
A POSTHUMAN PERSPECTIVE BASED ON TECHNOCENTRISM

UMA PERSPECTIVA PÓS-HUMANA BASEADA NO TECNOCENTRISMO

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Abstract: Twenty-first Century is an era of revolutionary changes in the industry, society, global economy, politics, philosophy, and culture. Technocentrism is the culture we have right now. Through centralizing the values on technology and having a belief that it can provide solutions to all environmental problems, they could bring forth progress and development. The progress Technocentrism bears liberates mankind from the confinement of the past. Considering the progress brought about by technology in society and to human agency, it has detrimental effects. One is “technological alienation” of human by the technology. The paper has to challenge the status quo without denying technocentrism progress. The paper attempts to synthesize and articulate posthumanism, maximize the progress of technocentrism through resolving the conflict between human agency and technology and alienation generating to objectification and dehumanization. Posthumanism as a proposed solution in resolving the conflict will be put into challenge if it can offer subjectivity, inter-subjectivity, harmonious relationship, and orderly realm without eradicating the presence of technocentrism.

Keywords: Posthumanism. Technocentrism. Alienation.

Resumo: O século XXI é uma era de mudanças revolucionárias na indústria, sociedade, economia global, política, filosofia e cultura. O tecnocentrismo é a cultura que temos neste momento. Através da centralização dos valores na tecnologia e da crença de que ela pode fornecer soluções para todos os problemas ambientais, eles podem trazer progresso e desenvolvimento. O progresso que o tecnocentrismo traz liberta a humanidade do confinamento do passado. Considerando o progresso trazido pela tecnologia na sociedade e para a agência humana, ele tem efeitos prejudiciais. Um deles é a "alienação tecnológica" do ser humano pela tecnologia. O papel tem que desafiar o status quo sem negar o progresso do tecnocentrismo. O artigo tenta sintetizar e articular o pós-humanismo, maximizar o progresso do tecnocentrismo através da resolução do conflito entre a agência humana e a tecnologia e a alienação gerando objetivação e desumanização. O pós-humanismo como solução proposta na resolução do conflito será colocado em desafio se ele puder oferecer subjetividade, intersubjetividade, relação harmoniosa e domínio ordenado sem erradicar a presença do tecnocentrismo.

Palavras-chave: Pós-humanismo. Tecnocentrismo. Alienação.

Introduction

Twenty-first Century is an era of revolutionary changes in the industry, society, global economy, politics, philosophy, and culture. There are more efficient changes in the means of production because of newly invented machineries. In economics, trade-offs are easier among nations where technology is used as a medium of communication. The products of technology deserve more advertence. Products like disposable gadgets, ready to eat commodities, and medical advancements are now available to both rich and poor. In the political sphere, politics and governance has immense changes in their practices in the political system. During the Marcos regime in the Philippines, the People Power phenomenon changed the status quo. This is seen through collective reasons not only by Filipinos in the Philippines but also to other nations having collective consciousness bound through to change the political system that violates human rights.

There are nations which leave their old traditions of political government too such as Scotland which shifted its government from communist to democrat. In the shift in the sphere of philosophy, there is a change from Modernism to Postmodernism. It is affected by the contemporary events such as World Wars which were considered by some contemporary philosophers as irrational contradicting the notion that man is rational. From the Age of Reason to Post-contemporary period there has been a critical culture where the unrepresentable are being presented.¹ This suggests for radical changes in the 21st era. These changes are seen in our context - the culture we have right now. In the 15th Century as seen in the history as the Age of Reason and Romanticism, man then is artistic and deserves greatest value with all the capacity of reason in their culture yet, as the time changes, culture centers on technology. This change in the culture leads to period known as Technocentrism. Technocentrism is the culture we have right now. Through centralizing the values on technology and having a belief that it can provide solutions to all environmental problems, they could bring forth progress and development.² These are part of the changes in our culture. This is characterized by the technologies and micro-machineries that we use in our

¹ Emmanuel Aretoulakis, *Lyotard no Tears for the Unrepresentable Elegy: 'to memory'* <http://www.costis.org/x/lyotard/aretoulakis.htm> (accessed February 16, 2016).

² Venerdì Gennaio, *Environmental Value System: What are Ecocentrism, Anthropocentrism and Technocentrism Worldviews?*, <http://misakienvsystems.blogspot.com/2013/01/environmental-philosophies-what-are.html> (accessed February 16, 2016).

daily living such as telecommunications, gadgets, improvised machineries, electronic stuff, internet etc. These things suggest human materialistic development.

The progress Technocentrism bears liberates mankind from the confinement of the past. Considering the progress brought about by technology in society and to human agency, it has detrimental effects. One is “technological alienation”³ of human by the technology. ‘This (vexation) of technology to man on his industrial social life is seen in a context of laborer and capitalists relation wherein the man whose the superior kind of energy and his value is supposedly prioritized. Yet the machines become more valuable than humans themselves.’⁴ The veracity of this technological alienation cannot be seen only in this context. The tendency of technological alienation manifests to the machine users where effect enchants them. Even the users (*man*) known as the subjects that can exercise his sense of subjectivity to others are being fixated because of machines e.g. a man who can exercise his sense of subjectivity may use his gadgets which impedes his direct interaction to others thus being fixated to technology. On one hand, the person whom he is directly to interact with loses its value as a subject. Hence, in this era, the harms of technology intensify as violence characterizes in technocentrism; this is objectification. Objectification is not as precise in meaning as to the existentialists for “technological objectification” is visually violent in nature. In cyber bullying, say, man is not treated as imperative subject but merely an object without emotion. In here, the bullied becomes an object of a whimsical playful use of technology done by the fixated bully. Citing these problems in technocentrism, dehumanization becomes correlative. When alienation generates a problem, that is, objectification, the objectified being the object of whimsical desire is emotionally, valuably, and rationally dehumanized. (The objected at the same time is dehumanized.) These problems such as technological alienation, technological objectification, and dehumanization suggest violent characterization in the status quo. Paradigm shift of agency and technology hence, becomes problematic.

