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THE SUPERHUMAN BORN OUT OF ARTIFICIAL INTELLIGENCE AND GENETIC ENGINEERING: THE DESTRUCTION OF HUMAN ONTOLOGICAL DIGNITY

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Abstract

The quest for the perfect human being, on the one hand, and the perfect machine, on the other hand, constitutes the principal preoccupation of researchers around the world today. The desire is to offer humanity better options in the world and hence, enhance human wellbeing. These two patterns of techno-scientific research lead us to what we may call, the Superhuman. Ray Kurzweil thinks that the first version of the superhuman will surely be the product of a union between Human Intelligence and Artificial Intelligence (AI). This form of super intelligence will be able to genetically engineer humans, giving birth to the second version of the superhuman; a flawless being with none of the health and intellectual limitations of the natural human being. However, this perspective is not universally accepted; for while Kurzweil and his followers caution humanity to get ready for the singularity,[1]other scholars think that the current fear that surrounds radical human engineering is exaggerated. The objective of this paper is to enable us see beyond the contradictions that exist between these perspectives, in order to enable the human race decide its fate.

Keywords: Emotions, Fate, Intelligence, Longevity, Machine, Superhuman, Virtue

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INTRODUCTION

The emergence of techno-science in the last few decades has ushered humanity into a brand new era; the era of endless possibilities, or at least, the illusion of it. Human beings have used their technical knowhow to improve upon their living conditions, and the results obtained so far have been quite impressive. The promethean[2] version of humanity could barely survive in a world full of danger and uncertainty, but today, humanity has greatly progressed to become the master and possessor of nature.

[1]The period of human evolution when *Artificial Intelligence* surpasses human intelligence. (Kurzweil, Ray, 2005, *The Singularity is Near: When Humans Transcend Biology,* Viking Penguin.)

[2]From the Promethean Myth narrated by Plato in the *Protagoras.* The human race, from the beginning of existence is left without the means of survival in a world full of wild and harsh conditions. Nevertheless, this disadvantage soon becomes an advantage, when the wisdom of the arts is taken from the table of the goddess Athena and given unto human beings, hence, permitting them to produce their own weapons for defence. This definitely raced the human race from the rank of the unfortunate species, to that of a blessed species, capable of controlling all the other creatures that live on earth.

(R. Descartes: 1637). The human capacity to interact with the objects of the world has permitted us to transform our living conditions and to a certain extent reinvent our lives.

But this pattern of evolution that is proper to the techno-scientific domain tends to go beyond the mere amelioration of human living conditions; it nourishes minds with a lot of dreams and aspirations; the dream for super intelligence; the hope for eternal life; a better understanding and mastery of our emotions; and the redefinition and improvement of our virtues. A creature that possesses these qualities is nothing short of a Superhuman. Some researchers think that the attainment of this level of human evolution, where artificial intelligence surpasses natural human intelligence, is just a matter of time. American inventor and researcher, Ray Kurzweil, is very optimistic about this, and projects this great transformation to happen around the year **2050**. (**R. Kurzweil: 2005**)

Kurzweil thinks that the next version of the human race, Humanity 2.0, will comprise of a merge between the human being and the machine. This will give rise to a new species of humans, or post-humans with extraordinary capacities; they will benefit from Artificial Super-intelligence, will have a better chance to acquire immortality, etc. This technology is already effective in the domain of agriculture, where, with the help of genetic engineering, resistant and even more nutritive species of crops are being produced, making it easier to fight hunger and malnutrition.**(G. Evelyn: 2011**).This period, when AI surpasses human intelligence, is what Kurzweil calls the Singularity. The superhuman version of the human race will be able to solve the very complicated problems that characterize our contemporary society, both in the domains of sciences and technology, as well as the difficulties directly connected to our moral lives. But it is important for us to precise here that these are just speculations, given that it will be virtually impossible to imagine what will happen at the Singularity; no one knows the decisions that will be taken by the superhuman. Will it consider humanity as a species that is worth saving, or will it turn against its own creator and wipe us off the face of the earth?

