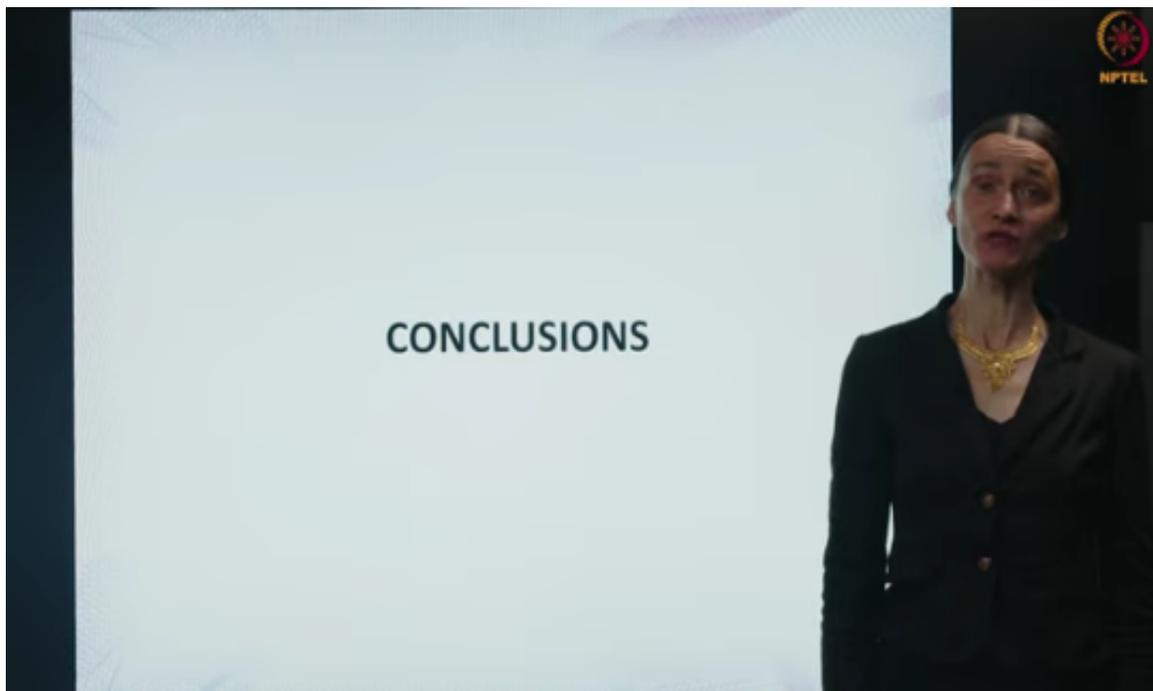


Posthumanism: An Introduction
Professor Dr. Francesca Ferrando
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The University of New York
Lecture 40
Lec 40 : Human Enhancement - III

Hi, everyone. My name is Francesca Ferrando. I teach philosophy here at NYU's Program of Liberal Studies, and I am very grateful for all of you to be joining this important, crucial conversation about enhancement. In our first video of this three-part lesson, we talked about what enhancement is. In the second video, we reflected upon many important discussions that are being developed at the moment in the bioethical debate on radical life extension and cryonics, specifically from a transhumanist perspective.