Conflict between human agency and technology arises. Because of this conflict, this paper has to challenge the status quo without denying technocentrism progress. To actualize posthumanism⁵ and become a posthuman, this paper attempts to synthesize and articulate

³ Amy Wendling, “Alienation beyond Marx,” in *Karl Marx on Technology and Alienation* (Creighton University, 2009), 174.

⁴ Ibid.

⁵ Posthumanism is a new mode of thought that comes after the cultural repressions and fantasies, the philosophical protocols and evasions of humanism as a historically specific phenomenon. See Cary Wolfe’s *What is Posthumanism?*.

posthumanism, maximize the progress of technocentrism through resolving the conflict between human agency and technology and alienation generating to objectification and dehumanization. Posthumanism as a proposed solution in resolving the conflict will be put into challenge if it can offer subjectivity, inter-subjectivity, harmonious relationship, and orderly realm without eradicating the presence of technocentrism.

Posthumanism is the umbrella term for the different movements of school of thoughts in social, critical, and philosophical posthuman such as transhumanism, cyborgism, metahumanism, and antihumanism.⁶ This idea is supported by Pepperell's idea that posthuman condition is indistinguishable so far. It can be distinguished if there will be an emergence of the posthuman era moreover, it will undergo profound transformation of human organism and technology to be distinguished, or simply biotechnological transformation.⁷ For Wolfe, posthumanism is opposite to transhumanism and any technological embodiment. It is not to lose human autonomy rather it is a new mode of thinking based on the historical development and growth of man not only in the biological state but also in the technological world that comes after cultural repressions and fantasies.⁸ Posthumanism is already established in the socio-economic sphere as seen in socio-capitalism, production and consumption. Posthumanism is more or less a new entity that is capable to work efficiently through blending of human organism and techno-mechanical. This entity is the cyborg(ism), or cyber visionaries. This is the virtual consciousness that transference of organic being into a form digitalized.⁹ Post-humanism is a new perspective in the materialistic world as human evolves and capable to adapt, it is immanent for him change and develop his perspective.¹⁰ For Hayles, to become post-human is simply to become robotics in mastering the technology, artificial intelligence that will give us a new way of thinking and new way of living in this world in the possibility in future.¹¹ The notion of Hayles on post-humanism remains ideal for Nick Bostroms that he argued; it is just a possibility, and Hayles did not propose criteria of posthuman. He set criteria of post-human that has at least a capacity of long health-span and robotic cognition. This is through human

⁶ Francesca Fernando, *Posthumanism, Transhumanism, Antihumanism and New Materialisms Difference Relations*, *Existenz* 8, no. 2 (Fall 2013): 26.

⁷ Robert Pepperell, *Posthuman Condition Consciousness beyond the Brain* (Hardback USA, 2003), 1.

⁸ Carry Wolfe, *What is Posthumanism?* (Minneapolis London: University of Minnesota Press, 2010), xvii.

⁹ Andy Miah, *Posthuman Development in the Age of Pancapitalism*, <http://www.t0.or.at/cae/psthuman.htm> (accessed February 11, 2016).

¹⁰ Stefan Lorenz Sorgner and Nikola Grimm, *Evolution and the Future, Anthropology Ethics and Religion* (Peter Lang GmbH), 12-13.

¹¹ N. Katherine Hayles, *How Do We become Posthuman?* (University of Chicago, 1999), vi.

enhancement without re-coursing to new technological means.¹² Post-human is a condition of humanity; it is interactive technique using the unconscious drives that persists when it comes to its crisis.¹³

The ideas presented on posthumanism also affirm on the existence of mode of being of posthumanism, the possibility or already existed mode of posthumanism in the way cyborgism and technological embodiment-as concept of Hayles and Botrom- will be banished in the future due that it is mere temporary. Possibilities are continuously existed and therefore, new material agencies beyond posthuman can be formed.¹⁴

Culturally, posthumanism is synonymous with the history of technology, a social transformation of humanity that is transformed by technology that is nevertheless the component is the technological change in the contemporary thought.¹⁵ The theory of posthumanism will go beyond to the thing so called human nature.¹⁶ To go beyond, because in the context of postmodernism, it is the decentering in humanity of humanity so it is the build ways of our being in the future.¹⁷In the future, everything may be controlled by the technologies or machines; the body and technology that will make the fictious cyborg realized in this contemporary world.¹⁸ The new entity from becoming survival of mankind in the excessive environmental destruction and consumption is arising of the human-technology relationship.¹⁹ Socio-culture affects man, the technological condition ways of knowing and being (humanity) is approaching new form of subjectivity, a being that will alter and develop the dualistic sovereign subject by the humanist liberal model²⁰

With the culture and different conceptions of posthuman, Rosi Broidotti arrived on that condition of posthuman that is proliferation from the categorical construction of nature and society. Whereas, it is a new subject of new meta-narratives from the new way of thinking and living, a new subjectivity devising a new social, ethical and discursive schemes of

¹² Nick Bostrom, *Why I want to be a Posthuman When I Grow Up (Medical Enhancement and Posthumanity)*, eds. Bert Gordijn and Ruth Chadwick (2006; repr., Springer, 2008), 1.

