

**Professor Pavel Gurevitch,  
Institute of philosophy,  
Academy of sciences, Russia.**

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## WILL A HUMAN BEING STAY UNCHANGED?

**M**odern futurology covers a highly impressive scope of problems. Special attention is given to the problems of science, techniques and technology. The main tendencies of economic and social development are analysed. Principal parameters of the XXI century civilization are brought to light. But to a lesser degree futurology analyses spiritual innovations, moral and value shifts, that appear at the joint of the two millennium. Though the last report to the Rome Club, devoted to the first global revolution, emphasizes the significance of spiritual and ethical dimensions of the modern social dynamics, the integral investigations of cultural factors are still in advance.

Against this background the fact that futurologists practically do not show interest to such an important and unique phenomenon as a human being is quite paradoxical. In the majority of prognostic projects the most eccentric creation of the Universe (as E. Fromm called a human being) is considered a constant value, that is always equal to itself. It is supposed, though, that under the influence of civilizational changes human value orientations, his consciousness can be transformed. To all appearance, his mentality will change indeed. But nobody puts such a question: may be, the very nature of a human being will be different? Or will he retain his dominating features, that define him' as a thinking and feeling creature, that has his own will?

Before I give an account of the results of the prognostic works, carried out by the philosophical anthropologists in my country, I think, that it is important to make the initial positions of philosophical reflexion on human nature more exact. We are sure, that only on this base certain hypothesis and prognostic conclusions can be made.

Such notions as «nature» and «essence» of a human being are often used as synonyms. But one can reveal conceptual differences between them.

In principle «nature» of a human being means stable, invariable features, common inclinations and characters, manifesting his peculiarities as a living

being, typical of homo sapiens at all times, independent of biological evolution and historical process\* To discover all these features means to define «nature» of a human being.

Enumerating these or another human features, philosophers come to the conclusion, that among these features there exist meet determining and radically important ones\* For example, reason is only a human feature. He also possessed a skill of social labour, he mastered complex forms of social life, created a world of cultures. That means that homo sapiens has invariable and specific features, but in what degree they discover the secret of a human being on the whole?

Human nature is manifested in different ways, but it is to be supposed that some features are supreme, most important, To reveal this dominating character means to understand the essence of a human being\* But what quality we can consider as a specific human? In general, whether a man possesses some inner stable nucleus?

Anthropology witnesses — a human species stays unchanged during several hundred thousand years from the time of Cromagnons, that is to say, biological evolution of a human being is completed. Modern science does not disprove such a conclusion. Among other things, psychology has no data to show that human memory, imagination, thinking improve or worsen from a generation to generation, that old forms of emotional life die away and new ones appear, that human analysing organs become more sensitive or more strained\*

But a man is a living natural being. He possesses plasticity, he carries certain signs of biological and cultural evolution. Culture leaves deep imprint not only on his originality. That is why many futurologists, who underline human ability to change himself, proceed from the assumption that primordial human nature does not exist at all. The authors of a great number of social and cultural projects believe, that human nature is susceptible to endless reconstructions, that his inner stable nucleus can be broken, ruined, but his primordial nature can be transformed in accordance with this or that program.

The idea, that human nature can be radically changed is found in the majority of futurologist scenarios. This idea goes back to religious consciousness. It is in Christianity that we first find a view, according to which «a new man» can be created as a result of moral efforts. To improve a man means to overcome stable negative Inclinations of the Adam's descendant, his bestial features, destructive instincts, sinfulness.

There exists one more reason, why the idea of certain unique human nature attracts the attention of modern futurologists. When social, doctrines appeared, the authors proved the correctness of their projects, referring to human nature and thus justifying the most unexpected and contradictory programme. For example, Platen, Aristotle and many thinkers up to the Great French Revolution justified slavery, referring to human nature. Nazism and racism, grounding their ideology, were sure that they know human nature very well and act on the base of this absolute knowledge. And finally the ideology of «barrack socialism», that drew future social perspectives, also stated, that human nature corresponds to it's social programme.

Our initial position is the following; human nature as a whole has integrity and inner stability. It exhibits resistance to different methods of moulding. The idea that human nature can be endlessly transformed, leads to unexpected results. A man is not a clean sheet of paper, on which every new type of civilization can draw its letters. He cannot adapt to any cultural conditions. If he had such a gift, he could become a usual type of an animal.

We believe, that strained attention to the phenomenon of a man is dictated today by the necessity of an individual to solve vital problems constantly in the context of his everyday life. These problems appeared to be very acute today. It is unlikely that in the history of mankind there lived a generation of people that stood before such problems as ours. Any choice seems equally unbearable. But why our contemporaries, possessing knowledge, are at the same time in the stream of unbelievable meneteurs. visions? Why the end of the millennium is entailed with importunate apocalyptic forebodings?

The ideal of rationality that during many years nourished European philosophy, experiences serious shocks today. An archetype of a rational man is called in question. It is no coincidence, when Martin Heidegger says that science can hardly discover the secret of human existence as soon as it cannot understand the limits and the sense of its own development.

From one hand, modern science persistently searches for the ways to create artificial intellect, discovers the perspectives of modeling such human qualities as reason, rationality. Modern science can transplant vitally

important human organs. Building genetic constitution of a living organism, modern science thus substitutes for natural selection. But still there is no clearness in the question: what is properly human? Global population swiftly grows. But is human genotype being improved? Scientists anxiously emphasize that a man loses his human qualities, that human androgenic abilities descend. A special notion appeared — epidemic sterility.

All this automatically gives birth to a guess: is humanity dying out naturally? Or may be a human genetic fund is being exhausted? Or, may be, biological instincts undergo perversion, and unforeseen mutation takes place?

Genetic engineering, perfection of the means of artificial posterity production, preparations for changing a person's individuality, transplantation of human organs, especially artificial ones — all this, naturally, undermines traditional idea of human biological nature. And at the same time as never before it shows unusual complex nature of a man, his uniqueness and fragility.

Not only human biology is threatened by inevitable danger. Psychological problems become painfully sharp. An individual catastrophically loses an idea of the authenticity of his inner world, of what is specifically human. The destruction of traditional social structures, habitual forms of social life, swift changes in the surrounding situation, that gives rise to «futureshock», are reflected in social-psychological processes. It is to say, a man loses a notion of himself. He often rushes into the process of psychological experiments with his own consciousness. And in this case he discovers that wide usage of psychodelic drugs can lead to radical transformations of human psyche, and in perspective it can create such a fantastic world, that could substitute the reality itself.

Today philosophers discuss not only the problem of biological Imperfectness of a man and his being psychologically undermined. All the human subjectivity, all the world of his thoughts, his Will and feelings are thought with caution...

The whole historical experience of humanity induces to understand human nature. People take great trouble over their alienation from power, property, the surrounding world. Social practice shows, that their aims often bring to quite opposite results. Social structures, institutes, things, created by them, very often appear to be hostile to men. In the human history a danger of totalitarianism, fraught with a crime and offence against humanity, arises very often.

It seems that all this induces futurologists to treat human nature with great or interest and attention, then it is character to the modern prognostic scenarios.

Prognostic knowledge should be anthropologies.