

Integral Anthropology at the Basis of Normative Ethical Decisions for Tomorrow's World¹

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Abstract: *Today we are in face of the radical changes of the anthropological paradigm. Since 2007, human civilization has passed the point of no-return leading irreversibly to a new civilizational era, while the COVID-19 pandemic was the accelerator that hastened the exit from inertia and marked the start of a qualitative leap, the society began too soon not to have time any more for a short-term adaptive reaction. Demographic growth, excessive urbanization, the interconnected world, and the interaction with Artificial Intelligence (AI) are radically changing the relationship between man-nature and man-culture. The improvement of the condition of human life moves from the initial transhumanism to the possible transgressions of a post-humanism. The normative regulations and the political decisions that can influence directly the evolution of society and of the legislative body need a clarification of ethical values and the essence of the human phenomenon. The solution can only come from an integral anthropology in which man is defined in a humanist paradigm accepted in a positivist, philosophical and religious way as well as the perspective of personalism that puts the human person in the center of values.*

Key words: *Integral anthropology. Civilization. Homo Religiosus. Ethics. Artificial Intelligence. Transhumanism. Urbanization.*

Abstrakt: *Dnes čelíme radikálnym zmenám antropologickej paradigmy. Od roku 2007 ľudská civilizácia prekročila bod, z ktorého*

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niet návratu a ktorý nezvratne vedie k novej civilizačnej ére, zatiaľ čo pandémia COVID-19 bola akcelerátorom, ktorý urýchlil výstup zo zotrvačnosti a znamenal začiatok kvalitatívneho skoku, spoločnosť začala príliš skoro, aby už nemala čas na krátkodobú adaptačnú reakciu. Demografický rast, nadmerná urbanizácia, prepojený svet a interakcia s umelou inteligenciou radikálne menia vzťah človek – príroda a človek – kultúra. Zlepšovanie podmienok ľudského života sa posúva od počiatočného transhumanizmu k možným prestupom posthumanizmu. Normatívne predpisy a politické rozhodnutia, ktoré môžu priamo ovplyvniť vývoj spoločnosti a zákonodarného zboru, potrebujú objasnenie etických hodnôt a podstaty ľudského fenoménu. Riešenie môže priniesť len integrálna antropológia, v ktorej je človek definovaný v humanistickej paradigme akceptovanej v pozitivistickom, filozofickom a náboženskom spôsobe, ako aj z perspektívy personalizmu, ktorý kladie ľudskú osobu do centra hodnôt.

Kľúčové slová: *Integrálna antropológia. Civilizácia. Homo Religiosus. Etika. Umelá inteligencia. Transhumanizmus. Urbanizácia.*

Introduction

Today we are in the face of changing of the anthropological paradigm in a radical way. This has multiple causes. Making an analysis that goes through an anamnesis, diagnosis to reach a prognosis, we can find the similarities between the remarkable phenomena today and the periods of qualitative civilizational leaps that occurred through the transition from a historical-cultural era to another.

Within these transitional periods (Prehistory - Antiquity - the Middle Ages - the Modern Era), there are cleavages and continuity, social, sanitary, economic, climatic crises, military conflicts, migrations which are a symptom of the transitional periods and not the cause that triggers the changes, moral crises, etc. We talk about the upheaval of values and the overturning of the hierarchy of values so far as a *coincidentia oppositorum*, which produces a civilizational rupture that is followed by the search for equilibria, a homeostasis in the development of all areas of individual or social life, a resettlement of the perennial values of all humanity on the background of the historical evolution of the moment.

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About the migratory phenomenon and cultural changes³ or about the complex phenomenology of the cultural transitions⁴ I have extensively presented in the many meta-analysis of interdisciplinary data in a perspective that also introduces theology into the dialogue. The cyclicity of the evolution of philosophical thought is expressed by Władysław Tatarkiewicz, who states that "despite all the differences that separate them, the three great epochs of philosophy [Antiquity, the Middle Ages, the Modern Era] have in common the fact that each of them went through these periods: the period of development, the period of criticism and enlightenment, the period of systems and the period of criticism and schools."⁵

The end of the period of criticism and of the schools always becomes the scene of relativism and a conceptual eclecticism that obscures the essence of the thinking of humanity as we encounter it over the time, but always the beginning of the new era is marked by the return to the values that govern "naturally and functionally" a world that has regained the metaphysical dignity of the human being.