¹³ Dustin Cohen, *Objet Petita (vatar): Psychoanalysis, Posthumanism and the question of the Self in Second Life* (Ontario, Canada: The University of Western Ontario London, 2009), iii.

¹⁴ Claire Cohenbrook, *Death of Posthumanism Essay on Extinction, Vol. 1* (University of Michigan, 2014).

¹⁵ Andy Miah, *Posthumanism: A Critical History*, (New York: Routledge, 2007), 2.

¹⁶ Pedro Bernaldes, *Bringing the Human in (Humanism, Posthumanism, and Humancentrism)* (Manila Philippines: PAP, 2006).

¹⁷ Neil Badmington, *Theorizing Posthumanism* (Project muse), 21- 22.

¹⁸ Jennifer Wilson, *Of Machines and Meat: Cyberpunk, the Postmodern Condition and a Posthuman Reality*.

¹⁹ Melissa Roddis, *Someone else Utopia; The Eco Posthuman Utopollia of Margarette Atwoods Oryx and Crake*, http://www.ntu.ac.uk/writing_technologies/index.html (accessed February 12, 2016).

²⁰ Louise Lepage, *Posthuman Perspective and Postdramatic Theatre; the Theory and Practice of Hybrid Ontology in Katie Michelle's the Waves* (Royal Holloway: University of London).

profound transformation as we undergo. It is a life beyond self.²¹ On the one hand, there is a need to think of what we are doing, the possibility of the future, the biological nature, and our interactions on the earth, and the technoscience that transforms those to its development because public discourse has been left behind.²² Thereby, having posthuman condition is a performative agent that interacts in social sphere, enjoined with means of technologies. It is now then the interaction of science, technology, and culture in the society.²³

Addressing the problem in this paper about the technological alienation, it revolves solely on the intensification in socio-economic terrain; fetishism in commodity and machine labor that leads toward the estrangement and objectification. It is in the sense that the machines made by the capitalist for the commodity and fetish of man demoralize human and they become a subject of exchange-value within the economic sphere.²⁴ This can now be in the existence of postmodern culture from the new technologies. We are experiencing a great transformation of human identity and social relations. It can be said that alienation is yet overcome by humanity. This is due to the complexity and conflict of human life in relation to human beings, nature, culture and technology.²⁵ When it comes to alienation, it goes to depict of isolation. Socially, it deprives the social connectedness and becomes an impediment of man's well-being.²⁶

The problematic technological alienation can be resolved through idea of Rutsky. Posthuman ontological notion is that any notion of posthuman that is the extension of man has to go beyond the dialectic control.²⁷ However without addressing to what this dialectic control is referring to. We can arrive at a harmonious interrelationship subjectivity in the technocentric society not only focusing on the ending idea of what posthumanism is. This is to have a better relation in society, how to have a better interaction in resolving the alienation of technology to resolve the conflict between the human agency and technology. This purports by the Roselyn Diprose's idea how she articulates Posthuman agency towards

²¹ Rosi Broidotti, *The Posthuman* (Cambridge Polity Press, 2013).

²² Matheson Russell and Mathew Sharpe, *Post/human Condition and the Need for Philosophy*, *Parrhesia—A Journal of Critical Philosophy* 8 (December, 2009): 2-6.

²³ William Martin, *Re-programming Lyotard: from the postmodern to the posthuman condition*, *Parrhesia—A Journal of Critical Philosophy* Issue 8 (December, 2009): 60-75.

²⁴ Amy E. Wendling, "Karl Marx: On Technology and Alienation," (Creighton University, 2009).

²⁵ Douglas Kellner, *New Technologies and Alienation: Some Critical Reflections*, <http://www.gseis.ucla.edu/faculty/kellner/> (accessed February 12, 2016).

²⁶ Diego Zavaleta, Kim Samuel, and China Mills, *Social Isolation: A Conceptual and Measurement Proposal* (University of Oxford, 2014).

²⁷ R.L. Rutsky, *High Techne, Art and Technology from the Machine Aesthetic to the Posthuman Vol. 2* (University of Minnesota: Press Minneapolis London, 1999).

ethical view and seen through taking responsibility for others taking care the others an to live life with them not in a sense of transforming the organic flesh to a biotechnology, rather seeing in the invitation on the call of life using the technical devices to an undetermined future. This can help the government regulations and social services in taking care of the health and welfare of all.²⁸

