Article

Technological Singularity: A Journey toward the Alienation of Humanity

Messaad Asma

University of Mustapha Stamboli-Mascara, (Algeria)

Mesaad.asmaa@univ-mascara.dz

Abstract

At the crossroads of science, science fiction has given us a thousand visions of what humans might become. Are we truly on the brink of altering our genetic heritage and transforming our human species, especially with the pushing of scientific boundaries beyond the life sciences and human studies, from discovery and exploration of thought processes to the capability of correcting nature's flaws or replacing them entirely? This signifies a desire to invent a humanity that fits our technological age and praises the Nietzschean Übermensch, directed towards controlling the code of life through the advocacy of smart technology usage, or what is known as artificial intelligence. This opens up possibilities for intervening in the human genome and reprogramming it as a project for manufacturing human genes. But does this lead to the dismantling of humanity, or does it pertain to the emergence of a new form of humanity? Especially after the technological revolution that extends its knowledge and technical capabilities alongside genomics, heralding a post-human result, as a sign for a being beyond human, by reshaping it as is done with machines. This reductionist treatment is an acknowledgment of a new humanity, making individual life the

normative horizon for the contemporary imagination, through the fusion of human with technology that surpasses the natural limits created by our biological heritage, announcing a transitional phase lying between our biological legacy and our superhuman future. Is this practical optimism indicative of perpetual progress, or a path to post-humanity?

Keywords: Genetic heritage, Human, Artificial Intelligence, Biology, Technology.

Introduction

Technological achievements invade our contemporary reality to an extent that places humanity in transition from its nature, surpassing the realm of human intelligence. Researchers work on reconstructing the brain and neural cells to the point where humans become beyond biological beings, simulating nature with virtual technologies. This will eventually lead to a final station creating a cyborg freed from the bounds of humanity, symbolizing the blend of biological and technological, and while this cyborg being currently symbolizes the contemporary imagination, it is a concept pointing to extremely important changes.

 The endeavor to formulate it metaphorically expresses a nostalgia for a time when male superiority was a natural matter[2]. The union of the technical and the organic in our world today, as virtual spectacles, logically reveals the dimensions of open technology, which heralds the imprisonment of human generations within a vision that terrifies the world, demonizing technology according to Donna Haraway. It's a fascination for developing an image of humans with a type of artificiality that questions the limits of humanity with the tools of science and technology, making humanity appear as a wonderful beginning but not the final word. [3]

It represents a transitional phase from the stages of artificial intelligence development and continuous scientific progress, which in turn signifies the practice of an extropian philosophy that remains open to endless pursuit, to achieve smart technology as an end in itself, not merely as a means to support life. This makes science and technology necessities towards realizing the technologies of imagination, to the extent of establishing a technopolis, which means deifying technology or replacing the idea of human evolution with technological evolution, which some see as an announcement of crowning the best images of worlds.

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[2] Claudia Springer, Electronic Eros, University of Texas Press, 1996, p. 35.
[3] François Jacob et al., Human in the Whirlwind of Technology: From Human to Beyond, translated by Mohamed Aslim, Bilal Printing Press, Fez, p. 117.

However, what we actually experience from this artificial intelligence is a consolation for humanity in its humanity in the name of new technology. To face this human crisis, we must truly know if we are facing the emergence of a new human or a post-human who no longer belongs to the human tendency. The contemporary situation, distinguished by its new features, especially in its instrumental and technical method, makes the human exploit itself, in a continuous movement that signifies its transcendence over humanity, as Nietzsche rationalizes in his questioning, "Is man something that can be overcome? What have you done to surpass him?".[4]

This question, upon reflection, highlights a moment when the idea of the alienation of humanity gains a clearer meaning than its technical-scientific beginnings sought, as humans oscillate more than ever between their natural state and their aspiration for perfection, a complexity trend for the human being. Reconfiguring the nature of living beings, including humans, is one of the most exciting periods in human scientific history, as if it were a period of controlling the code of life, imbued with a biological tendency similar to architectural design that reshaped the biological field, with the intensification of technical programs making us a tremendous mixture of nucleic acids and genetic genes, even memories and desires.

This makes the contemporary human tendency a project to domesticate humans towards the defense of using new biotechnology, which today allows the production of humans from natural birth to selective birth, an implicit signal about the ambiguous fate of humanity. The capabilities of new biotechnology have created a significant turn towards the disappearance or domestication of humans, a concept borrowed from Heidegger, creating a new humanity at the expense of past humanities, where the divine nature is closer to the usual image of humans.

