

## TOWARD THE FUTURE OF HUMAN BEING

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## О будущем существования человека

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In ancient times future was seen as something dangerous and the aim of societies was to orientate themselves according to the past times. In modernity the notion of future developed into a future dualism: 1. Future as improvement, 2. Future as decline. These future conceptions influence also the images of the human being. Biopolitics focus on government technologies, which cater to the population of their cities, in particular their health, birth rate, life span and hygiene. The goal of these ever increasing bio-genetical measures is to develop intelligent, athletic, disease-resistant and longer-living humans. In modernity alterations and changes to the body are increasing — in the form of biotechnological surgical procedures, such as plastic surgery, performance enhancing drugs and growth hormones, which also influence the human body.

В древние времена будущее рассматривалось, как что-то опасное и целью обществ было сориентировать себя на прошлые времена. В настоящее время понятие будущего трансформировалось в дуализм будущего: 1. Будущее как улучшение, 2. Будущее как ухудшение. Эти концепции будущего влияют только на имидж человека. Биополитика фокусирует свое внимание на правительственных технологиях, которые касаются населения их городов, в частности, их здоровья, рождаемости, продолжительности жизни и гигиены. Целью этих все возрастающих биогенетических мер является совершенствование умного, физически развитого, устойчивого к болезням и долгоживущего человека. В настоящее время тенденция переделки и изменения тела человека все увеличивается в форме биотехнических хирургических процедур таких, как пластическая хирургия, усиление роли лекарств гормонов роста, которые также оказывают влияние на тело человека.

In ancient times future was seen as something dangerous and the aim of societies was to orientate themselves according to the past times.

The beginning of a positive meaning of the future became important for the first time with the antique Jewish and Christianity religions. Judaism and early Christianity developed a trust in the realisation of one's own life, leading into the future. Fortune telling practices and prophesies with which people try to gain knowledge about the future emphasise a linear time concept and overlie the earlier cyclical time concepts based on an older form of a paradise.

The correct execution of the cult and following the religious commandments is being replaced by an orientation toward the future [1].

In the course of the Enlightenment concepts of the future were separated from their religious origin.

Instead of God, humans (now also nature) increasingly became the reference point. From this point on, the future is seen as linear and irreversible, with one direction.

In modernity the notion of future developed into a future dualism:

1. Future as improvement
2. Future as decline

The idea of the future as improvement is especially emphasised in the Utopias of Thomas Morus, Tommaso Campanella and Francis Bacon.

Thomas Morus introduced his «Utopia» (first in 1516) as an alternative to the existing world. With his «City of the Sun» (first in 1602) Tommaso Campanella drafted his ideal, classless society, characterised by sexual constraint. Frances Bacon created his ideal society of reason and science in his «New Atlantis» (first in 1622), in which genetic alteration, the development of new and different species and the creation of visual pictures had a place [2].

Numerous Utopias were produced particularly in the Renaissance where future was linked with advancement and improvement.

In the 19<sup>th</sup> century these advancement Utopias were also rediscovered in Marxism. Karl Marx developed the idea that the «Kingdom of Necessity» would become the «Kingdom of Freedom».

Along with these notions of progress philosophers and others in the 19<sup>th</sup> century drew upon the old idea of the development of history (Geschichtsentwicklung) as decline and demise.

In Friedrich Nietzsche's doctrine we find the omnipresent idea of decline [3]. An orientation toward a cyclical time concept and the course of life can also be found with Oswald Spengler, in which a culture is born, grows, flourishes and then dies [4].

The body is involved in these discussions of future in various ways. As followers of the «orgiastic Chiliasm»

[5], the religious doctrine that states a 1000 year reign of Jesus will end the world, the Anabaptists, the prophetic social movement of the later middle ages, called for heaven on earth and in 1534 the satisfaction of all physical and sexual wants.

In contrast, Campanella believed that the control of sexuality to be the foundation for the procurement of a class-less society [6].

These future conceptions influence also the images of the human being about his body.

Nowadays a growing number of men and women visit fitness studios and beauty clinics to perfect their bodies. Sexual advertising behaviour is especially determined by the sexually active population groups and their intensified emphasis on fitness training. Physical fitness and beauty are used as means of distinction [7] in order to be successful.