These doubts, coupled with the already existing hazards caused by uncontrolled technological evolution, have triggered pessimism vis-a-vis techno-scientific evolution. From those that merely doubt the capacity of these new technologies to effect great change in the world (or as negative as they are supposed to be capable of), to those that simply condemn this form of evolution, a heated debate has emerged around the necessity for the excessive euphoria around the notion of the post-human. While some people think that the fear that is nursed against the superhuman is justified, others argue that this concern has been greatly amplified, and that humanity faces more danger from its mythical imaginations, than it runs the risk to be overcome by the machine. This second group of thinkers say that the current limitations that exist in the domain of genetic engineering makes it less possible for humanity to succeed in its mission to invent the superhuman.(**J. Grimm: 2018**).

This disagreement between those responsible for the enlightenment of the human race on the consequences of human actions leaves us with one major worry; what measures should we take regarding the future of our species on earth? Must we get ready to welcome the superhuman, interact with it and maybe enter some sort of a treaty with it, in order to ensure our survival, or should we simply consider these worries to be the product of our fantastic imagination, and push them aside? This paper is geared towards the appraisal of the full potential of emerging technologies, the current status quo that reigns in the world and the measures to be taken, in order to redirect human evolution towards a safer world. Our work will be divided into two main parts; the first will treat the concept of the superhuman as a union between human intelligence and artificial intelligence, while the second part will handle the same concept, but this time, as a product of genetic engineering.

I. THE EMERGENCE OF THE SUPERHUMAN

The human struggle to improve has been the principal motivation of human evolution over the generations. Various methods have been adopted and implemented at various stages of human development; some of them have been effective, while others have manifested some shortcomings. Nevertheless, humanity has been perseverant in its quest and this has eventually paid off. The scientific revolution that started with the Renaissance and continued into the Modern era has greatly enhanced human evolution. This revolution has highlighted the intellectual capacities of the human being, and

brought hope to the entire world. Thanks to this intellect, human beings have invented the machines that help us on a daily basis. These machines facilitate human interaction with nature, enabling us to use the natural resources of the earth to upgrade our living conditions. **(G. Simondon: 1958)**

The emergence of techno-sciences in the last few decades has opened the way to so many mysteries in the domains of science and technology. The term techno-science, as used by French Philosopher, Jacques Ellul, presupposes the scientific movement where the desire and predisposition for practical implementation is the principal objective of research. It marks the period when technical invention ceases to be the product of scientific theory, but rather, precedes the scientific theories that emerge from its practical operations. (**J. Ellul: 1954**). From this perspective, the practical goals actually determine the pattern for scientific research, which must always be oriented towards them.

It is in this way that the goal to create the superhuman was born; out of the dream to erase all human limitations. The main aim is to create a better world for human beings and the other creatures that live in it. (At least, this is our hope, even though the increasing rate of terrorism and insecurity in the world leaves us with so many questions; dark zones of the human mind, that really cast a lot of doubt on the human predisposition for morality). Nevertheless, the quest for the superhuman is on, and not even our worries concerning the safety of the human race will make a difference. However, it is our duty to provide a clear understanding of these emerging technologies, with the hope that this will enable humanity to face future. In this light, we will examine the different versions of the superhuman.

I.1 The Superhuman: Born from Artificial Intelligence

The race to create the perfect human, a being free from all the limitations of the natural human being is the dream of many researchers around the world. This is a complicated project, given that the human brain is one of the most difficult systems in the world, comprising of over eighty six billion neurons. (**M. Shulock: 2016).** The inter-connection of these neurons enable the brain to be able to perform complex tasks simultaneously. This makes it very difficult for scientists to emulate the brain in the machine, and is hence, one of the principal obstacles to the evolution of AI towards the super-machine. However, considering the current pace at while AI evolves, American researcher, Ray Kurzweil thinks that humanity will eventually succeed to create a form of intelligence superior to human-level intelligence; he projects this to happen around 2050. He calls this point of human evolution, the Singularity.

Looking ahead several decades, the singularity will begin with the 5^{th} epoch. It will result from the merger of the vast knowledge embedded in our own brains with the vastly greater capacity, speed, and knowledge-sharing ability of our technology. The fifth epoch will enable our human-machine civilization to transcend the human brain's limitations of a mere hundred trillion extremely slow connections. (**Kurzweil: 2005, p. 34)**

From this perspective, the superhuman will be a hybrid between human intelligence and AI, paving the way for a brand new era in the history of human evolution. This will be a period of endless possibilities for the human race; given that there will be virtually no limit to the creature born out of this union. Another manifestation of this technological being will be its capacity to live longer, or maybe eternally.

