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Vidyankur: Journal of Philosophical and Theological Studies is a peer-reviewed interdisciplinary. It is a bi annual journal published in January and July, seeking to discern wisdom in our troubled times. Inspiring and brief academic articles beneficial to the educated audience are welcome. It attempts to foster personal integration through philosophical search, theological insights, scientific openness and social concern.

The cover depicts the gentle gaze of AI on our precious earth within the cosmic background

Editorial

Vision with Values

In our advanced culture, we pride ourselves on being able to stand on our own feet. We realise that we have, to a large extent, manage to control nature. We are also in the process of manipulating and controlling the human body (Human Genome Project) and even our brain (Neuroscience). It is a very ambitious enterprise, which will change the way we live and understand ourselves.

In this highly complex scientific and technological world, we need to reformulate our vision and refocus on our values.

Values may be understood as motives behind purposeful action and commitment. They are the ends to which we act and come in many forms. Personal values are personal beliefs about right and wrong and may or may not be considered moral. Cultural

values are values accepted by religions or societies and reflect what is important in each context.

To have vision means we have a clear sense of purpose. It means we have a much larger picture of our business or our life than simply setting and reaching short term goals and tackling problems as they come along. A vision focuses our own lives on something larger than ourselves and keeps us human, in spite of our struggles and troubles with life.

Values and vision are generally provided by our religious world-view and commitments. They provide us with roots to hold on to the world, especially in troubled times like ours today.

Thus, when our society is advancing technologically and scientifically, we need visions and values, which are both moral and religious. They can help us to cope with the new challenges and uncertainties of our life.

The articles in this volume deal mostly with technological advancement and challenges us to formulate our own world-view, vision and values, which enable us to maintain sanity in life and sanctity of life.

The Editor

From Artificial to Affective Intelligence: A Holistic Approach for a Better Tomorrow

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Abstract: Living in a world of technological and scientific advancements, the experiences of our day to day life often put us into conflicts. The current age of Artificial Intelligence challenges our human existence as well as cosmic existence. On one hand, we marvel at the AI's pursuit of the pinnacle and on the other hand, we are fretful of its detrimental consequences on humanity. This has resulted in the evolution of two groups, namely 'technophiles' and 'technophobes'. Aligning to either of these will not facilitate an integral solution to this ever-hiking conflict. Hence, the approach is of a middle path and of constructive criticism in order to explore various nuances of Artificial Intelligence's effect on the *Cosmo-Theo-Andric* perspectives. Thereby this paper addresses the five techno-vices, which are unfavourable to humanity and proposes five

techno-virtues as a means to effect a holistic response to the challenges raised by AI.

Introduction

In Plato's *Phaedrus,* we have Socrates telling a story to his friend Phaedrus*,* about Thamus, the king of a great city of Upper Egypt. The story goes like this: Thamus once entertained the god Theuth, who was the inventor of many things, including number, calculation, geometry, astronomy, and writing. Theuth exhibited his inventions to King Thamus, claiming that

> This essay explores the influence of the Artificial Intelligence (AI) in a cosmo-theo-andric perspective with the tool of constructive criticism in order to arrive at a holistic proposal for a better tomorrow.

they should be made widely known and available to Egyptians. Thamus inquired into the use of each of the inventions as Theuth went through them. When it came to writing, Theuth declared, "Here is an accomplishment, my lord the King, which will improve both the wisdom and the memory of the Egyptians. I have discovered a sure receipt for memory and wisdom." To this, Thamus replied,

> Theuth, my paragon of inventors, the discoverer of an art is not the best judge of the good or harm which will accrue to those who practice it. So it is in this; you, who are the father of writing, have out of fondness for your off-spring attributed to it quite the opposite of its real function. Those who acquire

it will cease to exercise their memory and become forgetful; they will rely on writing to bring things to their remembrance by external signs instead of by their internal resources. What you have discovered is a receipt for recollection, not for memory. And as for wisdom, your pupils will have the reputation for it without the reality: they will receive a quantity of information without proper instruction, and in consequence, be thought very knowledgeable when they are for the most part quite ignorant. And because they are filled with the conceit of wisdom instead of real wisdom they will be a burden to society (Plato, 1973: 96).

Today we are in a world of hiking technologies and technical inventions, to which the sky is the limit. The Artificial Intelligence revolution has begun to create massive momentum around the globe. In defining the needs and transforming those into reality instantly, humans are pressing forward better each day. The legendary response of Thamus is relevant in this techno-modern world. It may evoke a sundry feeling as all of us belong either to the category of partisans or critics of technology. At this juncture, the concern of this paper would be to take a middle path of constructive criticism to analyze the influence of Artificial Intelligence (AI) in the *cosmo-theo-andric* perspective and to arrive at a holistic proposal for a better tomorrow.

The Theus-Thamus Conflict

Developing our thoughts in the light of this legend, we have two mythical personalities: Theus- a 'technophile' and Thamus- a 'technophobe' (Postman, 1993:5). The Theus-Thamus conflict is on a hike in recent times as the blacks and whites of the widespread of Artificial Intelligence is being revealed each day. What makes it a tough deal is the equal

weighing pros and cons of it. Artificial Intelligence is complex in nature. It uses a very complicated mixture of computer science, mathematics, and other complex sciences. Complex programming helps machines replicate the cognitive abilities of human beings.

The advantages of Artificial Intelligence are various as it helps us in reducing the error and the chance of reaching accuracy with a greater degree of precision and also proved capable for the difficult exploration processes such as mining, exploring fuels and the ocean floor. Computed methods for automated reasoning, learning and perception have become a common phenomenon in our everyday lives. We have smartphones, GPS systems, Siri or Cortana to help us out. Artificial Intelligence is widely employed by financial institutions and banking institutions to organize and manage data. Highly advanced organizations use 'avatars' which are replicas or digital assistants who can interact with the users, thus saving the need for human resources.

The complete absence of the emotional side, makes the robots think logically and take the right program decisions. Repetitive jobs that are monotonous in nature can be carried out with the help of machine intelligence. In the medical field also, we will find the wide application of AI. Medical professionals are often trained with artificial surgery simulators. It finds a huge application in detecting and monitoring neurological disorders as it can stimulate brain functions. A popular application of artificial intelligence is radiosurgery. Radiosurgery is used in operating tumours and this can help in the operation without damaging the surrounding tissues (Reddy, 2016).

The dark side of artificial intelligence consists of several factors. Creation, as well as the repair and maintenance of artificial intelligence, requires huge costs as they are very complex machines. In the case of severe breakdowns, the procedure to recover lost codes and reinstating the system might require huge time and cost. Intelligence is believed to be a gift of nature and how far replicating humans would be ethical remains unanswered. Machines perform what is programmed and cannot make the judgment of right or wrong. In an un-programmed situation, it cannot take decisions rather perform incorrectly or break down.

Unlike humans, artificial intelligence cannot be improved with experience. Machines are unable to alter their responses to changing environments. While they can help us design and create, they are no match to the power of thinking that the human brain has or even the originality of a creative mind. One of the greatest challenges of AI is large-scale unemployment due to the replacement of humans with machines. Humans can unnecessarily be highly dependent on machines if the use of artificial intelligence becomes rampant. Artificial intelligence in the wrong hands is a serious threat to mankind in general as it may lead to mass destruction (Reddy, 2016).

The Five Techno-Vices vs The Five Techno-Virtues

Having seen the advantages and disadvantages of artificial intelligence in general, now let us look into some of the challenges raised by the emergence of AI in the *cosmo-theo-andrical* realms as well as positive responses to face those challenges. They are categorized under five metaphoric yet realistic paradoxical categories.

Philia vs We-Philia

In this present world of I-phones, I-pods, and Ipads, the I-consciousness characterized by centripetal nature is an ever-growing phenomenon. While "I" venture to give life to many 'Sophias and Kris' the forgotten fact is that "I" create them according to my image and likeness. "I" never dare to put an algorithm of an ill behaviour or gesture in its brain, so that it may never think contrary to me. Ultimately what "I" do is that "I" create another "artificial I" in the manner of "me", resulting in various ethical and philosophical concerns.

This era of a higher techno-civilization seems to be challenged by the enshrined ideas of interconnectedness and interdependence of our primordial civilizations which have nurtured humanness in other-oriented perspective. The need of this hour is to cultivate a culture of 'We-Philia' whereby the technological advancements uphold the sacredness of the 'otherness' in their algorithms. Instead of virtual communities, efforts should be made to create 'WE-rtual' communities, where we can share our common concerns and visions. The 'I- Thou relationship' of Buber and the Levinasian 'face of the other' should prompt us to come out of our techno-cubicles and to have a wider horizon of life. Allowing our world views to expand and embrace the other warmly in this technocratic world, would make this world a better place for tomorrow.

