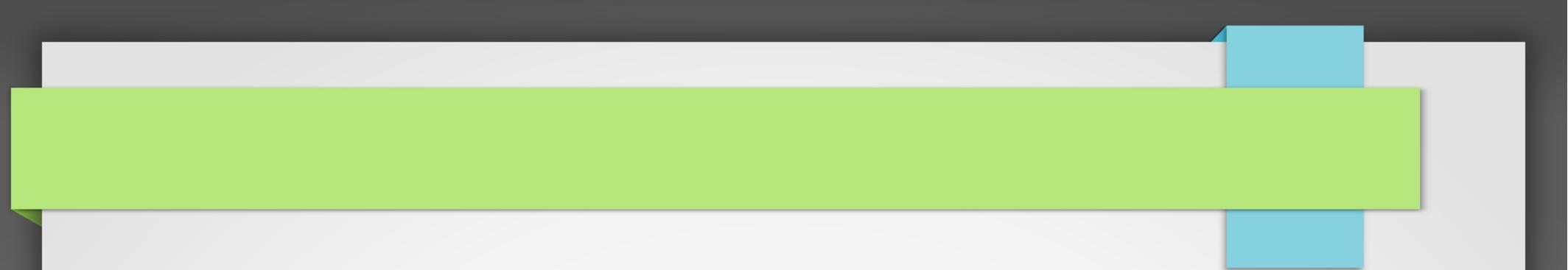


*Dekonstruiert die Techno-  
Wissenschaftliche Gesellschaft die  
menschliche Mortalität?*

**Körperphantasien: Optimierung,  
Robotik, Transhumanismus**

Noelia Bueno Gómez  
Innsbruck 15.01.2015



**Peirce, David (1995/2007). The Hedonistic Imperative**

<http://www.hedweb.com/hedab.htm>

# THE HEDONISTIC IMPERATIVE

## ABSTRACT

This manifesto outlines a strategy to eradicate suffering in all sentient life. The abolitionist project is ambitious, implausible, but technically feasible. It is defended here on ethical utilitarian grounds. Genetic engineering and nanotechnology allow *Homo sapiens* to discard the legacy-wetware of our evolutionary past. Our post-human successors will rewrite the vertebrate genome, redesign the global ecosystem, and abolish suffering throughout the living world.

Why does suffering exist? The metabolic pathways of pain and malaise evolved only because they served the inclusive fitness of our genes in the ancestral environment. Their ugliness can be replaced by a new motivational system based entirely on gradients of well-being. Life-long happiness of an intensity now physiologically unimaginable can become the heritable norm of mental health. A sketch is offered of when, and why, this major evolutionary transition in the history of life is likely to occur. Possible objections, both practical and moral, are raised and then rebutted.

Contemporary images of opiate-addled junkies, and the lever-pressing frenzies of intra-cranially self-stimulating rats, are deceptive. Such stereotypes stigmatise, and falsely discredit, the only remedy for the world's horrors and everyday discontents that is biologically realistic. For it is misleading to contrast social and intellectual development with perpetual happiness. There need be no such trade-off. Thus states of "dopamine-overdrive" can actually *enhance* exploratory and goal-directed activity. Hyper-dopaminergic states can also increase the *range* and diversity of actions an organism finds rewarding. Our descendants may live in a civilisation of serenely well-motivated "high-achievers", animated by gradients of bliss. Their productivity may far eclipse our own.

Two hundred years ago, before the development of potent synthetic pain-killers or surgical anaesthetics, the notion that "physical" pain could be banished from most people's lives would have seemed no less bizarre. Most of us in the developed world now take its daily absence for granted. The prospect that what we describe as "mental" pain, too, could one day be superseded is equally counter-intuitive. The technical option of its abolition turns its deliberate retention into an issue of political policy and ethical choice.

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# La Miseria, Cristóbal Rojas, 1886

<http://crisrolamiseria.blogspot.co.at/>

# Laennäk, Théobald Chartran (1816)

[www.easyart.com/prints/theobald-chartran/rene-theophile-hyacinthe-laennec-1816-304551#304551-40](http://www.easyart.com/prints/theobald-chartran/rene-theophile-hyacinthe-laennec-1816-304551#304551-40)

# Aktuelle Vorstellungen des Todes



# 1. Die T-N Hypothese und die T-V Hypothese

- Tod-Negierungs-Hypothese: es gibt eine soziale Tendenz, den Tod zu negieren.
- Tod-Verheimlichungs-Hypothese: es gibt eine soziale Tendenz, den Tod zu verstecken oder den Tod zu ignorieren.

Autoren: Geoffrey Gorer, Philippe Ariès, Elisabeth Kübler-Ross, Norbert Elias, Ivan Illich...

# 1. Gründe für die T-N und die T-V Hypothesen

- Der Tod ist ein Tabu Thema.
- Verheimlichung des Todes mit den Diagnosen von Krankheiten.
- Einsamkeit der Sterbende Menschen.
- Privatisierung der Traditionelle Rituale, Trauerkleidungen, und anderer Zeichen der Trauer.

# 1. Die T-N Hypothese und die T-V Hypothese

Bauman, Zigmunt (1992). Mortality, Immortality and Other Life Strategies. Stanford University Press.

**„Moderne Gesellschaft dekonstruiert die Mortalität“**

## 2. Die Rekonstruktion des Kampfs gegen die Mortalität

### Gegenargumente:

- Das Thema "Tod" ist kein Tabu Thema.
- Die Medikalisierung des Todes beinhaltet keine Verheimlichung des Todes, sondern einen Kampf gegen den Tod.
- In Krankenhäusern zu sterben bedeutet nicht die Isolierung.
- Die weniger Kanalisation der Trauer durch öffentliche Ritualen bringt keine intrinsische Negierung oder Verheimlichung des Todes mit sich.

### 3. Bioethische Fragen und Herausforderungen der Medikalisierung des Todes

- Neue Sprache des Todes
- Neue Räume des Todes
- Rolle der Experten
- Symbolische Interpretationen
- Neue Bedeutungen

Vorteilen einer pragmatischen Perspektive

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