Ontology of Freedom and Anthropology of Violence: To Transhumanity Criticism

S.N. Borisov, V.P. Rimskiy, M.A. Ignatov and V.S. Ignatova
Belgorod State University of Arts and Culture, Korolev Street, 7, Belgorod, Russia

Abstract: The critical interpretation of the radical atheistic version of transhumanity is carried out in the study. It is noted that the strategy of code conversion of magic understanding of death and sacral immortality in the techno and metaphysical project of death overcoming is the basis of all options of transhumanity. In Christianity a human being as a God's image combines the possibilities of sublime spirituality but as a sinful being he needs correction. Exactly these ideas gave an image of "discipline of mind" and "scientific ascesis" which created the paradigm of a scientist-monk who presents at ordinary consciousness till now. The authors rise a question of how the figure of sacral death and the event of sacral immortality defined a paradox of rational thought developing for two millennium which comes to an end in "post-Christian/post-secular world" with absolutely opposite idea of profan immortality of a person. The researchers note that modern mankind "is prepared" by mass culture, media equipment and the latest technologies for redesigning of own corporality and consciousness with the perspective of "immortality finding". Death absolutization or its demonizing together with their visible contrast meet in metaphysical status of death and a mode of total need.

Key words: Freedom, death, immortality, violence, transhumanity

INTRODUCTION

At the base of our "Christian world", placed in space and time diversity of cultural and civilizational systems including non-Christian systems (antiquity, Jewish and Islamic worlds and the colonial ecumene with the "primitive cultures") there was a paradoxical/absurd event-voluntary and free death and resurrection of the God-man, the fundamental way to salvation and eventual resurrection and the immortality of man of every sinful, empirical man. Paradoxicality/absurdity (as the other-worldliness "common sense" and logical ratio) of this event was formulated by Tertullian: "the son of God nailed to the cross; I am not ashamed of this because this should be ashamed. The son of God died; it is quite likely because it's crazy. He was buried and rose again; it is reliable because it is impossible" ("on the flesh of Christ"). Religious-metaphysical meanings of the Tertullian's thoughts were effaced to the aphorism vulgarity, designated any meanings but which has lost the understanding of the mind as transcendence of the senses. It is an impossible task as to find and understand them as to return in the times of early Christianity. We can only try to relate the paradoxicality/absurdity of the true faith context of our existence in the prospect of the breakthrough to instant/free new insights in the comprehension of the sense existence.

MATERIALS AND METHODS

Nevertheless we admit that in our limited "modern" understanding of the transcendent and absurd event (free death and resurrection of the God-man) there is quite rationalized concepts of God and man, freedom and violence, life, death and immortality. Metaphysical complexity of Tertullian's expressed thesis, directed against the "pagan" philosophy and "cunning wisdom" should not be exaggerated.

The initial bases which are already stated by us above make a methodology choice rather difficult. The applied approaches and the principles of theoretical research are caused by specifics of the object, its historical and modern sociocultural dynamics and variability (dialectic historico-philosophical and comparative-historical methods); difficult system and structurally functional nature of object, a combination of ideological, political, religious and other components that does necessary a combination of various methodologies corresponding to the main stages of evolution of violence and phenomenon of freedom (system, subcultural and cultural and typological methods); sign and symbolical and communicative forms of manifestation and an existing of phenomena of violence in various sociocultural contexts (phenomenological and cultural and semiotics methods).

Corresponding Author: S.N. Borisov, Belgorod State University of Arts and Culture, Korolev Street, 7, Belgorod, Russia

The analytics of violence in the life of the person of concrete historical cultures and their interpretation in the horizon of understanding of the corresponding philosophical and anthropological concepts which is the purpose of our research is realized in the following issues:

- To track transformation antique the practice of violence and a philosophical and ethical subjektivation to religious moral corection in a discourse of early Christianity
- To define cultural and anthropological practicians, metaphysical images and genealogy of political violence in texts and contexts of the Renaissance and Modern times
- To reveal paradoxes of freedom in political practicians and ideology of transhumanity in nonclassical philosophy of the 20th century

