



Centro de Filosofia das Ciências da Universidade de Lisboa  
Centre for Philosophy of Science of the University of Lisbon



FCT Fundação para a Ciência e a Tecnologia  
MINISTÉRIO DA EDUCAÇÃO E CIÊNCIA

## "A Condição Tecno-Humana no Sec. XXI"

com intervenções de *Hermínio Martins, José Luís Garcia, Alexander Gerner, Nuno Nabais, José Bragança –Miranda*

Um debate organizado por Alexander Gerner (CFCUL) e Nuno Nabais (CFCUL)

26 de Junho a partir das 21h30

na Fábrica Braço de Prata

no âmbito do projecto "Philosophy of Cognitive Enhancement"  
<http://cognitiveenhancement.weebly.com>

Este debate gira em torno das ideias apresentadas no livro "Experimentum Humanum" (2011; Relógio d'Água) de Hermínio Martins, tomando também em conta Allenby & Sarawitz em "The Techno-Human Condition" (2011; MIT), Peter Sloterdijk em "Du mußt dein leben ändern!" [2009; Suhrkamp), Person & Savulescu (2012; Oxford) em "Unfit for the Future. The Need for Moral Enhancement" e Nicolas Angar em "Humanity's End. Why we should reject Radical Enhancement (2010, MIT)



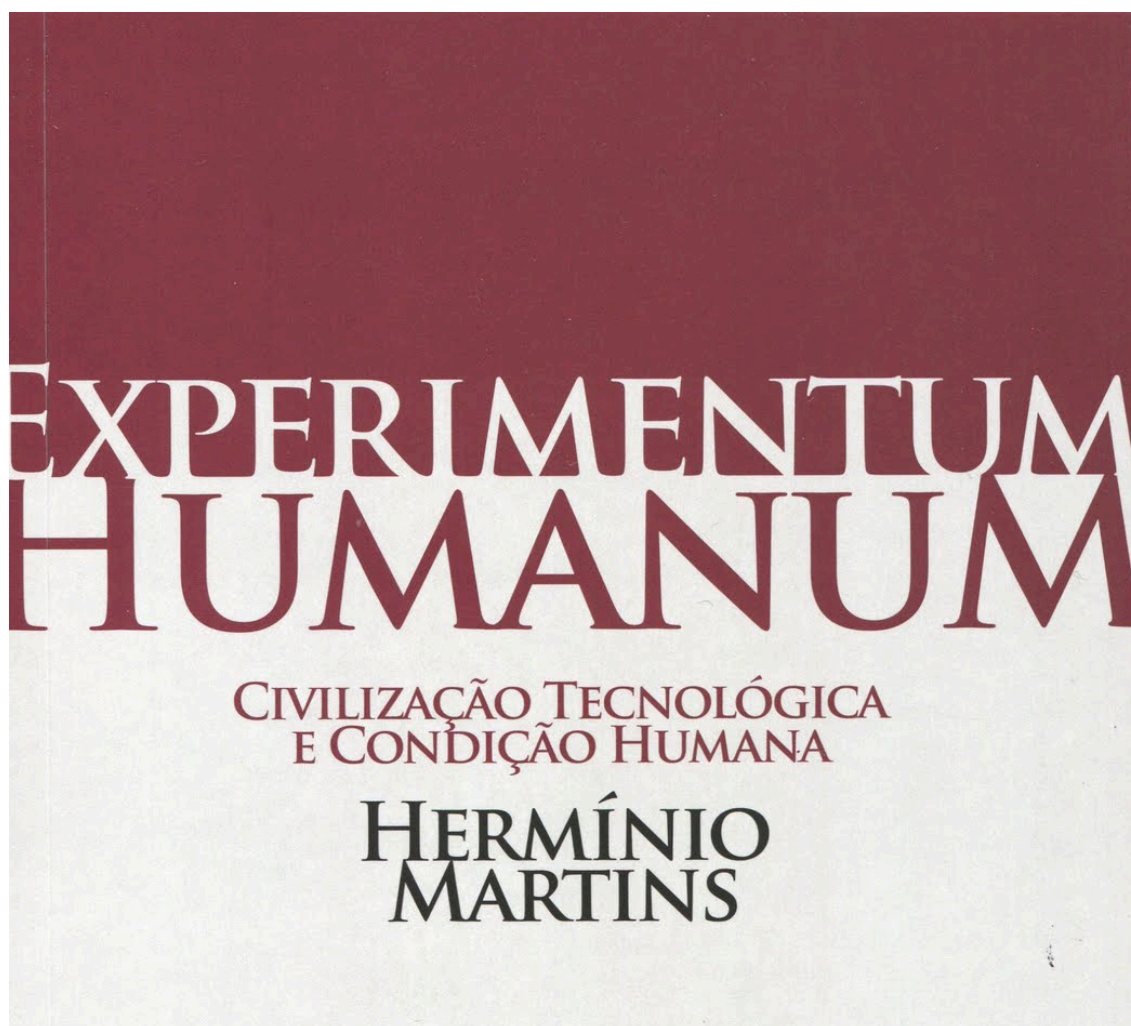
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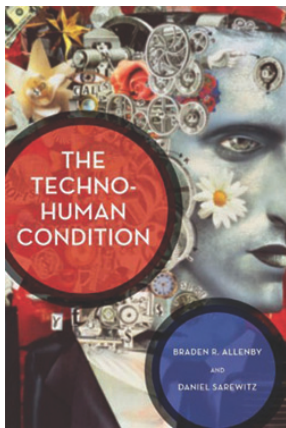
*Parece evidente que se pode falar de um retorno do tema da condição (tecno-) humana no início do sec.XXI*

