his opinion, only the libertarian system ensures the freedom of experiment, the freedom of technological development and the freedom of research, simultaneously advocating a society with little or no government power. More agrees with the libertarians that government power results in limiting those areas of life which, once left undisturbed, become self-regulated and self-developed.

Contrary to More's contentions, while combining libertarianism with transhumanism remains a possibility, the two intellectual currents are actually independent. Libertarianism may though provide a social framework in which the transhumanist ideas might be implemented once demands to do so should appear. Otherwise, transhumanism necessarily involves libertarianism only in one instance, namely, on the grounds of the processual vision of the reality, once the rules operating in the natural world (i.e. self-organization, evolution, and expansion) are transferred onto the society composed of rational and expansive individuals who tend to preserve their existence, in particular foster its biological dimension. Such a vision of the reality, however, is not a constitutive element of transhumanism, and is characteristic of early extropianism only.

In the later versions of his *Principles of Extropy* More abandons his radical ideas and supports loosely defined liberal 'open societies.' By doing away with the principle of spontaneous order, he eliminates the problematic metaphysical implications of extropianism and transforms it into an exclusively moral project.

Translated by *Dorota Chabrajska*

Keywords: anarcho-capitalism, extropy, extropianism, libertarianism, libertarian transhumanism, transhumanism

Contact: Zakład Historii Myśli Społecznej, Instytut Filozofii, Wydział Filozofii i Socjologii, Uniwersytet Marii Curie-Skłodowskiej, pl. Marii Curie-Skłodowskiej 4, 20-031 Lublin, Poland  
E-mail: [erykmaciejowski@gmail.com](mailto:erykmaciejowski@gmail.com)

Fr. Alfred M. WIERZBICKI – Bina 48

A poem inspired by the sentient humanoid robot Bina 48, designed to test the hypothesis concerning the ability to download a person's consciousness into a non-biological or nanotech body after combining detailed data about a person with future consciousness software.

The poem “Bina 48” was originally published in Alfred M. Werzbicki, *Boso* (Lublin, Wydawnictwo Test: 2015), 13.

Contact: Department of Ethics, Institute of Theoretical Philosophy, Faculty of Philosophy, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland

E-mail: awierzbicki@kul.lublin.pl

<http://www.kul.pl/alfred-wierzbicki,22810.html>

Aneta GAWKOWSKA – Gift and (De)Construction: The Theological Anthropology of John Paul II and a Handful of Reflections about the Present

DOI 10.12887/28-2015-3-111-18

The article analyzes the dynamics of self-giving in the relationship of man and woman as an expression of the realization of the *imago Dei* in the communion of persons set forth in the theological anthropology of John Paul II. Within this dynamics the key role is played by the woman whose existence calls the man to the relationship modelled on the internal relation of the Holy Trinity. The anthropological vision of the Book of Genesis suggests an understanding of human nature through the concept of the gift of one person to another within a relationship of equal and mutual subjects. Its realization requires the complementarity of the sexes, i.e. the existence of man and woman. This vision underpins the New Feminism whose aim is to show the essence of femininity and the anthropological basis of the dignity of the woman. These foundations are associated with the personalist sensitivity to the value of persons and their relationships as well as with the potential of raising the relational awareness of man together with the realization of the full meaning of the gift as the participation in the life of God as the loving communion. That is why the New Feminism presents the issues of the community as a gift, the truth about love as the basis of community, and the realistic openness to the reality as an attitude prior to its creative development. In this context the article cites the philosophical arguments from Mary F. Rousseau and Fabrice Hadjadj, who independently present a similar picture of the community. In addition, the article addresses the questions of corporeality and femininity in the theory of Hadjadj, who perceived those concepts in a manner similar to that proposed in John Paul II's anthropology. In an interesting critique of the contemporary constructivist approach to nature, Hadjadj associates the fairly common modern reluctance to accept the biological body as a gift with the rejection of the perspective of nature as a gift. This rejection may be connected with suspicion towards the gift and the perception of it as a form of restricting freedom, which in turn may cause the contemporary attitude of radical construction and deconstruction. The latter author, however, writes, in an interesting way, about the attractiveness of the sense inherent in the nature of corporeality. The article follows the trail of perception of such acceptance of the sense of nature as an expression of a deeply ecological approach consistent with the teaching of Pope Francis set out in his encyclical *Laudato si*. Accepting nature as a gift is shown in the conclusion of the article

as linked to a certain slowdown in activity together with contemplation and rest, which, after Hadjadj, again seems to be connected with femininity.

