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Cryonics: Technological Fictionalization of Death

Abstract:
The article focuses on a change in the understanding of death. Transhumanism is here understood as a reaction to the technicization of culture. One of the areas which are declared to be transcended by technology is human mortality. Analysis of such a change is conducted to show that one does not need a working technology that abolishes death, but that the change could be cultural and have significant impact on human life. This process of transcending death with the usage of technology is understood as a fictionalization of death. The philosophical and cultural outcomes are analyzed for human existence.

Keywords:
transhumanism, death, immortality, cryonics

Introduction

The overcoming of human limits is inscribed in several contemporary processes that concern the usage of modern technologies. Those tendencies are focusing on ways of ending the era of human weaknesses. One of those weaknesses is death. Technology here is a fundamental factor of change and gives not only hope for people who want to transcend the limits of human beings, but also a basis for thinking and – this is most crucial – creating experimental technologies that would serve this goal. A temptation to treat those tendencies as science fiction should be abolished because of the significant changes they propose for culture. Nevertheless, transhumanistic, postulative technologies, even as inventions that are not yet fully working, are creating a metaphysical aura similar to science fiction. These technologies do not exist at the current developmental stages of technoscience. However, whether these technologies exist does not determine whether or not it is crucial to

focus on their implications in the whole set of arrangements. They provoke philosophical, juridical, cultural, and medical problems that contemporary society must dissolve, or it will be held in a state of chaotic destabilization whenever new technology arises or some kind of innovations are developed. So even though cryonics today is not yet globally spread, we must take into consideration consequences of its development which have great impact on what it is to be human: What it is to die.[1] These kinds of problems are posed directly by technology in action, not by philosophers and cultural theorists. In the scope of this problematization we must acknowledge that cryonics as a technology that preserves the "dead"[2] forces not only some standards limited to specific territories, but also is realizing a plan of crossing the most fundamental boundaries that have been created to distinguish between life and death. A critique of cryonics on all the levels of its influence is important to see how a system of fictionalization of death has been created that is grounded in people's: mentality, metaphysical assumptions, and technological solutions. These planes intertwine, which leads to the emergence of autonomous orders of culture functioning independently of their current forms. A critique of cryonics leads to underlining the short-sightedness of this kind of approach. The issue is not necessarily tied to some great existential effect. Quite the opposite – death is being treated as something that does not and will not exist. Although it may seem a spectacular and deep change within modalities of being-towards-death, one can find similar strategies within contemporary technicized culture. Generally, transhumanism is not only introducing the modification of being-towards-death as a primary way of relating to the human phenomenon. It is also an extension of contemporary belief that human beings could be freed from all or nearly all troubles. Death becomes one of them. It does not require the right attitude or any kind of specific preparation and meditation. It is something that one can treat as temporary, a soon to be abolished difficulty. Martin Heidegger created all of his philosophical ideas around the problem of death.[3] For him human existence is viewed primarily as finite. When the issue of finitude is addressed, Heidegger thinks about death as something that has to be taken into consideration. It is not only a biological fact that a human being will end their life at some point, but the basic existential motive that makes people choose different possibilities that he calls projects. By saying that being-towards-death changes there is not only the stated fact that people tend to think differently about their own mortality, but also that technoscientific changes are promoting such a change. In this sense transhumanism is not the intellectual and social current that could be credited with abolishing death. It is rather feeding on many already existing tendencies within technicized culture. This leads to the questions of how to distinguish between the influence of technology and ideology, and where to draw the line separating material and existential effects. The problem is that there is no need for such a distinction. Technology exerts existential impact and people react to it both by changing attitudes toward technologies and their own orientation within the world. The relationship between the human being and their own mortality changes. Through changes in contemporary

1) Especially when "technology is problematizing death" as states James Hughes in: James J. Hughes, "The Future of Death: Cryonics and the Telos of Liberal Individualism," *Journal of Evolution and Technology* 6 (2001), http://www.jetpress.org/volume6/death.htm

2) This problem will return in a later part of this article because cryonics advocates (and people that are willing to undergo cryonic suspension after being recognized as dead from the perspective of the law) in reality do not think about their state as dead or undead. Rather, they are referring to themselves as patients waiting to be cured. In their mental reality, the difference between life and death, living and non-living is radically blurred. This poses many questions of ethical and cultural value.

3) Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson (Oxford: Blackwell, 1962). Although the later philosophical development of Heidegger's ideas could be seen as an extension and in many cases a critique and departure from the ground concepts of *Being and Time*, the human relationship with death remains a fundamental concern. Although in his later philosophy death is not addressed directly as a phenomenon, it is still inscribed into his fundamental existential categories. The finitude of one's existence is replaced by the place between mortals and immortals understood as expressions of human relations towards being itself.

culture this basic orientation of one's own existence is being modified. Death ceases to exist as a phenomenon. It becomes more distant, even to the point that it would be mastered. The issue is that being-towards-death, Heidegger's notion, changes into being-towards-immortality. That is not the case because cryonics as well as other technologies concerned with granting people infinite lifespan are not interested in developing any type of existential philosophy. But even if it is not their desire, still such a tendency is installed within their action and speculations, especially when viewed from the perspective of the transformation of human existence by contemporary technicized culture, with its praise for abolishing fundamental questions for brief reactions, so the thoughts and actions of people can be located in different projects. In this sense being-towards-death changes to being-into-immortality only partially, because whole analytics of human existence change, and one of the outcomes is a different relation to death and immortality, the others being concerned with the issues of everyday navigation through the lifeworld.

Cryonics as Postulative Transhumanistic Technology

We will consider cryonics as a technology and later as a metaphysical idea.[4] But it is important to note that these two perspectives merge and in consequence are hard to distinguish. Primarily this is because futurological speculation was what led to the formulation of cryonics. An Utopia of immortal people was the main inspiration for the conceptual and pragmatic founder of what we may call the cryonics movement. Robert Ettinger, in 1965, wrote *Prospects of Immortality*[5] – a book presenting the idea that from the development of technology will emerge a society of immortal people. He said that this will be possible because of cryonics – the science of preserving ill people to the point when medical technologies can be developed that could heal fatal injuries and diseases. Here metaphysics and futurology are hard to distinguish. This state of affairs is brought about by a very strong utopian impulse – here any coherence between distinct views is needless because of the power of Ettinger's vision. This new kind of utopia is based on faith in pure technology and not in social or cultural order (which are subordinated to this utopia). However, Ettinger tries to argue the opposite, that technology is subsidiary to social and cultural concerns: "Immortality is not an end in itself, nor do we reach for it in blind and breathless panic. It is an opportunity for growth and development otherwise."[6] We are made to believe that immortality serves as the basis for realizing values, that it is not a demiurgic and egoistic act, but an act of selflessness and virtue. But what will happen when "bad" people become immortal? Ettinger's vision relies on an ideal society in which immortality solves all current problems. So we may say that theodicy is not necessary – evil does not exist. Of course, we may say that this kind of thinking is proper for a literary and metaphysical tradition of creating different utopias, but here this serves as an example of one dimensional thinking. Here values are empty – we have no guarantee that people after being revived will be good. And what about those people that serve time in prison for crimes that they have committed? Does cryonics give them an opportunity for immortality too? Immortality of imprisonment? Asking these kinds of questions provides an analogy with Friedrich Nietzsche's concept of the "eternal return". If immortality is prolonging living time, then all of the

4) We must remember that cryotechnologies are standard procedure: "Applications of cryobiology have also played a significant role in medical research and practice. Cryosurgery, the freezing of organic tissue to destroy infected and malignant tissues, or to deaden nerves as a pain prevention method before an operation, is routinely practiced in hospitals worldwide." Christopher Yorke, Lois Rowe, "Malchronia: Cryonics and Bionics as Primitive Weapons in the War on Time," *Journal of Evolution & Technology* 15 (2006), http://jetpress.org/volume15/yorke-rowe.html

5) Robert C.W. Ettinger, *Prospect of Immortality* (Clinton Township, MI: Cryonics Institute, 1965), https://www.cryonics.org/images/uploads/misc/Prospect_Book.pdf.