Medical and surgical procedures shall create attractive bodies; potency pills have to increase sexual potency; anti-aging-products have to suggest youth and increase beauty — these and other methods of altering the body have led to a new form of biological politics, or biopolitics, as Michel Foucault designates it.

Biopolitics focus on government technologies, which cater to the population of their cities, in particular their health, birth rate, life span and hygiene [8].

The first step of modern governmental intervention began around 1650 when the governments in Europe initiated a population growth, to make the permanent wars in Europe possible as well as the conquest of nearly the rest of the world.

The second step of modern biopolitics was begun after the French Revolution to make it possible to continue those politics with newer methods of biopolitics, i.e. 'the proliferation of political technologies that invested the body, health, modest of subsistence and lodging'[9] and other areas.

The third step of biopolitics started during the 1960s and applied itself more directly to the medicinal and technological changes of humans than the earlier societal interventions had.

This can also be observed in the increasing separation of sexuality and reproduction. How the increasing separation of sexuality and sexual reproduction in the age of technical reproducibility [10] of people (artificial insemination (IUI), in vitro fertilization (IVF) and cloning) will effect modern day life remains to be seen. Thousands of couples have used these technologies (IUI and IVF). Next it will be possible to replace the uterus because the embryo can be grown in a test tube. Then people will be able to determine the genetic components of their unborn child. Medical and social reasoning will support this because it would be in the child's best interests, and the parents claim a right to have their own child even if not by natural means.

The commonly wide spread use of condoms will decrease the danger of unwanted pregnancies, while fewer and fewer babies will be conceived naturally due to

the advancement and development of biological technology [11]. Genetic alteration possibilities which have something to do with human beings will also be discussed. New humans would be created in the absence of sexual reproduction (human clones). Today it is already possible to create new life: cloning was tested in the early 1960s on frogs, and with the cloning of the sheep Dolly it reached a certain maturity.

The ethnical differences between humans are decreasing due to increasing genetic mixing [12]. There are new differences, for example, between those humans whose DNA was changed and those whose DNA was not changed [13]. This will produce two groups of humans, according to Silver, whose genetic distinction will continually grow apart and who will increasingly be unable to create mutual offspring due to the respective incompatibility of their chromosome sets.

The goal of these ever increasing eugenic measures [14] is, among other things, to develop intelligent, athletic, disease-resistant and longer-living humans [15]. This happens by combining 'genetic optimisation' and 'cloning'. 'Sex-less reproduction' has produced around 150,000 children since the mid 1990s using in vitro fertilization (IVF). With these eugenic technologies, made possible through PID (pre-implantation diagnostic) and PND (prenatal diagnostic), there is even a 'test pregnancy' procedure which will be carried out more often in the future.

Human chimaeras will be created, being able to have two same-gender parents [16]. Cloning will create children with confusing family trees who are simultaneously siblings and parents. The danger with cloning is that genetically cloned identical organisms are susceptible to one specific pathogen, whereas in sexual reproduction the host organism is protected by genetic exchange [17]. The increasing separation of sexuality and producing offspring demands that parenthood become a profession [18] with genetically tested parents. Parenthood will become a highly qualified career, and carrying a child to term will be encouraged by powerful financial incentives.

This intensified individualisation subtracts from the meaning of family and will also lead to a decrease in the birthrate. Mobile, unattached and all-purpose individuals are a result of the new capitalism [19].

The future of human beings can be conceived as an extension of the process begun in modern times of the development toward self-reference. This process has increased the number of one-parent families in parts of Europe and with it the problems that arise from this family situation: for example, the childrens' socialisation and economical security.

In modernity alterations and changes to the body are increasing — in the form of biotechnological surgical procedures, such as plastic surgery, performance enhancing drugs and growth hormones, which, in turn, influence the human body.

Biological compounds between humans and animals are being created: for example, with animal organ

transplants in humans or animal grown hormones derived from breeding.

Furthermore, human-machine hybrids already exist, for example, with artificial organs. These are being upgraded by coupling human and artificial intelligence and opti-

mising the human body with computers and machines, all of which have respective effects on human beings.

Hopefully this will not end similarly to the scene in the 1968 film «Barbarella» with Jane Fonda having the sex of the future with a robot.

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