1.2 The Superhuman and the Problem of Longevity

The emergence of the superhuman will open the way for the realization of some of the most complex projects within the human society. One of these is the quest for eternal life, which has preoccupied so many minds around the world in the last few decades. The human biological system is naturally weak and cannot resist under harsh conditions; the capacity for human cells to regenerate limited. But this problem stands a chance to be solved with the emergence of Artificial Super-intelligence. The merge between the human brain and the machine will lead to unprecedented augmentation in human reasoning faculties; hence, the ability to solve the complex problems that are inherent to genetic engineering. Patrick Tucker is of this opinion, "It (the singularity) will come about as a result of an explosion in our technological abilities. We will incorporate more computer-based processes into our biological functioning until we transcend our crude earthly bodies and become machine-based, virtually

immortal".**(P. Tucker: 2006).** However, this will only happen in the scenario where the creature born out of the singularity remains devoted to the human race. We will come back to this reflection in the next part of our work.

I.3 The "Love Life" of the Superhuman

Another difficulty that will characterize our post-human future will be that of emotions. Human beings have one of the most sophisticated love codes in the world. Their attachment to other members of the society is determined by a series of complex rules such as confidence, trustworthiness, sense of sacrifice, romance etc. They greatly differ from other living organisms, which, most often than not, follow their instincts. It is already very complicated to replicate simple human gestures in the machine; it will be an extremely difficult task to reproduce these actions in the machine. However, Kurzweil remains optimistic about this,

The human ability to understand and respond appropriately to emotion (so-called emotional intelligence) is one of the forms of human intelligence that will be understood and mastered by future machine intelligence. Some of our emotional responses are tuned to optimize our intelligence in the context of our frail biological bodies. Future machine intelligence will also have "bodies" (for example, virtual bodies in virtual reality, or projections in reality using foglets) in order to interact with the world, but these nanoengineered bodies will be far more capable and durable than biological human bodies. **(R. Kurzweil: 2005, P. 39).**

The love life of the superhuman will definitely be more complicated than anything we currently know, and humanity will have to acquaint itself with the change. It may seem difficult, but human beings already have a good record with the accomplishment of tedious tasks. Who knows? We may even find the solution to the numerous love deceptions that are registered in the world on a daily bases, and that lead to so many broken hearts and suicides; maybe humanity will finally succeed to build a world full of true and sincere love.

I.4 Towards Machine Ethics

The rise of the superhuman will pose numerous ethical problems within our contemporary society. The principal worry here is the inability for us to imagine the choices and priorities of this extraordinary creature, which may find no reason to maintain human existence as we currently know it. The fact is that the superhuman will be many times smarter than the natural human being, and consider him to be an existential mistake; it may decide to annihilate human life. (**W. Barfield: 2015)** Like said above, the science of emotions is very complicated to reproduce in the machine; virtue has a lot to do with our emotions. It follows from here that replicating moral and ethical values in the machine will be nothing short of an uphill task.

One of the major difficulties with reproducing virtuous values in the machine is the diversity of these values, which may just be as numerous as the number of human beings that exist in the world. We know from experience that the majority of wars that take place on earth are usually caused by the violation of these values, deliberately and involuntarily. The values of one person may not always correspond to those of another, and when these two separate individuals, with separate moral and ethical values, create two separate machines, their virtuous principles will definitely be incorporated in their creations. It goes without saying that the same wars that exist between different human communities today will continue between their respective machines; the machines of the West against those from the South, American superhumans against Arab superhumans. It would be naïve for us to ignore such scenarios.

Human beings are naturally discriminative and bias, and this has been the case for many generations. Even after so many years of social, political, and economic struggles, with the edification of international institutions such as the **United Nations** to fight against all forms of human wickedness, and weakness, the situation has barely improved. Racism still prevails in most parts of the world; the question is whether the superhumans that finally emerge from our different laboratories around the world will not follow the same pattern. This worry is expressed in Professor Nick Bostrom's paper, "The Ethics of Artificial Intelligence", in which he mentions the difficulty involved in creating

machines with a moral status, given that it lacks certain basic human qualities, such as the capacity to feel pain (qualia)and the capacity to sympathize with the under-privileged. **(N. Bostrom: 2014**).