This prompts the question of the human goal from annihilating and surpassing its original existence, compelling us to explore the human concept first to be able to defend it as a fundamental basis amidst the challenges of superintelligences, which will inevitably lead to achieving what is called singularity. So, what do we mean by it? Is it practical optimism that suggests perpetual progress, or is it a path to post-humanity?

The Human Concept: From Ontological Meaning to Imaginative Symbolism

The prevailing belief for a long time was that humans, in their ontological significance, represent the foundational entity of existence, surpassing other sentient living beings through their intellectual faculties. This central positioning in the dominion of reason and consciousness is what

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[4] Nietzsche, Thus Spoke Zarathustra, on François Jacob, op. cit., p. 238.

German thinker Hans Jonas saw as the essence of this exceptional human argument being of a psycho-physical nature[5]. It highlights a distinguished place for humanity in its ontological essence within nature, making it the measure of all things and endowing it with a freedom that culminates in technological advancements into the philosophy of humanity. This latter has been interpreted and reinterpreted differently in successive philosophies; for example, it meant the making being in Bergson, the technical being with Pierre Teilhard de Chardin, and the symbolic being with Ernst Cassirer.

To understand all the intellectual symbolism swirling around the human meaning, it necessitates reaching the purposefulness of human life, which in turn seeks and constructs the meaning of existence. However, the strength of this idea quickly dissipated with contemporary technological reality, where all intellectual references lost their standing as if we have become engulfed in a maelstrom of thought[6], standardizing human existence to transform this being from an actor, maker, and controller of technological tools into a tool at their service.

This suggests a slide of human symbolism into the abyss in the technological world imagination, attributed to the dominance of the consumerist production tendency that caters to the needs of the contemporary world in a rush that strips the individual of their value and humanity. Technology has become the primary determinant of global production, with an industrial rationality, where humans are reduced to machines operating under a totalizing authoritarian method[7], hiding within it a crisis of humans in expressing their authentic existence, and an activation of an existence outside the self.

Its ontological boundaries and destiny in time and space are transformed by its technological condition as a lifestyle, so its truth is measured in its technological dimension that maintains its external existence, leaving its intrinsic internal existence in alienation and dispossession, as a result of the loss of meaning by the dominance of thought and technological practice that has become not just an available choice but an inevitability that ensnares humans within technological circles.

It attempts to integrate the human mind with an artificial type and forces it to immerse in its technological world, which no longer aims to secure human life and protection but aspires to extend its life or even dictate its fate. Thus, life is no longer a product of the natural cycle but artificially

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[5] Hans Jonas, Evolution and Liberty, translated by S. Comille and P. Evernel, Paris, Rivages, pp. 56-57.
[6] Ernest Cassirer, Essays on Man, translated by Norbert Massa, Paris, 1975, p. 39.

[7] Herbert Marcuse, One-Dimensional Man, translated by George Tarabishi, Dar al-Adab Publications, Beirut, 3rd edition, 1988, p. 39.

fabricated, granting humans the power to become the absolute centrality of existence, which Hans Jonas finds a connection with the meaning of improving the quality of life, but with a scientific outlook that raises the issue of identity and human ontology, which the techno-scientific reality operates on as fulfilling its vital biological demands, manufacturing details that save humans from death. But what death are we referring to if extinction is a natural inevitability?

This becomes clear with the transformation and modification of human imagery or symbolism through imagination, starting with the body that hardly differs from a machine, as expressed by scientist Ducournau, stating: "The human body is nothing but a machine, possessing its own activities and capable of acting without the intervention of the soul, as these activities are of a physical nature similar to those of the organic system."[8] But how can a machine created by God, as Descartes elucidated, resemble those made by humans?

This perception clarifies what contemporary science has sought, to transfer humans from their natural ontological state to an imaginative figure, requiring the replacement of original body parts with complex artificial machinery that assumes the place of the former.

Yet, despite science crafting a technologically sophisticated human machine, humans remain human, in need of a soul and conscious will, which it lacks in its imaginative symbolism. The elitist images of humanity have sacrificed its central position and reduced it in evolutionary processes. Although this does not mean our work creates confrontations for scientific discoveries, their rebellion against human sanctity is our research focus. So said Allah the Almighty: "*We have certainly created man in the best of stature.[9]" This* answers that the artificial intelligence bestows humans with attributes beyond their natural limits, and any declaration of sovereignty over its decisions is an acknowledgment of producing technological singularity as a path to post-humanity.