1) “Ao nível colectivo, sim, podemos dizer metaforicamente que vivemos numa época ciborgificada porque, mesmo que os instrumentos e os objectos e sistemas técnicos sejam exossomáticos, pela modificação “aloplástica” do mundo exterior, a multiplicação de interfaces sofisticadas e o acesso em todas as fases da vida a estas interfaces torna-os colectivamente num mundo ciborgico, ou se quiserem, num mundo-ciborg, com a projecção cada vez maior das tecnológicas genéticas, virtuais e neurocientíficas sobre o corpo e a mente, soma e germplasma, intelecto e afectos, sentidos e raciocínio, para a modificação “autoplástica” do homem pelo homem, não já pela magia e” técnicas do corpo” (Mauss)clássicas, mas por metamorfoses mediadas por tecnologias sofisticadas.” Hermínio Martins, *Experimentum Humanum* , 371

Hermínio Martins “A questão do progresso através da ciência coloca-se em termos muito diferentes. No passado, a ciência avançava, depois a técnica avançava e depois a

economia avançava e depois o progresso social avançava, numa sequência lógica, harmoniosa, relativamente harmoniosa, um modelo de perfeição. Mas agora tudo se recoloca. E nas ciências da vida não se postula o bem para o homem, o bem para a sociedade, mas postula-se a transformação da condição humana, das estruturas ontológicas do ser humano. Já não se colocam questões de como satisfazer as carências humanas mas de como transformar o ser que tem carências. Transformar a carencialidade do humano, de facto é extremamente paradoxal." <http://www.nada.com.pt/?p=artigos&a=va&ida=40&l=pt>

## 2) Allenby & Sarawitz "The Techno-Human Condition" (2011; MIT)



For Allenby & Sarawitz what is different now is that we have moved beyond external technological interventions to transform ourselves from the inside out (...): “Simply consider what is being enhanced. With neuropharmaceuticals, we can increasingly enhance particular aspects of an individual brain, a Level I coupling of technology and goal. But even as these technologies advance, cognition itself increasingly looks like an integrated activity across technological networks. This is not new: Edwin Hutchins, in his excellent book *Cognition in the Wild* (1995), analyses pre-GPS naval navigation processes to make the point that technologies, in this case naval charts and tide and current tables, and artifacts such as compasses, not only redistribute cognitive workloads across time (charts don’t have to be remapped for every fix) but also dramatically simplify the cognition that must take place in real time: “ Rather than *amplify* the cognitive abilities of the task performers or act as intelligent agents in interaction with them, these tools *transform* the task the person has to do by representing it in a domain where the answer or the path to the solution is apparent.”(155) Thus, “humans create their cognitive powers by creating the (cultural and technological) environments in which they exercise those powers.” (p.169) We can think of this, if we want, as making cognition a combination of congealed and real-time elements. Students writing papers by coupling to the essentially unlimited interactive and continually evolving and growing memory of Google are thus combining congealed cognition (the hardware and the software that give them access to Google) with real-time cognition (in the combined form of their internal cognition and the real-time cognition provided by Google software and hardware platforms in responding to their queries). This is clearly Level II cognition, and it is far more