2. THE SUPERHUMAN: AS A PRODUCT OF GENETIC ENGINEERING

The second version of the Superhuman that will emerge after the singularity is the genetically enhanced superhuman. This creature will be a pure product of the laboratory and will manifest qualities far beyond the natural capabilities of human beings. But this scenario will only take place if the first version of superhuman comes from the merger between human beings and machines; because there is no assurance that the reverse situation will not happen. This means that instead of the man-machine hybrid producing the genetically modified superhuman, the latter may see the light of day first. But according to Kurzweil, this second scenario will depend more on luck than on practical realism, given that the law of accelerating returns favors the emergence of the mechanical superhuman in the next few decades, unlike genetic engineering, which still has a lot of obstacles on its path. Whatever happens, the emergence of the genetically enhanced superhuman will come along with its own load of problems. Let's take a look at some of them.

2.1 The Risk of Error

One of the greatest problems that still characterize genetic engineering is that we do not fully master the human germ line and the long term consequences of altering them at any stage. Like we already mentioned in our introduction, the science of genes is quite a difficult task, given that what appears to be a disadvantage in one situation can actually be an advantage under different circumstances. We have the case of sickle cell anemia, where the same genes that cause the condition also enable carriers to be resistant to malaria.(J**. Grimm: 2018).**This is only one of the numerous cases where the elimination of one genetic pathology may, at the end of the day, cause an even greater problem elsewhere. Research into this field is very limited, so it is impossible for us to determine whether the decisions we take today in the name of "erasing our mistakes", will not eventually make us weak and vulnerable in the future. It is a huge gamble to be playing with human life right now, we need to be more responsible towards our species.

Human germ-line modification may permit us to eliminate present visible pathologies, but may turn out to weaken our genetic patrimony, making us or maybe our descendants vulnerable in the future. In our attempt to create the perfect being, we may just end up with an abominable creature which will make our lives more miserable. The Conference of European Churches is one the organizations that shows interest in the development of these new technics and their impact on the human genetic. They are rather cautious with the human germ line modification,

To achieve modifications of the germline which are passed onto subsequent generations, a number of approaches are possible, both performed in conjunction with in vitro fertilization and then gestation of the resulting embryo. One is to make the desired modifications in cultured cells and then transplant a nucleus from a successfully modified cell into an enucleated cell fertilized in vitro. This technique, called somatic cell nuclear transfer (SCNT) is problematic, because experience with several different animal species has shown that it is associated with a very high frequency of developmental defects, perhaps owing to the difficulty of reprogramming a somatic cell nucleus for all developmental functions. (**Conference of European Churches: 2018)**

But it's exciting to present the positive side of the story, exhilarating to imagine the benefits we stand to draw from these technologies, but when things turn sour, then we talk of sacrifice. But who offers the sacrifice for goodness sake? Who pays the prize for the progress? Is it not the innocent population; the people who know little or nothing about what is actually happening to them? This attitude of techno-scientific evolution is not fair; the whole world needs to participate in debates concerning the future of the human race, with respect to the various methods that are employed to attain our different goals.

2.2 The Destruction of the Human Ontological Dignity

The human being is generally considered to be a sacred creature among the other organisms that live on earth. This special status may be justified from the religious perspective, or simply from the metaphysical conception of the human race. From either viewpoints, the human ontological personality is quite a serious issue when it comes to the ideological appraisal of the human being. This explains why contributions from the religious society are also taken into account in the field of Bioethics. The great majority of the world's inhabitants belong to a religious faith, and the expression of their humanism comes through their faith. It thus implies that anything that goes towards the desecration of what they consider to be precious in the eyes of their God, will definitely run the risk of condemnation. This is the case with the genetic manipulation of human genes, with the aim to achieve selfish goals.

From the metaphysical perspective, the human ontological status is also bound to suffer from genetic enhancement. This is due to the fact that with this intervention, the original conception of the mind is altered. The human being is metaphysically considered to be a homogenous whole, and the decision to break him down into small pieces, in order to obtain the creature of our dreams does not fall in line with the originality of the human race. This is evident in the famous axioms laid down by German Philosopher, Immanuel Kant, in which he states that "the safety and protection of human dignity must always constitute the ultimate end of all human actions", and also that "every action posed must be good intrinsically, in such a way that if raised to the level of universal law, it will stand" (**The Stanford Encyclopedia of Philosophy: 2004**).