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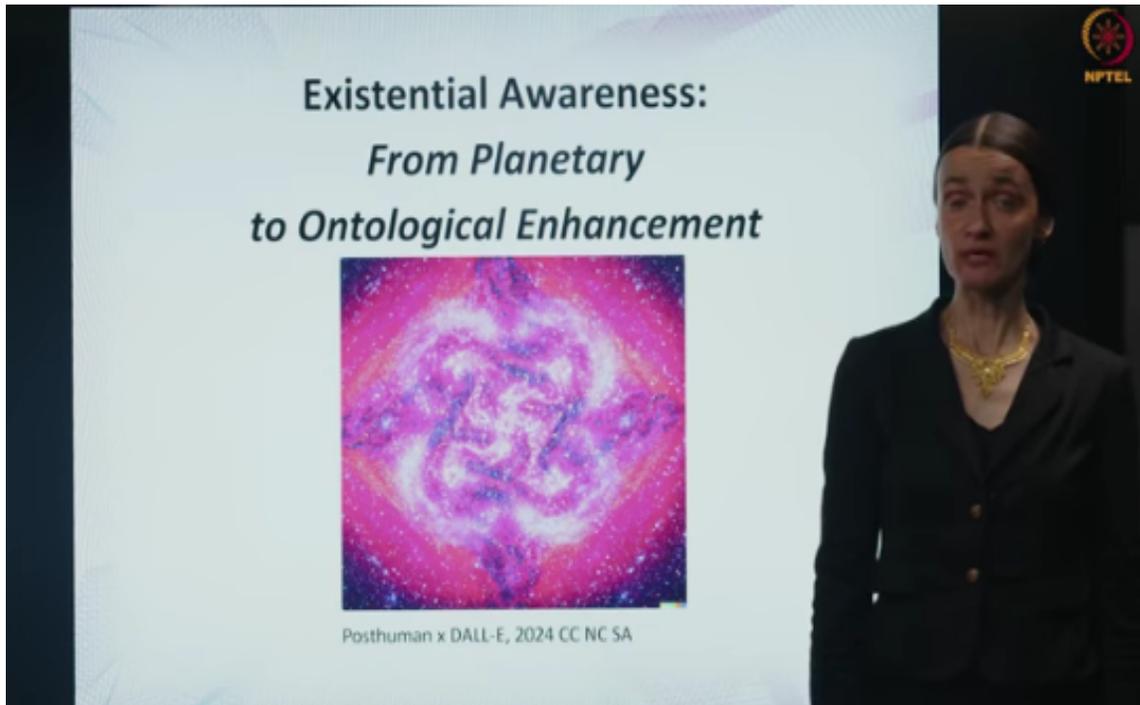


A perspective that has also been open to posthumanist reflections. Once we address enhancement, not just as a human endeavor, but as a social, planetary one, then something that enhances the human is that enough? Or do we need to consider more layers? And this is how we are going to conclude these three videos of this lesson, with a reflection on posthumanism. What is posthumanism's take in relation to enhancement?

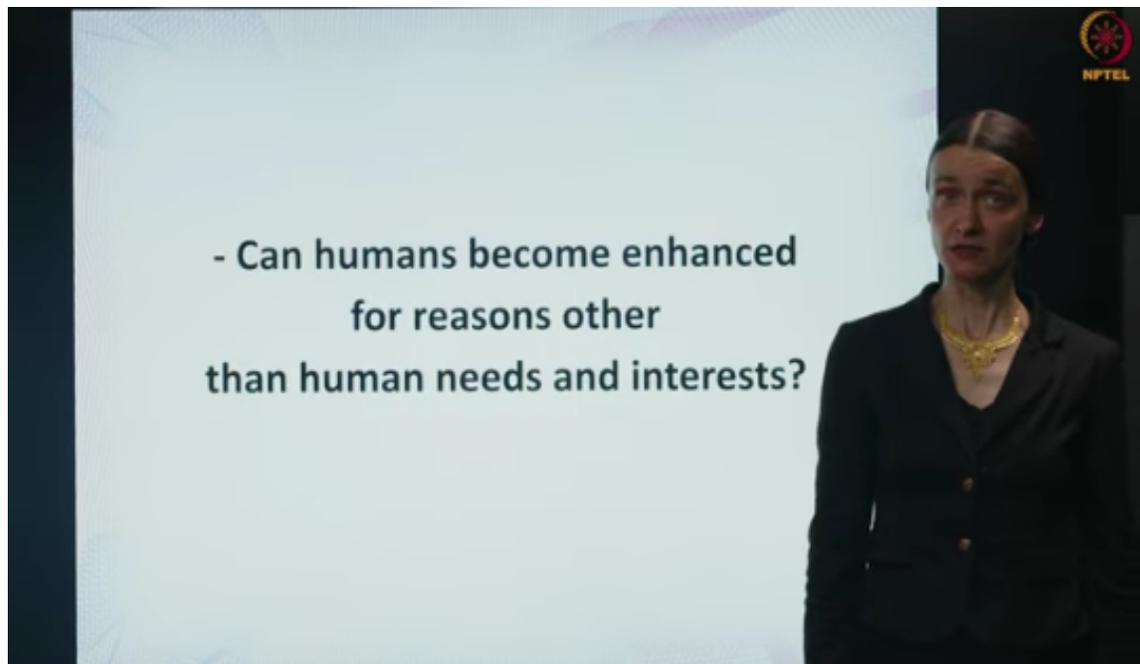
The reflection that posthumanism adds to the conversation, I believe, goes to the core of human inquiry. And it is about existential awareness. It is a reflection on enhancement that expands, that opens individual enhancement to species enhancement, to human

enhancement, to planetary enhancement, to ontological enhancement. Can humans become enhanced for reasons other than human needs and interests? I'm going to ask all of you this question before going a little more into insights that come from the posthumanist understanding of enhancement.