6) Ibid., 164.

values are repeated in different configurations of time and space; but the person who repeats is not changed by the fact of cryonics suspension.

It is quite a contract with the remains of symbolic culture. Ettinger speaks about the "supply of heroes" when discussing political philosophy related to cryonics. All human relations are concerned with the individual level. The usage of the word "supply" shows that his language is deprived of the symbolic value of human actions. Although it may be understood as a critique of some form of institutional regulation, it still raises the question about the relation between individual and technology without the idea of society. Also saying "supply of heroes" is a language that Heidegger could use to describe the effects of enframing. But why is Ettinger speaking about heroes willing to sacrifice their lives (their immortality?) instead of speaking about society?[7] Here conservative Nietzscheanism meets with neoliberal politics that serves as techno-metaphysical. But again, he returns to an analysis of economy saying that immortality will be available for all – for poor and rich. Motivations for this kind of transmission of cryonics technologies are not purely metaphysical – they are based on a Hobbesian model of society – the rich are in perpetual war with the poor, so the rich must give the poor the technologies or they will be exterminated. But what would happen when the poor do not have so much power (in Ettinger's vision their power is equal[8]). Imbalance between the body of the rich and the body of the poor is here essential. In particular, bodies thought from the perspective of technology that has the prospect of providing immortality via cryonics. The value of a human body becomes the surplus value of technology to which this body would be connected. The traditional human body has a value in-itself and the only acceptable extensions are symbolic. In a society of immortal people revived from fatal and incurable diseased bodies, this is something that does not make a difference – technology does. Speaking in this valuational context leads only to misunderstandings because techno-economic factors are reducing humans to mere standing reserve. This process according to Heidegger is realized by the essence of technology. The notion of enframing (*Ge-Stell*) means that every type of human action, and nature itself, is being subdued to a process of serving not its own teleological processes but a never-ending devouring of the world into technology.[9] According to Heidegger, it serves no other purpose than this – technology has no goal in a cybernetic sense that is an optimum that would be desired. That is the reason why Heidegger questions the autonomy of nature and human beings when they are being enframed into standing reserve. The later ideas concerning technology could be understood as extending already existing standing reserve by more technologically advanced enframing. Although Heidegger did not understand *Ge-Stell* as something technological in the sense of material, interpreting it as an immaterial essence of technology, still there is a relation between the essence of technology and particular technologies. The existential aspects analyzed here could be understood as showing how, from the perspective of the changes of the essence of technology, human attitudes change. Especially the relation between the essence of technology and being-towards-death[10].

Another important supporter of cryonics is Eric Drexler: the founder of nanotechnology.[11] Nanoscale is invented here only to prevent macroscale objects from dissolving: that is, the human body is preserved by the

7) Ibid., 165.

8) But there is not a coherent political vision in his writings; rather, aphoristic assumptions and proclamations that cannot be fully synthesized into known forms of thought proper to historical and metaphysical systems.

9) Martin Heidegger, *The Question Concerning Technology and Other Essays,* trans. William Lovitt (New York and London: Garland Publishing, 1977).

10) I have elaborated on this subject in: Rafał Ilnicki, *Bóg cyborgów. Technika i transcendencja* (Poznań: Wydawnictwo Naukowe Wydziału Nauk Społecznych, 2011).

11) K. Eric Drexler, *Engines of Creation 2.0: The Coming Era of Nanotechnology — Updated and Expanded* (WOWIO, 2007), 283–292, https://www.nanowerk.com/nanotechnology/reports/reportpdf/report47.pdf. It is interesting that Drexler argues that body does not entrap soul (296). The nanotechnology founder adjudicates theological and religious problems.

usage of nanotechnology. It is a paradox because contemporary technoscience (and within it molecular medicine) does not focus on the whole human body – rather on cells and tissues.

