

Das reduktionistische Transhumanismus Paradigma (H+)

Description

Transhumanismus (von lateinisch trans ‚jenseits, über, hinaus‘ und humanus ‚menschlich‘) ist eine philosophische Denkrichtung, die die Grenzen menschlicher Möglichkeiten, sei es intellektuell, physisch oder psychisch, durch den Einsatz technologischer Verfahren erweitern will. Die Interessen und Werte der Menschheit werden als „Verpflichtung zum Fortschritt“ angesehen.

Der Schwerpunkt der Transhumanismusbewegung ist die Anwendung neuer und künftiger Technologien. Dazu zählen unter anderem:

- [Nanotechnologie](#), [Biotechnologie](#) mit Schwerpunkten in der [Gentechnik](#) und der regenerativen Medizin
- [Gehirn-Computer-Schnittstellen](#), das Hochladen des menschlichen [Bewusstseins](#) in [digitale Speicher](#), dieses Vorhaben teilen jedoch nicht alle Transhumanisten, es ist aber ein essenzieller Bestandteil des technologischen [Posthumanismus](#)
- [Prothetik](#): Verbesserung des Menschen durch Prothesen
- Entwicklung von [Superintelligenz](#), Weiterentwicklung der [Kryonik](#)

Die Technologien sollen es jedem Menschen ermöglichen, seine Lebensqualität nach Wunsch zu verbessern, sein Aussehen sowie seine physikalischen und seelischen Möglichkeiten selbst bestimmen zu können. Niemand solle zu irgendeiner Veränderung gezwungen werden.

Innerhalb des transhumanistischen Denkens gibt es eine Vielzahl von Meinungen. Viele der führenden transhumanistischen Denker vertreten Ansichten, die ständig überarbeitet und weiterentwickelt werden. Es lassen sich im Transhumanismus Unterströmungen ausmachen, die in der Realität aber selten klar voneinander abgegrenzt sind:

- Demokratischer Transhumanismus: Eine politische Philosophie, die [liberale Demokratie](#), [Sozialdemokratie](#) und Transhumanismus zusammenführt[16]
- Extropianismus: Eine Richtung des Transhumanismus, welche sich bemüht, die weitere Evolution des Menschen proaktiv zu beschleunigen.[17] Der Extropianismus wurde in den 1980er Jahren von Max More und T.O.Morrow in Kalifornien begründet, wobei *Extropie* als Gegenbegriff zu *Entropie* fungiert und ein „measure of a system’s intelligence, information content, available energy, longevity, vitality, diversity, complexity, and capacity for growth“ (More 1993: 1) darstellt. [18]
- [Kohlenstoff/Silizium](#)-basiert: Stefan Lorenz Sorgner unterscheidet zwischen zwei Strömungen: solchen, die auf Kohlenstoff, also Dinge wie Genmanipulation setzen, und den auf Silizium basierenden Technologien, also Computer, um beispielsweise das Bewusstsein auf externe Speicher hochzuladen.[19]
- Libertarischer Transhumanismus, eine politische Ideologie, die [Libertarismus](#) und Transhumanismus miteinander verbindet.[20]

- [Postgenderismus](#), eine Sozialphilosophie, die die freiwillige Abschaffung des Geschlechts in der menschlichen Spezies durch die Anwendung fortgeschrittener Biotechnologie und assistierter [Reproduktionstechnologien](#) anstrebt.[21]
- Post-Politik, ein transhumanistischer politischer Vorschlag, der darauf abzielt, eine „[Postdemokratie](#)“ zu schaffen, der auf Vernunft und freiem Zugang der Menschen zu Enhancement-Technologien beruht.[22]
- Singularitarianismus: Eine Bewegung basierend auf dem Glauben, dass eine [technologische Singularität](#) – die Erschaffung einer Superintelligenz – möglich ist, und überlegte Tätigkeit befürwortet, um diese in sicherer Form herbeizuführen.[23] Diese Phase wird als [Transzendenz](#) der menschlichen Spezies gesehen.

