CONSIDERATIONS REGARDING TRANSHUMANISM AND POSTHUMANISM IN THE MILITARY ACTION

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Abstract

Concerns over enhancing the powers of the fighter are lost in the dark of times. The proof is represented by the legends, fairy tales or stories that we find in most peoples. Today we witness some scientific and technological developments which prove that the things that we once regarded as fiction have now become reality. Beyond its self-improvement will through science and technology, transhumanism speaks not only about the possibility of creating the "improved individual", but also about the creation of a new species entitled *homo ciberneticus*. Either we want it or not, this aspect would significantly influence the military confrontation and it could lead to the disappearance of the *homo sapiens* species, in posthumanism.

Keywords: *transhumanism, posthumanism, military.*

1. THE NEED FOR VIOLENCE

This approach does not surprise anyone. The need for guided violence presented, in the more distant or close past, idealistic foundations as well as pragmatic considerations presented according to the science of the time. Some authors consider that "preserving order represents the oldest habit of governing and it involves setting rules for the purpose of preserving life and guaranteeing property" (POPESCU, 2005).

In the same way, the becoming and preserving of the states within some borders was usually done with the help of weapons. The social contract, postulated by J.J. Rousseau, a fundamental document for the existence of the states has in its centre, beyond the separation of the powers in the state, a fundamental background and that is the citizens' disclaim to their natural right to violence. This is place in which the state assumes its right to violence within a contractual framework which leads to the affirmation in balance of the three powers (legislative/ normative, judicial and executive) and to the creation of specialized institutions even when it comes to the management of violence (Army, Constabulary, etc.).

Further, there is a distinction to be made between two types of violence related to the law: the baseless violence, which establishes and imposes the law (*die rechtsetzendeGewalt*) and the conservatory violence which maintains, confirms and ensures the permanence and the applicability of the law (*die rechtserhalttende Genwalt*) (WALTER & DERIDA, 2004).

Even the theology-based authors accept the need for violence with the purpose of preserving human existence. Therefore, "the government has a divine purpose. The government's function is to use force in order to ensure civil peace, justice and freedom. Christians do not need to be anarchists" (SCHLUTER, 2018). Therefore, the need for violence that falls to the state and a normative framework for its application seems to be accepted almost unanimously.

The institutions dedicated to violence, the ones that represent the military power tool, also have as their specificity the fact that the employed human resource is firstly selected according to criteria and standards which refer to their physical, psychic and moral capacity. Moreover, they are forced, by the normative framework, to give up on subjectivisms which might, at some point, lead to dysfunctionalities and involvements which may take violence outside the standardized framework. Here, there is a large range of actions or inactions of the military power tool which might represent side-slips from the fundamental purpose of creating it, but the most fearful one is that of the action whose result is the dissolution of the state. This is why beyond the norm there

is the idea that the military has the obligation to stop the attack on statehood using violence.

There is a lot of specialised literature here regarding the manu military action, and also many controversies regarding the subject or the concrete aspects regarding its manifestation or regarding the intentions of the power of the military commanders. It is certain that the individual, the component human resource, has to uphold the specific standards which guarantee the objective functionality, without any exaggeration or diminishing because of the person. The specific standardized framework must also correspond to the fundamental legislation.

2. PREOCCUPATIONS WHICH PAVE THE WAY TO TRANSHUMANISM

The scientific research, especially the medical one, tried to improve the individual's own performances, to correct his flows or the after-effects of some unwanted events and to offer him some skills above the ordinary ones. The Oxford professor Denis Alexander, in his work "Improved individuals or a new human being?", brings this topic to our attention by presenting "three improvement levels: trivial, conventional and transhumanist", starting with the simple technology and ending up with the pure ideology" (ALEXANDER, 2015).The examples that highlight the "trivial" category are the vaccine and the contact lenses, whereas the examples for the "conventional" category are the aesthetic operations, the use of drugs for mental enhancement and the prosthesis aimed for people with amputated limbs. Beyond all this there is the transhumanism as a programmed action to overcome the human elements with the help of technology, including the creation of a new being, of cybernetic origin.

The activity specific to the military power tool is one which has always imposed the qualities of the fighter and the need for extraordinary skills. That is why history shows us various ways of potentiating physical and mental strengths, but also the senses of a military beyond the ordinary ones obtained during his training.

If in the Antiquity or in the Middle Ages the fighter was given wine or another product which was also meant to stimulate him before he went to battle, later on things evolved gaining a medico-military justification. We offer the example of the carrot and blueberry rations which were given to aviators and observers in order to improve their visual acuity before they went on a mission during World War I, and also the different drugs, with the purpose of making fighter braver, or to lessen the pain caused by his wounds or even make him forget about the atrocities he was a part of. Also, in the '60s, during the time of the Vietnam war, the American fighter received amphetamine due to its special effects of developing his vigilance and of preserving his psychic sturdiness, as drugs used to let him go of his fear. In the '80s one of the goals of the tactic applications of the structures of the Romanian Army was to mentally strengthen the fighter and to increase his endurance to stress by working for a long time and being deprived of sleep. This is why it was intended that during the 8 days of an application the officers could work and make specific efforts,offering them only 2-4 hours of sleep per day. However, this was done without the use of external stimuli.