The excessive urbanization as a consequence of the evolution of demography, the interconnected world and the communication through networks of the so-called socialization, such as the Artificial Intelligence that takes the initiative in the decisions of man as an individual changes the man-nature, man-culture relationships that lead to the adaptive evolution of society. New pathologies and drifts are already appearing, as well as new psychosocial reactions that sound an alarm and that require an immediate response, especially because the acceleration of history and the "media bombardment" has cognitive implications and builds a non-critical *Weltanschauung*, upsetting the hierarchy of values.

In this context, there is a need to return to the basics, to an integral, interdisciplinary anthropology, which overcomes the positive, one-sided visions of the parceling of knowledge, and corresponds to the complex and complete phenomenological description in which man finds himself as a material and spiritual entity.

³ BUZALIC A.: *Migrație și religie*, Presa Universitară Clujeană, Cluj-Napoca, 2016, pp.12-29.

⁴ BUZALIC A.: *Crepusculul civilizațiilor. Metaanaliza spiritualității tranzițiilor culturale*, Presa Universitară Clujeană, Cluj-Napoca, 2017, pp. 32-56.

⁵ TATARKIEWICZ W.: *Historia filozofii* t. 1, Wydawnictwo Naukowe PWN, Warszawa, 2009, pp.15-16.

Starting from a consensual vision, one can reach an axiology and the safeguarding of human values in the future world.

The challenges of the cultural transition

The complex human-nature, human-culture interaction and the phenomenological picture of humanity describe an evolutionary-adaptive path that unfolds apparently linearly and apparently imperceptibly by the protagonists of their own history during a single generation, sometimes marked by points of discontinuity, of accelerating changes in a rhythm that forces individuals to make an effort to adapt, true periods of crisis, in the evolutionary thinking of paleoanthropologists Niles Eldrege and Stephen Jay Gould called "Punctuated equilibria"⁶.

They accelerate the denouement of slow, constant, and linear transformations from a phylogenetic gradualism that basically moves toward the same finality. After all, the transition from one cultural epoch to another is not a smooth change of the actors and the background of the stage of history, but is a process of evolution, a break in level that marks the transition from a mode of manifestation specific to a certain interval of time, towards another way of "being" in the world. Concretely, the past transitions, even if they have their own specificity, unfold according to a quasi-universal phenomenological view.⁷

Once the process of the change begins and provokes the slide down towards the transition, they are dramatically reflected in the culture, by overturning of the traditional, consensual or universally valid values. It is the most difficult, "dark" and unproductive period for the culture, it is the period when spirituality does not update itself through lavish celebrations, but exercises its therapeutic mission through the spiritual assistance to safeguard its soteriological essence. When the cannons are heard, the muses are silent.

The multitude of today's crises and their recurrence, the acceleration of history and the challenges of tomorrow's world, prove that we are in a period of cultural transition. It is about a single polymorphous civilizational crisis, of an endogenous nature,

⁶ ELDRIGE N.– GOULD S.J.: *Punctuated equilibria: an alternative to phyletic gradualism*, in: „Models in paleobiology”, editor Schopf, T.J.M. Freeman, Cooper & Co, San Francisco 1972, p. 84.

⁷ BUZALIC A.: *Crepusculul civilizațiilor*, p. 125.

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which polyvalent affects all aspects of the human life as a biological and cultural-spiritual entity.⁸

The main feature of the changes coming from neoliberal thinking is the maximization of profit even in the fields of public services such as health, education or culture. In this context, man ceases to be the subject of the social relations, becoming the object of the cost reduction calculations, the medical act becomes a paid medical intervention and not a therapeutic act, the working conditions and the employees comfort are reduced to a minimum, trying psychological engineering to stimulate productivity etc. In other words, competitiveness and so-called progress mean profit itself at the expense of ensuring a service by virtue of the dignity of human existence.⁹

The Covid-19 crisis has affected humanity because we are inserted into an ecosystem from the local level to the planetary scale. The measures taken hastened the swing towards irreversible changes, through a punctuated balance in the evolution of culture and civilization. According to Pascal Picq, from his numerous conferences on anthropological topics and through the publications, the historical point of no-return leading to another anthropological paradigm is the year 2007.¹⁰

Picq identifies the great anthropological changes induced by the digital age and the demographic evolution of humanity that concern three essential transforming aspects that will reflect on the evolution of man and humanity in the future: the relationship between man and nature, the connection between man and the interconnected world, the relationship between man and Artificial Intelligence.