The first cryonics organizations were founded in 1972 (*Alcor Life Extension Foundation*) and in 1976 (Cryonics Institute, founded by Ettinger). Today we may also count KrioRus.[12] In this institutional framework there are new ways of freezing the human body that have been developed, known as vitrification. Of course, technologically cryonics means today only freezing people, suspending decay of their bodies. There is no current possibility of reviving the human body from cryonics suspension. It is worth noting that currently at the Cryonics Institute there are 111 patients in cryostasis.[13] Many will come because of the transhumanistic dispersion of the cryonics ideal. This relation between transhumanism and cryonics will be visible in the model of the autopoietic fictionalization of death. The body according to cryonics is virtually immortal. This is obviously fiction from any scientific (or even metaphysical) perspective.

The scientific foundations of cryonics are hard to discuss.[14] Especially because it is impossible to falsify. We can only base our judgment on the effectiveness of preservation, not on the overall performance of cryonics. But the target of this critique is not cryonics technologies themselves detached from the environments and context of their functioning, but all of the cultural, social and metaphysical conditions of their existence.

Transhumanism is defined in terms of the "end" of humanity which is realized by technological means: that is, there is such an acceleration and development of technoscience that we are led to overcome human condition and move toward post species forms. It is the new philosophical concept of neofinalism. "Human" was, previously, defined in terms of being-towards-death.[15] In transhumanism human is defined as being-towards-posthuman. If death is suspended, then we must take other borders that distinguish human from posthuman form. Human is only a line which must be crossed to become posthuman, which is the transhuman ideal. This is axiologically neutral – ontologically and metaphysically not. Cryonics is a special kind of transhumanistic technology (technology that is aimed at transhumanism) but there is no clear link between them.[16] There are different transhumanisms: Japanese transhumanism (robotic transhumanism), American transhumanism (cryonical transhumanism), European transhumanism (eugenic transhumanism). They are trying to use distinct technologies as their representatives and create new organizations of culture made of transhumanistic ideas. Cryonics functions between technoscience and metaphysics: trying to take over social imagination, technology that changes the

12) "Home," *Kriorus*, http://kriorus.ru/en, accessed December 18, 2018. This company is making neurosuspension (which is available at Alcor and unavailable at Cryonics Institute). It is important that we can see the suspension team at work on the main website – these kinds of pictures are not posted by other cryonics organizations.

13) "Home," *Cryonics*, http://www.cryonics.org/, accessed December 18, 2018. Of course, the amount of people will be increasing. If someone does not have religious or metaphysical objections to a cryonics procedure, then it is more likely that this person would choose cryonics suspension as a kind of Pascalian wager: "if cryonics does not work then I lose nothing (only money), if cryonics does work then I can regain my health". Of course, different religions would have other "wagers" and considerations to take in to account in this perspective. Bart Kosko calls this wager "moral hazard." Bart Kosko, "Despite Skeptics and Critics, Cryonics May be a Cool Way to Go," *Los Angeles Times*, July 19, 2002, B15.

14) Ben P. Best, "Scientific Justification of Cryonics Practice," *Rejuvenation Research* 11, no. 2 (2008). Whenever journal articles appear, they are concerned more with prospects of the future development of cryonics ideology than with its medical basis. We must remember that cryonics relates to the whole range of problems and is not reduced only to freezing as its goal. The article by Ben Best serves here as common example of this attitude, trying to convince readers of the benefits of future medical development. This evidence is in most cases indirect (examples taken from nature and very specific tissue research) and does not say anything about cryonics effectiveness.

15) This is a clear reference to the existential perspective and permits us to see death as an inevitable phenomenon for human beings.