Die [Eugenik](#) spielt im Transhumanismus eine zentrale Rolle. Allerdings hofft man, nicht durch [Sterilisation](#) eine Geburt zu verhindern, sondern durch Genmanipulation für die Geburt eines gesunden Kindes zu sorgen.[7][24] Dabei soll die menschliche Evolution künftig, an vom Menschen gewählten Zielen orientiert, gesteuert werden. Diese [Züchtung](#) von Menschen soll nicht in staatlicher Hand liegen (wie etwa von der [nationalsozialistischen Eugenik](#) angestrebt), sondern in die Hände der einzelnen Eltern gelegt werden.[25]

In Deutschland knüpfen ähnliche Diskussionen eher an [Friedrich Nietzsches](#) Begriff des [Übermenschen](#) an und sind damit nicht vornehmlich technisch orientiert, sondern immer auch von Gedanken einer kulturellen Weiterentwicklung durchdrungen.[26]

Weindling P. (2012). 'Julian Huxley and the Continuity of Eugenics in Twentieth-century Britain'. *Journal of modern European history = Zeitschrift für moderne europäische Geschichte = Revue d'histoire européenne contemporaine*, 10(4), 480–499. doi.org/10.17104/1611-8944_2012_4

Das Leben und die Ideen von Julian Sorrell Huxley (1887-1975) sind nicht nur ein bedeutender Beitrag zur Evolutionstheorie, sondern auch zum eugenischen Denken und zur Sozialplanung. Huxleys beruflicher Werdegang war komplex und unzusammenhängend und machte ihn zu einer internationalen und sehr öffentlichen Figur. In diesem Aufsatz wird Huxleys peripatetische Karriere mit ideologischen Zielen verknüpft, nicht zuletzt mit einer "neuen Weltordnung".¹ Die hier behandelten Probleme sind erstens das Ausmaß der Kontinuitäten in seinen eugenischen Verpflichtungen gegenüber der Zwischenkriegszeit und zweitens die Bestimmung der Konturen von Huxleys eugenischem Denken nach dem Zweiten Weltkrieg. Huxley entpuppt sich als entscheidende Brückenfigur zwischen der so genannten "alten Eugenik" und einer neuen, auf der Molekularbiologie basierenden Eugenik. Er lieferte eine einflussreiche Analyse der menschlichen Evolution und eine Reihe von Konzepten, die sowohl für die breite Öffentlichkeit als auch für die wissenschaftliche Elite überzeugend waren.²

*Eine umfassende kritische Biographie Huxleys ist den Historikern aufgrund der schieren Komplexität seiner Aktivitäten bisher entgangen. Historiker der Biowissenschaften haben die theoretische Originalität seiner wissenschaftlichen Beiträge und seine Rolle bei der Entwicklung dessen, was er 1942 "die evolutionäre Synthese" nannte, anerkannt.³ Seine Popularisierung der Naturgeschichte und der Ornithologie unter der neuen Bezeichnung Ethologie zeigte seine visionäre Fähigkeit, ein Forschungsgebiet zu definieren. Sein zentrales Engagement für eine "Reform-Eugenik" in Verbindung mit der Sozialplanung wurde für die Zeit vor dem Zweiten Weltkrieg erläutert.⁴ Während Huxleys Rolle als Mitverfasser des antinazistischen *We Europeans* gebührend gewürdigt wurde, kann Huxleys übersehene Unterstützung für vor dem Nationalsozialismus flüchtende Wissenschaftler, nicht zuletzt*

im Londoner Zoo von 1935-42, mit seinen evolutionären Bestrebungen in Verbindung gebracht werden. Eine Reihe historischer Initiativen eröffnet den Weg für eine Neubetrachtung Huxleys: Dazu gehören das Interesse an den frühen Jahren der Unesco und der Unesco-Erklärung zur Rasse, die Aufklärung darüber, wie die Kultur des Kalten Krieges von den Geheimdiensten geprägt wurde, und die historische Rekonstruktion des Stellenwerts der Eugenik in der internationalen Bevölkerungspolitik und -praxis.