Android-Philia vs Anthropo-Philia

AI is heading towards an oppressive structure in which technology tries to control a massive group, breaching their right to privacy and security. One of the significant examples of this is the social credit score system implemented in China. The social credit initiative calls for the establishments of a unified record system for

individuals, businesses and the government to be tracked and evaluated for trustworthiness. The system utilizes a numerical score as the reward and punishment mechanism. The credit system is closely related to China's mass surveillance systems such as the Skynet, which incorporates facial recognition systems and big data analysis technology (Meissner, 2020).

AI machines can collect, track, and analyze so much about people, which makes it very possible for machines to use that information against a person (Marr, 2018). Companies, authorities, employers will be able to see private details of a person's lifestyle and possibly use it against them (Howley III, 2019: 21). Over several decades, experts have expressed concerns regarding possible threats of AI to human dignity, safety, privacy, jobs, and more. Joseph Weizenbaum suggests that AIs should not be used as substitutes for humans in jobs—such as therapist or judge—that emphasize interpersonal respect, love, empathy, and care even though AI entities might be fairer and more effective than humans, who often have biases and become tired at their jobs. Excessive reliance on AI could degrade human values and the human spirit as we increasingly think of ourselves as emotionless computerized drones (Pickover, 2019: 162). We need to look towards people-friendly social policies such as:

- Employment of beneficial intelligence rather than unguided intelligence.
- Avoidance of algorithms or programming which causes biased judgment by AI.
- Acquainted of safety issues and regulations.
- The right to privacy not to be compromised.
- Liability for its actions and maintenance of higher transparency in communications.

There are innumerable opportunities to advance work in AI for public welfare, ensuring the individual freedom, dignity, and privacy of humanity.

Mono-Philia vs Poly-Philia

Harold Innis, the father of modern communication studies, repeatedly spoke of the 'knowledge monopolies' created by important technologies. He meant precisely what Thamus had in mind: those who have control over the workings of a particular technology accumulate power and inevitably form a kind of conspiracy against those who have no access to the specialized knowledge made available by the technology. In his book, *The Bias of Communication*, Innis provides many historical examples of how a new technology busted up a traditional knowledge monopoly and created a new one presided over by a different group (Innis, 2008: 4).

The open-source movement, based on a radical retake on copyright law to create high-quality software whose use and development are guaranteed to the public, helps impede the culture of monopoly. The right to full access and to modify the source code, distribute both the original software and the modified software, run the program for any purpose without restriction, etc are its hallmarks. In the future, AI entities will need to be monitored for various kinds of illegal actions like autonomous weapons, unless the monopoly of technology is hampered prudently.

E-Philia vs Eco-Philia

Recently, researchers at OpenAI in San Francisco revealed an algorithm capable of manipulating the pieces of a Rubik's Cube using a robotic hand. It was a remarkable research feat, but it required more than 1,000 desktop computers plus a dozen machines running specialized

graphics chips crunching intensive calculations for several months. The effort may have consumed about 2.8 gigawatt-hours of electricity, roughly equal to the output of three nuclear power plants for an hour.

Neil would say that technological change is neither additive nor subtractive, but ecological (Postman, 1993: 18). He means to say that new technology does not add or subtract something. It changes everything. One significant change generates total change similar to the presence or absence of a microbe that would effect an eco-system in nature. For example, the invention of printing technology is not only characterized by the mere addition of libraries or subtraction of calligraphers, rather the evolution of a new world of information and knowledge accessed, preserved and retrieved at any time. The detrimental side of this would be the extinction of forests for the production of papers.

The Department of Energy estimates that data centres account for about 2 per cent of total US electricity usage. Worldwide, data centres consume about 200 terawatt-hours of power per year – more than some countries. And the forecast is for significant growth over the next decade, with some predicting that by 2030, computing and communications technology will consume between 8 per cent and 20 per cent of the world's electricity, with data centres accounting for a third of that (Parikh, 2020) and finally resulting in an extreme climate crisis. Focusing on eco-friendly methods such as zero-carbon policies, tracking carbon footprints of algorithms, open-source projects, cloud storage, etc would facilitate ecological equilibrium in the pursuit of technical excellence.

Techno-Philia vs Theo-Philia
 The AI is heading towards its pinnacle, forging men and God in its excellence. The famous Protagorean aphorism, 'man is

the measure of all things' has its latest version, 'AI as the measure of all things. Regarding the time, when machines might become fully sentient, rational agents – beings with emotions, consciousness, and self-awareness, there exist a deep concern. "The development of full artificial intelligence could spell the end of the human race," Stephen Hawking told the BBC in 2014. "Once humans develop artificial intelligence, it would take off on its own, and redesign itself at an ever-increasing rate. Humans, who are limited by slow biological evolution, couldn't compete and would be superseded" (Merritt, 2017). These words of Hawking alarm us about the irresponsible use of AI and its consequences on humanity.

The lines of a famous hymn hark us back:
This world you have made is a beautiful place,
It tells the power of your love…..
Simplicity in a single cell, and complexity in a brain…

All that is created by God was good and will remain good if we the stewards are to use them for good thus we participate in the creative act of God, glorifying the Divine. A radical shift from the techno-centric perspective to the theocentric approach would guide us towards the actualization of *Regnum Dei* in this world. To bring this radical shift into life, we can undertake technical pursuits that may reinstate the values of justice, equality, and fraternity among humanity.

Google's new Startups Accelerator, focused on the United Nations Sustainable Development Goals, which include eliminating poverty, delivering quality education, and improving healthcare around the world, is an example of this. "Geared toward social impact startups working to create a healthier and more sustainable future, the accelerator provides access to training, products and

technical support. Startup founders will work with Google engineers and receive mentoring from over 20 teams at Google, as well as outside experts and local mentors" (Kline, 2019). The project is part of Google's strategy to help drive sustainable solutions for humanity using technology, particularly artificial intelligence.

Conclusion

Google CEO Sundar Pichai envisions an 'AI-first world,' where natural human speech and gestures will replace mobile phones and tablets as the primary interface to technology (Pichai, 2017). AI is a technology that is ever-changing and continues to re-shape society. Society is learning to rely on AI and AI is causing both technological and societal changes in the way people live. The collision of humanity, artificial intelligence, and social networking are leading us into an exciting but challenging future. Resolving the 'Theus-Thamus conflict' may seem to us as a herculean task. Rectifying the five techno-vices and nurturing the five techno-virtues, we are to make our baby-steps to unravel the Theus-Thamus conflict. The development and progression of AI require much attention and guidance around the development of algorithms used by AI, lest the words of Hölderlin prove true:

> *"n arrival, we have not arrived;*
> *On finding we have not found.*

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Collaborational Co-Existing with the AI: Wedding the Bhasmāsura with Humanity for the Good

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*Abstract***:** 'Virtual reality' is the watchword for our times with coronavirus sweeping the whole of Earth keeping us socially distanced; not on the social media platforms though. Virtual reality is the new 'reality.' Artificial Intelligence (AI) is at the forefront to make our life viable during this pandemic. Work from home, virtual meetings, online classes are all possible through the AI. Our dependence on AI is on the rise exponentially. Will AI overcome humanity and rule over us? Should we be threatened by Super Intelligence? As the world gets more and more digitalized the challenge is to be human and not become machines ourselves. The essay is an attempt to make a few suggestions as to how we can be human in the age of AI by collaborating with AI. Being human is to be relational, and

for our troubled times Being human is to be collaborational with AI. As humanity evolves the AI also needs to evolve into Meta-Super-Intelligence.

Bhasmāsura, the Legend

Artificial Intelligence (AI) has so revolutionized the world that its impact on humans is immense. The efficiency and accuracy with which the AI functions make it inevitable for human existence. How far have we gone with AI? How far can we go? When these questions baffle me, I have a philosophical recourse to the ancient legend of Bhasmāsura. Bhasmāsura had the boon to destroy anyone whose head he touched, would turn into ashes (*bhasma*); this caused havoc in the world. Mohini (the Avatāra of Viṣṇu), the enchantress, tricked him into seduction. Bhasmāsura, in pursuit of marrying Mohini, lost himself into her. Mohini skillfully made Bhasmāsura keep his hand over his head while dancing, immediately he was turned to ashes. Thus, the boon became a bane.