16) See: Aschwin de Wolf, "Cryonics and Transhumanism," *Evidence Based Cryonics*, February 11, 2009, http://www.evidencebasedcryonics.org/2009/02/11/cryonics-and-transhumanism/.

human attitude toward death. We may say that cryonics postulated the erasure of being-towards-death; that is, the existential dimension of experiencing death is removed. As a replacement we can acknowledge waiting for revival.

Cryonics is an example of transhumanistic technology that is partially actualized, partially fictionalized, partially postulative. These dimensions will refer to the autopoietic system of fictionalization. Cryonics is at the moment the most actualized transhumanistic technology. Mind uploading and the singularity are purely conceptual, wishful technologies that do not have material correlates; there is no hard evidence related to their possible operations. But we must remember that the current development of cryonics is intertwined with other technologies, so it does not serve as a purely autonomous technology. Transhumanism produces virtual ideas in the public sphere, which precede the existence of effective actualizations in society. It changes culture through these kinds of operations.

Cryonics as an Autopoietic System of Fictionalization

We will make use of the soft understanding of autopoiesis (a concept created by Humberto Maturana and Francisco Varela) as understood by John Mingers: "autopoiesis is concerned with processes of production – of the production of those components that themselves constitute the system."[17] Here the main focus is given to the process of production. In cryonics there are several levels of fictional production. Autopoiesis understood in the weak sense produces many fictions that are not unreal, fake, or illusionary; they are playing an important regulatory role.

We take the term fiction from Hans Vaihinger, which relates to the noumenon (the thing itself that cannot be grasped or felt).[18] This proto-constructivist understanding of fiction encompasses those actions and goals in culture and society that do not necessarily require validation from the perspective of objectivity, verification, truth or correspondence. Nonetheless they are regulating human behavior. Cognitive agents take cognitive fictions as the basis of their behavior. Culture is realizing itself via fictions (in the Nietzschean sense that culture is a lie). The definition of fiction is here related to other phenomena (we can speak only of essentiality at the level of mechanism of regulations). Instead of providing a definition for fiction[19] (which could be problematic) let us speak of the basic characteristics of fictions: non-verifiability, artificiality,[20] and science-fictionality.[21]

There are a few levels of simultaneous fictionalization that need to be considered with respect to cryonics:

- Metaphysical fictions – they emerge from technological innovations and are related to the prospects of immortality (both in deistic and atheistic versions). Here we are saying that every worldview gains equal validation from the working of cryonics itself. It is a metaphysical formula of "anything goes."
- Technological fictions – cryonics does not fully work, so it produces technological fictions that subjects will believe in. We may consider cryonics facilities as examples of material fictions.

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17) John Mingers, *Self-Producing Systems: Implications and Applications of Autopoiesis* (New York and London: Plenum Press, 1995), 124.

18) Hans Vaihinger, *The Philosophy of "As If": A System of Theoretical, Practical and Religious Fictions of Mankind*, trans. C.K. Ogden, Revised English Edition (London: Routledge and Kegan Paul, 1935).

19) Fictions are not simulacra in the sense that Jean Baudrillard proposed in *Simulacra and Simulation*. The synergy of levels of fiction (and processes of fictionalization) are providing a ground for cryonics development, as seen at many levels of existence.

20) In the sense that Simon found is at cybernetics and other "sciences of the artificial".

21) Inspiration found in science fiction – fiction means the power to create new universes of meaning.

- Cognitive fictions – this level of fictionalization is located between metaphysical and technological fictions. It is mostly affected by them. When cognitive fictions of cryonics are installed in someone's mentality then cryonics functions not only as technology but as ideology, as a true technology of revival.

It is crucial to point out that metaphysical fictions and technological fictions are very closely related – they work as a border for cultural and social action for the users of culture. This situation applies to the constant fictionalization of mental phenomena – imagination and beliefs. After that, actions and whole behaviors of subjects are changed – people decide to undergo cryonics procedures.