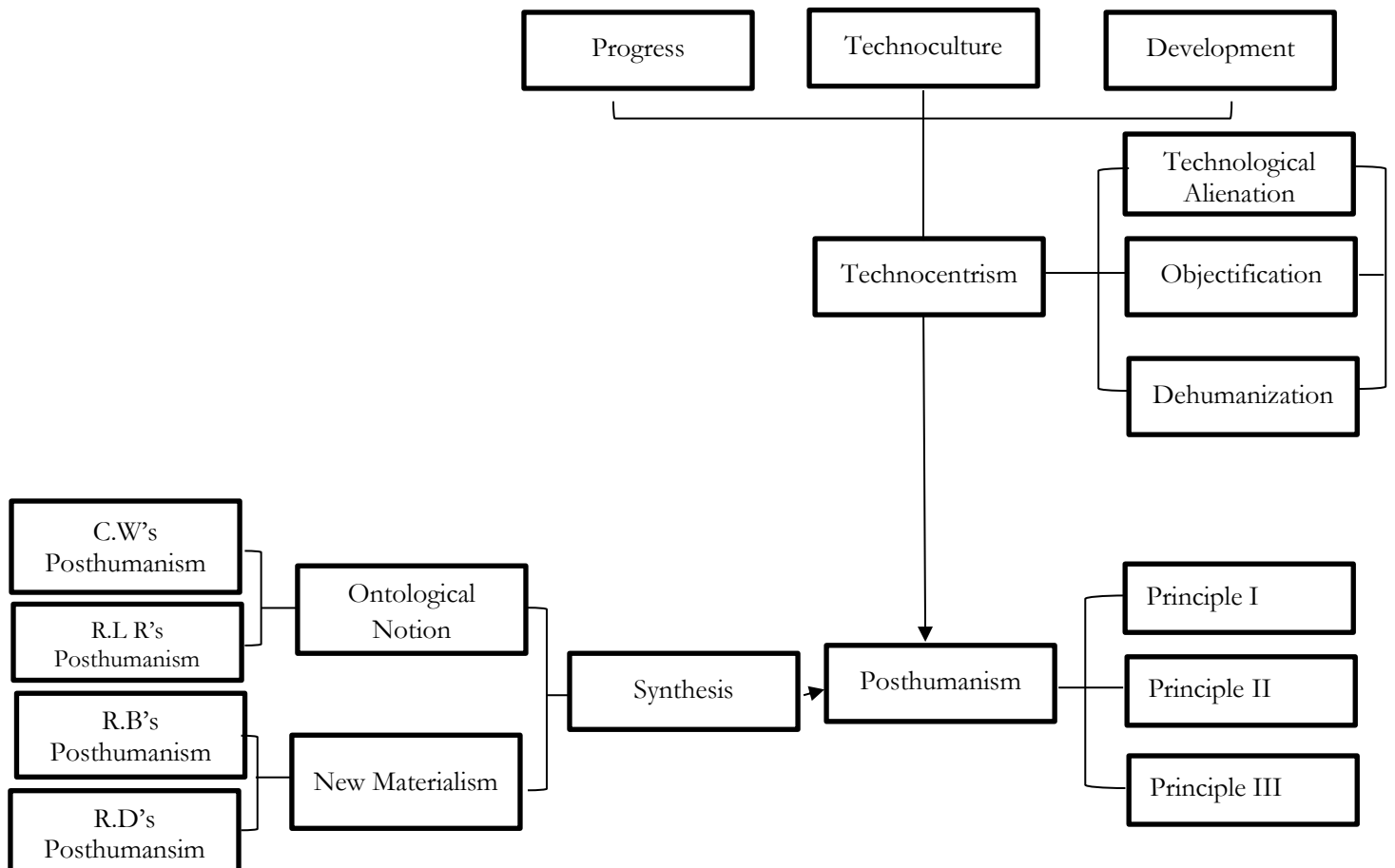
The stand on posthumanism of this paper affirms on the dominant position, on the self-proliferation of posthumanism, thus, technological embodiment is not necessary. It is a means of using technology as the material. The identified posthumanists to be used in the dominant position of posthumanism are, Carry Wolfe, R.L Rutsky, Roselyn Diprose, and Rosi Broidotti.

Method

This study is a philosophical research using constructivist approach to resolve the problem arising between human agency and technology. In resolving so, synthesizing and articulating posthumanism that is materially and ontologically founded shall be used as a tool to arrive at the inter-subjectivity and harmonious relationship of man, technology, and society. Thus, eradicating technological stuffs are not necessary. The main texts to be used are: *What is Posthumanism?* by Carry Wolfe, *Mutation, History and Fantasy in the Posthuman* by R.L. Rutsky, *The Posthuman Challenge* by Rosi Braidotti, *Toward an Ethico-Politic of the Posthuman: Foucault and Merleau Ponty* by Rosalyn Diprose, and *Karl Marx on Technology and Alienation* by Amy Wedling. The materials for analysis are acquired from the main and secondary texts.

²⁸ Rosalyn Diprose, *Toward an Ethico-Politic of the Posthuman: Foucault and Merleau Ponty*, *Parrhesia—A Journal of Critical Philosophy* 8 (December, 2009): 30-42.

Conceptual Framework Model



Technocentrism

Contemporarily, human civilization is defined by technology. As seen historically, the center of discourse today is no longer man himself, rather, technology especially on how we can benefit from it (part of which is how to resolve global environmental issues). Under science and technology, we flourish based on experiment and discovery. Through instruments, we accumulate knowledge (i.e. information and communication). Technology becomes part of our way of life. It becomes the center of values. We need and want technology in our everyday life. We use technology from the moment we wake up until we

sleep. We use gadgets like cooking stuffs, Internet, medicine etc. especially in our personal matters. This twenty first century is being characterized by revolutionary changes (i.e. industrial, economic, political, and philosophical) that manifest and seen through our culture that is indeed technocentric. Progress and development are envisioned. This suggests that technocentric bears progress and development. This kind of context today is fine if and only if there is no problem between man and technology. Since man is being alienated by technology, it generates objectification that results to dehumanization as they are correlative.

