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**HUMAN PERSON IN THE FEARS OF THE EMERGING
TECHNOLOGICAL HUMANISM**

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Abstract

It is adjudged that the human person properly develops through the expression of his or her cosmological essence, that is, the capacity of the individual to work or labour. It is on this philosophical conviction that this paper projects the philosophical understanding of the values of human relations within the means of production and commerce. Such an arrangement is perceived to be development with socio-economic opportunities occasioned by the operations of the values of human labour. The paper recognizes the fears of the dehumanizing or devaluing of human dignity and labour within the growing currencies of technological humanism. For the embrace and operation of technological humanism is where and when humans are becoming less relevant in the face of the applications and appreciations of technologies in every sector of socio-economic realities and civilizations of societies. Technologies are becoming human due to their applications in the means of production, and human persons are becoming redundant in the approaches to developmental issues. The human person is supposed to be defined by the works he or she performs. The individual is the works personified, but with the emergence of technological humanism, less attention is being drawn towards the human person and what he or she can do. This development is against the philosophical conception of the human person as an economic being and as a being of labour, who earns a living through the nature of his or her work and is duly paid for such work performed over time. Adopting expository and descriptive methods of analysis, the paper concludes that the human person should be very conscious not to create and sustain a culture of development centred on the absolute values and applications of

technologies that will be detrimental to his or her ontological and even cosmological values, especially through his or her labour and rationality as a subject of lived experience and as the true agent of development

Keywords: Human Person, Development, Technologies, Technological Humanism, Human Labour

Introduction

The issues and the applications of technological tools for development and growth are always on the cosmological values the human persons have placed and are still placing on themselves as the true agents of development and as the subjects of lived experiences: on the concerns for the sustainability of urbanization, industrialization, tech-economy, social and moral revolution and the like. The concerns are on the values of human lived experiences that are based on the strength of philosophical enterprises. This is because philosophy is a rational and systematic study of the nature of the human person and his or her position and goal in the world, that is, his or her existential imports of relevance and purposefulness. It is about the question of ultimate existence and the place of the human person to sustain of knowledge of existence. This could be the ultimate reality, which is the metaphysical import of existence. It is about the ultimate truth, which is epistemological engagement; about the ultimate value, which is its ethical placement; and about the ultimate reason, which is its logical reasoning and criticality.

With this consciousness of the fears of the human person displacing him/herself with the values and applications of technologies, we possibly recall Pope Francis' *2024 Message for the World Day of Peace*, with the title: *Artificial Intelligence and Peace*, on the values of the human person in the face of what he or she produces, especially the trending embrace of robotic technologies. It is on the conviction that we need to revisit the philosophical conceptualization of the meaning of development in relation to the working nature of the human person in our contemporary civilization of interests: technological commerce, biology, politics, banking, agriculture, education, and other areas of advancement. All these technologies are constantly metamorphosing in increasing trans-modification models, leading ardently to "technological humanity or humanism": the culture where humans are being replaced with machines in the means of production and socialization.

We recognize the trending nature and values of the digital economy, e-commerce, tech-civilization, social contact economy and engaging robotic technologies are creating questions in the minds of many thinkers on the possible fates of human future as a subject of lived-experience. For Pope Francis,

We rightly rejoice and give thanks for the impressive achievements of science and technology, as a result of which countless ills that formerly plagued human life and caused great suffering have been remedied. At the same time, techno-scientific advances, by making it possible to exercise hitherto unprecedented control over reality, are placing in human hands a vast array of options, including some that may pose a risk to our survival and endanger our common home. The remarkable advances in new information technologies, particularly in the digital sphere, thus offer exciting opportunities and grave risks, with serious implications for the pursuit of justice and harmony among peoples. Any number of urgent questions need to be asked. What will be the consequences, in the medium and long term, of these new digital technologies? And what impact will they have on individual lives and on societies, on international stability and peace?

In this paper, we are to examine the value of the human person, with the aid of outlining some growing concerns regarding the values of the human person in the presence of the applications of the tools of science and technology. We recall that Karl Marx defined the human person as an economic being,

and as such, he or she must necessarily work to maximize his or her essence in the presence of others. It is on this concern of the paper that we recall the fears of the future of the human person in the face of what he or she produces. With the understanding of the human person as a working agent of development, as a creative and innovative subject of lived experience, science and technology are understood as an inherent part of our culture. Such knowledge must be integrated in an interdisciplinary way to build a cultural approach to science in relation to its technological applications of human values and interests in development. The term “technological humanism” is supposedly new, but in fact it has been practised for decades by techno-cultural thinkers who have incorporated the humanistic view of technology. The epidemics and pandemics of our contemporary existence have now heightened awareness of the need for technological humanism above ontological humanism, which concerns the real nature of the human person. If we call it that, it is because sometimes you have to rename things to reintroduce them within the values of science and technology.

