COMMON SECULAR HUMANITY ETHICS OR LET THE ROBOTS COME: THE MISERY OF HUMANS

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Social and Economic Understanding of the Industrial Revolution

The Industrial Revolution was started during the European Renaissance when the European society ethics changed, whereby Christian religion fundamentalism was replaced by secularist democratic society that embraced the ethics of both religions and ideologies. Contrary to religious fundamentalism, democratic society allows for innovations in both science and technology. People started actively developing machines intended to replace human and animal power in the performance of economic activity.

For deeper understanding of the Industrial Revolution, the essence of all its four versions should be given due attention.

Industry 1.0

The First Industrial Revolution started by replacing physical human power by the power of internal-combustion engines (steam, oil, gas) for economic activity performance. Division of labor a crucial factor for speeding up economic development. These developments took place around the years 1740-1840.

Industry 2.0

The Second Industrial Revolution introduced electric motors and electricity in economic activity performance. This stage in human development went beyond the division of labor by introducing of flow-line production to ensure mass production, automobile and machine building for the majority of people. The period was around 1840-1940.

Industry 3.0

The Third Industrial revolution started the transfer of human cognitive activities like automatic machine-performed calculations according to an algorithm or a program, which is an essential step forward in the creation of an artificial intellect. Hence the Third Industrial Revolution is also referred to as Computer or Digital Revolution. It started with the invention of computer programming around 1940, shortly before the end of World War Second.

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Industry 4.0

Industry 4.0 stays for Industry 4.0 Version of Industrial Revolution and is called Fourth Industrial Revolution as well. The term of Industry 4.0 was first introduced in Germany at Hannover Fair 2011 in a framework of discussions for constructing the so-called intelligent factory – which produces goods without human intervention. These cyber systems incorporate physical and virtual components performing both mechanical and mental activities. Physical and virtual components are typically involved in a system called robot, which has both a physical body and a virtual component called brain. Currently, a robot has a digital brain – computer.

Shortly, Fourth Industrial Revolution introduces digital robots into human society.

The Fourth Industrial Revolution is transferring both physical and mental activities of humans to "smart" machines called digital robots or simply robots. It is the last version of the Industrial Revolution, given that it delegates almost all economic activities to machines. Exception: Creativity?

Main Result of Fourth Industrial Revolution is development of artificial intelligence (AI) and creating autonomios robot called humanoids.

The Social and Economic Consequences and Challenges of Industrial Revolution

Robots, the new production factor

The main reason for the development robots is to use them as workers. The term *robot* was first used by Karel Chapek, Czech writer and originates from Czech word *robota*, which means *work*, even hard dirty work, which people would better transfer to a *black worker* a machine is considered to be.

Robots are quite good workers. They have the advantages of:

- higher productivity;
- higher quality;
- lower production costs.

Humanoids, the new working class

Humanoids work more efficiently than humans. Therefore, they take over jobs from humans whereas humans become unemployed. This brings about a rise in unemployment, but one could expect that leisure and recreation branches will also develop.

Productivity will increase to a level high enough to ensure a basic income for all humans. Humans would have the choice to work or not to work.

Humans versus Humanoids – the new contradiction

A digital robot can act as completely autonomous system replacing humans in higher level of mental activities like decision making according to a system of rules. Robots become like humans. They could bear a close resemblance to

humans in terms of physical appearance. We could call them humanoids. The introduction of humanoids in a human society makes Fourth Industrial Revolution completely different from all other revolutions known in human history. It marks the end of Industrial Revolution and beginning of the Post-Industrial Society. Even though it might seem like a miracle, it is the reality around us.

The major social contradiction in Post-Industrial Society: Humans versus Humanoids.

Industry 4.0 could cause World War 3.0.

Governing elites could try to conquer the world to dominate over other humans using humanoids as servicemen in the armed forces, given that politicians are interested in ensuring their dominance. As Russian President Putin argued, the world will be dominated by these, who are able to control artificial intelligence. According to Elon Musk, artificial intelligence jeopardizes the existence of humans. In other words, humanoids can become powerful enough to lock out humans.

Institutional Framework of Post-Industrial Society

Ethics as value system of society

There are two kinds of motivation for people to engage in social action: a natural and a rational will to act cooperatively

I. The ***natural will to act cooperatively*** determines the ***interactions in a community and underpins social order***. Social order is determined by ***a value system called ethics or morals. Community's ethics*** determines the ***behavioral norms valid for all society members***. The ***natural will to act cooperatively*** is ***human instinct*** and is deeply embedded in ***human nature***, considering that ***human beings are social beings***.

II. The ***rational will to act*** in a ***purely rational way for a specific end to achieve a specific goal***, which implies that ***a set of formal rules*** determines the ***social order***.

Since people are motivated for social action by both natural and rational will to act cooperatively, society involves community or communities itself. (F. Toennies. 1887, Community and Society)

- ***The common secular ethics***

For a long time, the ethics of society was determined by religion. European Renaissance changed the European social ethics, removing Christian religion fundamentalism by secularist democratic society where the ethics or value systems of both religions and ideologies were embraced.

