

Rehuman Design

PhD Georgeta Ileana Cozma

*Transdisciplinarity is an attempt
to find a balance between knowledge and being*¹

Basarab Nicolescu

JANUARY 2020

Let's do a short reflection exercise: open the Worldometers², site which is part of the *Real Time Statistics Project*, to track real-time, global data on population dynamics, economics and government, health, education, media, energy and so on. The figures displayed are based on the Worldometers algorithm, processing statistics obtained from professional sources. Their change, in a dizzying rhythm, certifies, undoubtedly, that human civilization is in the most spectacular stage of its development. From the *Gutenberg Galaxy* to the *Third Wave*, from the „Newtonian Machine” to the „New Physics”, mankind has made a spectacular leap. Over-technology has reached an unprecedented threshold: decryption of the human genome, disciplinary complexity, genetic engineering, new eugenics, nuclear arsenal, computer revolution, nanotechnology, Artificial Intelligence, robotics, augmented reality, space tourism, inter- and intra-religious conflicts, fundamentalism in all its manifestations, pantherorism, global warming, axiological relativism, the globalization of the economic crisis, the moral crisis, the anthropocene, etc., all these are realities that imprint us as a species.

We live in the Age of Knowledge and Complexity, a period in which the association of Man with Artificial Intelligence is no longer in the field of SF literature, but a reality that we must take into account. And Pandora's box was recently opened, with the birth of the twin girls, in November 2018, following the "genetic editing" achieved by Chinese researcher He Jiankui. On the Arrow of History, through means of Biotechnology and Artificial Intelligence, *Homo Sapiens* is preparing to make the leap to *Homo Deus*, as Yuval Noah Harari puts it.

¹Basarab Nicolescu, *Poetic Theorems*, translated by L. M. Arcade, Junimea Publishing House, Iași, 2007 , p. 61.

²Source: <http://www.worldometers.info/>

All this chaotic kaleidoscope is the reflection of the luciferic dimension of man, the one who carries inscribed in his DNA the *living* thought of ascension, of des-limitation, in a faustic approach. Implicitly, it is the mirror of the moral crisis that the man of the 21st century is experiencing, marked by those “negative categories” taken from the last century, about which Hugo Friedrich spoke. The mechanistic thinking of the eighteenth century, prolonged in the scientific ideology that had dominated for two centuries, caused the death of the inner Man, the death of Nature and the divorce of the mind from the soul.

The excess of rationality killed even the essence of the being, the metaphysical, spiritual, emotional dimension, the openness to the subtle area of the unseen. Man has forgotten that he is a multidimensional being, that he is both Reason and Emotion, and Intellect and Soul, that he was once *consubstantial* with the great being of the World.

At the dawn of the 21st century, *Homo Sapiens* exceeds the limits of biological age, he begins to cancel the laws of natural selection, replacing them with the laws of intelligent design. He reintevnts himself, having the chance to access a new *hypostasis*, called by the specialists Poshuman.

Is it ... moral?

Is the human essence still preserved? What is, in this context, the meaning of life?

MARCH 11, 2020

But suddenly, humanity's clock is slowing down, first in Wuhan, then in Europe, and then on all continents. On March 11, 2020, through the announcement made by Tedros Adhanom Ghebreyesus, Director General of the World Health Organization, the COVID-19 pandemic was officially declared. There was a deep, grave silence over the Earth, potentiated by anxiety, mistrust, uncertainty, fear.

Homo Sapiens notes in amazement and annoyance, that he holds no absolute control , despite the state of the art technology made available to him, that the over-dimensioning, egolatrism and self-sufficience have only been disappointments, false mirrors, that the chaotic rythm in which he had lived his life had put him away from the essence of Nature, had made him helpless in front of a sub-microscopic particle, at the intersection between the living and the dead, capable of stopping the dynamics of an entire Planet, of putting an end to thousands of

lives, of causing a change of the humankind *pattern*, of changing the rules of alterity. COVID-19 obliges us to reconsider concepts such as acculturation, enculturation, alterity, tolerance, reliance, connectivity, empathy, resilience, etc. And, above all, it forces us to find a new existential, epistemological basis, a new paradigm.

