ENHANCEMENT and GOVERNANCE

Enhancement can be thought of as a process of technological innovation driven by a particular philosophical understanding of man and the world he lives in (or, also, as the product of an anthropological vision that


can potentially be the starting point for the definition of an ethical limit of the technical modification of man, who is naturally technical, that is in need of a balance between physics (nature) and technè (technology). At the same time, we also know that man’s nature can and should be taken into account in his actions: Man can destroy the world, he can manipulate himself. He can, so to speak, make human beings and he can deny them their humanity. How do we recognize what is right? How can we discern between good and evil? Between what is truly right and what may appear right?

Man is not merely self-creating freedom. Man does not create himself. He is intellect and will, but he is also nature, and his will is rightly ordered if it is not an extension of what is in nature. We are used to call this a personality.

ENHANCEMENT and ANTHROPOLOGY

The concept of enhancement has certainly much to do with our vision of man and it is so deeply rooted in our perception of ourselves, as free individuals, that the debate has kept constantly articulated and controversial from the very beginning. There are strong advocates and opponents of (neuro)enhancement: neither group seems to pay attention to the other’s opinions and justifications and any change of position is almost impossible.

CONCLUSIVE REMARKS

We cannot answer the enhancement dilemma if we elude important questions regarding human identity and human rights.

From the concept of human person presented above, we ask ourselves: is a mediation between human identity as self-control or as self-expression possible? We believe that the human person, as a dynamic being, may in fact mediate between nature and culture; she can potentially be the starting point for the definition of an ethical limit of the technical modification of man, who is naturally technical, that is in need of a balance between physics (nature) and technè (technology). At the same time, we also know that man’s nature can and should be taken into account in his actions: Man can destroy the world, he can manipulate himself. He can, so to speak, make human beings and he can deny them their humanity. How do we recognize what is right? How can we discern between good and evil? Between what is truly right and what may appear right?

Man is not merely self-creating freedom. Man does not create himself. He is intellect and will, but he is also nature, and his will is rightly ordered if he respects his nature; neither to extend and accept himself for who he is, as one who did not create himself, in this way, and in no other, is true human freedom fulfilled” (Benedict XVI, Apostolic Journey To Germany, 22-25 September 2011, Visit to the Bundestag, Address of his Holiness Benedict XVI to the German Parliament, Berlin Thursday, 22 September 2011).

REFERENCE