Since 2007, more than half of the world's population lives in an urbanized environment, half of the world's population lives in cities.¹¹ Man is fundamentally influenced by the biotope in which he lives. It transcends its biological conditioning through the spiritual, through the construction of a geographical, cultural-

⁸ BUZALIC A.: *Migrație și religie*, p. 152.

⁹ DANCÁK P.: *Całościowe rozumienie człowieka versus dehumanizacja w komunikacji papieża Franciszka*, in: *Papież Franciszek i współczesność: z refleksji nad fenomenem komunikowania się*, red. ks. W. Misztal, ks. R. Nęcek, ks. M. Radej, Wydawnictwo Naukowe UPJPII, Kraków 2018, p. 110.

¹⁰ PICQ P.: *Sapiens face à sapiens. La splendide et tragique histoire de l'humanité*, Flammarion, Paris, 2019, p. 293.

¹¹ Jacques VÉRON: *La moitié de la population mondiale vit en ville*, In: „Population & Sociétés”, nr. 435/juin 2007; www.ined.fr.

spiritual, anthropic superstructure, but remains an integral part of the world to which it is intimately, metaphysically connected and through natural interaction with the environment. The modelling of demographic growth with all the related implications and the maintenance of trends of maladjustment to changes predict an anthropological crisis on the horizon of the 2050s, inevitable once the barrier of 10 billion individuals is reached.¹²

All these efforts lead, in the short term, to terrestrial megalopolises and to the colonization of outer space. What is the fate of non-artificial nature on Earth? Reduced to sanctuaries, vast terrariums and aquariums in which fragments of ecosystems from the main biotopes can be safeguarded? The rest of the territory to be transformed into huge lands with monocultures, overcrowded farms and spaces dedicated to the bioengineers necessary to feed the population? Moving the industrial and energy production and technology area into Earth orbit? Colonization of the solar system, but with what types of technologies? Man made or natural? The answer must be found in the binomial of man and nature. And the extended nature is also the outer space of which Earth is a part.

Amid the digital era, we experience the "technological trans-humanism", that began on January 9th, 2007, with the first smartphone launched by Steve Jobs. Jobs stated that "I'm going to change the world!" How? He could not answer and we still cannot anticipate at the present time how far the physiological, psycho-somatic changes of man as an individual and of the cultural and spiritual environment of the world of tomorrow will reach. The Internet, tablets and screens are today part of the banality of contemporary society, children play in an increasingly virtualized world, people of all ages have access to the Internet and have integrated the digital interconnection into their behavior and perform various tasks through it.¹³

The relationship between man and the interconnected world leads us to new anthropological paradigms. Cultural globalization brings all nations into contact, ideas flow easily, especially in the era of the digital communications.¹⁴ This process is carried out

¹² PICQ P. : *Sapiens face à sapiens*, p. 12.

¹³ PICQ P. : *Sapiens face à sapiens*, p. 293.

¹⁴ REMBIERZ M.: *Między współczesnym „społeczeństwem wyboru” a tradycyjnym „społeczeństwem losu”. O refleksyjnym i ustawicznym uczeniu się pluralizmu według Janusza Mariana*, in: Janusz MARIANŃSKI : *Pluralizm społeczno-kulturowy jako megatrend a religijność i moralność* -

against the background of secularization and desacralization that generates a gradual detachment from traditional positions in the spirit of contesting any authority, especially the ecclesiastical authority. Moreover, due to the desacralization of the cognitive universe and the gradual camouflage of the sacred in the profane, in the contemporary era "the cultural creations and social institutions, the technology, the moral ideas, the arts etc. cannot be correctly understood if their original religious matrix is not known, what they tacitly criticized, modified or rejected, becoming what they are now: profane cultural values."¹⁵

The industrialization and the evolution of a technological civilization have separated the man from his natural environment to the point that the entire concern and projections of mankind's fears, philosophical and ideological discussions online have focused on the impact on the climate, informatically viruses etc.