Value systems of religious dogmas and ideologies usually have a positive impact on economic development, since they ensure that order and conformity are established. Yet religions and ideologies bring quite a lot of intolerance and endless conflicts, therefore quite high cost for maintaining order and conformity.

These costs could be reduced by establishing a common value system of beliefs or ethics of the entire humankind. Since ethics is deeply embedded in human nature, it could be seen as a cornerstone in the establishment of a sustainable society. Ethics runs deep in the human code. As Dalai Lama claims, "ethics runs deeper and is more natural than religion." (Dalai Lama. 2015, p.10)

Over the last years, there have been attempts to develop a common value system or ethics for the whole of mankind.

"For thousands of years, violence has been committed and justified in the name of religion. Religions have often been intolerant and still are in many cases. Religion is often abused or exploited – even by religious leaders – in order to further political or economic interests. For that reason, I argue that in the 21st century, we need a new form of ethics that goes beyond religion. I am speaking of a secular ethics that can be more helpful and useful than a billion atheists and an increasing number of agnostics. More important than religion is the human spirit – the need to love, the craving for benevolence and affection, no matter what religion we may possibly belong to.

My belief is that humans can do without religion, yet they need inner values and ethics. The difference between ethics and religion is like the difference between water and tea. Religion–based ethics and inner values are more like tea. The tea that we drink is made mostly of water, but it contains other ingredients as well – tea lives, spices, perhaps a little sugar, and, at least in Tibet, a pinch of salt – and that makes it more substantial and lasting, something we are willing to have every day. Yet no matter how tea is prepared, its main ingredient is water. We can live without tea, but we cannot possibly survive without water. Likewise, we are born without religion, but with the basic need for compassion as well as the fundamental need for water.

I see with ever greater clarity that our spiritual well–being depends not on religion, but on human nature and our innate aspirations to be good, compassionate and caring for others. Regardless of whether or not we belong to a religion, we all have a fundamental and profoundly human wellspring of ethics within ourselves. We need to nurture that ethical basis. Ethics as opposed to religion, is embedded in human nature. And that is how we can work toward preserving creativity. That is religion and ethics put into practice. Empathy is the basis of human coexistence. It is my belief that human development relies on cooperation and not competition." (Dalai Lama. 2015, p. 9)

- ***The Humanoid Society Ethics***

A Humanoid Society will be determened by a value system or a humanoid ethics. Humanoids behave according a system of rules imbedded in their "brain" determining their decision making and their behavioral norms. Humanoids do not have opportunistic behavior. Therefore, there are no transaction cost in a humanoid society. Humanoid society does not need any court of justice. Corruption is not possible as well.

Concluding remarks: To be or not to be?

Basic factor for progress is the level of acceptance of new technology in society. Currently society needs an institutional framework for managing propagation of innovations and dimishing the negativism against new technology on global and local level. Farthermore, society needs a common ethics for humans and humanids.

We live in a dualistic world. Every technogy discoverd has its positive and negative uses. Even knife, a simple technology for cutting is used by people since ancient times in a positive and negative way for cutting bread or cutting head. Robots can be used for economic activities increasing productivity or for killing people. People are afraid that robots or humanoids could once become capable and powerful enough to dominate humans and make them useless.

The main dilemma in humans versus humanoids: How could they live in a common society? Is this possible at all?

Isaac Asimov, 2013:

"Earth is ruled by master-machines, but the Three Laws of Robotics have been designed to ensure humans maintain the upper hand:

9. A robot may not injure a human being, or, through inaction, allow a human being to come to harm.
10. A robot must obey the orders given it by human beings except where such orders would conflict with the First Law.
11. A robot must protect its own existence as long as such protection does not conflict with the First or Second Law.

But what happens when a rogue robot's idea of what is good for society contravenes the Three Laws?"

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Abstract

Industry 4.0 creating a total digital robotisation of human society is the fourth and last phase of the Industrial Revolution that started with the European Renaissance around three centures ago. It brought about essential social and economic changes taking mankind to its next developmental stage usually referred to as Post Industrial Society. Post Industrial Society was henceforth to be determined by its institutional framework, formal rules and behavioral norms based on the relevant value system. This society was concerned with new economic and social entities called humanoids who were basically further developed robots.

Robots were to replace humans in almost all social economic activities. Whole economic branches and sectors were to be reduced to cyber systems. The banking system was automated and accordingly transformed into a smart system for banking transactions, much resembling a large bank mat.

The Fourth Industrial Revolution supposedly had dramatic social consequences for human society increasing both productivity and unemployment. Higher productivity allowed for the introduction of basic income for all members of society. Unemployment precipitated the development of new economic branches such as leisure and entertainment.

This study attempts to develop a value system for a Post-Industrial Society introducing an ethics system common for both humans and humanoids.

Key words: Industry 4.0, Digitalization, Robots, Artificial Intellect, Social Changes, Ethics.

JEL: E02, K24, O43