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### **About the Evolution of the Human Species: Human Robots and Human Enhancement**

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# About the Evolution of the Human Species: Human Robots and Human Enhancement

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## Abstract

*Science and technology have made huge progress, enhancing the human species in the evolution process. The topics related to change, knowledge and new technologies implemented by the individual were considered taboo over 30 years ago; however, nowadays the focus is increasingly laid on the human condition and welfare.*

*Considered to be the latest trend in contemporary philosophy, transhumanism has faced plenty of criticism in terms of human enhancement. It is not surprising that some researchers in the field believe that the access to information and power can lead to a new totalitarian system; therefore, they are sceptical regarding the fact that the society tacitly accepts the invasion of robotics in everyday life.*

*Within this paper we plan to emphasize the fact that human enhancement is not only about human welfare but, on the contrary, scientific information can cause serious harm to the society and the human species, given that the access to information and new technologies may entail consequences such as the division of the society into: inferior species and superior species. On the other hand, despite the positive aspects of the scientific discoveries, they also have hidden sides, which I plan to analyze throughout this paper.*

## Keywords:

*Bioethics, human enhancement, human species, evolution, new technologies.*

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## Introduction

A growing interest in the new technologies has been noticed recently, both in the personal sphere of the individual, as well as the public sphere. Identifying the individual with the new technologies and implicitly accepting the fact that they are part of the daily life has raised ethical debates on how they can be used. Originally, human enhancement was not considered to be a negative aspect (out of bioethical considerations); however, the question of the emerging technologies being used in order to cause damage is increasingly raised; and, at large scale, the question regarding the creation of a new humanoid species that will overpower the current human species.

Along with the evolution of the human species came new information regarding brain modifications; for example, the brain of a taxi driver is different from the brain of an accountant or that of an artist (Echarte Alonso, L., 2012) and is not the same as that of a hunter-gatherer of our species who lived 10,000 years ago (Sarewitz, D., 2011); and Queen Victoria could not have imagined the world's capacity to wipe out smallpox, or to annihilate itself through an arsenal of 20,000 or so nuclear weapons (Sarewitz, D., 2011). These are just some examples that highlight the distinction between people in different periods of time. In other words, today we are enhanced or in transition to the next evolutionary phase of humanness (Sarewitz, D., 2011). Whether we accept it or not, we are forced to accept the new technologies in our lives and to make best use of them. Some researchers do not agree with this aspect given that the use of a particular type of information can cause damage at global level. Using the new technologies for occult purposes can split the society into two races: on the one hand, the superior race and, on the other hand, the inferior race. In this paper we shall present the negative aspects of transhumanism and also the fact that one of the biggest mistakes regarding the use of the new technologies would be substituting the human species with other species. This could not only lead to a new totalitarian era, but would also deny all human rights.

In this paper we shall analyze the proposals made by transhumanists on replacing the human species with other species and we shall lay emphasis on the individual's dehumanization in the context where this project could grow bigger.

### **1.1. Transhumanism or the world without humans**

Along the evolution of humans it is more than known that some species have managed to survive and others that could not adapt have died. What we would like to emphasize is the fact that the use of new technologies in order to improve the human condition can be dangerous, especially when the information is used in order to cause damage. This raises the question of human rights, which could be alienated in a not too distant future for financial, social, economic or organizational reasons. Given that manipulation can be more easily achieved by using technologies, the discourse is only necessary in the early stages of transformation, since the establishment of totalitarian regimes was possible by means of the democratic vote. Studying the theories regarding the Superman and analyzing the moral attitude of the superior human, we cannot deny the possibility that through transhumanism one pursues the attainment of the eternal life by artificial means (Bell, A., 2013). Given that transhumanism pursues the step by step transformation of the human being, it could also pursue its adaptation to the new conditions of life by the use of psycho-pharmaceutical drugs, somatic and germ-line genetic engineering, human cloning, molecular nanotechnology, artificial intelligence, and cryonic science (Walters, G., 2013).