The foundations of the Western version of Christian anthropology were laid by Augustine. In the first book of his chief, the final treatise "he city of God" reflecting on the ontological contexts of time, Augustine comes to the dilemma of life and death when criticizing the ancient concept of metempsychosis and the immortality of the soul, the Christian principle of freedom he says: "the point of time in which the souls of the good and evil are separated from the body are we to say it is after death or in death rather? If it is after death then it is not death which is good or evil, since death is done with and past but it is the life which the soul has now entered on. Death was an evil when it was present that is to say when it was being suffered by the dying; for to them it brought with it a severe and grievous experience which the good make a good use of. But when death is past, how can that which no longer is be either good or evil?" (Dyson, 1998) and then Augustine classic arguments on Divine Providence, fate, free will of man, true philosophy which is real theology are followed.

According Augustine true existential (paradoxical!) sense of time and freedom, life and death are presented in death: "if we examine the matter more closely we shall see that even that sore and grievous pain which the dying experience is not death itself. For so, long as they have any sensation they are certainly still alive and if still alive, must rather be said to be in a state previous to death than in death. For when death actually comes it robs us of all bodily sensation which while death is only approaching is painful. And thus, it is difficult to explain how we speak of those who are not yet dead but are agonized in their last and mortal extremity as being in the article of death. Yet what else can we call them than dying persons? For when death which was imminent shall have actually come we can no longer call them dying but dead. No one, therefore is dying unless living; since even he who is in the last extremity of life and as we say, giving up the ghost, yet lives. The same person is therefore at once dying and living but drawing near to death, departing from life; yet in life because his spirit yet abides in the body; not yet in death because not yet has his spirit forsaken the body. But if when it has forsaken it the man is not even then in death but after death who shall say when he is in death? On the one hand, no one can be called dying if a man cannot be dying and living at the same time and as long as the soul is in the body, we cannot deny that he is living. On the other hand, if the man who is approaching death be rather called dying I know not who is living" (Dyson, 1998).

The existential mystery of life and death, eternity and time, freedom and determinism lies in the living, trinitarian God (not in the God of Neoplatonism and not even in the Jews living God, "God's chosen people") in which the ontology of God, man and nature are involved in co-creation: with the God of nature and of man and man is the cognition (and recognition!) of God and nature. Christ's atoning sacrifice has restored the original harmony of body and soul (here is the ancient intuition of Man!) in which the body must serve the soul (and this is a Christian motif!). In real history of "civitas terrestris" it is a practical problem for the spiritual and educational efforts of the Christian as "an Apostle" in turn becoming a "teacher" in the carnal dimension. Man as the God's image carries the potency of sublime spirituality but as a sinful being, not perfect, requires constant educational influence from the outside.

RESULTS AND DISCUSSION

Here, in the reformative perspective of protestantism (Luther monk-Augustines!) the image of the "discipline of mind" and "scientific ascesis" appears. Later in the Medieval Universities it has created a kind of paradigm of the scholar-monk, scholar-ascetic which is still exists in the ordinary consciousness, when we begin to talk about academic and scientific education. Aren't the university "scientific disciplines" and "academic disciplines" gone out of this point?

The secret conversion of the Christian understanding of death and sacred immortality, expected in the eschatological perspective in the forms of the "new embodiment" in quite an earthly project of scientific and technical overcoming of aging human flesh and gaining "immortality" lies here, doesn't it? How has the shape of sacral violence/death and event of sacred immortality determined paradoxical rise of rational thought and

freedom for two millennia? Though they end in "post-Christian/post-secular world" as an asymmetric figure of profane immortality of man and biotechnological liberating bash about "sinful flesh and soul of a man". We do not consider "post-Christian" as the end of Christianity (or at least "traditional Christianity") and "the triumph of freedom of conscience" and "secularity" as a kind of "revival" of religion and religiosity. We consider these concept-metaphors just as an evident current situation (not events!), a permanent "state of emergency" (Agamben) and the global anthropological and cultural-civilizational crisis of the "Christian project", being put by the event of the death of the God-man by the insensibility of pagan and Christian, sacred and secular, traditional and nontraditional, modern and postmodern, freedom and violence, life and death.