Today futurology plays the role of metaphysics. The main problem with this kind of thinking is that metaphysics is actual, and futurology refers to the virtual dimension of what may come in the specified or non-specified future. Metaphysics is something that may happen – that is a contemporary futurological dimension of our epoch of thinking. Cryonics saturates the contemporary technological epoch with the prospects of believing – it is not only postulative technology, but also a force that is changing culture towards the acceptance of transhumanistic ideals.

Suspension of the Culture of Death?

In this process of autopoietic fictionalization, culture is changing. Now we can concretize the statement from the beginning of the article: being-towards-death is changed by suspended animation teams to *being-towards-cryopreservation*.[22] Whole biopolitical industries emerge for death management. Suspended animation teams change being-towards-death. When a cryonics patient dies this team starts immediately to prepare his body for preservation so that minimum damage is done to his body. The best moment for this kind of procedure is instantly after someone is legally pronounced dead. The best scenario is that the suspended animation team is waiting with the "cryonics patient" at the moment of his death. It is obvious that this kind of presence makes being toward death non-intimate – the final moments preceding death are becoming technical, they are sacrificed for the operational summoning of cryonics procedures. So there is no final moment of death at the individual level (instead someone dies with a conviction in cryonics fictions) – there is only believing in the effective preservation by cryonics (someone may not consider himself dead). Death is not erased from the biological domain, but it *is* erased from the cultural and metaphysical. We may say that is transferred from metaphysics to technology. This is a very specific transfer not known to previous forms of culture (we must remember that mummification and similar technologies of body preservation were related to religious and magical rituals).

This form of suspended death means being undead. As a consequence, life is being less valued as it is always possible to return to the realm of the living. Other people may treat the cryonically suspended person as potentially alive once specific technologies will be available. These kinds of technologies of resurrection change being-towards-death in important ways[23] – death is being fictionalized. Instead of being-towards-death, cryonics offers fictions of suspension.

Maybe in the future all graveyards will be made as sets of "cryocoffins" – everyone will be potentially, technologically resurrectable: actualizing Nikolai Fyodorovich Fyodorov's vision. Remembering that cryonics

22) In its widest set of possibilities, including: neuro-cryopreservation, tissue and organ preservation.

23) Similar changes may be the result of mind uploading that can be understood also as a form of preservation – instead of biological bodies there would be "resurrection" from the bodies of data – information gathered about someone in his whole life course. Someone's "ghost" may be electronically created.

organizations are legally registered as cemeteries, bringing life to frozen bodies/heads[24] would be legally considered as a miracle, a technologically repeatable miracle – as we may add to underline the newness of this kind of fiction-metaphysics. Paradoxes of such states of affairs are related to the working on the nanolevel to preserve the subject in the strong sense – we are not divided but unified, not divided at the nanoscale, but preserved as a total body. Contemporary developments in biotechnology and nanotechnology shows that within contemporary technoscience there is no necessary need for the whole human. These technologies focus rather on tissues, cells.

In the summary of these statements we must include possible social problems with bringing people (bodies?) to life. Let us consider that cryonics works – now we face new problems. After unfreezing would the living be competent? Without money, without knowledge about the current situation, people revived from cryonics would not understand the current times. Also problematic is the legal status of this person – what was she doing the whole time of cryopreservation? Would the legal deal of cryonic suspension be compatible with the laws of the future? These questions cannot be answered, but what is more important – cryonics activists do not even try to give answers to them. It is also important in what company (of other suspended persons) we are suspended with. Let us imagine that someone wakes up and contemporary beings (maybe not humans in today's sense) wake us. We are forced to live with each other. Maybe there will be created a different ecology for revived people. If their families die, then they must live with other cryonically suspended people. These may look like science fiction scenarios, but these also look like serious consequences of cryonic suspension for the organization of society and culture.