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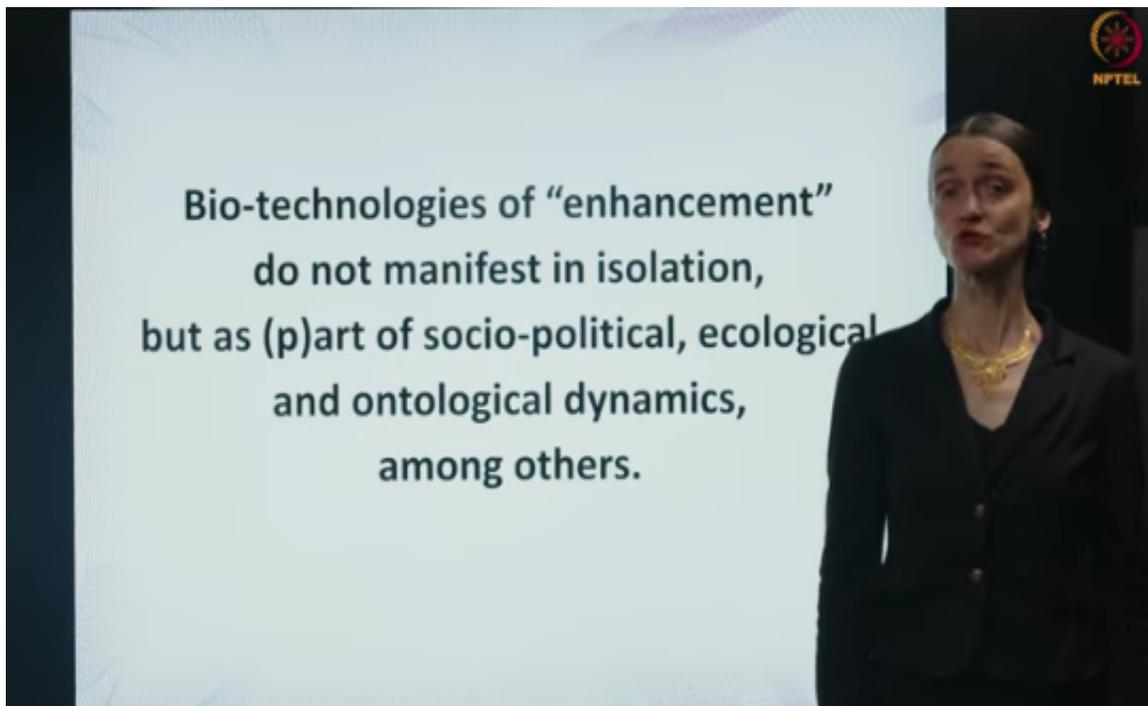
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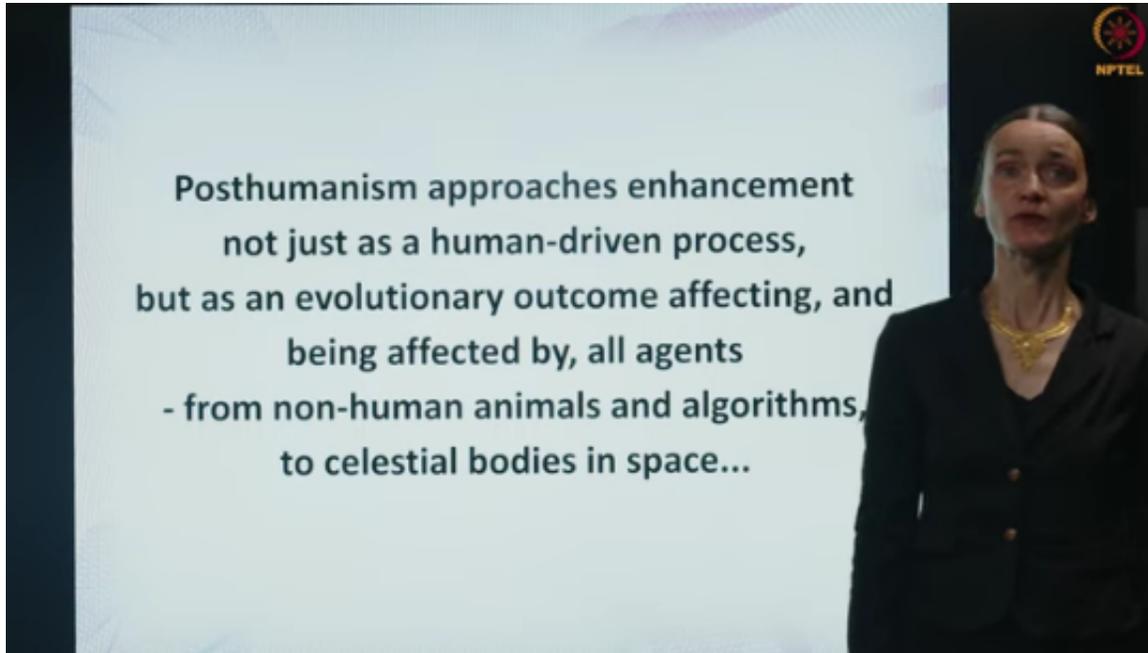
And I want all of you to take one minute to reflect on this question. Can humans become enhanced for reasons other than human needs and interests? And before reflecting, please keep in mind that there is no right or wrong answer to this question. Take a minute, please.