This confirms that contemporary biology has surpassed its original role and engaged in technological fantasies, extracting humans from all genetic or inherent entities into a state of scientific discoveries, moving imagination beyond limits by surpassing humans themselves, through the creation of a cyborg human, which came to establish the concept of infinitudes by announcing the beginning of a new superior era. However, it essentially harbors the end of humans whose

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[8] Charles de Kornik, Course in Experimental Psychology, in Archives Charles, No. 393, 1935, p. 30.
[9] The Holy Quran.

image as humans no longer remains, for great technological discoveries will surpass human understanding and leave it under the responsibility of machines.[10]

If this scientific dream attempts to present us with a scientific individuality entrenched in contemporary human thought, post-humanism ideology as an ontological rupture that rebuilds humans through artificial competencies does not stop in changing its image. What is the nature of this scientific force that establishes that?

Scientific Progress and Its Activation of Imaginative Technology:

Science continues its advancement, making the contemporary era a time of technology par excellence, through the unlimited and extensive spread of technology, considered as a civilizational component and a human project thanks to the applications of modern technology across all dimensions and aspects of human life. The developments are no longer limited to scientific understanding but have extended to include the creation of the infrastructure for human prosperity.

Although this pursuit has an impact on human reality, it has taken to affecting universal levels touching the general laws of existence, surpassing the pivotal role that scientific progress plays through creating intelligent entities that represent isolating and modifying the biological determinants of human nature. This carries in its futuristic vision the ability to edit the human genome, alongside the cloning technology that might seem positive on the surface, but according to Adam Schulman, it's not always benign and acceptable.

The biological medical engineering is considered a deception of genetic heritage, aimed by scientific progress at confining the human species and tampering with human nature. This raises questions about the concept of scientific progress, especially after scientific knowledge exceeded its limits in editing the brain, rendering the individual incapable of functioning as a human. Scientific advancements take on the meaning of a dangerous power, spreading at a frightening speed, reinforcing the need for the principle of responsibility as elucidated by Hans Jonas as the will of conscience, to ethically ground this scientific progress under the science of ethical duties.

Scientific progress, in its biological sense that seeks to create the superior human or post-human, is considered the greatest danger threatening humanity, known today as genetic enhancement, which has come to control humanity and its biological destiny. It represents a biological technical manufacturing process experienced by humanity on itself and is a logical result

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[10] Ray Kurzweil, The Singularity is Near: When Humans Transcend Biology, New York, 2005, p. 241.

of the artificial tendency characterizing modern scientific progress[11], expressing the enhancement tendency in this context as the pursuit to formulate a new pattern for the human being, granting it a new identity, representing a threat to it, taking the meaning of individual deformation, leading it towards individualism, by genetically programming and organizing its genomic image, in an ultra-modern twist, resulting in the alienation of humans from their human existence, in a process where their natural presence assimilates with the artificial.

This is considered a leap in scientific progress, linking humans digitally, placing humans in the era of spiritual machines, an expression we try to clarify through showing the extent of the fusion of human spiritual quality with technological outcomes, to reach the stage of scientific intersection with biological functions, dealing therein will not be without computational capabilities.

Yet, this emancipation from biological limits is a utopian dream, attempting to recenter the human entity in the intellectual arena, hence the concept of transhumanism, an enhanced phase extending its vision to renew the human project, a vision that may be futuristic but not far-off, as Vernor Vinge said: "Within thirty years, we will have the necessary technologies to create superhuman intelligence. Shortly after, the human era will have ended,"[12] meaning its natural end, where humans become a machine designed and controlled by scientific law. Scientific development proceeds to predict how today's changes translate into tomorrow's reality, assuming an advanced technology surpassing human capabilities.

While the matter still remains imaginative, if one day it becomes possible to manufacture a smart computer, it's also feasible to create a superhuman intelligence for the natural human mind, according to the curve of imaginative technology. The biotechnological fantasies have surpassed the self-design allowed by both knowledge and technological dominance, making their scientific imagination a set of tools linked to shaping the state of nature as desired, as discussed by Paul Ramsey in his book "Fabricating Humans", where scientific progress has become a practical instrumental that places humans outside their natural system, through assuming the complete world image, which eradicates all natural images as a concept for human development, entering it into a race of scientific manipulations by selecting and modifying its traits, to become in a

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[11] Andrei Taguieff, Ethics of Biology Towards a Project of Intellectual Issue, translated by Abdelhadi Al-Idrissi, Notebooks of the North, Issue 7, 2003, p. 115.

