



## Research Article

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### Technological revolution and the reconfiguration of Human Life – A philosophical approach

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#### Abstract

The fate of man used to depend on the “mercy” of nature. He left everything that happened in nature to chance. Nature wants it to happen that way. The only salvation for him would be if he adapted to nature’s plan. With the development of technology, people think differently about humans. He will no longer be seen as “the two-legged animal that cannot separate itself from nature.” Like the animal whose destiny is written in nature. Technology is the fact that man can surpass himself. He not only appears differently under the optics of technology, but also challenges nature by giving it a different look. As technology evolves, it conquers nature, overcomes the fate dependent on nature and changes it. It changes its destiny, even itself. With technology, he reconfigures his existence. What does that mean? We see it in many different areas of life where technology is reconfiguring humans as “God” who has the power to change. For example; at work, in education, in healthcare and in communication, new technological tools have made it easier to achieve goals. Technological development makes us see the world differently, connects us to the world differently and changes it. It is a lighthouse that, alongside the world, alongside nature, also illuminates the meaning of our being and our existence.

**Keywords:** technology, human, reconfiguration.

#### 1. Introduction

Artificial, unnatural is every human work from lighting a fire to the achievements that we in high cultures call truly artistic. The prerogative of creativity is snatched from nature. The weapons of all predators are natural, only the armed fist of man, with the artificially produced, through data, chosen weapon, is not. This is where

“art” comes into play as an antithesis to nature. Every technical process of man is an art and has always been called so, the art of archery and riding, the art of war, the arts of building, of governing, of sacrifice and divination, of painting and verse-making, of scientific experimentation. “Free will” is already an act of outrage, nothing else. The creative human being has stepped out of the association of nature, and with each new creation, man distances himself further and more hostilely from it. This is his “world history”, the history of an inexorably progressing, disastrous separation between the human world and the universe, the history of an outraged man who, having outgrown his mother’s lap, raises his hand against her” (Spengler, 2016). In these lines, it can be recognized that the relationship between man and nature has been delicate ever since man came into the world. An indignant being from the East. A being that is disturbed in the plan of nature. It was not easy to be naked among other animals in a world where everything moved according to different laws. The coming of an animal that was different from the others would be accompanied by the roar of dissent, with the order that was previously established. An order that did not depend on her, that worked as if by magic, in a geophysical field that astonished man. Everything had its own laws, every other being, even nature. How could it have worked without a creator? That would surprise him. In the end, he would seek the end of everything. He thought that if he found the Creator, he would understand everything. How about? How could a rational, temporally and spatially limited animal find or think of something that is believed to be temporally limited? For another being that might be the universe itself according to researchers, theologians, philosophers, etc.? It seemed impossible from the moment you pretended to think about it. But if you were caught, then the driving engine of everything, then it would be easier for man to understand the function of everything. To understand the law of all existing things. Perhaps by making a pact with one of everything, the limitation in time and space would end, perhaps man himself would become one. Thus, the different ages showed that the search for the origin of the existence of everything would in itself be a complexity and a great challenge for man. Finding one would be a doomed attempt to capture it with the power of thought. In reality, it has not yet been achieved. The idea of being the One of everything and thinking that perhaps everything has an origin disturbs man. Worry is a philosophical concept that would make man realize that before he can discover the origin of everything, he must know himself well? The polemical essay from Nietzsche (1887) begins with the words: “We are unknown to ourselves, we know ourselves; there is a good reason for that. We have never searched for ourselves, and how could we one day be found?” (Precht, 2020). Are all these existential thoughts the product of our nature? Look at the other animals, they don’t seem to care. Do they function without the idea that there is one? They function that way because they were born that way. Like an automation that doesn’t understand anything else, but fulfills its own function. Humans are not automated. Unlike other people, they have the ability to think. They have special senses that distinguish them from other beings. There is no other animal on this planet that has the ability to reflect and think. There is no other animal that has the