When we take a keen look at all that is currently taking place within the field of Biotechnological research, we find it hard to perceive the paramount respect for the human ontological dignity. Man and the safety of human life is in no way considered as an end in itself; rather, he is manipulated for other purposes; political gains, economic benefits, self-gratification and the satisfaction of other personal fantasies; these are all the current motivations that push our scientists and technocrats around the world. There is a general tendency to liken everything to rapidity, performance, beauty and power; we forget the basic values that constitute our dignity and that spice up our lives and make us happy.

2.3 The Problem of Inequality

One of the big problems that may arise with the genetic superhuman, or rather, that may get even worse, is that of equality and discrimination. The human race already has so many problems based on racial differences, social class divisions, favoritism and corruption; I personally don't see the situation getting any better with the arrival of super beings on earth. The proof is that we've always had smart people on earth; people who, through their intellectual and physical endeavors, have revolutionized the human society in one way or the other. Yet, the rate of racism, discrimination and other forms of violence and injustice against the under-privileged has barely reduced. (**United Nations, Human Rights: 2014)**

For us to get a better view of this problem, we only need to look at the distribution of wealth in the world, and the manner in which it is acquired and increased and preserved. We can acknowledge the fact that different institutions and governments around the world function in terms of interests; everyone seeks to benefit from one another. Most often, the conditions for this "mutual" interaction between people and nations are for the most part, basically inhuman in nature. We've seen people kill others for money; nations sell off the cultural pride of the people for economic benefit and political protection, etc. Let's take for instance, the proliferation of war armament in Africa and other parts of the world. Africans do not produce guns and armored cars, where do they get all these weapons that are used to kill people in their thousands every year? They buy them from the developed countries; the same countries that go round and preach peace, human rights, love, mutual cooperation, to name but a few.

We realize that no matter what human beings may say, they will always seek to protect their personal interests, even if this means endangering lives elsewhere. So when we dream of the superhuman, just like once upon a time, someone dreamt of inventing a gun, a bomb, an armored car etc., this is not a dream for the under-privileged; in fact, it is not the weak man's dream. It is a dream for the developed world, for those who control the great institutions of the world. The mode of operation has always been

the same; manipulate and exploit the under-privileged by all means. This has not changed; we may go round and preach peace, harmony, peaceful dialogue and humanism; but so long as we continue to cherish our selfish desires, all these terminologies, norms and values will only be beautiful theories, which will never become a practical reality in our world. It's just a game; a dangerous game that everyone plays; we play with fire; we burn in it, yet we do not run from it.

The superhuman may just come to serve the interest of the upper class; those that own the wealth; and the gap that separates the rich from the poor will grow even bigger. By the way, is this not happening in the world right now? Do we not die from conditions orchestrated elsewhere? It would rather be too daring, and maybe foolish to think that the superhuman will be different from the already smart enough people that exist within our society, but who do little or nothing to bring peace into the world.

2.4 The Possibility for a Better World

We have highlighted the probable negative consequences of the superhuman generation, but this doesn't mean that there is no possibility for things to turn out well. We do conduct a critical analysis of this phenomenon, for the simple reason that so far, the optimism that surrounds the concept of the superhuman are more than the pessimism. Almost everyone sees the possibility for humanity to resolve all its problems, but nearly no one perceives the true danger that hides behind this innovation. But should we be so pessimistic that we completely ignore the positive scenario that may arise from it in the end? Certainly not. We need to acknowledge the fact that the superhuman may actually be a blessing to humanity; the most precious gift we have ever received. We need to make this happen; we need to pave the way for a better future for the human race and the other creatures that live on earth. It is surely for this reason that we are gifted with a rational mind; so that we can look ahead of us and see the huddles; the future that awaits us; and orientate ourselves towards a better tomorrow. For this to be effective we will have to approach our technological future with a lot of care and objectivism; we need to ask the right questions, in order to seek the right answers. (**J. Choi: 2020).** One of the main questions we will be asking concerns the measures to be adopted in order to prepare ourselves for the singularity; what are the chances for humanity to benefit from emerging technologies, without losing its ontological dignity in the process?