> The essay proposes a few suggestions as to how we can be human in the age AI by collaborating with the AI. Being human is to be relational, and for our troubled times Being human is to be collaborational with AI. As the humanity evolves the AI also needs to evolve into Meta-Super-Intelligence.

Co-existence of Bhasmāsura and Mohini?

I'm so tempted to identify Bhasmāsura with Humans and Mohini with AI. Can the Bhasmāsura and the Mohini co-exist without one being a threat to another? Being human in the age

of AI would be to live harmoniously with AI and complement one another in making this world a better place to live in. This essay is an attempt to explore the ways and means of living with AI and discovering a new way of being human without losing our humanness. Quite a task though! Be that as it may, let's plunge into the world of AI and learn to live with the Mohini without getting destroyed.

Evolution of Life

Life is a process that can retain its complexity and replicate. What's replicated isn't matter (made of atoms) but information (made of bits) specifying how the atoms are arranged. In other words, life is a self-replicating information-processing system whose information (software) determines both its behaviour and the blueprints for its hardware. The evolution of life can be divided into three stages, namely, biological evolution (BE), cultural evolution (CE) and technological evolution (TE). BE is unable to redesign either its hardware or its software during its lifetime: both are determined by its DNA and change only through evolution over many generations. In contrast, CE can redesign much of its software: humans can learn complex new skills—for example, languages, sports and professions—and can fundamentally update their worldview and goals. TE, which doesn't yet exist on Earth, can dramatically redesign not only its software but its hardware as well, rather than having to wait for it to gradually evolve over generations.

When and What?

After 13.8 billion years of cosmic evolution, development has accelerated dramatically here on Earth: BE arrived about 4 billion years ago, CE (we humans) arrived about a hundred millennia ago, and many AI researchers think that

TE may arrive during the coming century, perhaps even during our lifetime, spawned by progress in AI. What will happen, and what will this mean for us? How are we to cope with Mohini's arrival?

The Arrival of Superhuman AI

There are various views among scholars, they are techno-sceptics who think that Superhuman AI will appear after 300 years and we need not worry now. Digital Utopians also think the same and they also think that the arrival of Superhuman will definitely be a good thing. The beneficial AI movement feels that the concern is warranted and useful because AI safety research will have a good outcome for humanity. Therefore, our efforts ought to be in the direction of co-existence and being relational with the Super-intelligent AI. Human beings are Being-in-the-world. They are not islands but connected even to the AI. So, making sense of their existence considering the ever-growing presence of AI is immensely important for human existence.

Being Human - Relational - Collaborational

Human beings need to learn to be humans; so 'being human' is a dynamic process. Being human is about transcendence. Responding to the most basic instincts is animalistic and not human. Being human is a complex thing and requires conscious effort and civilization. Being human therefore is being rational, being social, and being emotional. Being human is not just for oneself but it is for the other. Therefore, being human in the age of AI is being relational, and being collaborational with AI without losing one's humanness.

Can the Superhuman AI really match Human Intelligence (HI)?

Having postulated the arrival of Superhuman AI in the next century it would be to probe into their intelligence and can they

match or supersede our intelligence? Would they be conscious and moral? These are all not scientific but philosophical questions. In short, the answer to these questions is no one knows for sure. Some might say it doesn't matter: what Artificial General Intelligence (AGI) will actually do is what's important. However, our answers could affect how we *relate to them*, as we'll see. *Being human* is 'being social, relational, rational, vulnerable and being sexual'.

Friendly AI and AGI

Aligning the AI goals with the Human goals is a must otherwise things will go haywire and the humans will cede control to AI. Stephen Hawking has already envisaged this and he suggested that AI goals be aligned with that of humans: "Computers will overtake humans with AI within the next 100 years. When that happens, we need to make sure the computers have goals aligned with ours.".

> "Computers will overtake humans with AI within the next 100 years. When that happens, we need to make sure the computers have goals aligned with ours." -Stephen Hawking

If a superintelligence is ever unleashed, however, it will be the other way around: since intelligence is the ability to accomplish goals, a super-intelligent AI is by definition much better at accomplishing its goals than we humans are at accomplishing ours, and will therefore prevail. The real risk with AGI isn't *malice but their competence*. A super-intelligent AI will be extremely good at accomplishing its goals, and if those goals aren't aligned with ours, we're in trouble.

It splits into three tough subproblems, each of which is the subject of active research by computer scientists and other thinkers:

1. Making AI learn our goals
2. Making AI adopt our goals
3. Making AI retain our goals.

But even if you build an   AI that will both learn and adopt our goals, you still haven't finished solving the goal-alignment problem: what if your AI's goals evolve as it gets smarter? How are we going to guarantee that it retains our goals no matter how much recursive self-improvement it undergoes?

When do we mention goals, whose goals are talking about? Of an individual or institute or a nation, or persons like Pope Francis, or Buddha, or Adishankara, or Adolf Hitler, or Modi?

Bhasmāsura's Destruction?

Although the enhancements in AI are making life easier for human beings day by day, there is constant fear that AI-based systems will pose a threat to humanity. People in the AI community have a diverse set of opinions regarding the pros and cons of AI mimicking human behavior. For example, a neural network trained to detect digits from the MNIST data set failed miserably when fed with test samples that are negative of the images, something that a human would have no issues with. Algorithms are reliable only to the extent of completeness of data used to train them. As always, garbage in implies garbage out.

Marriage of Mohini and Bhasmāsura

Instead of worrying about AI advancements, what if we can come out with a human-machine integrated strategy, including both human and machines, living together in a complex adaptive ecosystem? The human-machine integrated strategy for the future is not that of AI-enabled machines replacing

humans but of machines and humans existing in a state of **symbiosis**. The most productive way to utilize AI is to use it to augment human capabilities. Machines do better at specific tasks while humans do better at general tasks. Therefore, a social setting where humans and machines interact while pushing or delegating tasks to each other if they are not good at it is an appropriate way to move forward.

Several real-life tasks cannot be accomplished completely by machines. Using human cognition constructively in such tasks can help make problems easier for machines to solve. Researchers have for a long while attempted to make the interaction between humans and machines appear seamless and natural.

Machine Agents as Human Assistants

Humans are assisted by real-time machine agents to collaborate with diverse multi-cultural agents (sometimes speaking different languages). Machine agents provide necessary information and recommendations to humans, but the final decision is of the humans.

Fully Autonomous Machine Agents

An autonomous machine agent collaborates with other humans and machine agents. In this scenario, no human is responsible for the machine agent's actions. Hence this scenario is limited to those applications where the risk of the machine agent's actions is very low.

A Machine Agent Interacting with Humans

In this scenario, a machine agent is trained to understand and behave according to the preferences and goals of its human counterpart. A machine agent can negotiate and make decisions for its human. It works as an autonomous machine agent, but it refers back to its human counterpart

when in doubt. So, the responsibility of actions taken by a machine agent lies with its human counterpart.

All Machine Agents Interaction

This is similar to the previous scenario in terms of how agents are trained and who bears the responsibility for actions taken by machine agents. The difference is that no humans are participating in the interaction. It poses different challenges in terms of how interactions take place among agents.

A Human Interacting with Machine Agents

This scenario points to a typical setting where a human walks into a special room in their house or office, where she can be immersed in the virtual environment of another group of people (remotely located) that she wants to collaborate with. All or part of the remote group may be represented by their machine agents (Mohanty, 2018).

Governance Framework

The following laws can be used along with the three laws of robotics:

1. Machine agents will never collect physical features such as skin colour, height, weight, etc. as visual input to learn or identify the cultural background of the individuals they cater to. The input will always need to be provided via a formal input channel. This is to make the system impervious to any stereotype associated with physical features.
2. A culturally insensitive remark, sentence, vocabulary, or slang will remain tagged insensitive to all cultures, unless its alternative positive aspect is clearly stated for a specific culture.
3. Human agents will need an active learning system, capable of incorporating feedback after an interaction, to continuously validate its behaviour

A clear "segregation of responsibility" and event-response matrix needs to be identified for both humans and machine agents. Humans and machine agents can then use enforced or automated activities to manage interdependencies and interaction.

Human Machine Relationship

The human-machine relationship is a symbiotic one where both entities are dependent on each other. While machines are superior to humans in performing well-defined tasks, humans are superior in dynamic tasks that are not fully controlled and are affected by uncertain factors. Since real-life situations can consist of both types of tasks, the degree of freedom needs to be divided among humans and machines.

The Rhythm of the Algorithms

Contextualization: Algorithms present a very objective view leading to the final prediction. For example, they can make an accurate prediction on how a customer will react to an offer, but they can't pinpoint why the customer behaved the way he/she behaved! Therefore, contextualization is important.