Keywords: theological anthropology, John Paul II, gift, body, sexuality, woman, love, person, relation, receptivity, contemporaneity, construction, New Feminism, community

Contact: Katedra Socjologii i Antropologii Prawa i Obyczajów, Instytut Stosowanych Nauk Społecznych, Uniwersytet Warszawski, ul. Nowy Świat 69, 00-927 Warsaw, Poland

E-mail: [aneta.gawkowska@uw.edu.pl](mailto:aneta.gawkowska@uw.edu.pl)

<http://www.isns.uw.edu.pl/index.php?isns=o-instytucie-pracownicy-gawkowska>

Julián MARÍAS – The Search for Man (transl. by D. Chabrajska)

DOI 10.12887/28-2015-3-111-19

While reflecting on the validity of the theory of evolution, Mariás stresses that a human person is a reality which is extremely different from all other realities existing in the world, because in the reality of man, of the person, there is embedded unreality: man lives in the future, is expectation, project, insecurity, something which does not exist. A human person is irreducible to any other reality of which she may partake. Therefore the theory of evolution appears most unsatisfactory in trying to explain the unique reality of mankind.

Summarized by *Dorota Chabrajska*

Keywords: man, person, theory of evolution, mankind, history of mankind, irreducibility of the human being, freedom

Lecture delivered during the Working Group of the Pontifical Academy of Sciences session on “Science for Man and Man for Science,” 13 November 1999.

For the text in English see Julián Mariás, “The Search for Man,” in Pontifical Academy of Sciences, *Science and the Future of Mankind: Science for Man and Man for Science*, “Scripta Varia” (vol. 99, Vatican City: Pontificia Academia Scientiarum, 2001), 163-165.

Kamil MUZYKA – On the Wave of Transhumanism

Review of *The Transhumanist Reader: Classical and Contemporary Essays on the Science, Technology, and Philosophy of the Human Future*, eds. Max More, Natasha Vita-More (Malden–Oxford–Chichester: John Wiley & Sons, Inc., 2013).

Contact: Instytut Nauk Prawnych, Polska Akademia Nauk, ul. Nowy Świat 72, 00-330 Warsaw, Poland

E-mail: [kamil.muzyka@transhumanism.pl](mailto:kamil.muzyka@transhumanism.pl)

## Fr. Sławomir NOWOSAD – The Limits of Human Enhancement

Review of Nicholas Agar's *Truly Human Enhancement: A Philosophical Defense of Limits* (Cambridge, Massachusetts–London: The MIT Press, 2014).

Contact: Katedra Historii Teologii Moralnej i Teologii Moralnej Ekumenicznej, Instytut Teologii Moralnej, Wydział Teologii, Katolicki Uniwersytet Lubelski Jana Pawła II, Al. Raławickie 14, 20-950 Lublin, Poland  
E-mail: xsn@kul.lublin.pl  
[http://www.kul.pl/art\\_1885.html](http://www.kul.pl/art_1885.html)

## Kamil SZYMAŃSKI – The Most Dangerous Idea in the World?

Review of *H±: Transhumanism and Its Critics*, eds. Gregory R. Hansell, William Grassie (Philadelphia: Metanexus Institute, 2011).

Contact: Zakład Historii Filozofii Nowożytnej, Instytut Filozofii, Wydział Filozofii i Socjologii, Uniwersytet Marii Curie-Skłodowskiej, pl. M. Curie-Skłodowskiej 4, 20-031 Lublin, Poland  
E-mail: szym.kamil@gmail.com

## Tomasz ŁACH – Technology, as seen in the Light of Morality

Review of *The Moral Status of Technical Artefacts*, eds. Peter Kroes, Peter-Paul Verbeek (Dordrecht: Springer, 2014).