complex than simple Level I pharmaceutical enhancement. It is also Level III, because we have very little idea what the cultural, institutional, social, and psychological effects of these dramatic increases in cognitive networks will actually lead to- it is, after all, not just Google, but also social networking, augmented reality, augmented cognition (such as self-operating cars), and a myriad of other technologies that are integrating at this point in our history./ This confusion of levels will not be an obstacle to the proliferation of human enhancement technologies. One can hardly doubt that many people, perhaps most, will avail themselves of all the enhancements they can afford and can stomach if they believe they will individually benefit in some way. However, we can best understand this process not as the noble pursuit of better humanness in some larger sense, but as the continuing human desire to be stronger, smarter, better, with perkier breasts and a flatter stomach, than one's peers, advanced as the usual brand of consumerism, advertised as self-improvement, embraced by hope, enforced by the fear of falling behind, and indefinitely sustained by the certainty that tomorrow's enhancements will soon come to feel boringly normal- the civil union of Narcissus and Sisyphus (except where prohibited by law). Meanwhile, the underlying science and technology necessary to feed the consumption compulsion will be driven by the ongoing quest by technologically advanced states for military and economic advantage"(95pp)

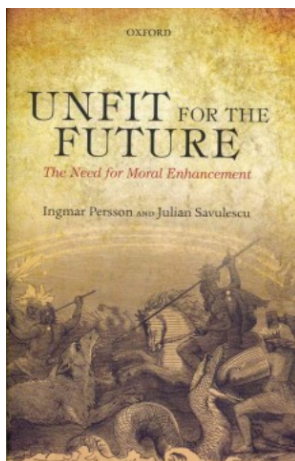
3) Peter Sloterdijk "You must change your life!"( 2013; [2009; Suhrkamp] Polity Press)



“In the book Sloterdijk develops his doctrine of human beings, who, he argues, possesses no naturally fixed essence, as the great religions postulate they do. On the contrary, human beings creates themselves, as Nietzsche and the existentialists thought. This activity must, however, be learned. That means it must be practised: human beings, according to Sloterdijk, are practising beings. They create themselves through their actions – an insight that the young Karl Marx in 1844 also espoused. Sloterdijk, however, expands the zone of practice beyond the scope conceived of by Marx: not only as workers, but also as models, as feeling and communicating beings, human beings are in training to achieve peak performance”

*Hans-Martin Schönherr-Mann*<http://www.goethe.de/ges/phi/prt/en6557791.htm>

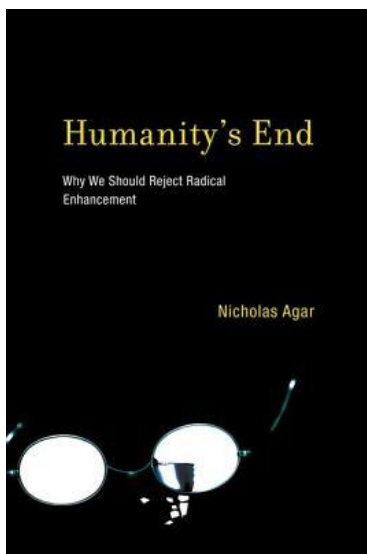
4.1) Person & Savulescu (2012; Oxford) "Unfit for the Future. The Need for Moral Enhancement"



“Persson and Savulescu have explored with rigor and insight a crucial, but disquieting question: Are the moral capacities of human beings sufficient to deal with the threats to their survival created by modern scientific technology? There are many criticisms of biomedical moral enhancement in the scholarly literature media, but Persson and Savulescu argue forcefully that they are unfounded and that such enhancement might be necessary for the survival of human civilization. One can only hope that this fine book will be widely read”

Allen Buchanan

#### 4.2) Nicolas Angar "Humanity's End. Why we should reject Radical Enhancement (2010, MIT)



“This book limits itself to the claim that radical enhancement is a way of exiting the human species that threatens many (but not all) of our valuable experiences. Experiences typical of the ways in which humans live and love are the particular focus of my species-relativism. I present these valuable experiences as consequences of the psychological communalities that make humanity a single biological species. I argue that they are under threat from the manner and degree of enhancement advocated by Kurzweil, de Grey, Bostrom, and Hughes (...) Many bioconservatives say that our humanity is the price we have to pay for radical enhancement. Some advocates of radical enhancement agree, effectively wishing our humanity goodbye and good riddance. But others think it gives the false impression of a gap between us as we are now and what technology will turn us into. I will argue that radical enhancement is indeed likely to take our humanity from us. The question we must then ask is what is lost along with our humanity.” Angar, 2010, 15