[12] François Jacob, ibid., p. 55.

technological society that excels in applying lineage within the scope of reality, working to achieve matters that were once considered purely imaginary.

Artificial Intelligence, through its reliance on imaginative technology, will become capable of doing everything humans dream of. Moreover, future technological advancements may offer more than human intelligence, making living like loaded programs. We will gradually lose our human identity, as if living an avatar life becomes the normal lifestyle.

Imaginative technology, working to outline the future, will be directed towards achieving the robotic man by compensating for human deficiencies, such as physical organs, and attempting to replace them with more powerful sources. This makes humans a qualitative developmental project, and although this achieves material life quality, it strips humans of their immunity, especially after technology's pursuit to transition from a tool to a machine. This means directing from the human hand to the machine to the advancement of machines to direct humans.

The technological imagination did not stop there but reached the fusion of the human body with scientific intelligence and manufacturing a superior human or mechanical elite. We all become humans enhanced with artificial limbs, contact lenses that repair and alleviate our pains, correct our flaws, and add a bit of softness to the harshness of our earthly existence that lacks perfection. But we can sense ourselves to the extent of changing our nature. Is this necessary?[13]

Especially if the dreaming technology works on radically modifying humans with a dose of pragmatism that signifies the dream of immortality, which now motivates humans instead of frightening them with the pretext of change, making it clear to us that the dream of power is what inspires the human being, even if this dream comes from the realm of imagination but will be possible in the name of science and the logic that contributed to the development of human intelligence through the creation of technology which in turn will be the axis of our planet's evolution without the need for human intervention, relying on the machine category.

Most people won't have a physical body as we know today, but we will live as copies of ourselves in a virtual world, and according to desire, can acquire a biological body, the latest model of a bionic body.[14] To decode this model, we need to define the features that the human tendency can take for new forms of life to become clear in its essence.

What Humanity for New Technology:

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[13] Ibid. p. 79.
[14] Ibid. p. 90.

Scientists and experts in robotics and artificial intelligence envision future scenarios where humanoid robots dominate by acquiring most human traits and technologically developing them to have emotions and feelings close to humans with the ability to think and control matters. We humans will have no role in that life other than to follow the orders of smart robots, breaking the bounds of using human technology, announcing the creation of a crisis with the change in the nature of existence on its horizon. The human design is the solution through setting standards for smart technology that align with our human nature and the way we want to live. But does the digital age find a great idea in it?

The reality is that the continuous onslaught of technological distractions within human ranks represents a massive challenge to its nature by achieving performance that surpasses and exceeds human performance. This will lead smart technology to intervene in humans and modify them according to the imaginative that offers no end, meaning immortality in ancient spiritual discourses.

Still, science has made it a mental eternity, transforming the body each time according to industrial need, making the human identity in the era of artificial intelligence independent of the body. The brain becomes the organ carrying human existence through time, the body as a means or physical carrier into which information is poured, waiting for our minds to be loaded into artificial smart machines

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Thus, smart technology will invade biological life, creating humans different from us, surpassing human intelligence, making the feeling of immersion in this superior world more and more real, without the use of control units, achieving the equation of transhuman and the carrier from technology super intelligence and for the sense of self that surpasses its human counterpart.

It is the moment that signifies the fusion of organic humanity with artificial power, creating, as stated by the French physiologist Jean Didier and Dr. Veron in their book "Welcome to Transhumanism," a world at a crossroads between a realm of computers becoming smarter until

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[15] Ibid. p. 333.

they themselves become post-human, and humans who enhance themselves to eventually merge into the machines they have designed. At this crossroads, we find our consciousness in a carrier other than our body[16], transforming the being into another, post-biological entity.

This smart technological analysis will lead, under this liberation, to the creation of the contemporary cyborg myth, achieving post-technological humanity and transcending the imagined as well as science fiction. Are we indeed on the verge of transforming our human type? And what form will we take, and what abilities will we have? Is this the moment to announce a new human?

A New Human for an AI-Saturated Future:

At the crossroads of science, science fiction has provided us with a thousand visions of what humans might become. Are we indeed about to change our genetic heritage and transform our human species, especially with the pushing of scientific boundaries beyond the realms of life sciences and human studies to exploring and altering the nature of our thinking and even correcting flawed aspects of nature or replacing them entirely?

This signifies a desire to invent a human tendency suitable for our technological era, praising the Nietzschean Übermensch directed towards controlling the code of life through advocating for the use of smart technology, or what is known as artificial intelligence. This involves possibilities for intervening in the human genome and reprogramming it as a project for manufacturing human genes.