Es soll hier gezeigt werden, dass trotz Huxleys vielfältiger und unzusammenhängender Karriere seine öffentlichen Äußerungen über die Biologie und ihre sozialen Auswirkungen eine Kohärenz in Bezug auf die Fortsetzung der Evolution erkennen lassen. Huxleys Konzept des "evolutionären Humanismus" aus der Zeit nach dem Zweiten Weltkrieg stellt eine Kontinuität des eugenischen Engagements aus den Gründungsjahren der Eugenikbewegung dar. Die einzige wesentliche Änderung bestand darin, dass Huxley aufgrund seines antirassistischen und antinazistischen Engagements in den 1930er Jahren den Begriff "Rasse" aus dieser Agenda strich. Seine spätere geschickte Verwendung des Begriffs "evolutionärer Humanismus" bedeutete, dass er das Image der Eugenik als "human" aufrechterhielt, indem er sie mit der Menschenrechtsrevolution nach dem Zweiten Weltkrieg verknüpfte. In den 1950er Jahren definierte er die Eugenik als sozial fortschrittlich (im Gegensatz zum Nationalsozialismus und Stalinismus), indem er sie mit den neu entstandenen Wohlfahrtsstaaten verknüpfte und "Lösungen" für Armut und Krankheit zu einer Zeit anbot, als die Ausrottung von Krankheiten die internationale Agenda bestimmte. Er verknüpfte die Eugenik geschickt mit einer Reihe von Reformbewegungen wie der Popularisierung der Geburtenkontrolle, der Entkriminalisierung der Homosexualität und der Reform des Abtreibungsrechts. Biografische Faktoren zeigen, wie Huxley diese (oft von der Eugenik losgelösten) Agenden mit der eugenischen Modernisierung verband.

www.ncbi.nlm.nih.gov/pmc/articles/PMC4366572/

ROSS-DISSERTATION-2019

Leverage, M.. (2018). Worlds Apart? Julian Huxley, transhumanism, and eugenics. Contemporanea

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"This article documents the connections between transhumanism, the intellectual and cultural movement that emerged at the end of the twentieth century, seeking the techno cultural improvement of human beings, and eugenics, focusing especially on the debates between modern transhumanists and bioethicists. previous scholarship has concentrated on julian huxley, notable biologist and eugenicist, who coined the term «transhumanism» in the 1950s. with greater emphasis on the broader and more diverse modern transhumanist movement, this article analyzes transhumanism as a case study in the history of present-day eugenics."

Lakshmanan, N.. (2018). The New Eugenics of Transhumanism: A Feminist Assessment. Gender Forum

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"Transhumanists are futurists who aim to upgrade the human into a posthuman species by supporting the use of reproductive technologies. the transhumanists nick bostrom, john harris, and julian savulescu are bioethics scholars who identify as 'new' eugenicists. they disavow the beliefs and practices of the late nineteenth, early twentieth century-here referred to as the 'old' eugenics. they

claim that contrary to these outdated eugenic principles it is individuals, not governments, who should determine the use of biotechnology. however, the new eugenicists insist that human beings are obligated to pursue the posthuman. in this paper, i contend that the principles of the new eugenic movement are not identical, but still worryingly similar to those of the old eugenics. the individualism of the new eugenics does not change the fact that its implications are strikingly similar to the old eugenic ideal of the able-bodied person. the new eugenicists suggest that the posthuman state aspires for the transcendence of the human body, and the elimination of dependence and chronic pain. hence, they argue for a moral obligation to use biotechnology to prevent the births of many people with conditions that they consider to be disabilities. the new eugenicists defend their claims by supporting an antiquated medical model of disability that solidifies their connection to the old eugenics, and conflates disability with genetics, disease, and impairment. the feminist disability theorist melinda hall has challenged their contentions with a cultural model of disability. this paper will use the feminist disability theorist jackie leach scully's position on vulnerability to lend support to hall's argument. hall and scully show that the new eugenic position on disability is ableist and untenable, and much closer to the ideals of the old eugenics than bostrom, harris, and savulescu admit."

Koch, T.. (2010). Enhancing who? Enhancing what? Ethics, bioethics, and transhumanism. Journal of Medicine and Philosophy

Plain numerical DOI: 10.1093/jmp/jhq051

[DOI URL](#)

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"Transhumanists advance a 'posthuman' condition in which technological and genetic enhancements will transform humankind. they are joined in this goal by bioethicists arguing for genetic selection as a means of 'enhancing evolution,' improving if not also the species then at least the potential lives of future individuals. the argument of both, this paper argues, is a new riff on the old eugenics tune. as ever, it is done in the name of science and its presumed knowledge base. as ever, the result is destructive rather than instructive, bad faith promoted as high ideal. the paper concludes with the argument that species advancement is possible but in a manner thoroughly distinct from that advanced by either of these groups. © the author 2010."