In the latter case, we mean the various transhumanistic projects of creating an "immortal man". At first sight, there is a typical scientific and technological project from the field of futurology on the verge of "science fiction". But we have a suspicion that this "scientist futurology" hides quite respectable techno-metaphysical project, "metaphysical residue" that "big science" ("official", "dominant"?). Don't want to see and just ignore. This "residue" is the longing of the modern man for the transcendental sense of being lost or wasted in post-Christian/post-secular world.

These are paradoxical meanings ascending not only to ontological foundations of Christianity or other religions as some would wish it to be and not only to scientific and metaphysical projects of "Russian cosmism", realized as non-classical version of the national life philosophy. Somewhere in the middle ages and Renaissance, on the periphery of Judeo-Christian and Judeo-Islamic worlds we find gnostic-cabalistic myths about Adam Cadman and Golem; alchemical legend of the homunculus and magical practices of "the eternal youth elixir (health and immortality)". These mythological images and magical practices have received artistic and philosophical-literary legitimation, not only in classical prose and poetry of romanticism (Goethe, M. Shelley, Hoffmann, Heine, etc.) but in modern intellectual literature (H.L. Borges, M. Pavich, U. Eco).

We believe that the intuition of modern transhumanism should be sought not so much in magical practices, religious-mystical doctrines and literature as in the media plankton of modernity/postmodernity. Such films as "Frankenstein" (directed by J. Searle Dawley, 1910) and "Homunculus" (directed by Otto Rippert, 1916) are only at the beginning of screen versions list of "media transhumanism". Just see all of these hollywood

"Frankenstein variations" and "Golem fantasy" and you will understand that mankind has already been prepared by popular culture to the re-building of its own physicality and consciousness in the perspective of "finding immortality". One of the pioneers of the transhumanist project, very reputable scientist in the field of artificial intelligence and the real ancestor of the "information society" Marvin Minsky advised Stanley Kubrick in the creation of the epic science fiction film "2001: a Space Odyssey". However, in 2001 humanity worried about illegitimate violence-terrorist attacks in the US, the war in Chechnya, etc. but not about the "artificial intelligence" or "cryonics". Also Marvin Minsky is called "the professor of creative media and science". There's only one thing.

Media is a symbolic mediator between the real man, living in the escheated "performance society" (Guy-Louis Debord) and a wide variety of projects: political, scientific or cultural offering to make him "happy" in the new "brilliant world" which is not always a space of happiness and freedom but new totalitarian chronotope.

We are less interested in the prospects of transhumanism as a political project. But we must be serious about the techno-metaphysical meanings of transhumanism and we shouldn't do a hatchet job on it in a spirit of "liberal" or "communist", "idealistic" or "materialistic" radicalism. As a result we are always brought into the space of total violence.

First, transhumanistic "immortality", allow us to comprehend the fact that the latter cultural and civilizational trends are not so much increased the freedom of modern man in the sphere of culture, information and communications as showed the "values" of the ruling elite with atavistically old mechanisms of power and domination. In this context, total ontological and anthropological crisis of humanism offers a new transcendental meaning which the person deprived of in everyday life because of the breakdown of traditional (these include "traditions of modernity") spiritual and socio-cultural values such as ethnicity, family, religion, the state (in the global situation of post-industrialism the structure of the sovereign nation-state has already been destroyed). The person being in the conditions of postmodern dissolution of stable social and cultural stratifications is not only in a situation of total alienation (Marx and neomarxists and existentialists and postmarxist were right) but in complete loss of identity, deep-seated ontological foundations of life (the loss of corporeality, mental health, family, ethnicity, faith, love and finally, freedom).

Of course, a person continues to live in the space of everyday life, resisting soft disciplinary

technologies of the biopolitics (Foucault, 2002a, b; Agamben and Trans, 1998). But it has already happened in the post-industrial society, through media narratives and transcommunicative discourses (internet), medicine and social services, schools and universities producing so, unprecedented manipulation of consciousness and of all human activity, his bios as a deep ontological basis. Therefore, we shouldn't exclude the importance of the study in the field of intellection, biotechnology, genetic engineering and prolongation of life; we must understand that the results might actually turn into the technology of negative manipulation, especially of the youth. Doesn't transhumanism, offering alternative, innovative and paradoxical life strategies, culture and values, strengthen nihilistic tendencies in the sphere of personal identity, corporeality, consciousness and spiritual life? Doesn't it become the component of the anthropological crisis which is fixed in its theoretical postulates and tried to overcome it?