3 THE SURVIVAL OF THE HUMAN RACE: WHAT'S THE WAY OUT?

We have seen the various scenarios that could characterize human life after the singularity and after the superhuman takes control over the world; now we need to think positively and find a way out for humanity. We ask the same questions that other thinkers in the likes of Woodrow Barfield have asked; "Will the superhuman continue to respect and obey the human being as its inventor? Or will it set its own rules and disregard the human race?" We can only speculate on the possible answers to these questions; attempting to give straight answers will not be different from trying to look into a black hole. Nevertheless, we can reason our way out rationally.

3.1 Mutual Interaction with the Machine

Let's suppose that we were a super-intelligent being seeking for friendship; which criteria will we set for this purpose? The probability is high that we will certainly look for people that can understand us; that can love us for who we are; and that can trust us. As the saying goes, "Birds of the same feather flock together". The opposite scenario will be less likely to happen; we can learn from experience that human beings and other living creatures in the world love and protect those who respect and trust them. Protagonists of the singularity affirm that the superhuman will be able to understand and express emotions (**Kurzweil: 2005**); if this is the case, then the best thing for humanity will be to form some sort of alliance with these superior beings, in order to gain their trust, love and confidence. Human beings will have to forgo their pompous attitude of wanting to control everything in the world; man will have to give up his position as master and possessor of nature. He will have to seek mutual understanding and collaboration with the machine; he will have to show love and concern, in order to receive the same in return.

The interesting fact is that work has already been done to lay the foundation for such collaboration between man and the machine. Gilbert Simondon, in his, "On the Mode of Existence of Technical Objects", sets the conditions for mutual interaction between man and the machine. He states that for there to be harmony between technique and human culture, humans need to recognize the worth of technical beings; they need to see beyond the utilitarian functions of technical objects, and perceive the humanity that is embedded in them. **(Simondon: 1958).** He deplores the attitude of human culture to discriminate against technical beings; reducing them to the rank of slaves; mere objects which only have a utilitarian role in the life of man. Technique has suffered this enslavement, dishonor and prejudice from culture over the generations; but this will have to stop with the rise of the superhuman. It will be primordial for us to learn to interact mutually with our super machines, given that the safety of humanity will be determined by our capacity to benefit from this techno-scientific revolution. At the end of the day, we will have to form an alliance with the superhuman in order to ensure our survival.

Henceforth, proper interaction with the machine will come as a result of a profound understanding of the fundamental principles that characterize its emergence and evolution within the human society; we will need to understand the mode of existence of technical objects. Anything short of this will lead us to xenophobia and hence, prejudice, hatred and all that goes against the principles of true friendship. It also goes without saying that any understanding is grounded on given principles, which lay down the foundation for its development. So when we realize that the human race needs to negotiate the terms of its wellbeing with the superhuman, we must also lay the foundation for this relationship and prosper; we must avoid the situation where the emergence of the superhuman takes humanity by surprise.

We do understand the doubts that inhibit the domain of genetic engineering, due to the complications that are involved with germ line modifications (**J. Grimn: 2018**), but our doubts must not prevent us from reasoning properly, and from taking proper measures towards the protection of the human race. We must agree with Kurzweil that technological evolution takes place at an exponential rate; and the law of accelerating returns,[3]permits us to see very clearly the possible emergence of the superhuman. It is rather a matter of common sense to see with him that humanity needs to get ready for the singularity. As a matter of fact, the singularity has already started, and will eventually develop into the superhuman; W**.** Barfield contends:

The concept for the singularity goes something like this; many prominent researchers in artificial intelligence, robotics and neuroscience are convinced that technology will eventually reach and surpass humans in intelligence creating along the way, a world filled with 'smart' machines. Actually it's already happening. Machines that perform surgery, design life-saving drugs, write news articles, and work in a range of industries; in other words, do what we humans do with our mind and bodies, already exist. But once they surpass us in general intelligence, then what? Will they be content to continue performing the tasks asked of them by their human masters, or will they branch out of human terms of goals and aspirations? (**W. Barfield: 2015)**

The main goal of this paper is provide suitable answers to Barfield's question; will the superhumans that emerge at the singularity continue to obey humans and act with respect to their goals and aspirations. We have provided the first answer to this question in the establishment of mutual interaction between man and the machine; but like we just mentioned, this understanding can only be possible if humanity is prepared for it. This leads us to the next point, which centers on the restructuration of the moral personality of human beings.