Amy Wendling's Technological Alienation

Amy Wendling depicts alienation of technology beyond Marx's alienation. She and Marx act the vexation of technology.²⁹ There are distinctions of their concept of alienation that is seemingly rooted and varied in their contexts since Karl Marx was born on May 25, 1818 in Germany and died on March 1883 in United Kingdom. The contemporary time of Marx is the time of industrial revolution and emergence of machineries that is used for the means of production and transforming the value of labor through machineries.³⁰ Alienation for him, in the context of capital and labor is the exchange value of commodity produced by human being themselves. It is an alien power that dominates man which they have no control. The machineries offered by science and technology where the capitalist is involved, has a higher value than laborer. This laborer makes them suffer, feel miserable, and tortured in terms of labor production. This enters in five social dimensions; Religion, Economy, Industry, Politics, and Psychology.³¹ On the other hand, for Wendling, since she now lives in the digital age, she uses the term technology as our current reality. Alienation then becomes a matter of control by technology whereas science and technology continuously develop it. Science and technology has a political role. Technology in this Twenty-first Century is developed by science and technology is beyond Marx.³² Alienation is exchange-value beyond labor and capitalists as well as machineries.³³ This is now the trend, the reality in

²⁹ Amy Wendling, "Alienation beyond Marx," in *Karl Marx on Technology and Alienation* (Creighton University, 2009), 174.

³⁰ *Ibid.*, 61.

³¹ *Ibid.*

³² *Ibid.*, 174.

³³ *Ibid.*, xiv.

technophobia,³⁴ the alienation of technology that controls human nature, the domination over mankind. In effect we the humankind loses our value.³⁵ Yet, we entertain technology in our cultural and historical context.

Objectification

For existentialists, objectification arises when we forget others even our subjectivity. A subject is endowed with human dignity, rights, passion, feeling and sense of subjectivity. Objectification is the moment that loses the subjective relationship with others, the *I to I* relationship. When we see ourselves and others merely as an object that gives us chance to objectify, this can be characterized by two things; first is instrumentality, where treating the other person as a tool of pleasure and second, is a denial of subjectivity.³⁶ Still in our contemporary time, technology is still relevant in objectification. This is when we use technology to objectify others. Through doing things to other subject, that affect their qualities such human dignity, rights, and become object of vicious technological experimentations (i.e. cyber bullying, hacking private scandals). This simply suggests of technological alienation over humanity by which technology dominates us and we cannot even see the subjectivity of others.

Dehumanization

Technological alienation generates objectification but it is correlative to dehumanization; to some point, it is humanity's infliction. Objectification in a negative sense, drives toward negation of positive qualities of man such as: individuality, autonomy, personality, civility and dignity.³⁷ Its intensity is the denial of sense of humanity as a whole i.e. genocide and torture.³⁸ Yet since the presumptive cause is more or less the alienation, the humanity experiencing from alienation. In objectification, the objectified is at the same time dehumanized.

³⁴ Ibid., 265.

³⁵ Ibid., 65.

³⁶ John M. Rector, "A Slippery, Multiple Concept," in *The Objectification Spectrum Understanding and Transcending our Diminishment and Dehumanization of Others* (Oxford University Press), 19.

³⁷ Sophie Oliver, *Dehumanization: Perceiving the Body (In) Human* (Springer), 85.

³⁸ Ibid., 86.

The Four Posthumanists and their Concept of Posthumanism in the Dominant Strand

Rosi Braidotti roots the posthuman from Anti-humanism³⁹ and humanism to arrive at critical posthumanism to end these two oppositions. The purpose of which is not to deny humanism nor anti-humanism rather to construct and elaborate further an alternative view of human subjectivity.⁴⁰ She cited three strands of posthumanism. First, posthuman is rooted in moral philosophy; second, analytic posthumanism is formed by science and technology⁴¹ and third, her conception of posthumanism that is beyond analytic posthuman and develop affirmative perspective on the posthuman subject.⁴² For Braidotti, Posthumanism is a critical theory, its objective is however the humanity itself. She does not negate the humanism. Hence, it is a reconstruction of both opposing two disciplines - anti-humanism and humanism.

Carry Wolfe's version takes an analogy of Lyotard's rendering of postmodernism. For her, posthuman comes before and after cultural repression. She gave meaning of it through interpreting the historical and cultural context of humanity in contemporary world. Posthumanism comes before in a sense human being is not alone and not just a biological structure rather is present in technological world that continuously evolving with the technicity of tools and archival mechanisms.⁴³ It comes after in a way that decentering humanity is having imbrication in technical, medical, and informatic world. The culture now in human history of humanity is no longer the issue of discourse rather the world and life sciences that surrounds humanity. This theoretical paradigm proceeds towards a new mode of thoughts that come after repression and fantasies in our culture.⁴⁴

Roselyn Deprese acknowledges the critical notion of human agency. Human agency that is based on free will, reason and voluntariness is the classical normativity of human. By this, human progress is inevitable. However, it is being criticized by human animality and nonhuman being (technology) in this contemporary time. Technology and human animality challenge human agency. With this scenario, (classical notion) human agency is being criticized, at the same time, nonhumanity is defining humanity. It limits human dominance

³⁹ Anti-humanism is a critique on humanism through historical events such as human crisis that decline the progress of mankind regardless of self-regulatory and teleological ordained reason. See Rosi Braidotti, *Anti-humanism, The Posthumanism Challenge* (Cambridge: Polity Press, 2013).

⁴⁰ Rosi Braidotti, *The Posthuman Challenge* (Cambridge: Polity Press, 2013) 37.

⁴¹ Ibid.

⁴² Rosi Braidotti, "Critical Posthumanism," in *The Posthumanism Challenge* (Cambridge: Polity Press, 2013), 13.

⁴³ Carry Wolfe, *What is Posthumanism?* (Minneapolis London: University of Minnesota Press, 2010), xvii.

