

## **„OMUL AUGMENTAT” ÎN FILOSOFIA CONTEMPORANĂ "AUGMENTED MAN" IN CONTEMPORARY PHILOSOPHY**

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In my intervention, I will try to answer a few questions: What philosophy is ready to meet the expectations of today's man? Does man still consider himself a privileged object of reflection? Can philosophical anthropology still offer viable solutions to the question of man? Can humanist theories still be revived? Or have they definitely exhausted their speculative and argumentative potential? How can they cope with criticisms that challenge their relevance and timeliness? Which model of humanism is most likely to be successfully activated or reactivated? Can we hope for a questioning of the human condition? And of man as such? What are the limits to cross? What would the “augmented man” look like, the one conceived beyond his own limits, deficiencies or vulnerabilities? Here are four scenarios that propose either the augmentation of the human condition or that of man, including his corporeality. What do they have in common? A certain attitude towards humanist projects considered outdated or having failed miserably - on the one hand; the desire to provide solutions that meet the new challenges arising from the ideology of scientific and technological progress – on the other. In the middle of the 20th century, two philosophical attitudes invite us to reconsider the human condition, attitudes expressed by Martin Heidegger and Michel Foucault. Nowadays, two other projects are taken into account: the somatic aesthetic of Richard Shusterman and the trans-humanist aesthetic.

Each of them find their speculative sources in the philosophy of Nietzsche who invited his contemporary readers to think and look towards the future.

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