There has been talk about the scenarios of the internet going down or power outages that can generate a huge blackout, about anarchist or fascist social drifts, about food or financial crises, people have gone through and are going through the anguish of the risk of nuclear war, all of these are endogenous factors, dangers that they come directly or indirectly from human activity. With few exceptions from a limited number of specialists, exogenous factors, so visible in the preindustrial era, were also taken into account: they talked about natural catastrophes generated by telluric forces, meteorological vagaries, possible dangers from outer space or about pandemics.¹⁶

In 2007, the first data processing machines also appeared, designed as a means of perpetual self-programming, a kind of machine learning or deep learning, through a process similar to learning - through bionic mimicry - according to the model of natural intelligence specific to humans. Starting from the middle of the 20th century, we are gradually entering the dawn of the Second Machine Age through automation-cyberinteraction and starting with the digital revolution of the 21st century we are in

studium socjologiczne, Wyższa Szkoła Nauk Społecznych z siedzibą w Lublinie, Lublin 2022, pp. 253-255.

¹⁵ ELIADE M.: *Nostalgia originilor*, pp. 12-13.

¹⁶ PICQ P.: *Les chimpanzés et le télétravail*, p. 221.

full change of this Age in which AI and secondary transhumanism are more and more perceptible.¹⁷

In the Second Age of Machines, cognitive tasks are automated / digitized, decision-making and control power is transferred to digitized machines and programs, shaping a process of substitution and not one of human-machine cohabitation. Currently, autopilot is being developed, that tends to take the place of man, the driverless vehicle, much faster and more efficient supercomputers in the world of data analysis etc.

But the AI can pretend that it "knows that it knows", but metaphysically "is not what it is", because will always remain a man-made tool for utilitarian purposes. The moral good or bad character of the AI will be given by the man behind the machine who directly or indirectly establishes a finality in an equation of which humanity is part in the fullness of its being in relation to this type of non-human intelligence. The use of algorithms for financial purposes and the manipulation of social reactions by associating information according to predispositions or abilities, is a distortion of the existence of the social body that the world of tomorrow will have to regularize to avoid any anomie. It is not the digital civilisation itself that is a danger, but the seizure and the distortion of its potential for mercantile purposes, nowadays by the giants of the Internet.

What is certain is that in the Digital Age, which we have entered without realizing the deep, transformative consequences for humans, AI, robots, cobots, the interconnected world, megalopolises, and the expansion of human life in extraterrestrial space will be part of the normality of the future's world. This civilizational leap must continue the essence of our humanity, perpetuating the values of man, in the essence of his unique being and his position in the cosmos.

Transhumanism or posthumanism?

Currently, the transhumanism is the laboratory of all conceptual debates that anticipate the face of tomorrow's world in the perspective of the interaction between bioethics and bioengineering on the one hand, and technological progress and the evolu-

¹⁷ BRYNJOLFSSON E.- MCAFEE A.: *Le Deuxième âge de la machine: Travail et prospérité à l'heure de la révolution technologique*, Odile Jacob, Paris 2015, pp. 234-240.

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tion of the technoscience on the other. The goal is to build the theoretical foundations of the "augmented man" or an updated humanity. The problem of transhumanism consists in the establishment of a program, a model, and an action plan, but above all in the artificial establishment of a finality, man substituting himself for all natural laws, in the last instance putting himself in God's place.

The transhumanism is a cultural trend that brings together philosophers, engineers, doctors, researchers from all fields of science, but also simple dreamers who look to the future. It is still in the utopia stage, it anticipates some aspects related to the improvement of the quality of life that will be trivial to the man of tomorrow, but it is also marked by false directions that, ideologised, can generate ethical transgressions from a nightmare scenario. That is why the complex vision of integral anthropology is needed, from the understanding of the essence of the human phenomenon and the transcendence of the human condition in the horizontal dimension of the immanence of matter, but also in the verticality of the transcendence of the human spirit, in order to be able to recognize the barrier that delimits the transhuman from a position - human devoid of any trace of humanism or humanity.