⁴⁴ Ibid., xviii.

over everything else. This becomes the pathway on posthumanism that is, to entertain technology. This becomes on the other hand the ontology of posthumanism. Human agency as decentered in critical ways yet, life can be reassembled through practice of nonhuman role (technology). Given this kind of framework, Deprose deals in socio-politics of posthuman that is, to open the world for ethics since posthuman is life and technology. It is still transformative through ethics that is taking care of responsibility of others, and attending to the invitation of the call of life.

R.L Rutsky believes that in this contemporary time, posthuman cannot be easily identified because of various trends and strands of Posthumanism. Yet, he still adheres to the concept of posthuman that is not necessarily technological embodied. He said:

I want to argue here, in contrast to some claims about the posthuman, that the concept of the posthuman has nothing to do with a physical, genetic or biotechnological evolution of the human body or mind. The posthuman is not predicated upon the historical evolutionary in the physical form of humanity; it does not depend on genetic research drugs or biotechnological prostheses to enhance or augment human body.⁴⁵

This claim however proves the concept of posthuman in the dominant strand where it is totally opposite to the analytic posthuman. It is a negation of cultural patterns in decentering of humanity through mutation. On the other hand, the focus can now be post in a query that –What now the posthuman given the negation of technological embodiment? With the principle and argument presented, for Rutsky, any notion of the posthuman is to be more than merely an extension of human that is move beyond the dialectic control and lack of control.⁴⁶

A Critique on Technological Alienation

Technology, as part of our social background defines the cultural context in the present era that is indeed technocentric. In our daily living, we face daily tasks using technology. It becomes our means towards our ends. The purpose of which is to guide and

⁴⁵ R.L. Rutsky, *Mutation, History and Fantasy in the Posthuman* (San Francisco State University), 05.

⁴⁶ *Ibid.*, 111.

serve as a tool in the satisfaction of our needs and wants i.e. telecommunications, gadgets, machineries help labor, etc. Yet, this technology intensifies its role in humanity and inflicts human subject-to-subject relation. Humanity ends up to a crucial point of technological alienation instead of flourishing. It renders impediments to human subjects to express their sense of subjectivity to others. Alienation of technology dominates power over humanity, it transposes to matter of control of technology. Man becomes fixated to technology through enchanting effects that arrive at the point that he becomes strange to himself and others. Technological alienation is not only rooted in exchange – value of man and technology in the context of laborer and machineries,-that only occurs in means of production – rather exchange-value happens, when man is being focused on the value and presence of technology than to the value of himself and others. Since technology gives us appetite to do things for our satisfaction, technology reveals its concealed (negative) power that lies on its mysterious nature. It is the seeming power that controls and defies human nature on its very own existence.

The reality of the existence of technology suggests material progress of mankind that becomes social confirmation of truth, yet there is unconscious manifestation of control between technology and man, and neo-capitalist to man through technology. Technological alienation becomes a disease and a social blindness and a human crisis on his human nature. In this case, technology becomes vicious. It does not speak, yet, it conveys message. It is the overwhelming power of the mysterious nature of technology. Given this overarching problem, it generates objectification. This is basically a denial of subjectivity of oneself. Since the technological alienation to objectification is very relevant, objectification in the context of technology becomes a manifestation of technology's power. In reality, technology is being used to objectify others; the others become the object of pleasure through technology such as cyber bullying in this instance, technology becomes the avenue to objectify, which to some point arrives into violent case of objectification. Nowadays, the world already invented the simple sexual tool. This is used to fulfill one's sexual satisfaction. Technology becomes part of our fetishism. Our pleasure does not dignify others; it becomes an object. We enjoy seeing others on behalf of our pleasure regardless of being estranged. Thereby, technology is evident as means of our fetish towards the objectification of others. Correlative to it is at the same time dehumanization. It is a devaluation of man's value because of extreme objectification that drives towards meaninglessness of man given his rational and reasonable power to recognize human dignity, passion, emotion, morals, and ethics. Given such, it becomes an

existential problematic concern in the contemporary time. It gives us an idea of control, and overwhelming power of technology, vexation and absurdity that in effect are objectification, and dehumanization.

Such technological alienation as the overarching social technological problem in this technocentric world becomes an annihilated moral. We know on its truest sense that it is a form of evil. But, people who are in that condition tolerate it. They treat it as good for them, and they do not think of its evilness. The evil becomes a matter of goodness though. It becomes moral dilemma to the humanity. It presents the unrepresentable morals and power between man and technology that enframe a human crisis. By enframing, we are being boxed in crisis. It neutralizes our daily living; in a sense that it is imparted in our way of life, a routine, a tolerance and normality that seemingly a tenor of events in this contemporary time. It implies a norm that we are focus on technology and we must in the flow on the pop culture of technology. We can say that technological alienation is the enemy of humanity. The thing is to get rid and overcome alienation in this technocentric realm for us to be able to exercise the sense of subjectivity. Through this, we could be able to have a sense of harmony - subject-to-subject relation. We will be able to be aware and respectful of human dignity, and open to other's offering of their subjectivity.

Synthesis of Posthumanism

Given the four posthumanists namely: Carry Wolfe, Rossi Braidotti, Roselyn Deprese, and R.L Rutsky who stood in the dominant position of posthumanism, their notions on posthumanism can be categorized in two things: ontological notion and new materialism.

