

# Fukuyama and the regulation of love

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Fukuyama and the Regulation of Love ment of the Problem The problem is that one pharmaceutical company would like to market a type of medication that interferes with a person's neurochemicals in order to reduce the degree of romantic attachment. The rationale behind this is that this drug is supposed to help people who are dealing with the loss of love. This is done in order that the emotional or mental problem caused by extreme romantic attachment to a person can be prevented or dealt with easily. The solution is the application of Fukuyama's philosophical system, and consequently the banning of such a drug.

Summary of Fukuyama's philosophical system

According to Fukuyama's philosophy, there is no identifiable or definite Factor X which defines a human being. Fukuyama believes that Factor X is not the human tendency to make moral choices or to act with reason or to speak a language, or possess emotions or a consciousness, or everything else that we think defines our humanity. Instead, Fukuyama believes that Factor X is the sum total of all of these things. Nevertheless, this sum total is still largely undefined and cannot therefore be pointed out (" Our Posthuman Future"). This means that the term " Factor X" is nothing more than an arbitrary representation of the vague and actually unidentifiable humanity in each one of us.

Fukuyama then concludes that this Factor X, or whatever it is that makes a human being human, must be protected against biotechnology. If biotechnology were to interfere with human affairs, there is a huge possibility that it will modify Factor X and change human nature not for the better but for the worst. Moreover, Fukuyama calls on international legal organizations to define the limits of human experiments in biotechnology

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and to limit biotechnology itself (“ Our Posthuman Future”).

Although some sectors of society would contend that it would be impossible to regulate biotechnology, for Fukuyama, it is possible, and there are reasons to it. First, anticipated imperfect results should not discourage us from trying certain methods of regulation. Second, biotechnology can be dealt with at the national level and does not exactly need any international agreement. Third, we should emphasize the ban on certain biotechnology ideas except those for therapeutic purposes only. Thus, cloning of humans must be strictly prohibited, as well as anything else that does not contribute to therapy (“ Our Posthuman Future”). This is debatable, however, since some of those that have potential therapeutic value can actually alter Factor X.

For Fukuyama, the natural rights argument is supposed to be the basic rule that we ought to follow when making our decisions. Based on the natural rights argument, there is a human nature that is particularly constant and identifiable and which is used as a basis for individual rights and moral decisions (“ Our Posthuman Future). This means that, although undefined, this human nature exists and should therefore be respected.

#### Application of the System to the Problem

If we apply Fukuyama’s philosophical system to the problem, we should consider the aim of the drug first. This pharmaceutical company wants to market the drug for the purpose of helping patients with mental problems let go of their romantic attachment much more easily. This purpose actually ties in with one of Fukuyama’s philosophical principles – permitting biotechnology as long as it is for therapeutic purposes.

Nevertheless, the problem with this drug is shown in the fears of Fukuyama

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that biotechnology might alter Factor X, or that which makes one human. Fukuyama's fear is very rational since it is clear that the purpose of the drug is to regulate a rather unquantifiable mode of human emotion - romantic love or romantic attachment. This is variable in degree and may even be expressed in many ways. Therefore, any mistake may cause a series of side effects that may in fact even backfire as the development of a cold personality and one who kills in cold blood. Moreover, the possible alteration of Factor X by the drug may even result in the loss of affectionate emotions and even empathy and sympathy towards those who really deserve it like our own children. Thus, there may be too many difficulties associated with this type of drug.

Thus, based on Fukuyama's apprehension that biotechnology may actually alter the human factor, there should therefore be very effective government regulation against this particular pharmaceutical drug. If possible, it should be banned. However, if it is extremely necessary that this drug has to be administered, then the government should see to it that only patients with serious cases of mental problem will be allowed to take or purchase the drug. There should also be further tests on the drug especially on the amount of dosage. Errors in dosage may deaden the Factor X in all those who take it, thus possibly breeding zombies instead of humans.

The point of Fukuyama in having such a principle is that as long as something is unquantifiable, it is doubtful.

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Works Cited

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“ Our Posthuman Future.” 2014. Athenaeum Library of Philosophy. 8 Feb 2014.