3.2 The Return to Morals: Reviving Humanism

The evolution of the human race depends on a great deal of factors; one of the most prominent of which is the capacity to invent and respect moral principles. The term 'moral' refers to the codes of conduct that permit human beings to live together in harmony within the society. It is based on this principles

[3]**Kurzweil, Ray, 2005, p.44.** The law of accelerating returns describes the acceleration pace of and the exponential growth of the products of an evolutionary process. Applied to technological evolution, we realize that the rate at which technical activity brings new things into the society is actually alarming.

that respect, love and mutual collaboration is established between the different members of the community. We learn to be moral from the other members of the society; an example can be seen in the domain of child psychology, where the psychological development of the latter depends on the different life experiences that shape his/her mind. The probability is high that a child that is taught the basic principles of love and respect will grow up to be loving and respectful towards the other members of the society. **(R.G. Gerrig: 2013).**

One of the common mistakes scientists and technocrats make is the tendency to always portray evolution in terms of speed and the capacity to resolve practical scientific and technological problems; the ability to create new objects, to master the laws of nature, to understand the world etc.; but almost no one cares about the capacity to create peace and harmony in the world. We go on with new inventions; meanwhile the human society actually crumbles under the weight of violence. It would appear our intellect is programmed to give value only to techno-scientific evolution, leaving aside real human evolution, which is the capacity to make the world a peaceful and safe place to live in.

Ray Kurzweil **(2005)** is certain that even the superhuman will be capable of understanding and expressing feelings; but from whom will it learn these values? Is it not from the same humans that exist in the world today? Of course the only source of wisdom for the superhuman will be the data that already exist in the world, and that which is still to be created. This data; these norms, values and principles that we've laid down to govern the human society have not made us better people. On the contrary, violence increases at an alarming rate. So when we state that the superhuman will download the moral information from our data base, and interact with the beings of the world to complete its learning process, what do we really expect? That after employing the same principles that we use in the world today and that make us as pitiful as we are, it will be better than us? It's a pity that we humans, after prematurely declaring our emancipation, can't even realize that we've completely failed in the project of humanism. This project was supposed to make the world a peaceful and safe place to live in, but the contrary happened; yet no one really seems to bother.

The only solution for the human race will be to reexamine our moral principles and values, unanimously change those that are either outdated or inappropriate, and then enact new values that will enhance peace within the society. It all boils down to our capacity to effectuate a proper moral enhancement that will enable us to know how to make the right decisions and hence, restore peace in the world. We do not really have a choice, except the one that induces us to laziness and useless pessimism, while the world goes in flames. The superhuman or the super machine will have to learn from us, and it would be better for us that the values it copies from us are good ones; else, it will replicate our selfishness, deceit, violence; in short, our current wickedness will be multiplied a thousand fold; and we will suffer the consequences of our own actions.

Conclusion

From the above analysis, we realize that the emergence of the superhuman may just be a matter of time, but humanity is not yet ready for it. At this moment, our major preoccupation needs to be the restoration of peace and harmony in the world; for we cannot count on the superhuman to do it for us. The supermachine, or the super man-machine, or the genetically enhanced superhuman; all these versions of super beings will depend on humanity to learn the values and principles that govern the society. The superhuman will not come to erase all our problems and save us from the disorder that reigns in the world. On the contrary, it will only learn from us, to upgrade our world, from what it is now to something different, for better or for worse. Humanity needs to strive for peace and harmony, in order to provide the emerging superhuman with a solid moral and ethical foundation that will enable it to make our world a better place.

At the end of this piece of work, it would appear that humanity owns the keys to its own destiny; our fate, the fate of our world and all that lives within it is in our hands. We are gifted with techno-scientific know-how; it has brought us to where we are today. It is a great blessing to us and can make us better people. However, it also retains the power to change our lives for the worse; it has the capacity to annihilate our species from the face of the earth. But this will depend on the values we pass on to the

superhuman; the information we use to educate it; for it will only become better than what we must have made of it, and will only improve upon the values it finds operational within the human society.

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