The Problematics

With the aid of ethics, philosophical spirits channel all the energy and work toward the sustainability of the human person in the midst of all that he or she produces. The understanding of society is centred on the employment of philosophical spirits, which are critical spirits that enable the human person, as an agent of development, to see beyond here and now. This consciousness ultimately helps to project far into the future and go across all that are involved, just for the sake of socio-moral order. It is recognising that it is where rationality and reasonableness are properly exercised that we have human fulfilment and authenticity: as ingredients of true development of the individual and the society. Of course, this philosophical spirit is better taken to be a revolution and a moral spirit.

With the same philosophical spirit, this paper is reasonably considered to interrogate the trend of development in reference to the values of the human person as a being of labour and opportunities within the increasing adoption of the applications of technology. It is within the fears of technology becoming human that the limiting values of human labour in development trajectories. According to Mustafa Suleyman and Michael Bhaskar,

As technology proliferates, more people can use it, adapt it, shape it however they like, in chains of causality beyond any individual’s comprehension. As the power of our tools grows exponentially and as access to them rapidly increases, so do the potential harms, an unfolding labyrinth of consequences that no one can fully predict or forestall. One day someone is writing equations on a blackboard or fiddling with a prototype in the garage, work seemingly irrelevant to the wider world. Within decades, it has produced existential questions for humanity. As we have built systems of increasing power, this aspect of technology has felt more and more pressing to me. How do we guarantee that this new wave of technologies does more good than harm?

The point of departure of human history is therefore living human beings, who seek to satisfy certain primary needs. “The first historical fact is the production of the means to satisfy these needs.” This satisfaction, in turn, opens the way for new needs. Human activity is thus essentially a struggle with nature that must furnish the means of satisfying human needs: drink, food, clothing, the development of human powers and then of human intellectual and artistic abilities. In this undertaking, people discover themselves as productive beings who humanize themselves through their labour. Furthermore, they humanize nature while they naturalize themselves. By their creative activity, by their labour, they realize their identity with the nature that they master, while at the same time, they achieve free consciousness. Born of nature, they become fully human by opposing it. Becoming aware in their struggle against nature of what separates them from it, they find the conditions of their fulfillment, of the realization of their true stature.

Human Person and Labour

Human being or person is a culture-bearing primate classified in the genus *Homo sapiens*. Human beings are anatomically similar and related to the great apes but are distinguished by a more highly developed brain and a resultant capacity for articulate speech and abstract reasoning: the nature of his or her rationality and reasonability. In addition, human beings display a marked erectness of body carriage that frees the hands for use as manipulative members. Some of these characteristics, however, are not entirely unique to humans. The gap in cognition, as in anatomy, between humans and the great apes (orangutans, gorillas, chimpanzees, and bonobos) is much less than was once thought, as they have been shown to possess a variety of advanced cognitive abilities formerly believed to be restricted to humans as individuals with consciousnesses for their self-development and self-participation.

It is on this classification of human essences through the values of human labour that Karol Wojtyla, in his article: *The Dignity of the Human Person*, objectifies that;

There is no way to acknowledge the dignity of the human being without taking this purpose and its thoroughly spiritual character into account. Neither the concept of *homo faber* nor the concept of *homo sapiens*, understood in the purely functional way, will suffice here. It follows that the matter of the dignity of the human person is always more of a call and a demand than an already accomplished fact, or rather it is a fact worked out by human beings, both in the collective and in the individual sense. It is very easy here for quantity to prevail over quality. How easy it is to think and judge on the basis of people *en masse*. And yet we must transvalue every numerical aggregate of people according to the principles of the person and the dignity of the person; this task is often difficult beyond words.

