ICEBERGS AND POST-HUMAN

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PRESENTATION

The title we have given to the approach to prediction developed in this issue of FUTURIBILI (No. 2, 2017) is *Icebergs, tourism and security, the post-human*. We use the iceberg as a metaphor for a small emerging tip of something huge, surfacing from dimensions and depths unknown, unpredictable and difficult to define, to be interpreted and thus to be controlled with operational and strategic actions. The post-human is composed of transformations undergone by man and his values as a result of technology and information, but which may be subjected to interventions to change them further in the future.

Icebergs and prediction based on the idea that the future can be built taking account of the other part, immense but hidden

Iceberg stands for the need to define the visible (emerging) and the invisible, to interpret them and then implement policies and actions to create a less dangerous and somehow controllable future. The icebergs considered here concern Europe, both in a broad sense and particularly the European Union.

The articles on this subject go to make up the first part of this edition of *Futuribili*.

A theme bound up with the principle of state sovereignty, well consolidated in Europe, is the self-determination of the many populations (ethnic and cultural) existing in Europe which after centuries of conflict have found an equilibrium in the many homogeneous states or complexes formed in the 19th, 20th and 21st centuries. Italy, Germany, the Balkan countries and the central European states are all examples of states recently formed. But in recent decades other regional entities containing populations culturally different from the states to which they belong have started to demand their own self-determination. Of these regional entities a hundred or so populations could demand sovereign statehood, and some, rightly or wrongly, have done so: Slovakia, the Czech Republic, Kosovo, the Basque Country and Catalonia. The states to which they belong are obviously opposed to the idea or fear that it may come to fruition. The drive for self-determination takes the form of an iceberg appearing more clearly above the surface, entering reality. In *Self-de-*

termination: Right or Demon, Rodolfo Stavenhagen proposes complex definitions and dimensions for this ambiguous phenomenon. He analyses four themes: the confusion between self-determination and separatism, self-determination as a point or a process, the enigma of who the "self" is in self-determination, and the relationship between self-determination and democracy.

A second iceberg is to be found in Non-Governmental Organisations (NGOs), which tend inexorably to acquire new functions in support of a country's international relations and in particular in its diplomacy (Gasparini 1998, 2008, 2011). In *Will NGOs survive in the future?* Tatiana Zonova shows that their role is increasingly one of integrating civil society in the political society run by states' diplomatic bodies. But under the tip of this iceberg lie depths largely unexplored and anything but transparent. NGOs, which are supposed to represent civil society, enjoy huge budgets; surveys of their Boards of Directors show that 56% have at least one member from the arms industry, 54% have representatives from the tobacco industry and over 59% have finance industry professionals in top managerial positions. Research into NGOs working for peace (based on UNESCO data) found that 79.3% of American NGOs (based in North, Central and South America) operate outside the continent, 59.5% of European NGOs operate outside Europe (and of these 46.1% in Africa), half of the NGOs based in Oceania work outside the continent, 47.1% of Asian NGOs work outside Asia and 13.2% of African NGOs operate outside Africa (Gasparini 2002: 254). As a result of such distortions of civil society wrought by NGOs' internal structures and by the functions performed outside the continent where they are based (producing a kind of colonising globalisation), there is an iceberg which may foreshadow counterproductive situations requiring political interventions and actions designed to prevent such a future, or even cast doubt on the very survival of NGOs.

The third iceberg discussed here lurks in the future of the European Union, some countries in the western Balkans, the old Visegrad triangle and even states in the Union's traditional nucleus, in the form of authoritarianism, populism and the weakness of democracy. To explain these developments in recent years reference has been made to what is called stabilocracy, or stabilitocracy (BiEPAG 2017; Mogherini 2017; Bieber 2018; Dajić 2017). The term refers to "weak democracies headed by autocratic leaders who govern through informal networks of patronage and claim to provide regional stabil-

ity in favour of the West (…) The EU and many of its members are tolerant of this dynamic, partly out of conviction, partly out of inertia and partly out of laziness" (BiEPAG 2017:7; Borrini 2017). As Federica Mogherini observed after her visit to the western Balkans at the beginning of March 2017, the "situation [there] … is tense, it is exposed to challenges – domestic, regional and global – but it is a region able within itself to respond to them, provided that there is credibility in the process of European integration" (Mogherini 2017). The future of this iceberg is the subject of Ljubomir D. Frckoski's article *Stabilocracy. The unexpected result of security agendas in the Western Balkans*.