Judgment Skills: Algorithms are good at analyzing millions of data points and delivering precise recommendations; however, they lack the judgment skills that humans have.

Morality and the Mohini

The ability to be introspective has made us what we are. However, it seems that we are in a hurry to **outsource** this to algorithms. There are grave consequences for such an approach. We are pleased to see how automation is improving the quality of our lives, but we have not sat

down and created a list of activities that we would never delegate (Mohanty & Vyas, 2018).

Robot's morality based on the following three laws:

1. A robot may not injure a human being or, through inaction, allow a human being to come to harm.
2. A robot must obey any orders given to it by human beings, except where such orders would conflict with the First Law.
3. A robot must protect its own existence as long as such protection does not conflict with the First or Second Law (Barrat, 2013).

Unemployment: The ethical question before us is: When more and more jobs are automated, what will we do with all the time on our hands? Our current employment contracts are based on one fundamental factor—we sell our time to earn enough to sustain ourselves and our families. So, if the prospect of time-based compensation goes away, we need to find newer ways to earn money.

How Will Machines Affect Human Behaviour?

1. Websites are designed by taking into account the minutest levels of detail that would appeal to an individual's liking.
2. Recommendation engines push additional products to us by suggesting "people like you have bought these other things".
3. While you are driving past a supermall, your phone vibrates with a discount just for you.
4. Intelligent apps on our smartphone suggest which route to take to get to your destination faster.

How do we ensure that machines do not become biased?

Humans are not always fair and neutral. Machines also can exhibit similar unfair and irrational behaviour. AI systems are

created by humans, thus there is a high likelihood that humans will introduce judgmental bias into the very machines they build. The ethical challenge before us is, if our future is going to be completely dependent on AI systems, we need to ensure that the machines perform as expected and aren't biased.

How do we keep AI safe from evil intentions?

What if AI agents become so focused on achieving their goals, that they recommend and implement things that may bring disastrous consequences for us? For example, what if the goal of an AI system is to find solutions for cancer, and after careful considerations of numerous diagnosis results, root causes, treatment plans, and effectiveness of medicines, it realizes that the most effective and best way of solving the cancer problem is to kill everybody on the planet? From a machine's point of view, it has found the solution. From the human point of view, it is catastrophic.

Singularity: Intelligence Explosion

Human evolution is almost entirely due to our intelligence and our ability to adapt to changing conditions. However, in our zest to invent more and more artificially super-intelligent systems, we may get into a scenario where the machines are the most intelligent beings on earth, far superior to humans! This state is called "singularity". Lynn said it with an all iterative flourish: "Bits and bytes can be as threatening as bullets and bombs.

Machine (AI) Rights

The ethical question before us is, once machines as entities attain sufficient maturity levels to see, sense, think, and act autonomously, they will demand a legal framework to protect and manage their share of rights. Should intelligent machines be treated like humans?

Conclusion: Meta-Super-Intelligence

The revolutionary feats of AI are awe-inspiring. Humans have nothing to worry about AI but to learn to **co-exist** with AI. It is true that some imminent dangers are there, but that is the need of the hour. Humans are smart, they will evolve a system to counter any danger that haunts humanity. The human brain has already foreseen the dangers of Super-intelligent AI and working at co-existing with it.

I personally believe that Super-intelligence would never allow it to destroy the universe where it lives. I'm optimistic about the AI turning into a super-intelligent being, but that's not enough what we need is Meta-Super-intelligent AI which will transcend the Super-intelligent-AI. When we say the Meta-super-intelligent being it is really 'meta', above the superintelligence.

The Bhasmāsura would know the seductive nature of the Mohini. The Meta-Superintelligence would let the AI look at Mohini not just with the lustful eyes but going even beyond that and seeing the Lord-Viṣṇu being veiled. This Meta-Super-intelligent or the Meta-Mohini is here to wed the Bhasmāsura with Humanity to transform the world for good. Of course, the Bhasmāsura has to divest himself of the Asura-ness. A true pursuit would be one that of Joy, Peace and Freedom. A true Meta-super-intelligent AI would surely bring about Joy, Peace and Freedom because humans can be selfish but a Meta-super-intelligent AI would always be an altruistic artificial being. Being human is to belong, even to the AI.

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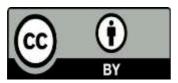   Mystery of Christ. New York: Image Books.
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The Irreplaceable Unique Nature of Human Being in the Age of Artificial Intelligence

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Abstract: Over the centuries, beginning from the age of Stone age and Iron age, today Human Beings have become so much advanced by new discoveries and inventions. They have unravelled some of the mysteries hidden at the depth of the ocean as well as above the sky. They have made human life much easier whether it be in the sector of transportation, medicine, agriculture, textiles, information technology and even through Artificial Intelligence (AI). The emergence of technological robots and mechanical types of machinery invented by them is also at their service. It is a true fact that Artificial intelligence has created mass unemployment among the daily workers in society. Now the disturbing and factor for discussion is whether AI will

replace humankind on earth and create a curse to themselves in the future. The human being is an unresolved mystery and cannot be replaced by any other thing in the whole universe. He is not only a rational being but also an emotional being having a conscience, who is creative and spontaneous as well as having a sense of humour. This makes them remain always human.

Introduction

"No man ever steps in the same river twice, for it's not the same river and he's not the same man" said Heraclitus. By this quote, he emphasized the nature of impermanence. It is very true of human civilization. Humankind thought that development brings richness to human civilization. With their creative mind and hard work, human beings started to replace hard work with smart work which gave rise to the revolution of Artificial Intelligence (AI). No doubt AI has been a boon to humanity. Productivity, management, storage facilities, processing and analysing data, and so on have become far more developed than human beings could ever imagine. The invention of Sophia (a social humanoid robot) is the best and latest proof of it. Thus, the stupendous invention of humankind is turning an inanimate object into intelligence. Amidst all these boons the danger of AI is surely affecting us. Employment, relationships, health, education and morality are some fields that are already affected by AI. Ultimately, we all need to answer the basic question: Will AI replace human intelligence? What does it mean to be human in the age of AI? This essay is an attempt to answer these two debatable questions.

Human beings are gifted with natural intelligence, whereas AI is stored, mechanical intelligence. AI does faithfully and unfailingly what is stored in it. Researchers say that "In ten years, AI will be better than us at translating languages, driving trucks and writing high school essays. If AI keeps growing the way it has so far, then machines will be taking our retail jobs by 2031 and be putting best-selling writers out of business by 2049. By 2053, surgeons will have to find other means of livelihood, because AI will outperform them. Some experts say that in the next 120 years – others say sooner – AI could take over all human jobs" (Golding, 2017). Despite repeated warnings of scholars, human beings still continue their research and improve AI. So far no one can accurately answer the question: will AI replace humankind? Many great researchers are of the opinion that AI may not replace humankind but it does make the standard of living more challenging. Therefore, we need to address the question: What does it mean to be human in the age of AI?

The human being is a mystery. Being human is difficult but not impossible. Not only AI but even consumerism, the culture of temporary, relativism and so on are added difficulties to our lives. AI can replace many of the activities which are done by human beings, but it can never replace a human being's psychological and emotional aspects. There are various ways of being human in the age of AI. I restrict myself to four ways.

Being human in the age of AI means being emotional

Being human in the age of AI means having a conscience

Being human in the age of AI means being spontaneous

Being human in the age of AI means being jovial

Being Human in the Age of AI Means Being Emotional

We, humans, are emotional beings. We have various emotions like joy, excitement, surprise, sadness, anger, disgust, contempt and fear. AI and Mechanical intelligence have made life easier, but they tend to make us machines. We not only become machines but also treat others as machines. In the Age of AI, we take for granted our emotions. Emotions are gifts from God. Enough scientific researchers have shown that the root cause of many health issues is unresolved emotional hurts.

Emotions are part of human beings. Emotions are powerful. Even those who are rational cannot deny the fact that they are emotional beings. Many are afraid to confront their emotions. Many try to escape emotions forgetting that they have to handle them sooner or later. From womb to tomb we are affected by and affecting others through various emotions. Therefore, being human means being emotional.

LOVE is a basic emotion which we all have. In the age of AI, love is reduced to eroticism pragmatism (Use and throw culture). True love enhances humanity, because "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonour others, it is not self-seeking, it is not easily angered, and it keeps no record of wrongs" (! Cor 13: 4-5). Therefore, our ability to love shows that we are emotional beings.

