



**Vidyankur: Journal of Philosophical and Theological
Studies XXII/2 July 2020 | ISSN P-2320-9429 | 31-40**
<https://www.vidyankur.in> | DOI: 10.5281/zenodo.4101686
Stable URL: <http://doi.org/10.5281/zenodo.4101686>

The Irreplaceable Unique Nature of Human Being in the Age of Artificial Intelligence

Joseph Madalai Muthu

Papal Seminary, JDV, Pune

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

Cite as: Muthu, Joseph Madalai. (2020). The Irreplaceable Unique Nature of Human Being in the Age of Artificial Intelligence. (Version 2.0) Vidyankur: Journal of Philosophical and Theological Studies. July-Dec 2020 XXII/2 www.doi.org/10.5281/zenodo.4101686 31-40.

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.

Keywords: Artificial Intelligence, Being Human, Irreplaceable Human Being, Unique Nature Of Man, Human Being As A Mystery, Man As An Emotional Being

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 unflinchingly 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

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.

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

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

References

- Golding, Nich. 2017. "Will AI Replace Humans? | Freelancer Blog." Retrieved October 12, 2020
(<https://www.freelancer.com/community/articles/will-ai-replace-humans>).
- Kanuck, S. (2019). "Being human in the age of artificial intelligence," *Ethics & international affairs* 33, no. 1.
- Pandikattu, K. (2019). Technology and cultural values: perspectives from India." In Hogan, L., In Becka, M., & In Vila-Chã, J. *Technology: Between apocalypse and integration*. London: SCM Press.
- Russell, S. J. (2016). *Artificial intelligence: A modern approach*. Harlow: Pearson.
- Stones, Emilia. (2017). *Artificial Intelligence: A Modern Approach*. Larsen & Keller Educ.



Joseph Madalai Muthu is a student of Theology (IV BTh), at Jnana-Deepa Vidyapeeth, Pune residing at Papal Seminary. He belongs to Holy Family Fathers Congregation. Email: jose phmadalaimuthuhff@gmail.com

Article Received: April 22, 2020: Accepted May 1, 2020:
Words: 2370



.org/licenses/by/4.0/)

© by the authors. This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license. ([http://creativecommons](http://creativecommons.org/licenses/by/4.0/)