But does this lead to the dismantling of humanity or does it concern the emergence of a new form of humanity? Especially after the technological revolution, which extends its knowledge and technical capabilities in tandem with genomics, indicating a post-human result as a sign of a being beyond human, transcending its biological roots after being refined and corrected by technology. This provides a new definition of human and reshaping it as is done with machines.

This reductive treatment of humans and redefining them through the normalization of technology has contributed to the erosion of humanity as a social imagination, focusing on the anthropotechnical meanings of individuality, which no longer limits to the product of controlling the biological qualifications of human beings but reshaping them according to the scientific reality. Individualism has replaced the constraints of the state, as expressed by Andrei Gatif[17], thus becoming the imagined capability of contemporary biological enhancement, a thought surpassing

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[16] Ibid. pp. 88-89.

[17] Taguieff, La Bioéthique ou Le Juste Milieu: Une Quête de Sens à l'Âge du Nihilisme Technique, 2007, p. 237.

the techno-scientific presence and founding a new humanity. It makes individual life the normative horizon for the contemporary imagination through the fusion of humans with smart technology that transcends the natural limits created by our biological heritage, announcing a transitional phase between our biological legacy and our superhuman future.

This will result in a conceptual awareness among humanity, extending technological intelligence beyond human boundaries, bringing forth a wave of innovations and applications around the information revolution and biological technology applications that have worked to change our very human identity.[18] This renewal makes humans a project by transforming today's variables into tomorrow's reality, making the human being a modifiable entity no longer concerned with what it can do but with what we are, meaning related to the extent our memory, expressing the essence of our existence, interlaces with communication technology, through employing smart chips as artificial limbs, to control humans via their thinking machine, the brain, fundamentally known for its information processing capability.

This use of smart chips will improve the way of thinking through practicing a logic of computational language, confirming that our eventual fate will one day be in abandoning our biological bodies. This unveils the cyborg human imagination at the intersection of virtual reality and artificial intelligence, accompanying its existence with a rupture in human history, known as singularity, the moment expressing the fusion of human with machine. This makes us question, in this immersion, whether technological singularity is a path to activating the alienation of humanity?

Singularity: A Journey Towards Achieving a Cyborg Human:

Recently, the idea of transitioning from the concept of general artificial intelligence, which seeks to achieve a smart environment but with the condition that it remains obedient to the extent that allows humans to remain masters of their actions, to the creation of superhuman artificial intelligence predicting its artificial machines' superiority over any human intellectual activity regardless of their intelligence, has spread. This will lead to a revolution in intelligence predicting the emergence of an inevitable technological singularity.

In truth, although superhuman AI systems do not harbor malicious intents, as expressed by Kurzweil, the spiritual father of singularity, it is a revolution in art, sciences, and other forms of

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[18] Sfez, La Santé Parfaite: Critique d'une Nouvelle Utopie, Paris, 1995, p. 45.

knowledge that will truly give meaning to life[19]. However, it will be dangerous in any case. Expecting to live in a virtual reality, for example, and the absence of a significant part of the human spiritual aspect will lead to a transitory towards a post-human world enhanced for mental cognition. People will be driven mechanically through computer programming directly connected to the brain and artificial and organic limbs remaining from humanity's time, which will deeply change our concept of humanity. In it, artificial limbs will be parts of the human body, while natural organs become merely auxiliary tools, and genetically modified traits become natural traits.

In essence, technological evolution is poised to replace the markers of natural evolution. This concept, as Ray Kurzweil interprets, signifies the essence of singularity - merging our biological thinking and existence with technology, leading to a world where the distinction between humans and machines or between physical reality and virtual reality becomes blurred[20].

However, this picture is not so much a harbinger of hope for humanity as it is a safeguard for post-humanity. The need for psychological theories makes the future of natural humans appear grim against the backdrop of these industrial prospects, prompting singularity proponents to leverage comprehensive analyses to make advances in genetic engineering with the goal of emulating the human brain by blending artificial intelligence with human neuroscience.

This involves processing technical information through the simulation of neural cells, as if technology, based on this idea, aspires to attain a status equivalent to that of the natural state. This drive has motivated contemporary technology to embrace this hypothesis with the aim of enabling humans to create smart machines that reside within computer networks, capable of creating superior intelligence that could enhance the natural human mind as well. Information technology plays a pivotal role in owning this expectation.