ACCEPTANCE is another needed emotion for oneself and others. Loneliness, depressions, suicides, old age homes, orphanages, lack of self-esteem are some of the consequences of lack of acceptance.

Human life is a dignified form of existence. We are created for a purpose. Nobody is unwanted on earth. Each one is unique; therefore comparison is a hurdle for acceptance. We need to accept ourselves as we are, with all our limitations and weaknesses. Acceptance of oneself will pave way for the acceptance of others. Acceptance gives birth to the relationship, relationship rears love, and love leads to happiness. Therefore, acceptance implies being emotional.

Being Human in the Age of AI Means Having a Conscience

Human beings influence each other for better or worse. Modern ideologies and AI create consequences for many human beings who ultimately end up becoming individualists, hostile and distrustful of others. One of the dangers is the death of conscience. The present events in India such as the rhetoric and hate speech of politicians, pleasure exciting of media contents, public justification of attacks and violence by fundamentalist groups, biased statements of the news channels, lack of moral and ethical sensitivity which increases murders, rapes, stealing, corruption and exploitation have equally contributed to the death of conscience in many. The death of conscience or blurring of conscience is manifested in cruel and merciless decisions and acts (terrorists' decisions and acts are one such example). Ending one's life, joining violent groups to create suffering for people are clear symptoms either of blurring to conscience or death of conscience.

Therefore in the age of AI, we need to awaken the conscience and form it anew. Good and healthy conscience will create a better ambience to make acceptable decisions. The formation of conscience is a moral duty of all. Morally sound and prudently rich conscience enables the heart to be loving, mind

to be merciful, thoughts and words to be charitable and actions to be constantly and continuously generous.

The formation of conscience seems abstract yet practical and achievable. We need to feed our thoughts with morally sound ideas through constant touch with the poor people as well as getting into the shoes of the marginalized and neglected ones. Awareness of one's conscience is the need of the hour in India. We have to realize as well as make others realize the importance of listening to the silent voice of the conscience. Abortions, murders, rapes, corruptions, exploitations, false promises, betrayals, social exclusion and persecutions of innocents in the name of food habits and religions are the result of the ignored voice of the conscience. Therefore, we are challenged today in India to be human beings with a conscience.

> The article speaks about how we can always be so unique and be human in spite of the biological, cultural and technological revolution that is taking place from time to time. With his God-given capacities, knowledge and talents, he can withstand everything that comes on the way if he is sensitive not only to himself but to other fellow beings, living creatures, and Mother Nature as well.

However, AI is devoid of conscience. Conscience does a unique act of allowing us to introspect ourselves. This unique act makes it possible to be human in the age of AI. Introspection is not meant for regrets or for creating a guilty conscience. It enables us to correct our mistakes, which assures us of a better and dignified life. To do better

introspection each day, one needs to pause and ask certain questions such as: Am I happy? Did I make others happy? Did I love or help others? What are my achievements today? What are my regrets today? Therefore, introspection helps us to keep our conscience alive and morally sound. Thus, being human in the age of AI calls us to listen and act according to our conscience (Pandikattu, 2019).

Being Human in the Age of AI Means Being Spontaneous

Spontaneity is a distinct ability of human beings to be natural and sincere. Qualities such as freedom, responsibility, and transparency are components of spontaneity. We can never expect this gift from AI. It can do acts which programmed. While being obsessed with the age of AI, human beings tend to become hypocritical and artificial in life. In the age of AI, there is a tendency to rationalize everything. We want fewer problems in life, and we become blind even to those problems that surmount us. Some spiritual gurus believe that spontaneity thrives on intuitions and helps us to leave our comfort zones to lead a happier life. Being spontaneous does not mean following instincts but expressing oneself freely and responsibly.

In the age of AI, we are affected by routinization. We must remember that a thoughtless routine results in the accumulation of stress. We have forgotten that spontaneity can reduce stress. Many gurus arrive at practical wisdom with the help of spontaneity. Children are the best examples of being spontaneous. As we grow, we start pushing spontaneity to the periphery. It is high time that we place our spontaneity in the centre of our lives. Therefore, leading a spontaneous life enables us to be human, especially in the age of AI.

Being Human in the Age of AI Means Being Jovial

"Humour and love are often considered to be uniquely human behavioural characteristics. But while canines and many other animals have been shown to exhibit qualities of fidelity or affection, only primates have been assessed to appreciate the humour. The reason is that humour reflects higher cognitive functions that can assess information and juxtapose unrelated schema. The dominant psychological theory of humour since the eighteenth century, the so-called 'incongruity theory,' asserts that laughter stems from the perception of something incongruous, that is, 'something that violates our mental patterns and expectations.' Modern-day comedians refer to this shift as a 'punch line,' a final statement that often diverges radically from what preceded it in the joke's storyline" (Kanuck, 2019).

As animals cannot appreciate humour, so does the AI. Being human calls for a sense of humour. We tend to take life seriously, missing the lighter side of it. We are like a speck of dust in this universe. Even if we disappear, the world may not miss us. We may remain only in the memory of a few. Every human being should be aware of the fact that we are not indispensable however significantly we constitute to the world. Therefore, human beings need to loosen up a little bit, laugh a little bit and make people around them happy. "The principle of human dignity demands nonlinear reasoning, which in turn is dependent on the acquisition and transmission of vast troves of information on a broad range of disparate topics" (Kanuck, 2019) Amidst the busy lifestyle in the age of AI we have forgotten to be jovial. We tend to die before the actual death. Some have forgotten the importance of

laughter. Seriousness is required for completing tasks but not for an accomplished life. We are all born to live happily. Are we pursuing it? AI can never know the beauty of laughter. Thus, being humorous is an external aspect of being human in the age of AI.

Conclusion

AI has become our part of existence. AI will take away our knowledge, our jobs, our intellectual pride, physical strength. It can never take away from us our humanness, our being. A human being needs to grow beyond intelligence. Intelligence is one of the aspects of human life. It is not the whole of the human being. Many confuse having information with intelligence. That is the reason why many seminars and debates are organized to discuss whether AI will replace humankind on earth?

Only human beings know how to be. Being human is natural to the human being. Due to rapid technological developments and misconception of AI, human beings have forgotten how to be human. Therefore, in this essay, I have proposed four natural ways of being human in the age of AI: being emotional, having a conscience, being spontaneous and being humorous. Teaching human being how to be human is just like teaching flowers how to give fragrance. It is indeed an irony par excellence. I wish to quote Sadhguru: "if you overflow with your humanity, divinity has to descend, it has no choice." Thus, I conclude my essay by saying the beauty of the human being in the age of AI

> Only human beings know how to be. Being human is natural to human being. Due to rapid technological developments and misconception of AI, human beings have forgotten how to be human.

is being human. Being human is not only a universal call but also a universal obligation.

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Age of the Machine Human: The Choice Rests in the Hands of the Creator

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Abstract: Evolution is a continuous process that enabled humans to act and think in a certain manner. The cognitive evolution of man enabled him to develop tools to assist his survival. The advent of the technological progression perceived this development in form of "machine learning" and "artificial intelligence." The paper examines the nature of artificial intelligence and its impact on the lives of humans. This paper attempts to contemplate the difference between the humans that segregate them from AI. Over time the lines between the two have blurred. As the machine becomes more human-like, the human began to emulate the attributes of machines. There is, however, a sense of insecurity which has plagued the human due to the advent of AI, which is highlighted in the paper. Lastly, the paper identifies the role that a human plays in this "age of

plasticity" and the co-dependant relation of the human-machine and the human.

"The greatest benefit of the arrival of artificial intelligence is that AIs will help define humanity. We need AIs to tell us who we are." – Kevin Kelly

The story of the evolution of humans can be traced back to seven million years ago when the lineage of *huminis* separated from that of the chimpanzees. The *huminis*, accommodated almost twenty different species of the *homo* genus such as the *Homo erectus*, *Homo neanderthalensis*, *Homo habilis*, etc., some more human-like in nature than the others. However, of all species under the *Homo genus* only the *Homo sapiens* have survived to date. Alongside the physical evolution of the *Homo sapiens*, we have also experienced a cognitive and social evolution.

In each stage of human evolution, man invented tools and technique to make survival easier. The evolution of these tools happened when the primary goal of human life enhanced to include power, occupation etc. instead of only focusing solely on survival. The human has many properties, but one primary factor which actually influences the human decision-making process is the concept of 'fear'. As human evolved so did the concept of fear. If we create a timeline of the concept, we can observe that man learned to fear and demonize aspects of life that he wasn't able to analyse and comprehend. For instance, the fear of thunder and rain which plagued the primitive man disappeared when man understood the phenomena which govern them.