Mendz, G. L., & Cook, M.. (2021). Transhumanist Genetic Enhancement: Creation of a 'New Man' Through Technological Innovation. New Bioethics

Plain numerical DOI: 10.1080/20502877.2021.1917228

[DOI URL](#)

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"The transhumanist project of reshaping human beings by promoting their improvement through technological innovations has a broad agenda. this study focuses on the enhancement of the human organism through genetic modification techniques. transhumanism values and a discussion of their philosophical background provide a framework to understand its ideals. genetics and ethics are employed to assess the claims of the transhumanist program of human enhancement. a succinct description of central concepts in genetics and an explanation of current techniques to edit the human

genome serve to assess the capabilities and limitations of editing techniques. potential benefits and liabilities of human enhancement through genome editing are discussed to appraise its feasibility. ethical considerations of genome editing inform a reflection on the implications of introducing heritable changes in the genome of individuals. it is concluded that the transhumanist program is underpinned by a large number of hypotheses rather than by sufficient evidence.”

Sutton, A.. (2015). Transhumanism: A new kind of promethean hubris. *New Bioethics*

Plain numerical DOI: 10.1179/2050287715Z.00000000060

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“Asking whether transhumanist hopes of overcoming ageing and cognitive and other shortcomings are realistic, this paper pitches a christian anthropology against a transhumanist anthropology. it is shown that on critical examination many of the technologies proposed by transhumanists in order to better or extend human life raise questions about dualism and materialism, about our nature as relational beings, and indeed even about what it means to be alive.”

Ivasilevitch, A., & Charlier, P.. (2018). Epistemological and ethical questions on technics used on human genome. *Ethics, Medicine and Public Health*

Plain numerical DOI: 10.1016/j.jemep.2018.04.005

[DOI URL](#)

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“In this article, our purpose is to propose a panorama of various ethical issues involved in targeted genome modification techniques. in particular, when these would apply to a human embryo, as germinal gene therapies. distributed into a triptych, we will look in turn at the question of the ‘how’ of the new biotechnologies, then on the question of ‘who’, to finish on the question of ‘what’. in the first part, therefore, comes the problem of the technical feasibility of gene therapies. after introductory remarks on the temerity of certain projects, it is in the face of molecular biology and epigenetics that one must question their effectiveness. insofar as the living organism is also a living body, we will add the question of what impacts could produce a gene reworking on the identity of a genetically modified person. the second part will focus on the status of the human embryo. by an incursion into antiquity, where the debate about nature already existed, then by a comparison with the arguments that are heard today, we will highlight the aporia of this debate, that it is to exceed that it cannot be a hindrance to reflection. in this momentum, we will identify the benefit that could be derived from the exercise of germ line therapies, far from offending the inherent dignity recognized by the embryo. we will try to answer the argument of some authors, such as tristram englehardt jr., that a manipulation of the genome of the embryo could be assimilated to the simple exercise of a property right on a thing, which answer we will lead to defend a graduated status of the embryo, evolving, in line with the explanations given by the french national consultative comity of ethics on the notion of ‘potential human person’. once this status is exposed, we will conclude by analyzing how germinal gene therapies, this time considered as new methods of procreation, could be integrated into the legislation in force. finally, we

will mention transhumanism and eugenics: in concrete terms, what anomaly should be eradicated from the genome of the embryo? because this operation deals with a germ line, therefore transmissible to all descendants, so to future generations: what should be corrected for the genetic inheritance of humanity? and by the rise of the new paradigm carried by transhumanism: why not increase this heritage? at the heart: what place to grant genetic contingency? here, we will oppose the therapeutic paradigm to the meliorist paradigm. that said, it will be im..."

Mehr: de.wikipedia.org/wiki/Transhumanismus

Porter, A.. (2017). Bioethics and transhumanism. Journal of Medicine and Philosophy (United Kingdom)

Plain numerical DOI: 10.1093/jmp/jhx001

[DOI URL](#)

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"Transhumanism is a 'technoprogressive' socio-political and intellectual movement that advocates for the use of technology in order to transform the human organism radically, with the ultimate goal of becoming 'posthuman.' to this end, transhumanists focus on and encourage the use of new and emerging technologies, such as genetic engineering and brain-machine interfaces. in support of their vision for humanity, and as a way of reassuring those 'bioconservatives' who may balk at the radical nature of that vision, transhumanists claim common ground with a number of esteemed thinkers and traditions, from the ancient philosophy of plato and aristotle to the postmodern philosophy of nietzsche. it is crucially important to give proper scholarly attention to transhumanism now, not only because of its recent and ongoing rise as a cultural and political force (and the concomitant potential ramifications for bioethical discourse and public policy), but because of the imminence of major breakthroughs in the kinds of technologies that transhumanism focuses on. thus, the articles in this issue of the journal of medicine and philosophy are either explicitly about transhumanism or are on topics, such as the ethics of germline engineering and criteria for personhood, that are directly relevant to the debate between transhumanists (and technoprogressives more broadly) and bioconservatives."