Traditionally, humans were considered the sole recent representatives of the family *Hominid*, but recent findings indicate that chimpanzees and bonobos are more closely related to humans than are gorillas and orangutans and that the last common ancestor between the chimpanzee and human lines lived sometime between seven million and six million years ago. Therefore, all great apes are now gathered with humans into *Hominidae*, and within that family humans and their extinct ancestors are considered to make up the tribe: *Hominini*. This is conceived also as *Homo sapiens*; that is, the act of human evolution along the application of wisdom beyond the values of knowledge, as a *Homo Faber*, that is, the being of work or labour. The term man has traditionally referred to humans in general, or humankind. For Boethius, the person is an individual substance of rational nature. This definition implies that every human being is a person, since every human being is an individual substance of rational nature. For him, no human being can be more or less a person because every person is an individual substance of rational nature. St. Thomas Aquinas, flowing from Boethius' notion, says that a soul without a body is strictly not a person, because a disembodied soul is an incomplete human substance and on the other hand, every complete human substance strictly speaking necessarily is a person. On the other hand, one may have lost his sense of proper reasoning, but he still remains a person because he is an individual substance of rational nature; it is just that his faculty of rationality is faulty, experiencing some form of abnormality, or simply put, *malfunctioning*.

Humanism, Technology and Technological Humanism

The word "humanism" derives from the Latin word *humanitas*, which was first used in ancient Rome by Cicero and other thinkers to describe values related to liberal education. Humanism is an approach to life based on reason and our common humanity, recognizing that moral values are properly founded on human nature and experience alone. This etymology survives in the modern university concept of the humanities: the arts, philosophy, history, literature, and related disciplines. The word reappeared during the Italian Renaissance as *umanista* and entered the English language in the 16th century. The word "humanist" was used to describe a group of students of classical literature and those advocating for a classical education. There is no single, widely accepted definition of humanism, and scholars have given different meanings to the term. Generally, the common conception of development and its possible pragmatic implications and application in the institutionalization of social order and

justice are based on the common understanding of the human person as an individual, and the human individual as a person. Here, the conceptualization of “humanism” is used interchangeably with “personalism.” They practically mean the same thing. They are about the understanding of the human person based on the valuation of his transcendence, spirituality, materiality, subjectivity and authenticity. Put directly, what the individual knows classifies the meaning and every model of development in relation to his very self as a subject of experiences. So, the quest for development depends solely on the rationality and intelligibility of the human individual as a person who can intelligibly define what will grant or give him needed comfort and sense of fulfillment in the course of existence.

Hence, the general conception or definition of technology is centred on the general conception of science and its applications. Technology is the application of science. There is technology because there is science, and vis-à-vis. Technology cuts across all fields of knowledge, including culture. Technology is the application of knowledge for achieving practical goals in a reproducible way. The word *technology* can also mean the products resulting from such efforts, including both tangible tools such as utensils or machines, and intangible ones such as software. Technology plays a critical role in science, engineering, and all other aspects of everyday living, as it is used to improve human development, civilization and socialization.

Technological advancements have led to significant changes in society. The earliest known technology is the stone tool, used during prehistoric times, followed by the control of fire, which contributed to the growth of the human brain and the development of language during the Ice Age. The invention of the wheel in the Bronze Age allowed greater travel and the creation of more complex machines. More recent technological inventions, including the printing press, telephone, and the Internet, have lowered barriers to communication and ushered in the knowledge economy. While technology contributes to economic development and improves human prosperity, it can also have negative impacts like pollution or resource depletion, or may cause social harms like technological unemployment resulting from automation. As a result, there are ongoing philosophical and political debates about the role and use of technology, the ethics of technology, and ways to mitigate potential downsides.

Technology has never been removed from the arts as a result of its applications and relevance. In fact, to many scientific thinkers, technology makes us human due to its indispensability in the adoption of the currencies of developmental modeling that are determining the growth and values of human civilizations. It is inherent to our species and dates back more than two million years. As such, it is becoming human itself. Hence, the concept of technological humanism encompasses a wide spectrum of ideas, and as such, it is difficult to define. In general terms, it can be described as a philosophy or ideological current that focuses on the intersection between ethics and technological innovation. With it, human society will be very critical of the concept of technological humanism. Technology is embedded in humanism. Don't we ever talk about linguistic humanism or literary humanism? Technology is part of the human being in the same way as language. We know that we are perhaps making a controversial statement if we say that technology precedes art, and that nothing can be created without technology, especially in our contemporary consciousness of development and growth. In this sense, we all become materialists in assessing the values of technology in relation to other models of development and growth, especially arts and practical applications.