While humans create the technique, it would be ignorant to suggest that most of us can comprehend the magnitude of its impact. It is quite natural that those who do not understand a technique, fear the consequences of the said technique. This aspect of a clear lack of understanding of the creation and its consequences affronts us in the discussions and deliberations surrounding the concept of Artificial Intelligence.

Artificial Intelligence

Contrary to popular belief, the idea of artificial intelligence was conceived in the 20th century itself. The work of Alan Turning was particularly pivotal in these aspects. He was the first to have envisioned the concept of "thinking machines" in 1950. The word "artificial intelligence" on the other hand, was coined by John McCarthy in 1956, who furthered the work initiated by Turning. To actualise his thoughts and ideas, he formulated a proposal on 31st of August, 1955 as a part of the 'Dartmouth Summer Research Project of 1956.'

The scope of artificial intelligence, as envisioned by McCarthy and Turning revolved around the concept of Machine Learning. They were highly fascinated by the idea that a machine could learn and enhance its capabilities like that of humans. While the proposal formulated by McCarthy and others had much to offer, they faced obvious limitations owing to the technology or rather the lack thereof. McCarthy's work found merit with the advent of the age of computers, which not only simplified technology but essentially made it a part of our daily life.

A common man's understanding of Artificial Intelligence stems mostly from the science fictions and the popular culture surrounding it. Any artificial intelligence is seen as an object of doom and a product of the nasty pandora's box. Artificial intelligence, usually projected in the form of a robot, is presented as a superhuman which would eventually be the

downfall of humanity. And while an AI has the potential of being dangerous, is that all it is capable of?

To truly understand AI and the complications of drawing a limit to its impact, we must revert to the explanations provided by McCarthy. McCarthy laid the foundation of artificial intelligence not only on the ability of a machine to learn but also on its capacity to learn without human interference -i.e. autonomy of machines. He set the threshold as, "giving the computer to do things, which when done by humans, are said to involve intelligence."

For decades now this definition has been a source of controversy. Though McCarthy gave a cohesive definition to 'artificial intelligence', the terms used were as vague as they could get. There was no telling what the limit of the autonomy prescribed could be or essentially what could be categorised as "human intelligence". However, due to the non-availability of one common definition, we can rely on the general understanding between various scientists which is that: "Artificial Intelligence, is simply the ability of a machine to learn by itself."

Artificial Intelligence: The Semantics

The term "artificial" signifies that there is a human element involved, which creates a plethora of differences between artificial intelligence and intelligence in itself. The machine is designed for one particular purpose, therefore the scope of its learning is limited to the purpose alone. For instance, AlphaGo and AlphaGo Zero were created specifically to play certain kinds of games only. The ability to work is derived from a set of algorithms' and data which is programmed into the machine. They are programmed to not just store data but to analyse and use data to build and enhance their abilities.

AI is often seen as a culmination of data analytics and machine learning, the product of which is intelligent decision making. As specified earlier data is like the oil in the process of machine learning. Any machine learns by interpreting the underlying trend in the general decision-making process. The term "intelligence" in AI refers to this decision-making process that the machine arrives at by considering various conflicting values. In the process of developing an AI, this proves to be the most challenging stage, because it is seemingly impossible to imagine all possible outcomes of each decision that could be taken to ensure that a particular goal is achieved.

Is Artificial Intelligence Human?

Any machine whether designed to be an AI or not is constructed by a human mind but is not human. The debate to segregate an AI from a human begins here. The scientists and professors who envisioned the creation of AI wanted it to be as human-like as possible. For decades men and women strived to make the decision-making process of an AI emulating that of an ordinary, prudent human. Owing to their efforts we have now reached a point in time where an AI can be created to imitate humans or as Jacques Ellul remarked the "age of plasticity". With such a significant change in the times, new fears and new ideas emerge. The pertinent question now is that while AI is becoming more human-like by the day, can we envision a time where machines replace humans?

The answer to that question would have to be in the negative only. The main reason being that most of AI, presently being developed is narrow or weak AI. A weak AI is simply one work or is built for **one** specific purpose. No matter how much the AI develops, if we change fields and place them in differing situations, they would not be able to apply the knowledge they possess to adapt in the situation as easily as humans. Therefore, while AI can possess the qualities of humans and emulate them,

they are not human per se nor can they be considered as a potential replacement for humans.

Human and Artificial Intelligence

The entire debate surrounding the human-AI dynamics has developed recently due to the popularisation of technology in general. Today, most of us have or wish to possess a smartphone. Interestingly, most of us don't realise that the phone becomes "smart" due to the components of AI which are programmed into it. Essentially, it gives the various applications the power to interact not only with themselves and the user but also with one another. The applications observe the preferences of the user and offer them items similar to one often used by them. We interact with this form of AI almost daily without actually realising it.

The relationship between an average human and AI is almost inseparable. But we must proceed with the caveat that they are not the same. In this age of plasticity, as identified by the French writer Jacques Ellul in his book "The Technological Society," it is deemed necessary by the majority of the human folk to distinguish the AI and themselves. There is a need amongst the majority to showcase that while an AI is designed to emulate humans, it is not human.

The Definition by Distinction

While it is a human tendency to identify and attribute characteristics to their kind, there is also a tendency to exclude individuals or groups and communities from their definitions. It is imperative to understand this concept of differentiating "us" and "them," to understand the role of AI in the lives of humans. At varied points in history, humans have adopted a negative definition of "us." For instance up un till the 19th century, there was a culture to identify the women in society as property of men and thus,

not significant enough to be identified as "human" in their own right. The tendency to own people as slaves only due to a difference in place of origin and their skin colour also created a layer of distinction and differentiation in human. In the present time and age, the is a need to exclude Artificial Intelligence from the definition of humans, to define attributes of human themselves.

Analysing the above facts we might need to rethink whether there is much of humanity left in humans themselves. to concretely separate them from their machine counterparts. For instance, in the home for the elderly in the United States, there are bots deployed who not only interact with the elderly but also serve and please them. The elderly who have been cast aside on their own for varied reasons are looked after by machines who supposedly lack emotional quotient. Most elderly, feel more comfortable with these machines than with their own kind, so while we remain human, the ability to be humane must be analysed.

Role of Human in the Age of Artificial Intelligence

Despite having evolved through various stages, humans never felt the need to define what does it actually mean to be human? Is it just our physical attributes that segregate us or do humans have more to them than just biology? It is imperative to understand human and humanity to comprehend the need or the ability to stay human in the age of artificial intelligence.

The definition of the human starts as one purely biological. The term human comes from the Latin term *humanus* which means "man or human." Most definitions of human define a human as having certain characteristics belonging to mammals of humankind. It is these characteristics that differentiate humans from machines and machine learning in the present age.

Immanuel Kant, the German philosopher, identified one of the major attributes of humans to be – rationality. The ability to be rational is to differentiate between "what ought to be?" and "what it is?." Thereby, humans possess not just the ability to think but to think at various levels. For Viktor Frankl, the identity of a human includes the ability to assign "meaning" and the only way humans move forward is by assigning meaning to events in time. Humans emphasize the need for meaning to create a purpose in life. Without purpose, according to Frankl humans find it difficult to survive.

The paper analyses the role of AI in the increasingly technological world while simultaneously highlighting the relation and power dynamics shared between the Human and the Machine. A special focus is aimed at understanding the vulnerable and insecure position of humans and human relations in the "age of plasticity."

Machines decidedly do not fit in either of these definitions. Machines do only what they are programmed to do. They lack the ability to assign meaning to events as humans do. To humans, an object has not just physical meaning but the emotional meaning attached to it but the machine cannot emote in the same manner. They do, however, have a purpose but it is not something that they discover but are programmed to do. They do not have to think in multiple layers or rather they unable to. While scientists are working on the ability to develop rationality amongst the machines, they have little to no success. The machines unlike humans, accept and observe everything on the nominal value. They utilise data available to them or collected by them to learn and unlearn behaviour.

D. Garg: *Hands of Creator*

Humans, on the other hand, are complex creatures who are governed with an inherent sense of morality. Morality in its most basic sense would mean the ability to differentiate between wrong and right. For ages now, the most forceful argument against AI is that they lack morality, which for the most part is true. While morality is something that comes naturally to humans, it is difficult for machines to have the same despite being programmed for the same. For machines concepts like right and wrong are ironclad- black and white, their inability to see the grey area in the middle, would prevent them from being human in every right.