The year 2003, that of the invasion of the American troops in Iraq, meant the use of modafinil as "drug", in order to stimulate the psychic and to increase the vigilance, the cognitive capacities and the physical performance of those who were deprived of sleep. In 2004 the UK army purchased 24 000 tablets of this sort! (ALEXANDER, 2015). Studies on the subject show that, in America, soldiers had to take the drugs if they were ordered to do so in order to improve their military performances" (ALEXANDER, 2015).

Far from those who have imagined, created and used tools auxiliary to the armed action to have thought at that time in the terms in which today the culture characterizes these phenomena as transhuman or posthuman in the dynamics of specific actions, the people involved sought efficiency. This is also the major sense of the development of the Western society, as revealed by MihaiNadin. Efficiency beyond any other reason seems to also guide the military

phenomenon presented in the chapterentitled "It is not their job to know why" (NADIN, 2016). Starting from the '80s, the author presents of fundamental orientations of any type of production. This is why "the civilisation of illiteracy reintegrated the army in the network of significant duties and function of highly efficient pragmatics" (NADIN, 2016).

3. FROM THE HEADBRAKER – TO THE CODE BREAKER?

In 2018 the ample research programs referring to the creation of "the bio-improved super fighter/ super soldier", capable of working without sleeping (or with very little rest) were presented. This project, aimed to revolutionize the war, is entitled "The bio-medical research program of the human and canine performances" (SMITH, 2018) and it has allocated large sums of money.

The Defense Advanced Research Project Agency (DARPA) works on improving the fighter's qualities of sight, smell and of other senses, following the "physiologic example" of other animals (cat/infrared sight, highly improved olfactive capacities etc.) and on the creation of a software which could be charged directly on the brain in order to improve personal capacities, including those of self-healing in the case of going blind, paralysis or speech disorders. Such research presents a history during 1949-1969, a period in which LSD was also used for questioning (SMITH, 2018). Among the goals of DARPA from five years ago one can speak about the following programs: "Accelerated Learning","Crystalline Cellulose Conversion to Glucose" (enabling humans to eat grass and other non-digestible plants), "Human-aided optical recognition", (neuro-optical binoculars to detect threats), "RealNose", (extra sensors to detect chemicals as accurately as a dog) and "Z-Man" (allowing humans to climb up walls like lizards) (AL-RODHAN, 2015).

Nowadays DARPA (founded in 1958) takes into account the wish of Pentagon and deals with the artificial life as a way of creating biological systems ("beings" ?!), products and materials dedicated to them.

The technological evolution dedicated to such preoccupations is more frequent than we might imagine. Search shows (as much as the preservation of the secrecy of specific actions allows us) that in some parts of the world (over 50 countries research and project battle robots (Wikipedia)!) research, studies and experiments have taken place for a number of decades, dedicated both to applications that potentiate the capabilities of the fighter and to those meant to create the being which replaces him.

Of course, beyond the normal enthusiasm triggered by such approaches which present the individual's capacities of creating "intelligent matter", there are also some questions, especially when the meaning is given by the creation of some "prothesis" aimed at potentiating the military actions.

Improved individuals or just a new creation? is no longer a rhetorical question belonging to Denis Alexander (ALEXANDER, 2015), but it gains meaning through the public programs and the indisputable realities.

Among the numerous preoccupations in the field, some programmatic documents have also appeared (IANCU, 2019):
- SUA, launches the Strategy regarding artificial intelligence on February 12, 2017;
- Canada, adopts the National strategy for artificial intelligence in March 2017 ("The pan-Canadian strategy for artificial intelligence");
- Japan launches "The strategy for the technology of artificial intelligence" in March 2012 (whose aim is to shift towards "The 5.0 Japanese Society" (in relationship to the concepts such as: the 4.0 industrial revolution and the 4.0 globalization phenomenon));
- China, presents to the public its ambition level of becoming global leaders in research, development and the application of the technologies of artificial intelligence, in July 2017, through "The development plan of the next generation of artificial intelligence" (a competition that it intends to lead in 2030);
- India, adoptsa "National strategy of Artificial intelligence #AiforAll", with the intent of becoming "the workshop for 40% of the world" as a supplier of Artificial Intelligence solutions;