Contact: Department of the Methodology of Sciences, Institute of Theoretical Philosophy, Faculty of Philosophy, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland  
E-mail: tmlach@gmail.com  
[http://www.kul.pl/tomasz-lach,art\\_46167.html](http://www.kul.pl/tomasz-lach,art_46167.html)

## Agnieszka LEKKA-KOWALIK – Technology and Axiology: Towards the Values

Review of Rafał A. Lizut's *Technika a wartości. Spór o aksjologiczną neutralność artefaktów* ["Technology and Values: A Controversy Over the Axiological Neutrality of Artefacts"] (Lublin: Wydawnictwo Academicon, 2014).

Contact: Department of the Methodology of Sciences, Institute of Theoretical Philosophy, Faculty of Philosophy, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland  
E-mail: alekka@kul.lublin.pl

## Andrzej DERDZIUK, OFMCap – Difficult Dilemmas

Review of Paweł Motyl's *Labirynt. Sztuka podejmowania decyzji* ["A Labyrinth: The Art of Decision Taking"] (Warszawa: ICAN Institute, 2014).

Contact: Katedra Historii Teologii Moralnej, Instytut Teologii Moralnej, Wydział Teologii, Katolicki Uniwersytet Lubelski Jana Pawła II, Al. Raławickie 14, 20-950 Lublin, Poland

E-mail: [aderdziu@kul.pl](mailto:aderdziu@kul.pl)

[http://www.kul.pl/prof-dr-hab-andrzej-derdziuk-ofmcap,art\\_74.html](http://www.kul.pl/prof-dr-hab-andrzej-derdziuk-ofmcap,art_74.html)

Books recommended by *Ethos*

Angelo Scola, *Warto żyć we wspólnocie. Religia, polityka, ekonomia* ["Living in a Community is a Value: Religion, Politics, Economy"], transl. by M. Masny (Lublin: Wydawnictwo Gaudium, 2015).

Kazmierz Kummer, *Opowiadania i sluchowiska. Klatka* ["Stories and Radio Plays." "The Cage"] (Lublin: Wydawnictwo Episteme, 2015).

## Marcin GARBOWSKI – Between Us (and) Robots

Report on a National Multidisciplinary Conference "Brave New Man," Warsaw University, Warsaw, 16 May 2015.

Contact: Department of the Methodology of Sciences, Institute of Theoretical Philosophy, Faculty of Philosophy, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland

E-mail: [Marcin.s.garbowski@gmail.com](mailto:Marcin.s.garbowski@gmail.com)

Phone: +48 533357535

## Justyna KURLAK – Meanders of the Contemporary Philosophy of Man

Report on the 57th Philosophical Week "Anthropology at the Crossroads," John Paul II Catholic University of Lublin, Lublin, 9-12 March 2015.

Contact: College of Interdisciplinary Individual Studies in Humanities and Social Sciences, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland

E-mail: [justynakurlak@gmail.com](mailto:justynakurlak@gmail.com)



---

Dorota CHABRAJSKA – On the Shrinking (or Perhaps a Disappearance?) of the *Lebenswelt*

A philosophical feuilleton on the changes in the human *Lebenswelt* triggered by the technological progress and the prevalence of electronic devices.

Contact: John Paul II Institute, Faculty of Philosophy, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland

E-mail: [ethos@kul.lublin.pl](mailto:ethos@kul.lublin.pl)

Phone: +48 81 4453217

Maria FILIPIAK – Popes John Paul II, Benedict XVI and Francis Speak on the Progress of Science and the Good of the Human Person

A bibliography of the addresses of popes John Paul II, Benedict XVI and Francis from the years 1978 to 2015

Contact: John Paul II Institute, Faculty of Philosophy, John Paul II Catholic University of Lublin, Al. Raławickie 14, 20-950 Lublin, Poland

E-mail: [ethos@kul.lublin.pl](mailto:ethos@kul.lublin.pl)

Phone: +48 81 4453218