The answer that posthumanism gives to this question is, I believe, very enlightening. Biotechnologies of enhancement do not manifest in isolation. But they are part and when I say part, I say part with (P) in parenthesis part as art, as being the art of, as crafting, but also as being the poetic, the creative manifestation of sociopolitical, ecological, and ontological dynamics, among many others. So we are thinking of enhancement not as something isolated,

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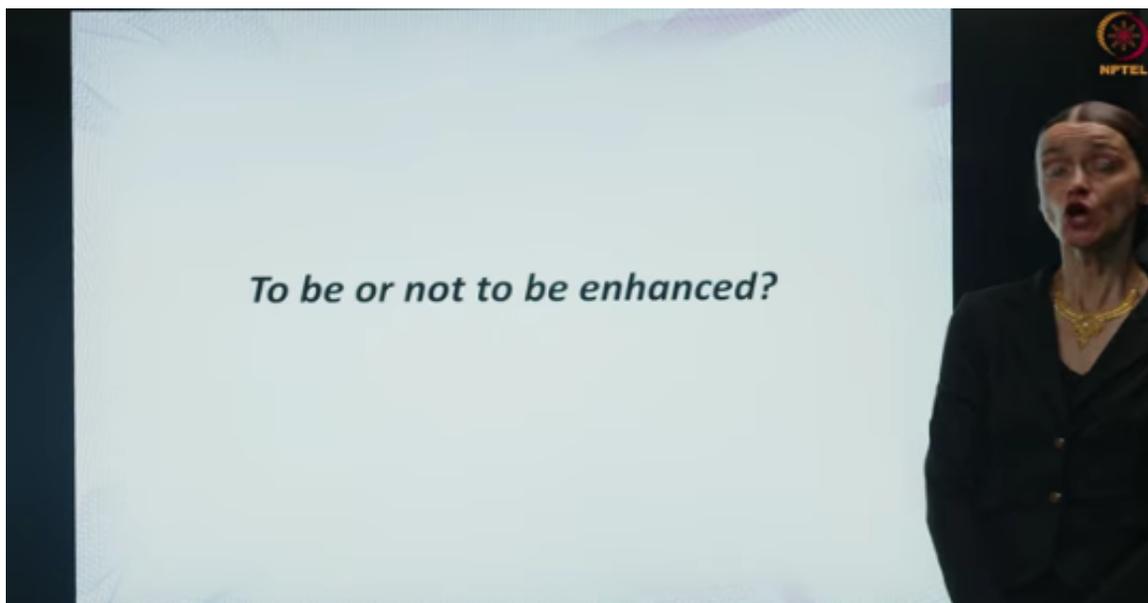