ability to blame. There is no such thing as man in the senses, in the way he walks, in the way he has built his affirmation and his existence in the world. "Humans remain in the fetal state longer than others and remain capable of learning during this time" (Precht, 2020). There is no other being in this world who has invented such tools. Machines fulfill the functions for which man himself created them. There are no other animals that communicate like this in written, spoken language. There are no other beings who invent networks whose algorithms contain data that no one would think of. There are no other beings where they would shrink the world as he has done over the last few centuries. There are no other beings who can change reality like he can with infrastructure, with connecting bridges, with cities, states, etc. There are no other beings who build governments, laws and morals. There are no other beings who build cults, trust, establish healing areas, renew many material things. Being in the world as a special being who manages to dominate others through the power of thought and reason gives the man special mission. Through thinking, man becomes detached from the forms of vegetation, detached from the idea of the life of an animal, where in its whole being it only disturbs the idea of survival, of the search for food. Through thinking it passes through the animal stage, throws the momentum onto higher things. You realize that there are no four legs. You realize that it is the product of a soul-body duality. You realize that, apart from the animals through thought, it is similar to those through instinct. As Nietzsche would say: "With a passion hitherto unknown to philosophers, he had shown others the extent to which the wrong is to be had and the ignorant way in which man values the world in which he lives, entirely dependent on the logic and truth of his species, i.e., the logic of the human species. It was believed that "smart animals" had a special status" (Precht, 2020). I start by thinking about configuring the world and configuring it in the world. Or is it that to get to one, we have to get to ourselves first? To control the instinctive world, to balance it from the rational world.

Control over oneself would be the first impulse, control over the world. The world would be a product of itself. The world, nature, was just that, because he saw it, felt it, perceived it, unlike a fish, a bear, etc. Self-knowledge, mastery of its own empirical-mental world, would configure it in nature as a rational animal that understands the meaning of things and runs towards it. Man tried to know the laws of the universe, to know nature and its laws. This would make him a being who says: "I do not leave without leaving the imprint of my concept in the world, i.e., " I am." Getting to the origin of my nature and shaping my life does not mean that I am or was. It means that I leave traces through the perception of my being and say that I am. I, the man, will never get to configure with the world, reconfigure myself in the bot and say the thing is. It is, and I don't have to try to know it because it had to be. The invention of the machine, of technology, is precisely proof that he has the ability to create through the concept of invention, of thought, of production. The ability of the concept of novelty. The ability to make sense. This ability perhaps makes him a being similar to the creator. The technology, machine and creation of artificial intelligence is a work that proves that it is a species capable of inventing and creating

platforms that can function without its help. Like the laws of nature, they carry out development in autonomy by someone else on their heads. Just like in the world of artificial intelligence, in the world of technology, I will configure humans as ability makers and create the "brain of self-functioning independence". Finally, let me bring some aspects of human configuration in the world into the following subconscious. With the symbol of the hands turning to the head, the creator, the mother, shows his ability to be in the world. He surpasses himself; he surpasses nature. He translates his ability to learn into the action of his existence.

## **2. Reconfiguring the human being through technology in medicine**

Neuroprosthetics is a relatively new scientific discipline, a new mixture of brain research and engineering. Its successes to date open the door to fantastic possibilities. Neuroprosthetics stimulates human organs such as the heart, bladder and ear, achieving successful results. One very significant example is the Cochlear implant, which was developed for people with hearing problems or near total deafness. A sound processor behind the ear of a man with severe hearing problems converts the sounds of the environment into the form of electrical signals. A coil transports them through the skin to the implant placed on the inside. From there, the impulses are transmitted via electrodes to the cochlea, then to the auditory nerve and finally to the brain, where they are processed. The trick with such nerve stimulators is that the process behind the ear converts the sounds in such a way that the responsible nerve cells in the brain can understand them, even though they cannot "hear" anything themselves. Nerve stimulation is the art of transmitting signals in the brain in such a way that damaged functions of the sensory organs can be "overcome". The same goal is pursued by retinal implants, which enable people with visual impairment to see until they are almost completely blind. Today, only a black-and-white look is possible. However, interesting knowledge is still in the clinical testing phase. Scientists are paying particular attention to experiments that enable paralyzed people to move. The idea also has to do with the artificial stimulation of the body's electrical signals. In the early 1990s, scientists succeeded in precisely measuring the mobility status of patients with the help of various sensors. The language of the movement-sensitive nerve cells was known. The question arose as to whether it would be possible to influence the movement process in a controlled and regular manner. In 2002, a group of Munich scientists succeeded for the first time. With the help of a helper, a paralyzed man gave the computer, which was placed in a box on his back, the command: "Get up!" "Walk!" Or: "Climb the stairs." The computer sent electrical impulses to electrodes attached to the patient's leg. The impulses forced the muscles to respond to commands, while other sensors measured this process and reported the results to the computer. This changed its commands in accordance with all the requirements of the movement." (Precht, 2020). If only it were normal for the outraged being at the center of their thinking to be the matter of existence. It exists as long as possible. For existence to be prolonged, good conditions must be consistent