Another problem for European countries is the iceberg of European foreign fighters, who left their countries to fight for the Islamic State, which was proclaimed in Syria and Iraq in 2014 and defeated militarily in 2017-18. This wave of emigration and return, driven by ideology, a desire for absolute truth and a search for identity, has involved a number of western societies. We have called it an iceberg because it is a new and unexpected factor whose dimensions have to be understood before it can be faced in the immediate and middle-term future. It is the subject analysed by Luca Bregantini in his article *European foreign fighters. A sociological profile*. Numbering between four and five thousand, the foreign fighters making up this iceberg may return to their countries of origin with an irrepressible drive to turn the frustrations that led them to fight for the Caliphate into further frustrations to be expressed in terrorist attacks in the big cities of their home countries. How can this threat be predicted, how can it be faced, what policies can be implemented?

Another iceberg examined is still an open question, in terms of predicting its future and the policies to be adopted in the spheres of security, humanitarian aid and legal, political, social and financial solutions. It lies in the flight of refugees from the Syrian civil war and their accommodation in Turkey. Füsum Özerdem discusses this subject in "*The effects of civil war in Syria and Turkey's position regarding human security*".

New challeges and new security for tourism and big events

The second part of this issue deals with practical examples of tourism and big events, observed from the viewpoint of demands for security – objective and

subjective – against terrorism and the new factor of the effects of migration. The demands are for new approaches and actions to be added to traditional ones concerned with the management of organisational and health services and the enhancement of the specific attractions of tourist centres.

Here each of the three articles introduces and analyses a new factor in tourism and big events connected with it. In *Tourism and security demands – Italian generations compared* Alberto Cernoia and Moreno Zago employ factorial analysis of empirical research results to discuss the attitudes and requirements of potential tourists in a range of generations: seniors (born before 1946), baby boomers (born between 1946 and 1965), generation X (1966-1980) and millennials (1981-2000), as generally defined in sociological research. In *The border town of Ventimiglia* Ivan Bonnin looks at how the local tourism industry has in recent years become involved in the Franco-Italian dispute over border migration. In *Crowd control and event management in Italy* Carla Castelli and Francesco Morone consider the recent incident (June 2017) involving more than 2,000 people gathered in front of a giant screen in Turin's Piazza San Carlo to watch the Champions League final between Juventus and Real Madrid, being played in Cardiff. The spread of unfounded alarms of a terrorist attack caused three waves of panic in the crowd, resulting in one death and 1,526 people injured. The article focuses on the lack of organisation and control at the event. In this particular case it seems once again that the perception of insecurity (and hence a demand for security) can act as a stimulus for the reorganisation of the services surrounding such leisure events.

The post-human as a process, and as a starting point for for the prediction of its own future modification

The third part of FUTURIBILI deals with the human and the post-human. It comprises five articles which look at as many general and specific aspects of the changes that humanity (the human) has undergone and will undergo in the future, above all as a result of technological innovation, most recently of information technology.

In the first, *Post-human prospects*, Giuseppe O. Longo maintains that a general post-human process has always existed, since "man has always cross-bred

with plants, animals, foods, medicines and drugs, and now does so with machines". Although mankind, however, has always been post-human, only now are we becoming aware of it. That is because biological evolution and cultural evolution are intertwined. At an individual level that awareness produces the cyborganic post-human and the robot, and at a cultural level the post-human comprised in Teilhard de Chardin's Omega Point of immortality.