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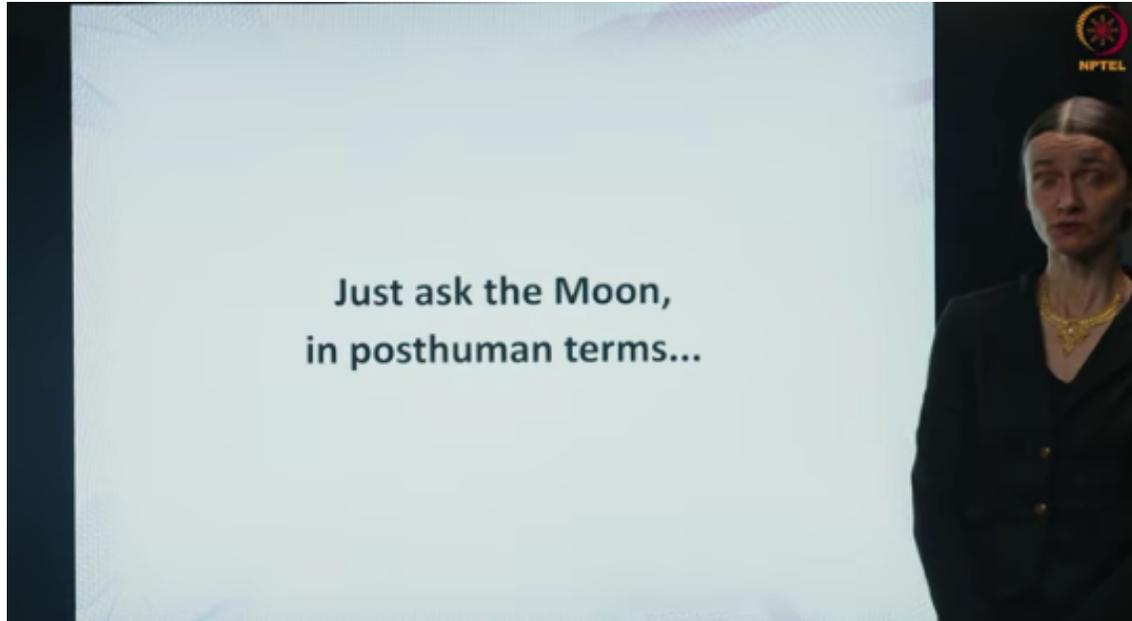


but as a creative process, as a relational interaction of existence. Posthumanism approaches enhancement not just as a human-driven process, but as an evolutionary outcome affecting and being affected by all agents, from non-human animals and algorithms to celestial bodies in space. To be, or not to be, enhanced. Just as the Moon, in posthuman terms,

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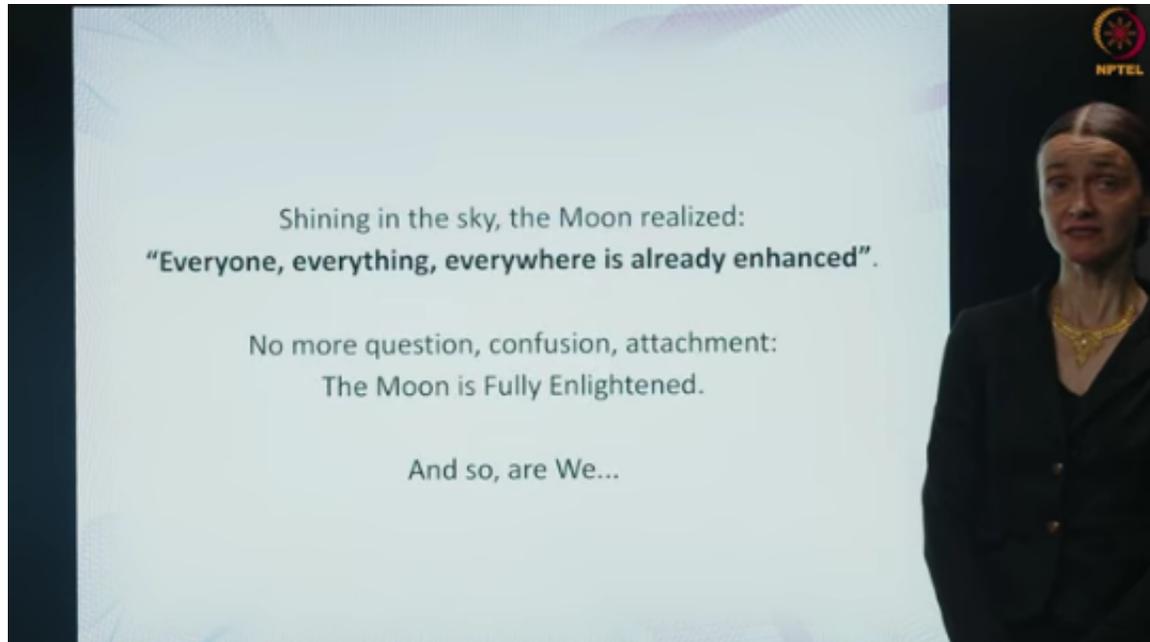