Human Person in the Emerging Technological Humanism

The 21st Era we are in presently has made us realize that technology has taken us to a higher step of development that humans cannot afford to ignore or avoid; thus, it is needed that all human beings learn the rudiments to be used to be effective in society. Below are some compelling reasons why the need for technology is on the side of humanism. Today, technology has special importance in everyone's life because it not only helps in the development of the individual but also plays an

important role in the development of the country and the world. According to the Vatican II Council Fathers,

The economy is at the service of man. Not man at the service of the economy. Therefore, all economics must be within the bounds of moral order. This refers to the network of relations involving production, distribution and consumption. They need to be made as personal as possible because they are links of service between the brotherhoods of all people.

The conception of the operational economy of development in the relations of persons in the face of technological humanism made a distinction between soft technological determinism and hard technological humanism. The former explains that Humans are in control of the internet for their permanent use, while the latter explicates the extreme view that technology can be in control of us. In the 21st century, the media, being one of the instruments of technology as brought more ethical concerns to our present generation, and logically, if such persist, it affects the next generation. In Africa, the sense of communalism and the training of good character in the minds of children have dropped drastically due to the fact that children tend to learn morals and their personal culture from the internet, with the excuse that this is a “digital age”, which is determining the pace of development. On the other hand, if the rate of development of any country is slow, it means that the technology of that country is quite backward. Due to technology, the social system of backward industrial economies also helps improve. Today, everything related to life has been connected with technology, which has not only improved the standard of living but has also given a new direction to development. For economic development, the human person is paid wages by his fellow persons and there is a need for good industrial working experiences and relations to be built where a lot of individuals can come, apply and be able to make a decent living. With the help of technology, it has been possible to make new devices and make discoveries. Therefore, technological advancement is the main basis of economic progress.

Technological Humanism focuses on creating superhumans; in other words, on the possibilities of using technology to improve a person internally and make them stronger, faster and longer-lived. While the cognitive revolution caused small changes in the minds of *homo sapiens* more than 70,000 years ago, transforming them from African apes to the dominant force on the planet, we are now witnessing another transformation of humanity, this time using technology to make the adjustments and changes. History has noted that Africans were known as non-enlightened people, but the advancement of technology has spurred their intellectual faculty to be able to be effective in various fields. In the context of philosophy, technological humanism also exhibits certain currents or theories along and within what humans can do for themselves through the cosmological capacities and abilities in making and manipulating uses of nature. One of them is what we might call soft technological determinism. This train of thought says that technology always helps people. At the other extreme are those who believe in hard technological determinism. This vision holds that technology ends up controlling society. The latter or former depicts one essential point that technology, in a way, works with the psyche of the human person. In our current world, robots are seen doing the work of humans, are this are all roles of technology. The power of information is evident in the work of technology and humanism, and this is due to the fact that messages can be delivered from one location to the end of another location and also proper communication is delivered through the means of the internet.

Points of Concern on the Currency of Contemporary Development

The human person is an economic being because he or she created every avenue of trade for the sake of his or her comfort and he or she desires a comfortable world in which he or she exists. He or she builds houses to shelter his or her family produced media of exchange because no person can have all he or she needs; normally, every person is gifted differently and based on this fact, every person needs the assistance, services and resources of others with whom they live in society. For example, one may need clothes and in place of the cloths render some form of service to the owner of the cloths, similarly also one in need of a particular service from his or her neighbor may offer, in place of his

or her service, some food or material in some cases. First of the early people were exchanging resources and services with others who may also need their resources or services, as the case may be. As time went on, the individual produced money and ventures from which he or she could make the same money that he or she produced. If he or she does not make this money, he or she is taken to be a weak person or a failed project because he or she failed to understand that he or she exists to be successful, even though he or she was not created with success; rather, he or she is to attain that success personally through knowledge, initiative and application of practical wisdom.

We, in this work, agree with the Marxist idea that the human person is suffering a deformation which is originally sourced from defective economic and social relations. Funny enough, the human person has become a slave and servant of these defective economic and social relations; put in a practical way, now everyone in existence wakes up every day and some even work day and night to make ends meet by making money to provide their basic needs and those of their family. The human person, as an undetermined being, he or she has the liberty and chance to liberate himself or herself from these negative relations any time he or she is ready to do so and moreover this freedom of choice is fully extended to other forms of civilizations, especially in modernization.