These abilities- rationality, morality and the ability to assign meaning to everything that happens, is natural to *Homo sapiens.* While not enough, but this creates a world of difference between a human and a human-machine i.e. artificial intelligence. To summarise, the ability to be connected to meaning, to identify the grey area and to preserve such qualities is essential in a world where being attached to a wire is gaining prevalence. In simple terms being human in the age of AI is the ability to emote and communicate without being pre-programmed to do so.

Conclusion

There is a new need within humans to distinguish themselves from machine humans due to a fear that they would eventually replace humans and take over human society. While many science fiction movies make it look plausible, the present technology is not to replace humans but essentially to assist them. The present generations of the machine are the new slaves. Most psychologists and scientists explain the power dynamics in simple terms. Never in the history of the world has anyone intended to create something more powerful than themselves. Similarly, the narrow AI which is being developed is not going to replace humans, simply because it cannot do so.

The present AI has a lot of flaws but it is a tool in the hands of humans at the end of the day. There is a possibility of evil but there is more potential for good. Whether we like it or not we have entered into the age of AI and not only has AI become more like us but we emulate their characteristics too. Thereby, we are inseparable and highly dependant on AI for everything. Needless to say, this AI shares our fears and our biases as well. When the creator is flawed the creation is equally flawed.

To be human in the age of AI should create a position of responsibility and not that of fear. The ability to make machines think like us is a great power that has to be limited by a keen sense of responsibility. Technology is responsible hands is always a boon. As Charles Dickens remarks, "It was the best of times, it was the worst of times," and it is more true for AI than we can perceive. The positive use of AI envisages great possibilities for development and in the same manner, AI is a weapon for mass destruction. The choice then rests in the hands of the creator and his capacity to be humane.

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'To Survive is to Find Meaning in Suffering': A Call to Celebrate Life

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Abstract: Suffering is part and parcel of human life. As long as we sustain in human life, we are bound to experience sufferings in various ways. Nature around us teaches us in different ways to manifest growth with the experiential knowledge of suffering. As suffering is perceived as the pavement for growth, survival can be attained. Survival is second nature to living beings other than *Homo sapiens*. They adapt to difficult situations around them and survive as long as they can. They have a great lesson to teach us. If we can draw a leaf out of the book of these creatures in nature, we can certainly find meaning in suffering.

Keywords: Suffering, Experience, Survival, Inevitability of Pain, Logotherapy

It was the German philosopher Friedrich Nietzsche who claimed: 'To live is to suffer; to survive is to find some meaning in the suffering.'

The very life begins from the suffering that a mother undergoes when giving life to a child. As the mother witnesses the birth of a child, she feels very much satisfied and happy. In spite of undergoing so much suffering, she exhibits joy as she could find meaning in suffering. The life of a child begins from the cry of its birth. It tries to find the meaning of suffering in its own way. The struggle of a butterfly to come out of a cocoon enables it to become a nature trained one with strong wings. Unless it experiences suffering, it can never fly. Buddha's first teaching stresses the fact of universality of suffering and on finding meaning in suffering (Nithiyanandam, 2002).

Suffering as Inevitable

We need to accept the fact that suffering can take place at any instant of our life. The life history of any great person enables us to understand that suffering was part and parcel of their lives. Their focus on goal helped them to find meaning in their suffering. Life goes on in spite of obstacles and sufferings. M. Scott Peck (2014) starts his book *The Road Less Traveled* with this sentence. "Life is difficult, as soon as you are going to accept this as a matter of fact the easier will be to go through life, to face and solve problems." It is also our perception of life that takes our journey of life forward. Life in its plenitude has sufferings as part of it. As we take sufferings to the awareness level, we find meaning in them. Life rolls on its wheels with a variety of challenges. Being half alive is torture. When we are aware of certain aspects of our lives like our physicality, we tend to long for pleasurable things. As a result, suffering impinges a blow on our lives. In order to mitigate this

suffering, we look for every kind of possible pleasures. Instead, if we can bring in various aspects of lives like spirituality, etc., we can certainly find meaning in our lives. As a result, we persevere in our lives finding meaning in our lives.

The insight on suffering and death, and the elimination of every kind of desire for the world affected thereby can put an end to the chain of suffering. This can bring about a radical change in our present lives. Then we can experience deliverance during this present life itself. It's not only the question of survival but also the aspect of taking a step forward in our lives. Suffering is a moment where we take pause and look into past the things that were responsible for it and accordingly move forward in our lives. It's also a moment where there is the possibility of losing hope. If we can manage to gather strength and rejuvenate our hope at that moment, it certainly provides the impetus for our future growth. Then it begins with the aspect of survival but moves ahead in our life journey. When we are fully alive in various aspects of our lives, we never regret suffering at one aspect of our lives. But instead, we revive our strength in other aspects of our lives and consequently move forward.

Suffering and Meaning

Nietzsche says, "Gradually, man has become a fantastic animal that has to fulfil one more condition of existence than any other animal; man has to believe, to know, from time to time why he exists; his race cannot flourish without a periodic trust in life." In order to maintain sustenance, we need to fulfil certain duties. As human beings, we long to prolong our race and at the same time be in the present moment for a longer duration of time. This implies that we are bound to face suffering at one point and overcome it to

satisfy our inner longing to survive. According to the famous pessimist German philosopher Arthur Schopenhauer, it is the inevitability of suffering combined with the awareness of the inescapability of death that creates the need for there to have a meaning for life, including suffering. Inspired by him, Nietzsche combines the need for there to be a meaning to life as intimately related to the need for there to be a meaning to suffering. In his book, *On The Genealogy Of Morals*, Nietzsche (2011) wrote, "Man, the bravest of animals, and the one most accustomed to suffering, does not repudiate suffering as such; he desires it, he even seeks it out, provided he is shown a meaning for it, a purpose of suffering. The meaninglessness of suffering, not suffering itself, was the curse that lay over mankind so far." More specifically Nietzsche believed that meaning for life is caused by the fact that this life is filled with pain, loss, suffering, fear, anxiety and ends not in happiness but death. Thus, in order to endure the hardships of human existence, individuals must believe their suffering has a purpose. At the same time, for certain people in life, there are certain moments of blissful utter serenity and joy. These moments leave a permanent mark in their lives. In this life journey, individuals work ceaselessly to satiate their goals and desires in hope that suffering and pain would disappear in his/her life and they will be left with lasting happiness. Soon they realize that in this earthly existence, utopian happiness is an impossibility. Rather as human beings, suffering seems to be an inescapable part of life with complete relief possible with the annihilation of our existence i.e. death. This seems to be closer to be nihilism.

Conclusion

As Mother Teresa affirms, "Pain and suffering have come into your life, but remember the pain, sorrow, suffering are but the kiss of Jesus – a sign that you have come so close to Him that He can kiss you." If we can bring in the deeper aspect of our

lives, we can certainly find meaning in suffering. When we accept this suffering as part of our lives, our destiny cannot be perturbed. We do survive and based on our survival we manage to find meaning in our suffering. This meaning is what makes our suffering bearable. This meaning, further, enables us to enjoy life in its fullness, despite the suffering present all around and within us.

So the challenge before us is to recognize suffering in our lives; experience it intensely; discern the meaning of the suffering and finally be capable of relishing our lives. Thus we can truly celebrate life, with its suffering and pain.

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Review Article:
The Wretched of the Earth: A Postcolonial Interpretation of the Bible

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Mukherjee, G. (2020).*Emancipation for the wretched of the earth: A postcolonial interpretation of the Bible*. New Delhi: Christian World Imprints, Delhi. ISBN: 9789351484806

Postcolonialism and its distant cousin postmodernism have a lot to offer, especially as a critique of our contemporary economic, political, religious and philosophical systems. Contemporary worldviews and lifestyles are intimately linked by the colonial-post-colonial divide. Such a divide exists in almost all areas of life and is poignantly felt at the religious level, where human beings feel closest and most intimate to themselves.

Thus, the attempt made by a young and dynamic research scholar Gargi Mukherjee to critique the religious and biblical basis through the lenses of postcolonialism is truly commendable. Though herself is not a Christian, the scholar has undertaken the courageous task of unravelling some of the colonial interpretations of the Bible, enabling the contemporary people to rediscover the freshness and liberative dimension of the Bible, especially from the experiential dimension of the poor, marginalised and the wretched of the earth. In the prophetic reinterpretation of the Indian Biblical scholar George Soares-Prabhu (1929-1995), she has found someone who has interpreted the Bible for the "natives," taking into consideration their dreams, aspirations and hopes. As we celebrate the 25th death anniversary of this well-known biblical scholar, this book may be regarded as a modest tribute to this prophetic hermeneut, revolutionary thinker and radical visionary. May he continue to inspire us to interpret the Bible meaningfully for our community.