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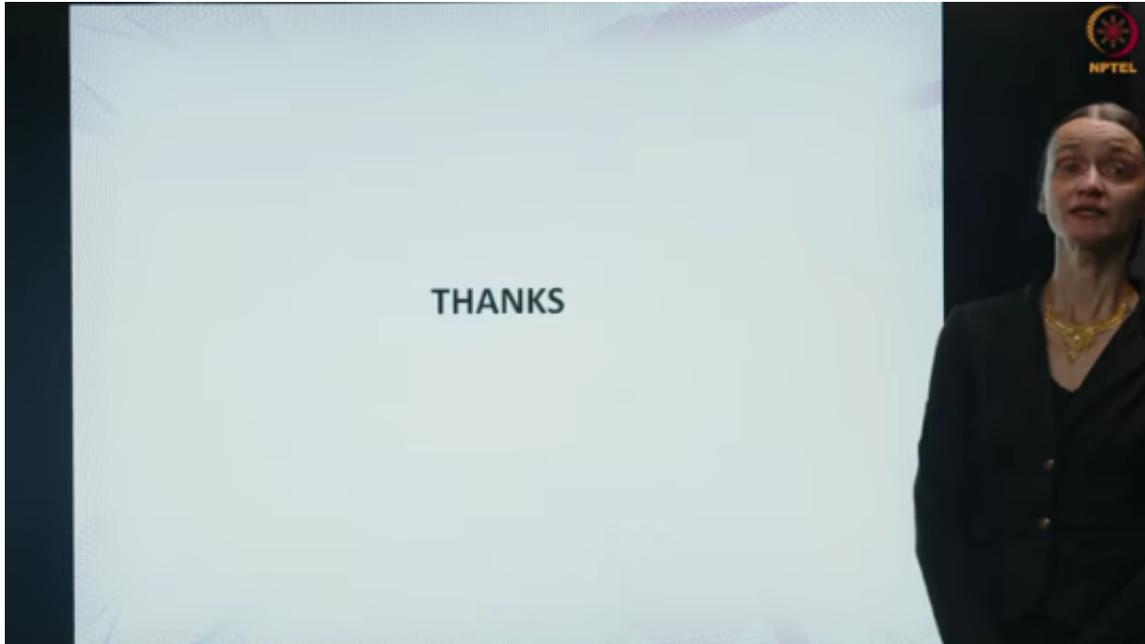


Shining in the sky, the moon realized everyone, everything, everywhere is already enhanced. No more questions, confusion, or attachment. The moon is fully enlightened. And so, I would like to thank you all for entering this fantastic

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reflection on Enhancement. I want you to take this very seriously, joyfully, and creatively, because when you are talking about Enhancement, when we are talking about Enhancement, when they are talking about Enhancement, their Enhancement is our Enhancement. Your Enhancement is my Enhancement. The notion of Enhancement is not separate. Think of a drop in the water and all the waves around the drop.

That is Enhancement. I am also very happy to mention that if you want to delve more into the theory behind this lecture, you can find the whole chapter in this book, the Routledge Handbook of the Ethics of Human Enhancement, and I go deeply into this topic in chapter number three, To Be or Not to Be Enhanced. Just ask the moon in posthuman terms. You are going to see some beautiful images, including a shot of the full moonlight.