But does imposing a "human-machine" civilization create demands for artificial intelligence without compromising human essence? This question invites us to revisit the nature of human beings and redraw our institutions and capabilities to reveal the task and limits of technological singularity in a more informative language. We will discover the truth of transitioning from human forms to nanorobotic beings, immersing ourselves in a virtual reality by connecting our brains to

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[19] Margit A. Boden, Artificial Intelligence, translated by Ibrahim Sand Ahmed, Hindawi Foundation for Education and Culture, 2022, p. 133.

[20] Ibid. p. 135.

internet networks to become open to sweeping any type of knowledge and integrating various technologies.

Thus, the body becomes stronger and faster, belonging to an individualistic body freed from natural physical constraints, and also liberated from sexual activity in the process of reproduction in the industrial world, by valuing the communicative and sensory aspects[21]. The dietary system evolves to function by releasing necessary substances into the bloodstream using nanorobots - an invisible human robot made with nanotechnology.

Robert Freitas suggests an alternative to the circulatory system by introducing artificial red blood cells, thereby obviating the need for a blood flow or even the respiratory system, leading to a smart biological system devoid of most of our organs. Nanotechnology will transform the natural framework into one much more resistant. As for the brain, its destiny is to enhance its neuronal cells until it announces the supremacy of non-biological intelligence with it, resulting in a transformation into a cyborg that signifies the complete merger of human and machine thanks to nanotechnological devices intertwined with the brain.

This frees humans from their identity and the familiar form of living long or forever. The modified body might not die or could live much longer through the control of physiological functions, giving a new definition to humanity influenced by technology. This falls under the realm of genome editing technology, meaning the production of genetically modified humans and predefining their characteristics, which results in the creation of multiple copies of an individual, unlike anything known in natural human nature. This causes controversy for the natural human, placing them in a hybrid world different from reality, a virtual society or what is known as the cyborg society, reflecting a state of intelligence explosion through the enhancement of artificial intelligence systems for human performance.

Leading to surpassing human understanding, and at this stage, humans will not have the capability to control it, but its impact will be profound due to the speed of technological change, thereby diminishing the boundaries between fantasy and reality, imagining the possibility of integrating technical devices within our bodies allowing access to the complete picture of the virtual world existing in our neural network.

This raises alarms among many thinkers about the concept of technological singularity, whether it concerns genetic engineering or developments in artificial intelligence, even in

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[21] François Jacob, op. cit., pp. 60-61.

economic, political, social developments, and more, suggesting only one inevitable outcome - the disappearance of humans, even if its effects remain distant, making the concept problematic in various fields of study as a product of knowledge accumulation and the flow of technological innovations, whose rapid advancement will lead humans to a point where they cannot control the proceedings, leading to a new world where human nature changes deeply as described by Kurzweil as a tear in the fabric of human history, depicting singularity as a pivotal point where humanity transitions from one state to another, embodying change as an inevitable matter, prompting us to question the nature of post-individuality.

We are undoubtedly heading towards a monumental shift in the nature of the human condition, as if it were an extreme departure from the human principle, enhancing the images of cyborgs and their bio-mechanical transformations resulting from the fusion of body and machine—a fusion that is illusory and beyond any organic constraint, where interactions become digital, according to Julius Viedman. But if humans have become mechanical in this future advanced world, it was necessary for another mechanics[22] to manufacture the soul to recover the necessary world, especially if the post-human intelligence eventually becomes independent, dispensing with all forms of human existence.

This is a result of the choice made by European modernity at its inception for science, which in turn sparked an industrial revolution that brought about a leap in human life and submerged it in material manifestations. This intellectual climate, aimed at human experimentation and opening it to unlimited possibilities, made the machine impose itself as a scientific technological product, until this idea became a source of pride for Western modernity, considered one of its greatest achievements. "The West, since the Middle Ages, has been erecting deities and declaring their death, from the Holy Book to nature to the human mind then to non-mind, and finally to the digital mind. The centrality of humans has ended to begin another, that of the cyborg human." [23]

The scientific need shifted from enhancing real human needs to production needs created by the market, making the alienation crisis of humanity a formula for existence, becoming akin to a transitory phrase, which spawned a network of concepts like fluidity, ontological anxiety, and absence of certainty, ending with a unidimensional image of humans altered by Western modernity.

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[22] Ibid. p. 148.

[23] Raed Okasha, Aisha Al-Hadiri, The Image of Man between the Islamic and Western Reference, The International Institute for Islamic Thought, 1st Edition, 2020, p. 462.