In the second article, *Intrusion and the control of the impact of technology on human and post-human values*, Alberto Gasparini restricts technology and its modifications through a process that starts as intrusion into individual and social life but then, as a result of its mostly harmful (unforeseen) impositions, produces a control of intrusion by means of the correction and introduction of new technologies. The examples examined concern individual life and social life as well as the values underpinning them. Particular mention is made of the emergence of "cultural children" made possible by medical and biological technology – what Minski calls *children of the mind* (2006) – and the permanence of natural children, which have always existed.

The third article, *Man on the throne of God? The societal implications of the biomedical revolution*, by Bart van Steenbergen, focuses on the biomedical revolution in three specific fields: cloning, DNA research and eugenics. Eugenics and cloning in particular have aroused considerable social resistance, which has taken the form of regulations and laws against them in a number of countries. But not others, as observed by Severino Antinori when he said that if it is not possible to achieve cloning in Italy, a clinic could be opened in Cyprus, where such work is allowed. In the future resistance to such developments will break down, because we live in a globalised world with open borders. This biomedical revolution depends on the vicissitudes of biologism, whose past, present and future goes from rise to fall to resurrection. In the latter stage the biomedical revolution affects four spheres of society: the welfare state, citizenship, meritocracy and democratic politics – all given ample consideration. Taking meritocracy, the author picks up Daniel Bell's idea of post-industrial society, in which ascription is completely replaced by achievement. In this knowledge-based society, which stands as the ultimate triumph of the meritocratic principle, the social pyramid is based on hereditary differences in intelligence and a genetic passport to be attached to an individual's CV. Van Steenbergen sees this as the beginning of a research project for the first

decades of the 21ˢᵗ century, to find out whether humanity is entering the era of man on God's throne.

In the fourth article, *The modern alchemy and societal trends giving up ideologies and embracing digitalisation as a Global Philosophy*, Salantiu Tudor discusses the impact of access to information in combination with network structures, communications technology and the formation of social perceptions. This phenomenon is known as social computing. Global access to emerging technology and the easy access users enjoy to information sources lead to new philosophical trends. Group behaviour and individual perceptions suggest that virtual influences and individual cognitive processes such as creativity and the perception of events may determine the formation of the constituent elements of new types of thought. Lastly, the author examines the impact of shared personal experiences in the modification of social values and norms from an individual level to a global level.

The third part of the journal concludes with an article (the fifth) by Igor Bestuzhev-Lada, entitled *Post-humanity as an ordered series of information fields in the global mind*. With the concepts of humanity, cybernetisation and post-humanity the author surveys the various generations of computers, from those of the mid-20ᵗʰ century to the prediction of the sixth generation, likely to be in production by 2030. While the first four generations include all those we have had so far, the sixth generation brings the miniaturisation of PCs to the size of a pea, a computer to be implanted in the human body as a kind of artificial gland. It enables carriers not only to programme health, mood and creative capacity, but in general to develop their physical and mental fitness in accordance with set parameters. This process transforms people into cybernetic organisms – cybers. If the present meaning of life for people is procreation, with the advent of cybers the reproduction of generations ceases to be a concern because it is simply programmed by pre-set criteria. For cybers it may be postulated that the meaning of life is the rationalisation of matter, in the sense of the optimum organisation of living space. This process of rationalisation is basically infinite and entails expansion, which in turn implies the development of polar and mountain regions, the oceans and extra-terrestrial space. The ethics of the process of transformation into cyber must be considered separately. That is to say, what exclusively human characteristics, extraneous to the cyber, should be retained and how: compassion, friendship, love, the

right to make mistakes and to suffer, sympathy/antipathy, emotions in general? Does this mean getting closer (or going back) to God, or becoming one with God, as maintained by many world religions? And if so, how can the "divine form" be understood? Bestushev-Lada concludes his article with the basic principles of the method to be followed in formulating the technological prediction of the hyper-long-term future. It starts from any year in the first two or three decades of the 21st century and runs to ten billion years in the life or our universe as calculated by present-day astronomers.

Information

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