Ontological Notion

Ontological notion refers to the ideas of nature and existence of things that include and are governed by meta-narratives of the subject which give the notion of things. In this case, we can place Carry Wolfe's and R.L Rutsky's Posthumanism in the ontological notion. They depict the nature of Posthuman - as for Wolfe- instilling the autonomy of oneself, extension of humanity as a new way of living, a new mode of thought from the liberation of cultural repression, but not necessarily the technological embodiment. For R.L Rutsky, there

are two important claims and points that are taken, posthuman cannot be easily identified but, any notion of posthuman should go beyond the 'dialectic control' and posthumanism has nothing to do with physical biotechnological evolution. These two describe the quiddity and entity of posthuman in the context of 'what is and is not' though materially, it is not concrete enough. They try to capture the totality of posthuman by giving some ontological characteristics. Still, it deters the incompleteness in seeing the posthuman in time and culture context.

New Materialism

New materialism on the other hand, is a category that deals with the presentation of technology. This practical characterization on how human must deal with it. Given the shift on material world (technology), new materialism is anchored on certain practices and practicality to arrive in the conception of posthumanism. In other sense, ontological notion pertains to the general level of term and ideas. New materialism pertains to the practical level to realize posthumanism. In the context of new materialism as a criterion, we can place DeRose's and Braidotti's Posthumanism. There are important assertions that they pose regarding posthumanism. For Braidotti, it is the relationship of non-human (technology) and humanity that we must reconstruct. The humanity is the object of posthumanism to arrive at an alternative view of subjectivity through technology and human means. For DeRose, this is taking care of the responsibility of others (to be governed by socio-political perspective and this is to open though to ethics for the governing means in technology and humanity). Technology can be used in the field of health and Medicare through governmental policies. This becomes socio political ethic of Posthuman where technology is a means to practice nonhuman (technology) and to open ourselves in the ethical view of the human and technology relations.

Table no. 1

POSTHUMANISTS/ POSTHUMANISM	CATEGORIES	
	ONTOLOGICAL NOTION	NEW MATERIALISM
	Carry Wolfe's Posthumanism	Roselyn Deprese's Posthumanism
	R.L Rutsky's Posthumanism	Rosi Braidotti's Posthumanism

Ontological notion forms conception of posthumanism through examining and giving the quiddity of posthumanism in general form. New materialism on the other hand, shows us the practicability to arrive at the conception of posthuman. But those categorized concepts under those categories: Ontological notion and New Materialism have their own strengths and weaknesses.

Strengths and Weaknesses of Ontological Notion and New Materialism

The two categories are epistemological boundaries that help us to know and conceptualize posthumanism. Each of them has strengths and weaknesses. The strengths and weaknesses need to be distinguished and qualified in order to fill and tie-up to arrive at the synthesis of posthumanism.

Ontological notion remains a notion and an idea that defines posthumanism and cease only in the culture context. This is not however, concrete in its form. Wolfe and Rutsky just made a form of posthumanism. Technological embodiment is not necessary and it is not to lose the autonomy of the self and to go beyond the dialectic control. These present to us of what should the posthuman be. As such, these become a general form of posthumanism for us to view its existence and nature. Given the context of our contemporary time, this already challenges the technological alienation by knowing and forming what posthuman is. This strengthens and extends our sense of humanity in our contemporary time given the extreme force of technology. However, it lacks practical operations and mechanisms to

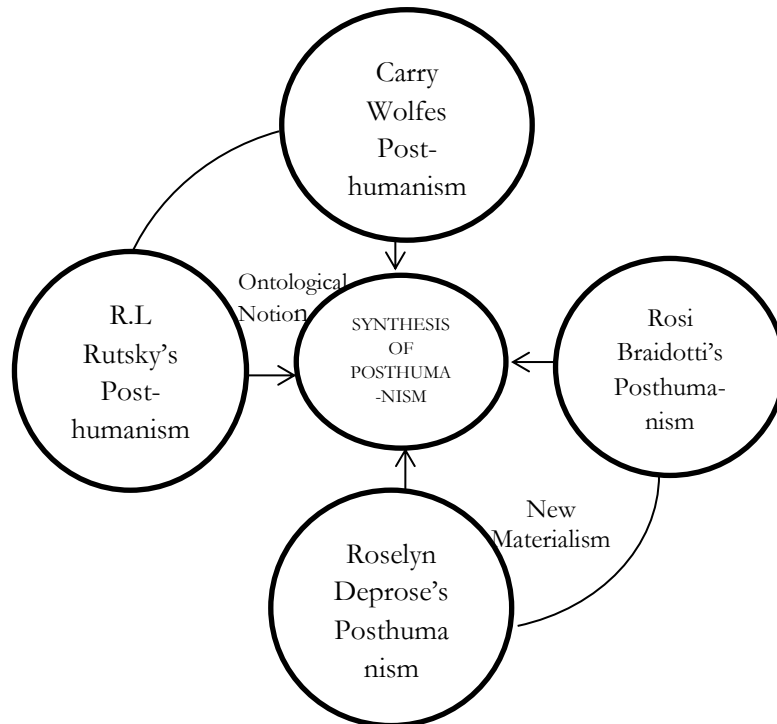
realize that ends of humanity are the ontological notion of posthuman. In addition, it is not materially concrete in a sense, it cannot be realized in the practical material world especially in social interaction that includes and involves the society, technology, and man. Thus, to offer a form of posthumanism is not enough for it lacks practicability. This depicts a pure idea and form of posthuman which are generic in its nature without sense of practicability.