After glorifying the mechanical model and transitioning it from just a machine to an obsession to the point of sanctification, this explicitly calls for replacing humans with technological machines and the beginning of a new history that establishes a humanity without humans. If Huxley found in contemporary technology a threat to human nature, pushing it towards post-humanity, we find in technological singularity an opposition to humans, carrying the banner of their sciences.

The reason for this is its pursuit of efficiency without referring back to human self, in the quest to conquer the biological system by reengineering humans and drawing them towards deification through enjoying divine control over their internal structure, allowing them to purchase the strength of Hercules or the lust of Aphrodite, the wisdom of Athena, or the madness of Dionysus if that's what they desire.

Our human capabilities depend on upgrading our physical and mental tools through bioengineering, cyborg engineering, and engineering non-organic beings [24]to integrate living bodies with non-living devices such as bioelectronic devices, leading to a departure from the organic world.

Where these paths will lead us, and how our divinely created images worked on by new biotechnologies that work on upgrading humans and erasing the natural human, leading us to the following question: What will people with minds like ours do with biochemistry?" [25]Despite the lack of precise answers so far, which mostly express the upgrading of the rational human to the divine human, even if it seems unscientific in its proposition, it carries a mysterious metaphysical divinity and a desire to acquire absolute power expressed by the cyberspace, linking the brain to informatics and computers, in an upgrade not representing a robotic rebellion but a state of human integration with robots, what we might call "the ultimate goal," following steps of choice, replacement, and modification.

These attempts have pushed humanity to its logical end, where the technologies pushing human upgrading are the same that have made them irrelevant. The rapid development in creating cyborgs has reached advanced stages, enabling the coming human to have capabilities that allow them to replace their body features and skin with extraordinary capabilities; however, cyborgs will be forced into a programmed life, needing continuous renewal of the implants within them and changing charging batteries; resulting in the reproduction of slavery, but it's a slavery to technology

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[24] Yuval Noah Harari, Homo Deus: A Brief History of Tomorrow, translated by Hamad Sanan Al-Ghaithi and Saleh Ali Al-Falahi, Culture and Tourism Publishing House Abu Dhabi, p. 48.
[25] Ibid. p. 49.

production companies, building a generation deprived of will towards self-development and governed by the terms of their existence, leading to the alienation of humans from their bodies, as it has become possible to undergo body modification and alteration procedures, subsequently losing human relationship solidity, and belonging more to the technical and scientific side that developed their bodies more than to society, which will lead to a change in their social interaction.

The idea of technology's transformation from serving humans to manufacturing humans means intervening in the functioning of the human brain in a way that makes humans lose their sense of being complete humans and brings them closer to a state of mechanization; for instance, the response of an artificial hand or leg to brain instructions and technological directives, also outside their owner's will, enhances their alienated feeling from their human homeland.

Humanity is suspended in its crises derived from cyborg laws, and while cyborgs do not seek to form families, achieve a function, or even seek reward or fear punishment, all these are transient conditions for them, employed in the pursuit of science and nothing more. Thus, the human cyborg, "the superhuman," with a technologically distinguished body, biologically and physically superior, capable of crossing infinite boundaries between future colonies, is considered the prototype of the ideal fighter.

A pure ideal entity, embodying all heroic values in life, enjoying the principle of the strongest, excessive virility, and the tireless, inexhaustible machine-human. However, what truly makes the situation frightening in light of its superiority is raised by a series of questions, including what will happen when the interests of this ideal conflict with human interests? And who controls whom?

This is discussed by Zygmunt Bauman in his theory of liquidity, as modernity surprised contemporary humans after distancing them from their original nature and emptying their human essence. Since humans hate emptiness, they continue to search for what can fill this void and alienation, leading to the dawn of the machine and the sunset of humanity when intelligent design replaced the power of natural selection, the primary engine of evolution aspiring to create tomorrow's superhumanity. At first glance, this might seem ambiguous, but it quickly becomes inevitable: humanity will lose not only its dominance but also its essence, which is terrifying, but change is always frightening.

Humanity has managed, in the past, to do the impossible to control human afflictions, and throughout Earth's long history, humanity is the only species that has built, on its own, the destiny of the entire planet, and we no longer expect any superior being to decide our fate. Even if science succeeds in creating this superhuman being and success breeds ambition, but humans' pursuit of

achieving immortality, unlimited happiness, and possessing absolute powers renders the human condition redundant and on human nature through technology support that qualifies it to surpass humans.

This technological individualization attempted to transcend humanity by understanding humans through "hacking humans" with the ability to create algorithms capable of understanding humans better than they understand themselves. It leads to that future image where technological singularity will distinguish itself after escaping human control, and thus humans will have no capacity to control human reality, but worse, they might just become mere slaves to smart machines!