- Russia did not yet present a special document dedicated to this field, but President Vladimir Putin mentioned to the public, in September 2017, that "the one who becomes leader in the field of artificial intelligence will rule the world" and that the accumulation of this power should not belong to just one country as it "offers tremendous opportunities, but also threats which are difficult to anticipate at this moment", a statement which clearly shows a high level of preoccupation for artificial intelligence;
- The European Commission adopted in April 2018 "The statement for artificial intelligence", a document signed by 24 EU member States. Romania was, at that point, not among those interested "to work together in the field of artificial intelligence";
- A higher number of states manifest their intentions in the field through programmatic documents. It is worth mentioning the states which signed the "Artificial intelligence in the North-Baltic region" statement: Denmark, Finland, France, Germany, Italy, Great Britain, Poland and Sweden. Also, Estonia, the Faeroe Islands, Iceland, Latvia, Lithuania and Norway.

Most of these management tools emphasize the need to develop artificial intelligence in order to ensure a more sustained rhythm of economic development. Some even propose various incredible developments when it comes to *homo ciberneticus*and its even more intense usage in the military field.

4. THE PROS AND CONS OF CREATING THE USING THE CYBERSOLDIER

The debate on this topic is extremely ample. It engages the most diverse social categories and countless arguments. Acknowledged as extremely dangerous, including through weapons and munitions or harmful technical means even to the users, the military environment demands more and more from every person, even if people are recruited using high health and training standards. The diminish of the danger degree during the execution time of the missions remains a preoccupation of all commanders and politicians, since they are the ones responsible for the acts of war. Therefore, there is this tendency of strengthening the fighters and of making them more resistant to stress, environment and battlefield. Also, besides the "potentiation" that we have already spoken about, there is the use of "improvements" with regard to artificial intelligence. This fact might mean implants, extreme biogenetic developments or even the creation of some cyborg fighters. People even take into account the creation of robots capable of creating, in their turn, the components for other robots, in order to cover the necessary in case of damages or deficiencies.

It seems unbelievable, but nowadays there already is some prefiguration. It is no longer a secret that these robots are used for the actions in toxic or dangerous environments, by various armies (including that of our country). In January 2020, a number of television stations presented the use of an exoskeleton which made a person who lifted 90 kg seemed as if he only lifted 4 kg. This is the sign of a civil usage. Under the sign of a military usage things are much more advanced. Nanorobots are already used in medicine and not only there.

Beyond the practical aspects there are also some ethical and moral issues regarding the acceptance or limitation of the phenomenon. They generate both internal and international debates.

There are arguments among the military specialists which support the idea that the cyborg fighter does less harm than the human soldier. The robot executes orders better, he doesn't rob, violate or kill with blind anger.

If a state chooses to develop its army on this path, who would be responsible for the possible functioning deficiency at a structural level? Can we still use Carl von Clausewitz's idea that the war is nothing more than a continuation of politics using other means?!

Can we still talk about the Humanitarian International Law which applies to the people in armed conflicts if we deal with cyborg fighters or transformed human being which started from the human body but changed 50% of the regenerable organs created in a lab? How should the human doctor react in relationship with the wounded/defected cyborgs or "the modified

people" in order to obey Hippocrates'soath? Is the right to live still applicable to robots?

A lot of rules are imposed on the military. Probably more than to other social categories. Robots would also respect them. People work on imitation and on the production of an instrument similar to the human brain. How do we solve the problem of creativity, an aspect often presented in the military regulations? What do we do with the military art, since the military science assumes that we can insert it to robots?

Many of the military's actions take into account the feelings of comradeship and help on the battle field. Can such feelings be induced?! The violence of the military is stopped or reduced in various situations which assume the human judgement. Do not attack children, women or wounded. Do not destroy places of worship or objects of art.

Can we still talk about militaries, duty and self-giving when it comes to the transhuman articulations? A hero is someone who assumes the feeling of duty for the good of others. This is why the Church places the hero on a stage in front of the saints. The hero commits the impulse of the heart and soul that decidesbefore the mind and the brain what to do in order tohelp others.

Can heroism, as a human trait, still be connected to "the soul dead" of the fighter or does it become an act of preconceived self-destruct, technologically implanted?!Current examples show that there is an ascendant trend when it comes to the production of reason-endowed "humanoids", capable of expressing some sort of emotion and this is due only what the brain produces and only through its resemblance. Affetto's (BEST, 2020) pain (the robot child developed in 2011 by scientists the University of Osaka and who recently (in February 2020) managed to perceived pain) still represents an appendix of the tactile sense, but how long will it stay this way? Will he pass this pain onto his mother in the same way humans do?!

We very well know that a fundamental support for the moral of the fighter is represented by his family. Usually here is where the finality of the military's action directs to. But what kind of a family will the improved humanoid have? What about homo ciberneticus?!