The problem of alienation or alienated subjectivity obviously flows fundamentally from the problem of religious conviction, even in politics. Many a time, in social relations most especially, the capitalists or owners of production alongside those in power or at the top of government affairs try to give piecemeal to the masses or workers in order to keep them under control for their selfish and greedy desires. In Marxist philosophy, the consideration of the human person is an economic being. Hence, the human person creates his or her world just the way he wants it; in other words, he is the architect of his world, freedom and development. Hence, for Paul Oredipe, assessing the values of integral humanism through the interrelation of faith and reason in the face of contemporary developmental challenges, that;

Adequate and authentic ethical reflection goes in search of cogent, well-reasoned theories about the human person, particularly in view of the radical steps forward made by bio-science. For technological application based on scientific discoveries cannot be independent of a system of values. Recent developments, particularly in bio-science, demonstrate that also pure science becomes impossible without well-defined ethical guidelines. It is an illusion to think that man is in complete possession of himself, that he enjoys absolute freedom, that he can be manufactured according to a plan which leaves nothing uncertain, nothing to chance, nothing mysteries.

Outside human's ability to fend for himself or herself, nothing else happens, because like was said earlier he or she is in charge of everything in his or her world, the architect of his or her own world. Any human person who wants to be alienated does so by making himself weak amidst the strong, not just being weak but also letting others know that he or she is weak and most roughly, his or her weakness being exposed to the strong and nobles in the society. The human person has the choice of either being strong and wicked or being strong and liberal. Of course being weak is also an option but many a time it is not his or her making that he or she is born into the lower class in the society [weak], but of course he or she could liberate himself with hard work, knowledge, use of initiative and application of practical wisdom. If he or she wants to be strong, he or she becomes the owner of means of production and controls the weak but if he or she wants to liberal, he or she will understand that everything belongs to everyone by contributing to the common wealth of the community.

Conclusion

From the foregoing, the concern of the paper is precipitated on the conceptualization of modern development that the problems and solutions of development are presupposed on the understanding of the human person in wholeness, not on the efficacious expression of human intelligence solely. The expressions of human intelligence in the names of science and technology have been, in many cases,

without the conscientious management of human freedom. It is greatly conceived or conceptualized by many thinkers, especially the existentialists, that humanism as a philosophical theory stems from the perennial needs of the human person as an agent of development and as a motivator of environmental changes in finding and sustaining significance in his or her life and in relation to the lives of others. It is an act of integrating their personalities around some clear, consistent and compelling view of existence, and of seeking definite and reliable methods in the solution of their problems. It is in solving problems through managed freedom which respects and promotes one's subjectivity and intersubjectivity that the true meaning of humanism is manifested, especially in and through the values of human actions and choices.

Hence, the understanding of humanism as a theory of development remains about the fullness of the human personality, which is the duty of all groups, governments and corporations, or agencies to promote and protect. This should be the core of every State of the world, because individuals place earthly and materialistic hopes on the State to promote the essence of human existence, especially their investments in the values of human labour, rather than investing heavily in the operations of machines, especially robotics. Growth has indeed taken place, and it continues to be a positive factor that has lifted billions of people out of misery; recently, it has given many countries the possibility of becoming effective players in international politics, commerce, economies and militarization through robotic engineering and marketing.

Having properly gone through this work, it is clear to us that the contemporary conceptualization of values sustains the views that give less consideration to the notion that the human person, by nature, is insatiable, desires more and he or she grabs everything he or she can at the slightest possible opportunity, and leading to a culture of consumerism, which is seriously and increasingly damaging to human natural consciousness to work out his or her essence with all sense of responsibilities and purposefulness. The human person highly needs to be morally or ethically guided in valuing and sustaining the essence of human labour through the expression of his or her subjectivity, rationality and reasonability. He or she has realized the existential importance of development and growth that he or she is a being whose actions and choices promote his or her personhood.

It is on this conviction, and on the contemporary fears of the growing replacement of humans by machines in the name of technological advancement and civilization, that we plead to conclude this paper with the words of Pope Francis on his concerns for the fading culture of human relationship and fraternity in the growing values and culture of technological civilization, that:

Unless we recover the shared passion to create a community of belonging and solidarity worthy of our time, our energy and our resources, the global illusion that misled us will collapse and leave many in the grip of anguish and emptiness. Nor should we naively refuse to recognize that "obsession with a consumerist lifestyle, above all when few people are capable of maintaining it, can only lead to violence and mutual destruction". The notion of "every man for himself" will rapidly degenerate into a free-for-all that would prove worse than any pandemic.

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