Leung, K. H.. (2020). The Technologisation of Grace and Theology: Meta-theological Insights from Transhumanism. Studies in Christian Ethics

Plain numerical DOI: 10.1177/0953946820909747

[DOI URL](#)

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"This article examines some of the recent theological critiques of the movement of technological human enhancement known as 'transhumanism'. drawing on the comparisons between grace and technology often found in the theological discourse on transhumanism, this article argues that the thomistic distinction between healing grace and elevating grace can not only supplement the

theological analysis of transhumanism and its ethical implications, but also help christian theologians and ethicists become more aware of how the phenomenon of technology may have implicitly shaped the contemporary understanding of 'grace' as well as the task of theology as a spiritual and indeed ethical practice."

Kyslan, P.. (2019). Transhumanism and the issue of death. Ethics and Bioethics (in Central Europe)

Plain numerical DOI: 10.2478/ebce-2019-0011

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"The human issue with the concept of finality constitutes a fundamental platform for the philosophical concept of transhumanism. this paper addresses the historical-philosophical perspective of transhumanism with emphasis put on the 18th and 19th centuries, whereby possible anticipatory actions with respect to transhumanist thought are analyzed. in this sense, the need for a philosophical reflection on transhumanism is justified. the main part of this paper is aimed at philosophical and ethical questions related to cryonics as being one of the most dominant and feasible transhumanist practices. the characteristics and critical analysis of cryonics focuses on the problem of understanding death from a philosophical standpoint."

Merzlyakov, S. S.. (2022). Posthumanism vs. Transhumanism: From the "End of Exceptionalism" to "Technological Humanism". Herald of the Russian Academy of Sciences

Plain numerical DOI: 10.1134/S1019331622120073

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"Abstract: posthumanism and transhumanism are often identified. however, modern researchers indicate the fundamental difference between these intellectual schools. the fundamental idea of posthumanism is the rejection of biological, ethical, and ontological anthropocentrism. transhumanism focuses on changing and improving natural human characteristics through biological, technological, and cognitive modifications. while posthumanism draws attention to the crisis of humanism, transhumanism is the latter's heir. scientific and ethical consequences of posthumanism, as well as the sociocultural potential of transhumanism, are considered in this article. posthumanism carries risks of shifting the value focus from man to other objects, which in the long term can lead to a critical decrease in the value status of man. transhumanism has the potential to preserve man as an effective economic and cognizing agent. it is suggested that russian society has a sociocultural potential for moving towards 'technological humanism'."

Diederich, J.. (2021). Transhumanism. In Cognitive Systems Monographs

Plain numerical DOI: 10.1007/978-3-030-71842-8_4

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“This chapter introduces the concept of transhumanism and its roots in history. a number of challenges to the transhumanist program are outlined next. assuming individuals have freedom of choice in selecting physical or cognitive enhancements, the transhumanist program implies a convergence of abilities for any functioning society. the conditions for such a convergence are explored in detail. next, psychological theories of self and personality are introduced and the question is asked to what extent transhumanist programs allow for the continued existence of the human self and aspects of personality. the role of the motivational system and the importance of its preservation through cycles of enhancement is outlined. finally, the psychological implications of an infinite lifespan (‘immortality’) are explored, in particular with reference to the challenge to maintain a notion of self and personality.”
?api?ski, J. L., & Sad?ocha, ?.. (2021). Sustainable development and transhumanism – enlightenment visions of future generations. Problemy Ekorozwoju