Cybernetics can solve many issues related to a **certain mechanics**, "cybernetics represents a physicist and machinist psychology, binary and circular, analogist and modelist, with all its theoretical and applied conclusions which naturally stem from such a psychology". According to Odobleja, this definition is the most comprising one. Does anyone think that we can come up with an understanding of the human soul?!

What do we do with the soul?! With that indisputable and inimitable *I*settled in the place of relationship with God, in the heart?! If, in the case of the brain, as headquarters for reason, one can speak about a finite action possibility, how do we deal with the infinite theme of the manifestation of the soul?!

5. HOW DO WE DEAL WITH THE THEME OF INTUITION?!

What about our personal plans? Is still attribute of the minimum freedom of the social more or less democratic?!

For the child the robot represents the idea: **The robot does what I want him to do!** What happens when the robot does something else? Deficiency, virus or maybe even a certain sort of involvement?!Quo vadis?!

Who is the military reason useful to in an approach which denies the human being in exactly the existence of the one interested? How far can efficiency prevail in the face of principles, in the face of human existence in a framework that seems generally accepted? The dialectic of interest and the mechanic of efficiency end up being contraposed not only to the military phenomenon, but also to the human action of the individual's own existence.

6. WHO DEFENDS UP FROM THE ONES WHO DEFEND US?

We can consider that, at some time, these being-creatures/creations will gain so many rights. But, if they are confused with the human nature, will they be able to make laws instead of humans? If yes, who will they serve to? Which ones are going to be profitable? Who would be

interested in the disappearance of the human race and its replacement with *homo ciberneticus*?!

Is there any interest of the *homo ciberneticus* sort?! People seem to realise that the risks of cyberspace are so great that they can even lead to the disappearance of the human species.

On September 29, 2019, in Geneva, the Cyber Peace Institute was founded - an independent NGO whose mission is support the citizens when it comes to the conflicts the appear in the cybernetic environment (BALABAN, 2019). A long time before, Isac Asimov, the SF author, published in 1942, in the story "Runaround", the principles of the moral code that should guide the intelligent machines of a future imagined by hum.

Asimov's robots respected three laws (STĂNESCU, 2012):

- A robot must never harm a human being and, by his lack of involvement, he allows the human being to be hurt.
- A robot must obey the orders of the human beings provided that they uphold the first law
- A robot must protect himself as long as such a protection does not go against the first and the second law.

Later on, during some 2009 experiments, at Polytechnics in Lausanne (Switzerland), it was discovered, during some long experiments with MAA (moral artificial agents/systems endowed with artificial intelligence) that they managed to lie. The experiment involved 1000 robots divided into groups of ten. Each robot had a sensor with a signalling system (a blue light) and a "genome" – a binary code which controlled the way in which the robot reacted to stimuli. The first generation of robots were programmed to turn on the blue light when they discovered the useful source, therefore helping the other robots to find it.

- The best 200 robots, the ones who first found the good source, represented the basis for the next generation. Their "genomes" were combined and the result was used to program a new generation of robots.
- After 9 generations the robots had become exceptionally efficient in finding resources and in communicating with the other robots in order to direct them towards the resources.

If a robot found the source, he would signal to the other robots and they would crowd there to use it. This means that there was less left for the one who found it, doesn't it? Incredible, but true: this is how some of the robots from the experiment thought. And they did not only understand the problem, they also found a solution to it.

- After 500 generations, 60% of the robots learned to lie: they did no longer turn on the light when they found the source they were looking for; what they found should belong (only) to them! It became even more interesting when some robots understood that the liars kept the truth from them. They started looking for the ones with the light on, as they were more likely to have found the source. In other words, they did exactly what they were not programmed to do!

We therefore understand that robots can lie. And if they lie to each other, isn't it possible that one day they will lie to us? And if they end up deceiving us, what prevents them from doing even worse things (from our point of view)? Some of them could easily physically harm us; endowed with weapons (who knows if they don't end up building them themselves?!) they could even kill us" (STĂNESCU, 2012).

At the same time, we cannot overlook the fact that "the way in which we refer to time can be one which takes us further away from our human values and towards lack of balance and chaos. Analysed from this perspective, the human's need for ethics becomes more and more obvious. The incredible development of the economic environment and the global spread of the new technologies led to a restatement of the ethical arguments" (BLAJ, 2016).

7. CONCLUSIONS

On an axis whose one pole could be "forbidding the improvement of the individual" and the other pole "accepting development without limits and reaching the posthuman, the *homo ciberneticus*", we should take into account Marcus's words: "the individual does not create prostheses in order to be defeated by them, but to control them for his own benefit" (SOLOMON,

2011).Therefore, a measure is required in everything, so that we can preserve our humanism.

Will Homo sapiens be replaced by Homo ciberneticus?!

Probably the answer depends on how sapiens will the homo sapiens be!

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