with its longevity. The barriers would be broken. The barriers that came from nature, from its laws. Or barriers predetermined by God. Sometimes we should look at the function of the laws of nature, how we can grasp them if we can. To overcome them, meant to heal existence. Nice to hear, but it wasn't or is that easy to achieve. In Precht's lines, however, we cannot say anything other than an achievement. This is an achievement of man, technology, science or engineering. Parts that fulfill certain functions even in the being itself are definitely a human configuration in the being itself. This means that he has understood nature, existence, and if it does not function normally, then he is able to replace it. This thought is similar to the existentialist philosophical thought that man is the god of himself, he himself is the being, man is the world itself. He configures himself in such a way that he can succeed and does not have his destiny, his nature or God. He has his own destiny. Man is configured into the world by the technique of hearing, that is, although nature wanted to take it away from him. He thinks of inventing in order to bring with him the idea of a state, to imitate nature, to replace it. The device that picks up impulses and brings them to the brain to respond to behaviors that come from outside. The prosthesis that holds him by the leg and transmits impulses to the brain so that he can continue walking. The prosthesis that makes him look young and helps him to chew, eat, taste and cut food better. The invention of lenses related to the quality of vision. It can change the color of the eyes through the color of the lens. They can also be invisible. This technological practicality makes him feel better, to feel as nature created him, with full health. Plastic surgery, where the parts of the being are repaired or edited as man would like them to be. Today we see many people who can walk with the help of prostheses. We see today that medicine is trying to get people out of addiction to different drugs. We are looking at heart operations where people's life expectancy is increasing thanks to technical valves. Through technology, people are often winning the war. Through the effort of new means, man shows that he will not give up, that he will win every battle.

### **3. Reconfiguring the human being through technology in education and work**

The history of modern robots began in the 1950s, when US American inventor George Devol filed a patent application for the first industrial robot, Unimate (Lenzen, 2020). Work takes up a significant part of human life. In order to survive in normal social life, man must work. He therefore learns professions in order to satisfy his and society's needs. Life is fulfilled when he sees himself at work. Work is the process in which he transfers life and confirms existence. Apart from work, he is a contemporary being. In order to have a good relationship with time, he must do things as quickly as possible, normally and as well as possible. To do a good job and work well, you need technology. The first man tried to invent technology using the means of nature. We see the first techniques in the history of its development. The way it starts fires, the way it provides food, the way it is protected from wild animals, nature and so on. The idea of the car changed in the heat of revolutions. The invention of the internal

combustion engine changed the whole direction of the labor movement. Machines were installed in industrial factories instead of people, doing far more processes than more people at the same time.

#### 4. Conclusion

The revolutions have also shown the development of different professions. The work that used to be done by hand is done by machines. If a factory needed several workers to process iron, machines are now able to do it and give it other forms that are even more perfect than the human hand. It's no longer just about machines, it's about intelligent and robotic machines. We already have intelligent machines invented by humans to do intelligent work. They connect, they maintain, they contract, they mold. They are more flexible than man is. "To become more flexible, robots also need to learn." It seems a little ridiculous that the tool can be more flexible than the one that made it. Calculators in banking systems remember customers, their sums, important transactions, etc. The Intersee is the description of Lenzen (2020), we live with robots, with these intelligent machines. We have a mixture of humanoids and robotics where we don't notice any boundaries. The limit: do we teach robots how to work, or how to work? Online lectures, chatbots where you chat to get information that you can't find yourself in books. In conclusion, Spenger (2016) supports the approach that man changes, and with him the world changes, he approaches it differently, discovers and describes it differently. He shows himself to the world with new technological means. His indignant, combative spirit. What changes, however, is not the devices, but the human being. Once again: the history of man can only be understood from the soul'.

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