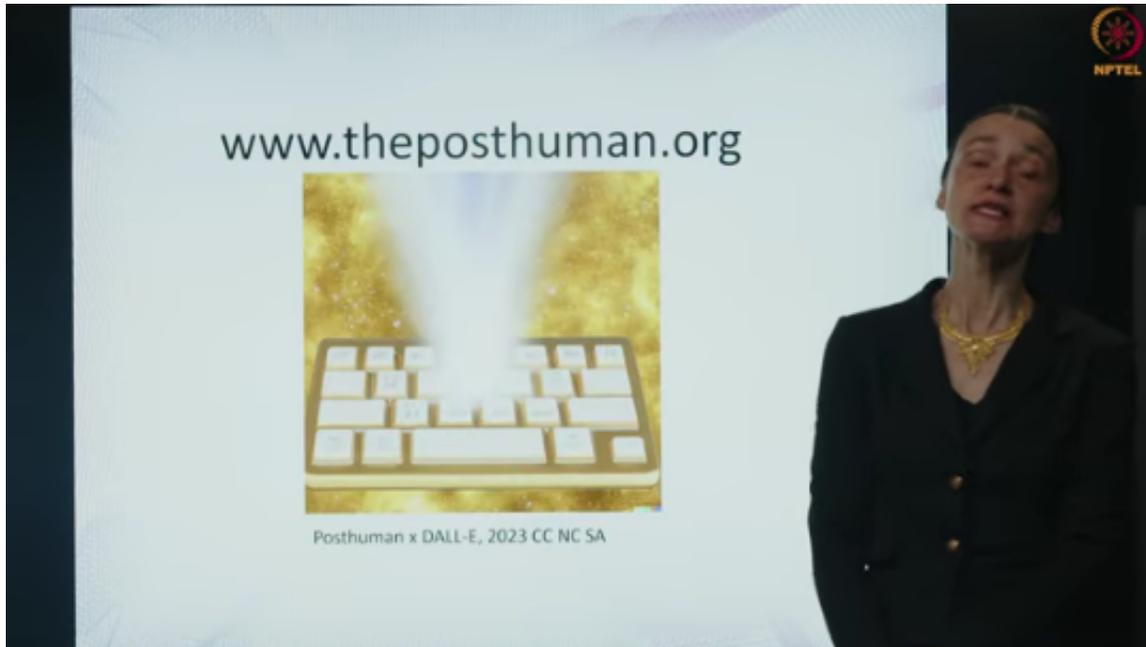
And by the way, yesterday, when I was reflecting about this lecture, I went outside. I live in Upstate New York, and the moon was full. And then you can also find more information on this book, my first book on posthumanism. Specifically, chapter number 25 is all about human enhancements. And there are a lot of different topics here that are addressed.

What is therapy? What is enhancement? What is the proactionary or the precautionary principle, etc., etc.? Chapter 25. And then if you want to go more into existential awareness, or if you want to go more into all the posthumanist reflection on transhumanist goals, such as radical life extension or cryonics, you can go to my latest book, this is The Art of Being Posthuman, that was just released two months ago by Polity Press, based in Cambridge, UK.

And here you can find a reflection about specifically the dictator's paradox in meditation number three, biotic co-emergencies. If you would like to connect with me on these topics, if you would like to read more material, I have a lot of free videos and free articles available on my website, the posthuman.org. I know that all of you are going to do an

amazing job with your course. I know that all of you are going to write insights that are going to be touching your professors, the ones who are going to be reading about your take on enhancement. Thank you so much, dear Pramod, for inviting me.

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Thank you so much for your incredible work on posthumanism. Thank you so much, the Government of India, for allowing this platform and for enabling this conversation. Thank you so much to all the facilitators of this discussion. And thank you so much to all the students who are reflecting on these important notions. And thank you so much for watching this. Thanks so much, dear NYU, for hosting my lecture today and to all the people at the digital studio who are helping me shoot these videos. Thanks to all of us we are enhancing our lives by living the life we want to live. Thank you so much. My name is Francesca Ferrando, and I am incredibly honored to be reflecting with you all.

As all on enhancement. To be or not to be enhanced. Just ask the moon. Impostionta.