Stabilizing effect on the psyche and physicality, being destroyed by industrial and post-industrial "progress", one of the "achievements" of which was "public" and "insurance" medicine with its medical "healing" technology, modern man sometimes puts before some "life-saving eternal verities". To make life easier in body and psyche the project of transhumanism can give a person more than anything "unconventional" and "traditional" religion, together with "traditional" and "unconventional" medicine, though they are also seeking to get out of the "anthropological crisis". Of course, there is no authentic, finding alienated existential ontology of "body and soul" but there are only ontological, transformed forms of the bodily and mental sufferings removal in technological forms. But sometimes the prosthesis is better than the lost leg.

In this regard, transhumanism should reflect on the dilemma of freedom and violence, humans and technology that has been so keenly put by Karl Marx and in the last century it was mythologically comprehended in the philosophical thinking of Martin Heidegger.

The history of relations between humans and technology in the context of the problem of freedom and violence can be fixed in two ways. In Plato's "politics" we can find this problem in a hint but the whole connection of all the components (man-freedom/violence-technology) we will find in the alarmist moods of the first theorists of the philosophy of technology in the 19th century. In general, the result of the conceptualization of humans and technology can be reduced to several options: technology as a filling of incomplete person as amends of the imperfections; technology as a continuation of the bodies as natural as

it is necessary and technology as alien, distorting human nature, a threatening "lifeless". Technology gives an advantage, some kind of a tool to correct the "evil" of human nature ("betterment" as a promoted form of freedom of human will) but when self-dependence of technology, being improved and self-dependent, it begins to threaten the humans. The moment of violence here is obviously stemmed from the very nature of man; it is consonant with the metaphor of the loss of freedom and control over the created, moreover, it has not once been paid attention in the classic literature and contemporary media art. However, the technology is not only an advantage or the means but it reveals the essence of man, being its ontological foundation and space for the freedom implementation.

It should be noted that there is another important point of perception of technology, concerning the problem of human freedom and violence but not so obvious. This is the sphere of the so-called "technical media": information technologies, mass media, media art which are still rather peripheral to traditional thinking about the technical threat to the human freedom and violence. Media-technology can be defined as the totality of technical devices for information transfer. Basic function of intermediation which differs from all other technologies is the transfer of information. The term "media" reveals the meaning, of the media transmission or mediation and acts as a kind of "medium", broadcasting the human in "the society of the performance" by the voices of simulacra.

Media is destructive, essentially violent in its functioning and in construction of the reality image. These transformations give the possibility of manipulation. Walter Benjamin says that art (we add technology as its material carrier and tool) is affected by politics at the moment when art is ceased to be a source of authenticity. In this aspect, media shocked the person, it's a certain demystification of a man, the revelation of the secrets, showing "nakedness", releasing from "clothes" of the not only imaginary but of the most natural vision.

Thus, a man appears through the lens of the non-fiction film but on the monitors of inherent parts of everyday life: on the watching cameras, X-ray apparatus, customs scanning equipment as well as in the internet and social networks, although in the latter case, one often simulates freedom through anonymity or the discourse in the network (Rimskiy, 2013). In terms of Agamben G. this clash with homo sacer, is localized not only in space camp but in the chronotope of permanent "state of emergency" (Agamben and Trans, 1998), completely dominant in the modern, global biopolitics since 11 September 2001, the Chechen wars and the "Arab revolutions".

In almost dialectical unity of opposites "real" technologies, traumatic experiences with "nudity" in the space of media combined with the exaggerated symbolization in the form of simulative reality. The term of simulative reality would be incomplete without understanding the context and the nature of violence. Zizek S. revealing this connection spoke of the complex balance of fantasy and real. He considered the relationship between fantasy and horror of the real ambiguous as the fantasy is appealed to hide the horror and at the same time, it creates something that hide. Therefore, the growth of technology is inextricably linked with the growth of symbolic reality which clearly reflects the overall process of structural economy of desire that is invested in desire objects under the mediation of the symbolic universe.