Every thought here is related to the futurology in the function of metaphysics. Cryonicists do not think about it, they do not reflect on the consequences. Belief is merged into technology. There is only an empty utopia constructed, empty in the sense that it is not filled with prospects for the organization of the world into which people will come. If we consider cryonics to be working, then we may say that after being reviewed there will be new diseases and there will be the need for extending the functionality of cryonics. Accelerating medicine means accelerating mutations of new diseases, so this kind of immortality is only partial – we may say that we will be more frozen/asleep[25] than alive. So technological and metaphysical fictions produced by cryonics and popularized by transhumanism are a technologically grounded version of *apokatastasis* – belief that all the dead will become alive in the form in which they were alive (strong emphasis must be here put on bringing bodies to life). The heaven of other metaphysical spheres (as a sort of waiting room for revival) is here exchanged for cryonics cemeteries. It is a reductionist definition of *apokatastasis* – there is no other metaphysical effects than those made by the autopoietic circuits of fictionalization.

Toward a Posthuman Culture of New Death. Death as Deactivation[26]

We may speculate (or bring to existence) a posthuman culture of new kinds of vogue death; death that is erased from human existence by autopoietic systems of fiction will be replaced by a new form. Technologically embodied fictionalization forces us to think that there will be autonomous immortal and mortal societies (not

24) When it comes to the freezing of the head, the process known as neuro-cryopreservation, one can ask if this leads to different types, concerning human identity. To the question "what am I?" there is no simple answer but interpreting the practice of storing heads shows how the basic Cartesian premise is still valid. The source of human identity is the head. In this way what transhumanism does is reify ontological dualism.

25) As Kosko says, "The cryonics long shot lets us see our pending brain death not as the solipsistic obliteration of our world but as the dreamless sleep that precedes a very major surgery." Bart Kosko, "Cheap Chronic Suspension of Brains," *Edge Foundation World Question Center*, accessed December 18, 2018, http://www.edge.org/q2009/q09_13.html#kosko.

26) This concept was first developed in my book: Ilnicki, *Bóg cyborgów*. English title: *God of Cyborgs. Technics and Transcendence*.

necessarily one planetary society). In this sense we can build a posthuman culture of new death – pedagogies of deactivation. People trying to deactivate themselves would be posthumans as opposed to transhumans wishing for immortality. Here we are speaking not about death but being-towards-deactivation. Posthuman death is deactivation – a voluntary decision of ending existence in the situation where there would be prospects for immortality. This is the tendency to actualize definite death on the technological plane of existence. It is of course a futurological scenario similar to the science fiction scenarios shown earlier, but on the cultural level it could take the form of new pedagogies of death – voluntary resignation of being suspended. Posthumanism would be here an advocate movement for saving the "old version" of death, a pre-cryonics version of death.

Cryonics could be incorporated into posthumanism when there would be new forms of death and maybe new technologies of limited cryonics: that is, technologies that do not allow for immortality but for preserving life for a short period of time (for example when someone dies from a disease that would be curable in the near future, it would be a suitable case for the usage of cryonic suspension). People would realize their life goal and then voluntarily decide to deactivate. This would be proper also for transhumanism. We may imagine that in the future line of development of technoscience differences between posthumanism and transhumanism would be obliterated. But not if one of these movements "win" as a dominant idea shaping future epochs – rather there will be autonomous societies of immortal and mortal people living in coexistence. But such a statement provokes naive utopia, proclaiming that immortals would be necessarily in the state of war with mortals. The only war that we can be sure of is that concerning the transformation of death. The critique of cryonics is a critique of immortality that lacks further consideration and elaboration on social, cultural, technological and metaphysical levels.

Cryonics does not need to "work," it does not need to be efficient in terms of reviving dead people to life. Its most important impact is on human being-towards-death – human existential orientation is deprived of the sense of what *was* an inevitability. Death exists, but by cryonics and other technologies, humanity tries to delete the sense of death from our existential horizon, replacing it with faith in technological immortality. Death becomes a fiction that every child could overcome. What generates this fiction is not philosophy or literature, or even audiovisual media, but the market-in-itself, the coming future market of promised immortality.

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