Within transhumanism we may also bring into question issues such as human cloning and with it the substitution of certain body parts which are considered unnecessary. However, the dilemmas that arise in this context are manifold since it raises the question of asexual human reproduction, the use of nanotechnology and biotechnology in medicine. From this point of view, Antonio Sandu believes that ethical dilemmas can be viewed from several perspectives (Sandu, A., Caras, A.,2013):

- Religious and spiritualist (Sandu, A., CARas, A.,2013)
- From the perspective of human dignity (Sandu, A., Caras, A.,2013)
- The issue of controversial choice (Sandu, A., Caras, A., 2013).

The fact that the human individual can be modified in order to augment its physical and mental capacities will lead to the emergence of a (several) new humanoid species. From this point of view, transhumanists propose the following:

- Bio-orgs - original individuals belonging to the Homo sapiens species, but encoded in terms of proteins (Velazquez Fernandez, H., 2009)
- Cyborgs - cybernetic organisms designed as biological and mechanical hybrids, which may live not only in the natural environment of bio-orgs, but also in the near stellar environment (Velazquez Fernandez, H., 2009)
- Silorgs – non-human species made of silicon, adapted by using an artificial DNA, which will achieve special and dangerous works (Velazquez Fernandez, H., 2009)
- Symborgs – symbolic, self-reflexive, self-reproductive and self-conscious bodies (Velazquez Fernandez, H., 2009)
- Quantum global brain - which would focus the information materialized from the mental contents converted into transferable codes; it could act as a major global mind with superior intelligence and wisdom compared to the human mind (Velazquez Fernandez, H., 2009)

The proposals of transhumanists regarding the replacement of the Homo sapiens race also lead to a depersonalization of the individual, provided that from the above mentioned races the only humanoid species would be the bio-orgs. This species would replace the current human race and, with it, all the existing rights and freedoms of the individual. Regarding the quantum global brain, it would involve, on the one hand, replacing God and, on the other hand, programming the individuals to perform certain actions which are morally acceptable. We believe that once made the transition from Homo sapiens to bio-orgs, everything humanity has built over time could be alienated, given that a new culture with new values and principles will be created.

Maria Teresa Aguilar Garcia conducted a review of the transhumanist neologisms, as a way of expression in the new world:

- Support copy: once the subject is in a state of pure information, it will be possible to copy the human beings just like a computer does, so that no leakage of information is produced (Aguilar Garcia, MT, 2002);
- Cyber-Gnosticism: belief according to which the non-physical world is impure and inefficient and the existence of pure information is better (Aguilar Garcia, MT, 2002);

- De-flesh: replacing meat with non-meat (Aguilar Garcia, MT, 2002);
- Post-biological existence: the moment in the life of the post-human being when it has managed to cancel any dependence on its biological parts (Aguilar Garcia, MT, 2002);
- Exo-identities: artificial systems attached to the person in order to improve the physical and mental condition (Aguilar Garcia, MT, 2002);
- Morphological freedom: the alteration of the human physiology by using surgery, genetic engineering, nanotechnology (Aguilar Garcia, MT, 2002);
- Transbiomorphosis: trans-biological metamorphosis (Aguilar Garcia, MT, 2002);
- Transfusion of identity: the moment when the post-human individual transfers its consciousness and identity to a system which is different from the human body (Aguilar Garcia, MT, 2002)
- Post-human: person with outstanding physical, intellectual and psychological capacities, self-programmable, self-configurable, illimitable and immortal (Aguilar Garcia, MT, 2002).

Transhumanist proposals draw the attention on several extremely important aspects: on one hand, the question of understanding the concept of human enhancement and its meaning is raised; on the other hand, we have the line between the idea of therapy and that of improvement (Postigo Solana, E., 2010). The human species has always sought ways to improve the physical and mental condition, but transhumanism/posthumanism provides the necessary weapons not only for improving the physical condition, but also for increasing life expectancy (including immortality), avoiding the process of aging, controlling emotions, multiplication through cloning, mind uploading, etc. A limit governed by a legal framework would be necessary, given that the information on improving the human condition could lead to a new form of slavery - soft slavery (Terec-Vlad, L., Terec-Vlad, D., 2013), and, later on, possibly to the extinction of the Homo sapiens species and its replacement.

