

## Epilogue: From Being to Being-Together

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One last consideration. I imagine many readers may wonder whether the transition from production to consumption represents yet another blow to humanity, akin to the historical humiliations inflicted by Copernicus (we are not at the center of the universe), Darwin (we are animals like any other), and Freud (consciousness is a byproduct of irrational impulses). As pure consumers, seemingly incapable of crafting even a simple pin, might we unwittingly subject ourselves to a moral and cognitive decline, ushering in an era of ineptitude and ignorance? I am acutely aware of this potential risk and this is the reason why I insist on the importance of investing the newfound resources of humanity primarily in education.

Education has the power of bestowing upon humanity the spiritual resources needed to unlock its full potential and replace idleness with the joys and responsibilities of human coexistence. For, let us not forget, **being for *homo faber* is only incidentally a being-together**. We may gather in groups to work, but as we witnessed during times of technological advancements and lockdowns, this togetherness can be severed without affecting productivity. As we know, this elicited controversial reactions, but it was typically regarded as a downside rather than a positive aspect. While remote work has certainly offered respite from forced proximity and workplace conflicts, the human being as a social animal craves physical closeness and spiritual affinity—elements that can exist independently of the proximity of bodies. In other words, the coexistence of *homo faber* is accidental, whereas the coexistence of *homo sapiens* is essential and far from having been systematically realized throughout history. In the majority of cases, it has been an exception rather than

the norm. I am thinking of ritual situations, ceremonies (traditions, celebrations, pop concerts), or elite phenomena such as court life or salons. All these cases should not be disregarded, for they demonstrate how humanity can come together in communities driven not by material needs but by demands for representation and symbolic consumption, emphasizing the social aspect of coexistence.

I can spend ten days in Bayreuth listening to Wagner's complete works and feel like I am simply fulfilling a social obligation and responsibility. Similarly, each of us, some with conviction and others out of conformism, may participate in a demonstration for gender freedom or environmental sustainability. Yet, it is precisely a different type of humanity—long living and freed from the obligations and conflicts that often arise from *homo faber's* interactions—that can develop its most significant attribute: reciprocal care. Rooted in our animal past, it manifests as tenderness, kindness, and understanding—the quintessence of being human, or an *homo homini deus*, which is nothing more than a *homo homini lupus* transformed through culture and education. This is not about jumping, marching, parading, or worshipping (all perfectly human activities, of course), but about engaging in a relationship not with multitudes but with the individuals next to us. We might discover them as friends, foes, or even just as someone indifferent, but through our shared culture and history, they can, though not necessarily, become objects of our interlocution or our care.

I am well aware that I venture into utopian territory, and by far. However, on one hand, if we recognize that being human is not merely a fixed state but an ongoing process that began millions of years ago and continues indefinitely, it appears that the best bet lies in promoting the indefinite progress of our species. On the other hand, if we focus solely on the disadvantages and potential threats looming in the future, not only will we deny ourselves the sweetness of hope, but we may also inadvertently enact a self-fulfilling prophecy that turns our nocturnal terrors into daytime reality.