The biologist Julian Huxley (1887-1975) – the first Secretary-General of UNESCO – introduces the notion of the transhumanism into contemporary thought by speaking of an "initial transhumanism". As I mentioned, it is about improving the existential condition of the human being through the development of the medicine, education, culture, science and technology, via the positive aspects of urbanization and the comfort of the civilized world that lead to the increase of life expectancy and to the improvement of the quality of life.¹⁸

This improvement comes from the cohabitation and coevolution of the biological being in the cultural-spiritual-religious environment specific to the historical context and the development of techno-sciences at a given time. The development of new clinical and pharmaceutical intervention techniques, the possibility of organ grafting and surgical interventions through the use of new technologies, bionic prosthetics and implants that can restore motor capacities to an injured or paralyzed person or can stop or cure degenerative diseases, as long as they do not transform in

¹⁸ PICQ P.: *Sapiens face à sapiens.*, p.12.

a profitable economic venture beyond what is bioethical, they can only be in the spirit of human aspirations and dignity.

Ideological transhumanism becomes a dehumanizing act, or a posthumanism, when it programmatically proposes the artificial change of human nature by establishing a scenario in which decision-makers take over what belongs to the sacredness of the world, when a minority seeks to become the actor who decides the meaning of human life.

The posthumanism builds on a nihilistic Weltanschauung. Philosopher essayist Michel Onfray best expresses this vision. In the book *Decadence*,¹⁹ Onfray laid out his vision of the decay of European culture and of the civilizations in general, ending with a reference to the future evolution of human civilization. For Onfray, the transhumanism is the destiny of the end of the human phenomenon that reaches fullness through the "real death" of the man.²⁰

It is a plausible scenario only if the nihilism makes the humanism disappear and technophilia becomes more important than the philanthropy: the "brave new world" of tomorrow is the triumph of a group of "chosen" who dictatorially dominate posthuman humans and decide the fate of artificial entities whose transformation or lucrative destination they will play - spare parts and organs for transplant, bionically transformed bodies for mono-specialized qualities, in fact specialized mutants and disenfranchised cyborgs, in an absurd, neo-slavery society, devoid of any morals or ethics.

Pascal Picq observes that the anthropologies of the Modern Age in the West, starting with the Renaissance, are accompanied by utopias in which we have the ideas of increasing life span, abolishing disease and death, freeing people from the burden of work and building of a hedonistic earthly paradise. Let us note that it is a process directly proportional to the increase in the secularization and desacralization of human culture and society, a turn of the camouflage of the sacred in the profane that imposes the current state of civilization. In the same direction are the expectations for robots to work, but to the extent of the cybernavigation and robotization of civilization, man, far from being a happy beneficiary of the lack of care, faces unemployment in need of more and more specialized qualifications, robots taking their place in physical or repetitive, unskilled jobs, while the intercon-

¹⁹ ONFRAY M.: *Décadence. Vie et mort du judéo-christianisme*, Flammarion, 2017.

²⁰ ONFRAY M.: *Décadence*, p. 585.

nected world becomes the terrain of manipulations or of the cyberwars etc.²¹

A *Planet of the Ape's* syndrome can be reached with the signs that can already be ascertained by positive data regarding the loss of physical capacities (obesity, sedentarism, decreased motor skills) and intellectual (stagnation of the Flynn effect and decreasing IQ in the age of interconnection and screens). Regardless of the positions for or against, the world of tomorrow has already begun, it depends on how we want the new man to be. According to Onfray: "transhumanism as the destiny of the end of destiny, the fullness of potentiality in the actual death of man, seems to subordinate itself to the program of the collapse of the stars. Nihilism will enter its greatest period of incandescence: scientific hyper-rationalism, unlimited technophilia, ethical optimism, anti-nature culture, artifact religion, human distortion, integral materialism, carnal utilitarianism, narcissistic anthropocentrism, narcissistic hedonism—all that defined nihilism it will be concentrated in an ideology that will probably be the last. This last civilization will have as its task the abolition of all civilization."²²

There is also the possibility of a transhumanism according to the eschatological destiny of the human being that leads to perfection and not to extinction. It is only possible if the transhumanism, as amelioration of the human condition, is the result of balanced, ecosystemic, man-nature, man-culture coevolution. But, for this, a cultural-spiritual consensus is needed in the definition of man and in a complete vision of integral anthropology that considers the ontological structure of the human being and the connection between man and his specific spirituality that defines him as *homo religiosus*.