Through the implantation of chips in the human body that make it intoxicated by the power of technology and its commands, precisely the scenario presented in his famous book "Homo Deus: A Brief History of Tomorrow." This concept, known as "Mind Uploading," which means that humans, even when they die and lose their bodies, will continue to live by "uploading their minds" into a specific robot, thus becoming immortal, though there will be no body, only "the mind."

The problem isn't in the power and uniqueness of technology but in humans not thinking, integrating their thinking and biological existence with technology, leading to a world that remains human but tries to transcend its biological roots. In this situation, there is no distinction between human and machine or between physical reality and virtual reality.

As a result of all this technological singularity, which has led to what is known as Transhumanism, an ambitious project to overcome the limits of human nature, humanity needs reimagining and rebuilding at a time when radical biological and technological developments are accelerating. If the skeptics of singularity are right, and it does not materialize, it doesn't mean there isn't anything to worry about. Technological singularity indeed raises fears. Future progress will stir more concern about long-term safety, rightly so. The way to keep humanity is to embrace it.

However, announcing a new form of humanity is bound to be unsettling. In the ethical necessity of post-humanity, there's an urgent need, as post-humanism proponents envision a future where memory chips are integrated into human brains, blurring the line between human and machine, which could lead to a miserable world unwelcoming to natural humanity.

While post-humanity could lead to the end of the human species, if post-humans achieve a higher level of happiness, it's important to consider the ethical implications. In the context of technological advancement, what is known as the "god-man" capable of manipulating the physical world and creating new forms of life will arise, expressing concern about the potentials and images of post-humanity. Thus, post-humanism advocates aim to apply the mind and science to global

scientific problems to improve human body images for future goals. If post-humanism is not an end in itself.

Conclusion:

The reality of technological singularity simply depends on the development of super artificial intelligence, along with the accelerated pace of scientific progress, which will necessitate the theory of surpassing human intelligence in its precision. This grants machines consciousness and the ability to perceive and control, allowing mechanical worlds and smart robots to dominate humans. As the dividing lines between science fiction and human reality have become exceedingly thin, it allows us to predict through them that super artificial intelligence will continue to evolve and activate the reality of the end of the human era, and perhaps its existence!

Singularity becomes closer by transcending human biology, and reaching the peak of merging our thinking and our biological existence with our technology, leading to a world that is still human but transcends our biological roots. There will be no distinction between humans and machines or between physical reality and virtual reality.

Preceded by global intellectual and technological revolutions, they foresee a future where computers will reach and surpass human intelligence level by creating an era of spiritual machines which highlights the risks of losing control over super artificial intelligence in the future, considering these fears stem from the expectation of inventing ultra-precise nano robots that are implanted in millions or even billions of locations in the human brain to enhance the performance of memory and overall body and mind tasks, making it no longer a fantasy but a foresight of the history expected to fully and clearly happen in singularity.

However, despite the attractiveness of these fears and questions, can a non-biological entity be conscious? Will there be safe limits for smart machines so that they do not threaten human existence? And how will these entities be managed realistically and socially? Especially with the uncertainty of technological outcomes or the overly confident nature of their imagination, which poses a significant risk to humanity, accumulating the power and influence of super technology, calls for meeting the demand of the value and ethical side as a duty, in building "transhuman" societies, which make every effort to enhance the brilliance of the human mind over technology, which has alienated human existence from its emotional nature in favor of the rational side in its existential state. Ignoring emotional consciousness, which is considered the cornerstone of human existence, poses a significant risk to the continuity of human construction.

Technological evolution has imposed a kind of questions that emerged from a social intellectual movement called "Posthumanism," balancing the use of super technology to overcome

the difficult natural challenges facing humans, such as physical disabilities, and between entrusting human existence and humanity from the risks of future technology by avoiding the ethical risks that may accompany technological use, to ensure human superiority over smart machines.

Known in post-human philosophy topics, which affirm that "humanity" urgently needs a redefinition, at a time when radical biological and technological developments are accelerating, it becomes an alternative in light of the necessities of solving human crises to face technology in the post-modern technical era, amidst ideological disintegration and undermining of the human tendency in favor of the materialistic tendency. Singularity becomes one of the most important issues to understand the future, how to deal with it, and live in it.. And if it activates towards human alienation, it deserves to establish a new value enlightenment era that enables humans to control the technological explosion rather than coexist with it.

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DOI prefix	10.56334/sei/8.3.27