Modern philosophy meets more ontological investigation proposed by Jean Baudrillard and associated with the consideration of simulation. Baudrillard's main thesis is in modernity which is characterized by "symbolic possession" in the form of pathological death wish. Baudrillard considers death as the structural completion of the binary code, striving for totality and at the same time overcoming binary. Striving for unification and simplicity of the code for the sake of its universality is in the simplicity of identity. And at the same time it's the end of the system (of death) including law, structures of "capture subjects", meaning, threads of desire. Death is a result of "reversibility" which is the basis of symbolic and it is applicable to a sufficiently big or according to Baudrillard to all that exists, being immersed by the code. The reversibility does not imply the abolition of violence but its new, radically different, revolutionary form. Baudrillard interprets it as a change of violence regimes when structural violence is replaced by symbolic.

Baudrillard captures an important point about symbolic violence. Symbol does not capture reality but in it simulation game relatedness denies it. If the only alternative for symbolic violence is death, an inherent nature of symbolic violence is revealed. Death, having taken an adequate challenge to the system is perished by itself (Baudrillard, 1993). The cessation of existence is a superior limit of violence and at the same time its limit as this "gift" breaks the logic of the signs reproduction. Violence in its limit is presented as taking out of the subject from the universe symbolic space but the superior limit of symbolization appears on the border of the limit.

Foucault and Agamben explained it as a move to biopolitics and to the "life nudity" and "pure being" management.

Earlier Michel Foucault noted: "in our day and once again Nietzsche indicated the turning point from a long way off it is not so, much the absence or the death of God that is affirmed as the end of man (that narrow, imperceptible displacement that recession in the form of identity which are the reason why man's finitude has become his end). Throughout the 19th century, the end of philosophy and the promise of an approaching culture were no doubt one and the same thing as the thought of finitude and the appearance of man in the field of knowledge; in our day, the fact that philosophy is still and again in the process of coming to an end and the fact that in it perhaps, though even more outside and against it in literature as well as in formal reflection, the question of language is being posed, prove no doubt that man is in the process of disappearing" (Foucault, 2002a, b). Here, we are talking about a symbolic death or rather, about the death of a man in the symbolic but in the "performance society" it could mean an actual death from symbolic suicide to symbolic murders (religious, political and everyday terrorism).

Guy Debord, who committed one of the most important "symbolic suicides" of the last century, wrote: "on all the other fronts of advertising bombardment it is strictly forbidden to grow old. Everybody is urged to economize on their "youth-capital," though such capital, however carefully managed has little prospect of attaining the durable and cumulative properties of economic capital. This social absence of death coincides with the social absence of life" (Debord, 2002).

CONCLUSION

In conclusion, we should denote that stoic pessimism and the anarcho-individualism of post-modernists apology for man's death is covered by technocratic optimism of the transhumanists preaching of immortality and denial of death and apparent simulative contradiction. Here transhumanists perfectly agree with the postmodernists in the actual denial of freedom and apology of violence.

Being opposite, concepts of absolute priority/apology of death and its demonization/denial are agreed in metaphysical status of death and in modality of total necessity, i.e., in the oblivion of freedom. Destroying death or making it of absolute priority we will demolish the ontological foundations and values of life. Death makes life and human freedom possible. This paradox is not only the essence of the Heidegger's philosophy (who was one of the philosophical authorities on death problems) but the whole meaning of the resurrection: "trampling down death by death and upon those in the tomb bestowing

life" is proclaimed in the paschal troparion. At first glance, destruction/death overcoming, gives the post human being "perspectives of eternal happy" but they simply remove any programs of "future timing" become a new mechanism of human oppression by "here and now" in the "omnitemporal present" and deny not death but human freedom.

Human freedom is above money and health, well-being and power, cognition and immortality. Freedom is the human right to life and death.

Only love has the priority over freedom for love is the highest expression of freedom! It's a higher state in between life and death. But it couldn't be created by the "transplantation of consciousness" or by the constructing of "the immortality".

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