An objective analysis of the current state is offered to us by the sociologist G erald Bronner, who analyses the effect of stimulation by information subjected to the algorithms of association of options stored in a cloud computing, specific to AI, on the human psyche. As he testifies in the work *Cognitive Revelation*. The term "apocalypse" must be understood in the etymological sense of the theological concept of "revelation" and not in the sense of the so-

²¹ PICQ P.: *Qui va prendre le pouvoir ? Les grands singes, les hommes politiques ou les robots*, Odile Jacob, Paris, 2017, p. 270.

²² ONFRAY M.: *D cadence*, pp. 585-586.

called apocalyptic content of the eschatological revelation that describes the catastrophic events preceding an end.²³

Having become an "information market", the wave of stimuli that pours over the individual, as well as the competition between antagonistic ideas and ideological positions, are increasingly used in the direction of the struggle for attention and the direction of motivational responses, in other words, seeks as many individuals as possible to, through an irrational process of "brainwashing", align themselves with a social subgroup with behavioral reactions predetermined by another, superior group of "programmers". The problem lies in the interest behind these programming that alter the freedom of volitional acts and alter the independence of the individual's consciousness. TV stations that broadcast news continuously, advertisements that appeal to subliminal information directly or indirectly, addiction to social networks, take advantage of the attention capture that has become a value in the mass media market through the benefits of programmatic manipulation of behavior in a desired direction.

Gérald Bronner finds that, at the present time, the truth can no longer defend itself, against the background of the personal opinions that have become convictions, consequently "truths" that guide the aspirations and behavioral reactions of individuals. It becomes more and more difficult to objectively express a truth that is accepted as the ultimate Truth in the metaphysical sense. In the interconnected world, the bombardment of opinions expressing the credibility of a certain information circulates much faster than the real information! This is because, says Bronner, the subjective arguments of credibility are a cognitive offering that corresponds to the individual's expectations, a component that interferes with the irrational aspects of the human psyche assimilated to the intuitive.

Due to the stimulus-reaction dynamism and the feedback response becoming a modified stimulus (passed through the psyche of the individual subject of the primary information), each of us becomes an agent that contributes to the development of the cognitive offer by propagating opinions, beliefs, aspirations and hopes. It is a new way of manifesting the psycho-dynamism, accelerated by the virtual socialization. The more activists of a certain current of thought are present in the virtual space, and the

²³ Gérald Bronner: *Apocalypse cognitive*, Presses Universitaires de France / Humensis, Paris 2021.

more a certain position becomes visible is propelled to the top of the Internet search engine options, of course, except when a for-profit enterprise does not pay the supplier programming the algorithm in its favor, a more efficient process than traditional media advertising. And let us not forget, in the everyday life, the fanatics and the delusional are the most active!

This influences states of generalized anxiety, as the American psychiatrist Damir Huremović finds in his studies dedicated to specialist intervention during pandemics, the propagation of conspiracy theories or the contagion of certain psychosocial reactions spring from ignorance or fear of the unknown.²⁴

Returning to Bronner, we realize the influence of numbered vectors that algorithmically channel a certain social-behavioral reaction. A regulation of the information market must strike a delicate balance between the rational and the irrational in the algorithmic promotion of information through Internet search engines. Even if there are scientific articles that popularize research results in a field, the cartography of the information market does not cover in a balanced way the real positioning of opinions, the protesting fanatics, nihilists or anarchists, much "noisier" in the digitized IT space, will be brought out in front of the working algorithms of search engines, overshadowing the scientific debate, and thus subject to a permanent process of dialectical evolution of the *Disputationes* type.

The second big problem of cognitive revelation/ apocalypse is the addictive behavior. Almost every one of us has changed our behavior with the advent of the smartphone, while the screens of interconnected gadgets shape the behavioral reactions of new generations. Capturing attention has become the currency of the information market, hence the efforts of psychological engineers to generate addictive behaviors. A popularization of the journalistic type is offered to us by Bruno Patino's essay, which also dwells on the capture of attention as a currency of lucrative value in the computerized market.²⁵

The starting point in Bruno Patino's argumentation, also present in the title, is related to the analogy between the goldfish kept in a spherical aquarium and the attention deficit induced by psychological engineering that seeks to capture our interest: The

²⁴ HUREMOVIĆ D. (ed.): *Psychiatry of Pandemics. A Mental Health Response to Infection Outbreak*, Springer International Publishing 2019, pp. 37-38.