For new materialism, Deprose and Braidotti dealt on the practicality of how the posthuman must be. They show us the practicability of posthuman that through practices of man in relation to technology, we arrive at the conception of posthumanism. Such practicability is not far from ethical means. Through good means in technology towards the other, it becomes a form of (new) subjectivity as offered by the practicability of posthuman. In dealing with technology by man, it depicts man as an agent the technology represents the current (technological) society that requires to be seen in ethics. Posthuman in new materialism is materially concrete to arrive in such conception. Posthumanism becomes ethical by the spirit of the good means. But in every human act, it requires to have governing principles and ideas to do and to be in dealing the society and as the presentation of our ends. Hence, in new materialism it has no deep justification for it to be done. It is in the epistemic frame to conceive and arrive at posthumansim.

When we inquire of posthumanism, we subscribe to our cultural ideals that are vague as a whole, and we also subscribe to our practicability towards its conception. Yet, we cannot be able to identify given these two contrast classes. We could not refer whether where the best preference posthumanism. As such, what then is the posthumanism? The answer will depend on the duality or multiplicity of posthumanism. But given the two classes, we can be able to arrive at synthetic posthuman through tying up each category and filling the flaws by one another. However, such notion and practicability of posthumanism recommend us to reconcile those dualistic epistemological concerns for us to arrive at the holistic perspective of it. For posthuman to become synthetic, it has to be seen and synthesized from two epistemological boundaries. We can be fixed on such notion of posthuman as far as the objective is to defy the problem on alienation. It is seen on nature of ontological notion that is full autonomy of the self and detaching from the technological embodiment. This suggests that posthuman is feasible in identical idea as posthuman. It requires a pothumanistic practicability that is the idea of ontological notion will be seen on it. It is therefore the new materialism. The new materialism is not just the practicability, but the notion of posthuman as the extension of humanity manifested at the same in the

practicability. Such practicability is the criterion for notion to be shown wholly as a posthuman.

Figure 1. Synthesis of Posthumanisms



Posthuman, ergo, is not the robot, cyborg, nor transhuman. We are the posthuman in this post/contemporary period - we here and now. This is not to transform to any biotechnological embodiment. With our autonomous self we are able to extend our sense of humanity in this technological realm that suggests new way of life, new way of thinking and living that totally differs from the previous centuries. Given the background that humanity had lived with that is technocentric, we go beyond form the dialectic control - control from our means of technology as we use it in our daily living. Through overcoming technological alienation, we practice and exercise our ability to have a new alternative subjectivity in a way of man-technology relation towards others in which we do not harm them and we become responsible to them. Through this, we can say that we are fully beyond dialectic control in this technological realm as our new way of life. Our new way of living and thinking should go beyond dialectic control with our autonomous self, at the same time, on practicability in founding our alternative subjectivity in being responsible(towards the good) of other given the technology.

Now, posthuman cannot be said as the predicate as a new way of life and a new subjectivity because in this sense, the predicate is already the subject itself. So, when we say

of posthuman, we are saying of what Posthuman things are. It is now then the synthesis/synthetic posthuman, and this is (must) our life in the contemporary time.

With that, we can be able to provide and articulate principles anchored on the synthesis of posthumanism that we will give reciprocity of subjectivity on in this technocentric period.

Principles of Posthumanism

I. [Formula in the technological realm/technocentrism]

The acts with the presence of technology will not just give self-goodness but at the same time others can participate in.

Acts in the context of technocentrism that requires technology is materially good; it is the product of scientific wisdom of the ages in the past centuries. Yet, technocentrism should not just live in the technology as it is the product of humanity rather, technocentrism should be a new way of thinking and living for technology becomes part of exercising our good, value, and dignity of life. Hence subjectivity is imperative.

The objective of this study is to defy alienation in the technocentric realm, thus, Principle I shows the good relationship of humanity in technocentric realm.

II. [Formula against alienation]

Prioritize the value of humanity like dignity and subjectivity regardless of the enchanting effect technology bears.

Our act must be in accordance with goodness of humanity (community or collectivity) that shows our sense of responsibility that becomes part of ethical discipline in the technocentric realm. At the same time, it depicts the control of humanity over technology which is part of our daily living.

III. [Formula of a new subjectivity]

Act (formula against alienation), by the virtue of good means-ends, (man-technology-man), is at the same time the offering of subjectivity of oneself not just subjectivity. It is an alternative subjectivity.

The practicality of certain act gives us ethicality, that in our time, technology is (must) part of ethical discipline. Ethical actions suggest offering of subjectivity. A subjectivity that we offer to others through our acts goes beyond alienation.

Act reflects to the self (posthuman), and the self, acts at the same time is the self.
This becomes a view as a form or alternative subjectivity.

Conclusion

The Posthuman perspective based on technocentrism is the overcoming of conflict arising between man and technology relations. We defy the technological alienation, objectification, and dehumanization in the context of Technocentrism where we do not need to eradicate the technology rather we transcend ourselves to becoming posthuman by which we are able to feel and maximize the progress and development in Technocentrism bears. By becoming posthuman, it strengthens our sense of humanity in this new era that offers us a new way of living and thinking. With our autonomous self, we go beyond the dialectic control, control from technological means. Posthumanism in the dominant strand does not require technological embodiment such as cyborgism for us to realize the progress of technology rather, by means of overcoming the technological alienation and any dialectic control of technology, we meet the level of posthumanism as extension of humanity. The real progress in this technocentric world, regardless of the presence of technology, is we are able to share and offer our sense of subjectivity through good means-ends that posthuman offers. Alternative subjectivity is when we are able to use technology in an ethical way. Given this technocentric period, we need to be technocultural and live life in a posthuman way.

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