Plain numerical DOI: 10.35784/pe.2021.2.17

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“Both sustainable development and transhumanism are based on forecasting, meaning making judgments about what the future will be like, and they are made according to the results of scientific research. sustainable development is an already implemented concept, yet transhumanism is still far from a similar degree of implementation. however, it is worth reflecting on their coexistence, as they already have their place in the scientific discourse. the element connecting sustainable development with transhumanism seems to be an enlightenment vision of human development. the aim of the article is to show the similarities and differences in these approaches to future generations.”
Margalef, F. S.. (2021). In support of materialist transcendence: A journey through the history of transhumanism. Enrahonar

Plain numerical DOI: 10.5565/rev/enrahonar.1349

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“Thanks to the technological advances of today’s societies and also to the globalisation that this involves, the transhumanist movement, which is visibly heterogeneous, is starting to be recognised around the world, and becoming increasingly widespread. however, although the materialisation of transhumanist achievements is only possible in postmodern societies, the origin of transhumanism may well go beyond what we call contemporary society. this article explores the origin of transhumanism based on the following three hypotheses: a) transhumanism as a typically postmodern phenomenon; b) transhumanism as a legacy of the secular renaissance tradition; and c) transhumanism as an identifying feature of human nature.”

Furjani?, L.. (2020). Transhumanism – philosophical foundations. Filozofska Istrazivanja

Plain numerical DOI: 10.21464/fi40202

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“This paper features an overview of the foundations of transhumanism. the transhumanist movement has existed since the end of the 20th century and espouses the use of technology for enhancing the human condition. due to a certain level of similarity to posthumanism, this overview of transhumanism begins with an analysis of basic terminology: transhumanism, posthumanism, the transhuman being and the posthuman being. after that, transhumanism is studied from the perspectives of different disciplines. these disciplines are: philosophy of science, metaphysics, ethics, philosophy of mind, philosophy of religion and political philosophy.”

Belk, R.. (2021). Ethical issues in service robotics and artificial intelligence. Service Industries Journal

Plain numerical DOI: 10.1080/02642069.2020.1727892

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“As we come to increasingly rely on robotic and artificial intelligence technologies, there are a growing number of ethical concerns to be considered by both service providers and consumers. this review concentrates on five such issues: (1) ubiquitous surveillance, (2) social engineering, (3) military robots, (4) sex robots, and (5) transhumanism. with the partial exception of transhumanism, all of these areas of ai and robotic service interaction already present ethical issues in practice. but all five areas will raise additional concerns in the future as these technologies develop further. these issues have serious consequences and it is imperative to research and address them now. i outline the relevant literatures that can guide this research. the paper fills a gap in recent work on ai and robotics in services. it expands views of service contexts involving robotics and ai, with important implications for public policy and applications of service technologies.”

Leidenhag, M.. (2020). Saved through technology: Exploring the soteriology and eschatology of transhumanism. Religion Compass

Plain numerical DOI: 10.1111/rec3.12377

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“According to the intellectual and cultural movement of transhumanism, human beings are in the early stages of development, and it encourages the use of modern science to radically enhance physical, intellectual, psychological and moral capacities. this article offers an overview of transhumanism by outlining its historical roots and some current debates within this movement. this article will further

describe several theological responses to transhumanist ambitions and predictions about the future. as will be seen in this article, how one understands 'salvation' affects whether the relationship between christianity and transhumanism can be framed in terms of a conflict or cautious friendship. the article will end by showing the ways in which transhumanism itself gives rise to both soteriological and eschatological beliefs about human nature and the wider cosmos."

Byk, C.. (2021). Transhumanism: From Julian Huxley to UNESCO what objective for international action?. Jahr

Plain numerical DOI: 10.21860/J.12.1.8

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"Julian huxley, founder and the first director-general of unesco, is at the heart of contemporary debates on the nature and objectives of the concept of transhumanism, which he first used in the early 1950s. therefore, the analysis of his idea of transhumanism – a tool to improve the quality of life and the condition of man – should lead us to question his heritage in terms of philosophy that inspires unesco's action as it seeks to build a comprehensive approach to artificial intelligence that takes into account, among other things, the values and principles of universal ethics and aims to derive the best from the use of this technology. this title where the british biologist, the elder brother of the famous science fiction writer, aldous huxley, author of the brave new world¹, coexists with the united nations organization in charge of education of science and culture is obvious for those who know the history of this international organization or who like radio games: julian huxley was appointed as the first director-general of unesco in 1946. but, beyond this evidence, there is a deeper link that highlights the history of the renewal of the idea of transhumanism (i) and questions about the role that unesco has, among the other international organizations (ii)."