²⁵ PATINO B.: *La civilisation du poisson rouge: Petit traité sur le marché de l'attention*, Grasset, Paris, 2019.

redfish spins in his jar. He seems to rediscover the world with every tour. Google's engineers were able to calculate its maximum attention span: 8 seconds. The same engineers assessed the attention span of the millennial generation, those who grew up with connected screens: 9 seconds. We have become little red fish, locked in the jar of our screens, subject to the merry-go-round of our alerts and instant messages.²⁶

Exposure to social media and living with interconnected gadgets for more than 30 minutes daily leads to new nosological categories in psychopathology and has consequences for mental health, as demonstrated by recent scientific research.²⁷

The smartphone transforms brain-controlled activities into core acts, today's digital society is drugged, hypnotised by the smartphone screen, has become addicted, compulsively turns to the touch screen while the "dose" of connected time increases more and more to achieve the same degree of satisfaction. New mental fragilities appear generated by social networks: anxiety syndrome, profile schizophrenia and athazagoraphobia.²⁸

This hybridized matter-spirit-cyberspace world becomes the human-specific cognitive universe of tomorrow's world. And this is at the basis of the construction of a *Weltanschauung* within which the human being - in his essence *homo religiosus* - has a choice between remaining human or losing his identity by turning into an artificial technological product through a false impulse of a drive irrational with the value of self-transcendence in a desacralised world.

The Man – *homo religiosus* an integral anthropological model and the new humanism

Pope John Paul II proposed to theologians and philosophers the term "integral anthropology", a conception of man that considers all the dimensions of his existence as a person in individual, social, physical, cultural and spiritual significance. This return to metaphysics (or to the philosophy of being) through integral anthropology is possible, said the former sovereign pontiff, through

²⁶ PATINO B.: *La civilisation du poisson rouge*, p. 15.

²⁷ Melissa G. HUNT – Rachel MARX – Courtney LIPSON – Jordyn YOUNG: *No More FOMO: Limiting Social Media Decreases Loneliness and Depression*, in: „Journal of Social and Clinical Psychology”, Vol. 37, No. 10/2018, pp. 751–768.

²⁸ PATINO B.: *La civilisation du poisson rouge*, p. 27.

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the philosophy of religion and the study of religions proposed by Mircea Eliade or the Latin Archbishop of L'viv Cardinal Marian Jaworski²⁹, both thinkers proposing an integral vision of man and, hence, of all research in the field of socio-human sciences.

An integral anthropology brings into the attention of the scientific dialogue philosophy and theology, theological research offering a hermeneutic "from within" the religious phenomenon, in the continuity of the intergenerational transmission of the Revelation and of the exegetical tradition, in the organic evolution of a religion/Church and its efforts to update the metahistorical message in an actualized cultural language according to the concrete era in which the humans receives the message of salvation.

A possible integral anthropological conception is also the foundation that starts from man defined by his capacity to perceive and experienced the sacred – the man is *homo religiosus*. The spiritual evolution precedes the great cultural changes: the cognitive-spiritual changes the world "from the inside" so that, later, the great innovations that change the face of the world "outside" appear.

For example, the appearance of the first stable social formations precedes the decentralization, just as the first settlements of some sedentary populations precede the appearance of agriculture and the neolithization. Similarly, we can talk about the discovery of the essence of heaven-earth dualism in the spirituality of the end of prehistory and the emergence of the metal age, about cultural anthropocentrism and the beginning of the modern age, etc. Each qualitative leap is initiated by a paradigm shift, ultimately the ferment of cultural changes is of a spiritual order. We are currently in a process of changing the anthropological paradigm. We are on the threshold of an anthropological revolution that starts from the irreversible change of the relationship between man and nature. The human-cyberspace relationship, robotization-prosthetics-human-machine hybridization, the interconnected world, but also the possibility of a genetic manipulations and of the eugenics matter more and more.³⁰

The understanding of being in the complexity of the human phenomenon can lead to a new humanism, which Mircea Eliade linked to the understanding of man's ability to perceive and experience the sacred. Eliade said that: "more than any other human-

²⁹ JEAN PAUL II : *Entrez dans l'espérance*, Plon-Mame, Paris, 1994, p.13.