## 1.2. Human depersonalization

The criticism on transhumanism also regards the fact that it supports reducing the human nature to matter and simple neural connections (Gonzalez Melado, F.J., 2011). The proponents of this movement believe that through mind uploading one can make copies of the personalities contained by the human brain (Prisco, G., 2010). This aspect contradicts the fundamental human rights, since human dignity is a real ethical and legal principle as it reflects the essential reality of the human individual (Aparisi Miralles, A., 2004) and can be neither uploaded, nor archived. We believe that, by using the new technologies, the concept of human dignity loses its value since the superiority of enhanced people contradicts the principle of equality. Given that human dignity can be understood as a rough guide, the practical consequences flowing from it may be divergent or even contradictory (Aparisi Miralles, A., 2013). However, transhumanist proposals broaden the concept of human dignity both from the philosophical as well as legal point of view. The idea that we need to protect or preserve life does not involve creating eternal life through human enhancement, cloning or cryogenics. The ethical dilemmas that arise confront two issues: on the one hand, multiplying the personality of one human individual and, on the other hand, the neurotechnologies (optogenetics, artificial intelligence).

We believe that transhumanism ignores the concept of human dignity and in a not too distant future it will no longer be a topic of focus since the following humanoid species will no longer be human, and the rights and freedoms will be adapted to the new species.e as many sections and subsections as you need (e.g. Introduction, Methodology, Results, Conclusions, etc.) and end the paper with the list of references.

We have presented the aspects related to the human's depersonalization because nowadays the focus is increasingly more laid on the new technologies that can improve the quality of human life. If transhumanists defend the idea that each human individual should have access to these human accessories, then we could talk about equality of opportunity. However, we believe that this proposal is utopian considering that the costs involved are more than high, and most individuals cannot afford, for example, the implantation of a chip for making uploads. We also believe that, for the vast majority of the inhabitants of the planet, replacing a part of their body or giving birth to

children with certain characteristics are unfeasible aspects, since many of them can barely buy their daily food.

From our point of view, besides the above mentioned issues, the transhumanist project involves other aspects related to the desire to dominate: on the one hand, we are facing a new form of slavery in the context of a technologized society and, on the other hand, a new form of totalitarianism, without involving elements related to language discourse, political parties, etc. This is about trying to overpower the human race by using the new technologies or to dominate the future through the quantum global brain. Just as in the religious sphere, the post-human individual will comply with certain moral laws without questioning them, believing that this is the future of all species; what we do not know is related to the line between good and evil, ethical and non-ethical, which involves achieving good in a post-human society: we could talk, for example, about cyborgs helping certain individuals of the homo sapiens species who do not have sufficient resources to benefit from human enhancement. This is why we believe the transhumanist project could bring major harm to the current human species, minimizing the importance of the human rights and the true values of the contemporary society: justice, freedom, equality.

### **Conclusions**

In this paper we have analyzed several aspects regarding transhumanism that lead to divergent positions amongst researchers. We have highlighted the fact that transhumanism proposes the replacement of the human species with another one judging by the idea that it would be regrettable to give up this technology since it can help us improve our current condition. We have also considered appropriate to bring up the fact that once accepting the biotechnologies and nanotechnologies as part of the daily life, the human individual would be depersonalised, given that mind uploading or human enhancement or optogenetics are exclusively related to robots, not to men – in terms of their bio-psycho-social structure. Therefore, the transhumanist view goes beyond the terrestrial as well as the human limits, as it supports a new world without humans - made up of robots.

We believed it would be important to analyze the negative aspects of transhumanism since they involve, on the one hand, denying all human values - justice, freedom, equality – and, on the other hand,



substituting the human species and therefore substituting divinity. In our opinion, we cannot be certain that robots could make the difference between good and evil and so much the less could have a quantum global brain; on the contrary, they might get us back to a new totalitarian era, a soft type of totalitarianism.

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### Biodata



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