March – May 2020 Quarantine

In the deafening silence that settled on Earth, in the first moments, man, terrified by the invisible enemy, who can hit randomly, devastatingly, updated another constant, also inscribed in the filigree of the being, the *Terror in the Sky*, felt as entropy.

Why does it feel the *Terror in the Sky*? Because, in relation to the Heavens, the being experiences the most acute state of *uncertainty* and *incompleteness*. The Sky (Heaven) cannot be revealed even in a magical, mythical, mystical way; it does not let itself be formalized in its entirety even by the instruments of techno-science.

In these moments, it is somehow reiterated the state that the man-witness once felt at the des-bordering (de-marcation) of the Universe, through the theories of Nicolaus Copernicus and Galileo Galilei who postulated heliocentrism. And now, as then, man has, all of a sudden, the revelation of his own fragility and nothingness in relation to space-time, to Heaven. The pandemic brutally updates Blaise Pascal's disturbing interrogation: „Because, eventually, what is man in nature?”³ and validates his answer: "A nothingness in front of infinity, a whole in front of nothingness, a center between nothing and everything"⁴, an average being between infinity and infinitesimal. Surprised by what happens to him, in the imposed, tumultuous confinement, the *quantum man* experiences, in a seemingly surreal, dystopian atmosphere, *The Scream* of the expressionist Edvard Munch, revealing, the skinned image of the modern man of the 21st century, fearful and alienated, maladapted, crushed by the anxieties of a convulsed existence, captive not only within the limits of his body, but also in a world in dynamic and aggressive evolution, acutely feeling that „mysterium tremendum”⁵, about which Rudolf Otto speaks.

³Blaise Pascal, *Thoughts*, translation by George Iancu Ghidu, Editura Științifică/Scientific Publishing House, Bucharest, 1992, p. 72.

⁴*Ibid.*

⁵Rudolf Otto, *The Idea of the Holy*, translated by Silvia Irimia and Ioan Milea, Dacia Publishing House, Cluj-Napoca, 1996, p.70.

In the period imposed by social distancing, by "getting out" of the comfort zone (paradoxically, associated with the giddy running in the labyrinth of the pragmatics), we all experienced the feeling of time dilation, but, above all, we were forced to meet ourselves, in introspection, in self-analysis, in the exploration of our own identity. Quarantine forced us to practice "alterity/otherness 0", which Wilhelm von Humboldt talks about. By limiting reflection in "others" (society) and "others" ("alter-egos"), we seek understanding, acceptance, and validation in ourselves. We try to rediscover within ourselves the infinite potential of amazement, spontaneity, creativity, about which we do not know much anymore, so that quarantine has become (or, could have become) a moment of grace, of self-calibration.

Therefore, this period of confinement can be understood as an "inner exile", an *in vivo* experience, salvation and conversion, re-birth to the breath of life, the path of liberation and freedom, *Purgatory*, access road to the *unity of knowledge*. The *loneliness* and *silence* in which the *internal exile* is celebrated become imperative circumstances of the foundation of the being, under the sign of the authentic and honest ethics. When man *lives* (we use the meaning given by Heidegger) in harmony and balance with his loneliness, it can be said that he begins to walk towards *enlightenment*, understanding by this that man recognizes his fractals, otherness and transcends them, preparing for re-Coming into the World, for the Re-Encounter with the Other. In solitude, man truly sees his soul, recognizes it and shapes it according to his will. These are the premises and finalities of any *inner exile*: the revelation of the soul and the inner salvation, the living in the consubstantiality of the secretly Hidden Third. Where everything is the Whole.

May / June... 2020 Post-quarantine

Mankind's clock will resume its measurement, but not according to the data of the previous life. The normalcy of the past will only become a memory of the recent history of mankind. World political leaders and experts warn that the pandemic will change the world order, with effects on macroeconomics, democratic values and human rights, but, above all, will generate ontological mutations. The impact of the pandemic will be felt for decades to come.

Addressing the issue of the European spirit in a globalized Europe, Paul Valery drew attention to the fact that it "sways between two precipices, for there are two dangers that never

cease to threaten the world: order and disorder”⁶. We are at a crossroads: the dissolution of the old world, the phenomenon of globalization and the transition from a continuous, linear reality to a discontinuous, nonlinear reality; from the deterministic principles of classical physics to those of quantum mechanics, to new epistemological, cognitive, axiological *patterns*.