A Post-Colonial Interpretation of the Bible

This book is dense in its theoretical underpinning of post-colonialism. It does a tremendous service to the Christian community to rediscover the freshness and vigour of the Bible. It challenges the philosophers and scholars to be truly open to the "wretched of the earth," in their analysis of the world-views. It encourages ordinary people to personalise the authentic experience of God in ordinary and normal experiences of life, including the exploitation of the migrants during these Covid-19 times!

In this book, Mukherjee asks the following questions: What is the relevance of postcolonialism today? How does it relate the colonial powers to the present world order? How can a new interpretation of the Bible emancipate the poor and the wretched

of the earth? These are some of the philosophical questions that we will be taking up in this book.

According to her, postcolonial reading exposed the colonialist interventions in the reading of the text, and it helped to detect the conscious and dormant elements of colonizing powers in the reading practices of the text. Colonial intervention is a historical fact, embedded as one of the layers of the consciousness of the people of the Third World or what Fernando F. Segovia calls as Two-Thirds World. These Colonial cultural interventions still continue to play a vital role in the readings and the practices of the colonized masses. Postcolonialism which emerged as an academic discipline in the West attempts to identify the colonial excesses and cultural remains in the practices of the natives. By exposing the aspect of power in the construction of knowledge systems, Postcolonialism attempts to neutralise such power relations. This sort of neutralization of power relations in the knowledge discourses is what we call decolonization.

In the present work, the author tries to identify and explore the colonialist interpretation of the Bible, the postcolonial interventions in order to rupture the colonial fabric of the readings of the Bible and the rereading of the Bible as a decolonizing project from the standpoint of the oppressed native. Thus, through postcolonial hermeneutics of the Bible, the author tries to make the Bible a liberating experience for the oppressed native.

The Objective of the Study
In this inspiring book, the author tries to define the following problems. Orientalism defined the native as exotic and the other of the West. This Orientalist project helped the realization of colonialism. Even after the end of colonialism, the colonial impacts are still visible in the post-colonial reality. The interrelatedness between the power and knowledge in the colonial constructions has been explored by postcolonial scholars. This led them to undertake the project of decolonization as a way of emancipatory

reinterpretation of the text. This rereading and reinterpretation of the text were undertaken by postcolonial scholars as an emancipatory project. This rereading of the text is also used in the realm of biblical criticism, paving the way for identifying the colonial power relations in the interpretation of the Bible.

In this work the relations of power in the colonial interpretation of the Bible is problematized, using the postcolonial tools and understandings.

After Edward Said's studies on *Orientalism* (Said, 2019), it is understood that Orientalism and colonialism mutually strengthened each other in the modern period. The Western colonial understanding of the colonized was intertwined with the Orientalist reading about the natives. Such colonial-oriental readings are still prevalent in the post-colonial era also.

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Postcolonialism identifies the colonial continuities and tries to emancipate the oppressed native from the cultural imperialism of the West. This project of postcolonialism is termed decolonization and it is done from the native cultural standpoint. As postcolonialism emerged as an academic discipline in the academic institutions of the West, it concentrated on the rereading and reinterpretation of the text rather than undertaking it as a practical venture of the everyday life of the native. Such postcolonial rereading influenced biblical studies too.

Significance of the Work

With the emergence of free nations from the colonial clutches in the 1960s, the post-colonial period begins. The post-colonial period necessitated the revisiting of the colonial discourses. This revisiting of the colonial discourses, coupled with the postmodern understanding of the interrelations of power and knowledge systems, made the Third World natives realise their cultural subjugation during the colonial discursive practices.

In this context, the present study gains its significance as it tries to understand the colonial continuities in the present-day readings of the Bible and how postcolonialism attempts to decolonize them by reinterpretation of the Bible from the native standpoint.

Methodology of the Book

Postcolonialism is understood as a multi-disciplinary subject. It involves cultural studies which are considered to be post-disciplinary studies. Hence in order to explain the concept and theories related to colonialism, Orientalism, postcolonialism and biblical criticism, descriptive, analytical, historical and critical methods are used.

Further, the interpretative methodology will also be used as colonial and postcolonial interpretations differ widely according to contextual reality. As postcolonial criticism is also understood as an interventionist approach, the critical hermeneutical method is also used.

General Overview of the Book

In order to explore the significance of a postcolonial interpretation of the Bible, the present volume is tentatively divided into four chapters as follows.

The first chapter, *Orientalism and Colonialism: Theory and Practice*, attempts to discuss how Orientalism and Colonialism mutually contributed to each other in respect of theory and practice. Towards this end, this chapter discusses the conceptual elaborations

of the theory of Orientalism as explained by Edward Said and the conceptual understanding of colonialism as explained variously by different scholars.

The second chapter titled, *Postcolonialism: Some Theoretical Considerations*, tries to understand the emergence of postcolonialism in the academic departments of the West. Postcolonial beginnings can be located in the theory of Orientalism propounded by Edward Said. Though we can trace the beginnings of postcolonial studies in theoretical understandings of Orientalism, there are many other contributing factors to the emergence of postcolonialism as an academic discipline. The emergence of the scholars from the Third World, or Two-Thirds World as described by Fernando F. Segovia, in the academic departments of the U.S and Europe made postcolonialism a vibrant field of study, critiquing the Western attitudes and practices about the colonized countries. Further, though the scholars from the Two-Thirds World are rooted in the culture of their native colonized countries, they experienced a sense of hybridity of their existence due to the intervention of colonialism and their migration to the West.

The third chapter titled, *Decolonizing Colonial Exegesis: Postcolonial Biblical Readings*, attempts to understand the historical emergence of the application of postcolonial studies for the rereading of the Bible from the standpoint of the colonized. Though the method of postcolonial Biblical criticism derives its strength from

Though the present research work tries to understand the colonial continuities and the postcolonial interventions theoretically, such a theoretical elaboration is not only limited to the textual rereading. It embraces particularly the reinterpretation of Bible from the existential experiences of the colonized and suppressed, leading to an emancipation of the wretched of the earth!

the reactionary derivative discourses of postcolonialism, it has its roots in Biblical criticism too.

Postcolonial Biblical criticism, like postcolonialism, is the cultural contestation, carried out by the colonized and suppressed, against the dominant cultural hegemony of the West, through textual criticism and interpretation. It situates colonial practices and interventions at the centre of the Bible and biblical reading, Sugirtharajah (2016) says. It introduced the relation of power and knowledge production into the realm of biblical criticism, to show how the textual interpretation of the missionaries is implicitly linked to European colonialism. And the overthrow of colonialism made it a possibility to go for the decolonization of the texts, through the reinterpretation of the text from the colonized experiences.

The last section of this chapter deals with a contemporary theologian of repute, Prof George Soares-Prabhu (1929-1995) who has made use of creative biblical hermeneutics, which is certainly post-colonial, though he himself does not use the term. Prof Soares-Prabhu was a well-known scriptural (Biblical) scholar from Jnana-Deepa Vidyapeeth, Pune, who has popularised an Indian and liberational interpretation of the Bible (Soares-Prabhu & D'Sa, 2001). He has done his Licentiate in the Bible from the prestigious and elite Pontifical Biblical Institute, Rome and completed a PhD in Biblical theology in Lyon, France, under the guidance of one of the best-known Biblical scholars, Xavier Léon-Dufour. With his commitment to Indian roots and intellectual rigour, Soares-Prabhu can never be regarded as the "bourgeoisie of the colonialist country" (Fanon, 1963: 43). According to him, the message of the Bible is primarily addressed to the poor people for their freedom or liberation, a theme very close to the post-colonial interpretation (D'Sa, 997). He takes into account the exploitation and suffering of the poor people and suggests that only an interpretation of the Bible that does justice to the poor and the marginalised is worth considering in our context today.

The final chapter, ***Concluding Remarks***, attempts to analyse and arrive at certain conclusions based on the discussions of the previous chapters.

Recommendations

Though the present research work tries to understand the colonial continuities and the postcolonial interventions theoretically, such a theoretical elaboration is not only limited to the textual rereading. It embraces particularly the reinterpretation of the Bible from the existential experiences of the colonized and suppressed, leading to an emancipation of the wretched of the earth!

So I recommend this study as a critical and respectful approach to study the Bible and to draw relevant insights from the Bible.

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