³⁰ BUZALIC A.: *Anatomia unei crize 2019-2020. De la mutațiile unei culturi în criză spre Biserica de mâine*, Galaxia Gutenberg, 2020, p.14.

istic discipline (psychology, anthropology, sociology etc.), the history of religions can open the way to a philosophical anthropology, because the sacred is a universal dimension and (...) the beginnings of culture have their origin in the religious experiences and beliefs (...). The history of religions is thus able to perceive the permanence of what has been called the specific existential situation of man as "being in the world", because the religious experience is its correlative; in fact, for man, becoming aware of his own way of being and assuming his presence in the world constitutes a religious experience".³¹

More than a new humanism, an integral anthropology brings together the vision of the positive disciplines in a meta-interpretation that can become the foundation of a specific vision of the fundamental theology, integrating in the philosophical-theological hermeneutics the updated knowledge of the positive sciences regarding themes of common interest. At the same time, the presence of the problem of religion and theology in the universal opening of the integral anthropology becomes an common platform that can allow the dialogue of philosophy and theology with the positive sciences, all of which are part of the heritage of knowledge as *scientia*.

The paradigms of an integral anthropology constitute a common platform of dialogue for all fields of socio-human sciences, becoming the ferment of a reconciliation between the particular (present into the positive disciplines), the universal (into the philosophical disciplines) and the spiritual (in religion, fundamental theology or in the anthropology of culture). This dialogue that puts man in the center under all aspects of his being and specific action is necessary, both for the progress of knowledge, and especially for finding the landmarks of a true humanism that can guide civilizational progress in a desacralized world, subject to recurring crises, in a transition to a great qualitative leap that humanity is about to make. The human person remains the highest value that must be respected, and any deontology must be regulated according to the respect of this value defined by the philosophical personalism. It is essential for the human beings to follow the natural path of progress while remaining human.

³¹ ELIADE M.: *La nostalgie des origines. Méthodologie et histoire des religions*, Gallimard, Paris 1971, p. 29

Conclusions

The human civilization is at a crossroads. We are witnessing of the rapid changes that precede the critical reception of society, the rush of changes situating the individual in a liquid world, increasingly dynamic and devoid of stable landmarks, lasting over time. However, the spiritual changes of the symbolic relationship with the surrounding world preceded the civilizational changes when passing from one historical era to another. Time passes inexorably and with this permanent flow the changes/ transformations, more and more profound, which mark an ever-greater distance (through somatic, psychic, and cultural-spiritual features) between generations. The *homo religiosus* is moving towards a *coincidentia oppositorum* of the dialectic of the sacred entering a post-secular era in which humanity will be forced to abandon the wrong and sterile directions of deviations that lead to an absurd extinction and not to an eschatological destiny commensurate with dignity human beings.

The challenges of tomorrow's world concern the demographic evolution of a humanity that must, first, find its ecosystem balance as a living, biological being. Food resources, drinking water, agglomerations, and displacement of the population with the problem of ecosystem disturbances that lead to the emergence of new pandemics and, due to the co-evolution with the natural environment, with new medical challenges. These historical times in which we live send us to a moment of reflection aimed at clarifying the essence of the human phenomenon expressed systematically and in depth by so many types of anthropology, ecology, or socio-human scientific disciplines or by religions.

Any ethical decision must be consistent with the dignity of the human being, any norm must be in accordance with the true values found in the cultural-spiritual manifestation of humanity and be recognizable from any scientific or spiritual-religious perspective. Within an integral anthropology, the positive approach can bring together history with phenomenology and meta-analysis of the results of specific anthropologies.³²

The paradigms of an integral anthropology, of particular importance today, will remain a concern in the future as well, because, through the material-spiritual ontological structure of

³² ELIADE M. – KITAGAWA J.: *Methodological Remarks on the Study of Religious Symbolism*, University of Chicago Press, Chicago 1959, p. 88.

man as an individual and through the double interaction on the visible and the invisible world, positive research will always deepen the level of knowledge in each historical-cultural context, while the dynamism of the spirit opens the perspective of the absolute. Basically, man is a question, God is the answer.³³

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³³ RAHNER K.: *Grundkurs des Glaubens: Einführung in den Begriff des Christentums*, Herder, Freiburg i. B. 1976, p. 222.

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