We could turn this global health crisis into a moment of “singularity” that should generate change, because, above all, it is an ethical challenge and we believe that the time has come for the real leap in knowledge and awareness.

Or, descending from utopia into reality, we could continue the course of life, without having learned anything from the lesson that Nature and the Universe offered us. Brutally. Aggressively.

Three important revolutions have shaped the course of human history: the Cognitive Revolution, the Agrarian Revolution, the Industrial / Scientific Revolution, and now, in the 21st century, we are part of the fourth, the Technological Revolution (4R), each of which is a great leap in knowledge, in evolution. Technology is already a permanence of the 21st century and has become more and more sophisticated. The digital revolution has definitely changed our lives, and the impact of Artificial Intelligence is disruptive. Understanding reciprocal adaptation and the interdependence of technology and branding contributes to overcoming some of the myths about automation. Technology and people cannot work independently, requiring collaboration for the same purpose.

Nature is the best model we have for a sustainable and regenerative way of life. Biomimicry provides a way to the solutions we need to achieve this. In this sense, Steve Jobs stated: “I believe that the greatest innovations of the 21st century will be at the intersection of biology and technology. A new era begins. "We do not inherit the Earth from our ancestors, we borrow it from our children," says an old Native American saying. Therefore, man must work with Artificial Intelligence to achieve a common goal, that of supporting sustainable development strategies, with the express purpose of protecting the environment and biodiversity, to save the Living Planet, Gaia, to provide a *transgressive vision* on our world.

⁶ Paul Valery, *The Crise of the Mind and Other Essays*, translation by Maria Ivănescu, Polirom Publishing, Iași, 1996, p. 265.

The Sky from ourselves prepares us for *the metanoetic climb*. No other path is approaching the man so deeply to the Sky as does *the mystique vineyard* in the ternary *Man - Jesus Christ - God*, offering a redemptive solution for the exit from *the Terror of the Sky*.

We do not overbid or give it exclusivity, but we believe that a possible viable solution to get through and overcome the crisis generated by COVID-19 could come from *Transdisciplinarity*, associated with the *Study of Complexity* and grafted on the *constructivist paradigm*, proposing an *integrative, open, unitary and holistic perspective* on the world.

The quantum and computer revolution are useless to man if he does not make the leap to awareness. Through quantum physics, "modernity returns to its sources, metamorphosing into *cosmodernity*"⁷, says academician Basarab Nicolescu, preparing "the new birth of the human being", *homo suis transcendentalis*. The man about to be born is not the new man spoken of in the texts of the Old Fathers or in totalitarian ideologies. He is neither the *cyborg* nor the *fyborg* of the ultra-technological society. He is, from the perspective of transdisciplinarity, the man who will establish *trans-otherness*, as the basis of the relationship with the Other; who will promote a new humanism, *transhumanism*; it is the man capable of thinking of himself, conscious of its consciousness, capable of iterative reinvention, depending on the evolution of techno-science and economics. *Cosmodernity*, understood as the „rediscovered unity of the ternary of thinking”⁸, brings back into the equation, compared to modernity or post-modernity, "the joy of affectivity and a new Philosophy of Nature, in accordance with the *revelations* of contemporary science”⁹.

Therefore, Transdisciplinarity and the Science of Complexity could generate a new vision, a conceptual framework, new mentalities that would support the approach of human construction as an *open, trans-personal* being.

2021

Nothing is yet written, we can still choose.

There are three players at the table of the game of life and evolution: Man, Nature and Machines.

⁷Basarab Nicolescu, *From Isarlâk to the Valley of Astonishment, II, Endless Road*, Curtea Veche Publishing, Bucharest, 2011, p.273.

⁸Basarab Nicolescu, *Poetic theorems*, translation by L. M. Arcade, Junimea Publishing, Iași, 2007, p. 86.

⁹Pompiliu Crăciunescu, *Fractal strategies*, Junimea Publishing, Iași, 2003, p. 74.