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Super-Intelligence as Anthropological Singularity Not Just Technological.

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Antonio SANDU¹

Abstract: One of the most prominent thinkers of the Transhumanist movement, Nick Bostrom, has published, at the prestigious British publishing house Oxford University Press in 2014, the volume *Superintelligence. Paths, Dangers, Strategies*, a work dedicated to the development of superintelligence, with the help of already existing technology, or the one that is about to appear in a foreseeable future. The intention of this review is not to make a simple presentation of this book, occasioned by the Romanian translation (translator Doru Valentin Căstăian) of the book, published by the Litera Publishing House, but also to express some reflections on reading the volume. The debate on the impact of technology that allows human optimization on the future of humanity opens a new field in the field of scientific research and technology ethics - analyzing the ethical acceptability of different technologies.

Keywords: superintelligence, technology, human.

Introduction

A more and more common theme in contemporary philosophy is the significance that technological progress can have for humanity as a collective entity, but also for the human condition as a particular mode of being of the humanity. One of the most prominent thinkers of the Transhumanist movement, Nick Bostrom, has published at the prestigious British publishing house Oxford University Press in 2014, the volume entitled *Superintelligence. Paths, Dangers, Strategies*, dedicated to the development of superintelligence, with the help of the already existing technology or the one that is about to appear in a predictable future. The intention of this review is not to simply explain the book, due to the Romanian translation (by Doru Valentin Căstăian) of the book, published by the Litera Publishing

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House, but also to express some reflections on reading the volume. Nick Bostrom considers the Transhumanist movement to be a philosophical and scientific trend that proposes a multidimensional understanding of open opportunities for a conscious and deliberate evolution of humanity by improving the bodily and cognitive functions of man and the overall human condition, of technological de- evolution to the contemporary society has reached. The transumanist current has raised a series of controversies, being invoked for or against arguments such as the conscious evolution and the capacity of the human species and the individual to decide their own fate, and that of future generations, but also the moral and spiritual unacceptability of the (self) artificial transcendence, the risks generated by a rapid evolution beyond the boundaries of the human condition, a new form of social inequity between a category of privileged people benefiting from the effects of technologies to improve the human condition and overcoming biological limitations and those who did not benefit from these transformations. This debate opens a new field in the area of ethics of scientific research and technology - the analysis of the ethical acceptability of different technologies.

From artificial intelligence to anthropological singularity

A first challenge proposed by Nick Bostrom (2014) is the emergence of superintelligence in the context of the development of artificial intelligence. An ultra-intelligent machine is that machine that can often overcome the intelligence of a human individual. Nick Bostrom warned that such a machine would become capable of creating ultra-tough machines. The ethical consequence is the author's concern, especially of the possible risks that the Technological Singularity - a machine with superintelligence - can have for individuals of the human species and for the species itself. Starting from the present work, but without limitation to Nick Bostrom's uni-vision, we say that these dangers could be such as replacing the human species with the post-human species, either completely artificial or result from a symbiosis between human intelligence and artificial intelligence. Another series of dangers can be seen in the accelerated pauperization that may be occurring in certain parts of the world, either because of the inaccessibility of certain technologies, or because of the digital illiteracy of the unemployed population through the robotization of workplaces. Nick Bostrom (2014) is a techno-optimist, he presents their limits and dangers, in line with the idea of the inevitability of the development of artificial

intelligence to the level of intelligent machine. The techno-optimism is supported by the results of a poll.

Starting from the opinions of Nick Bostrom (2014), we consider impetuous to construct a phenomenology from the perspective of an artificial intelligence that might be self-conscious. What are the limits of this self-consciousness, in a totally different relationship with the Self and its actual limitations. How could the self-concept of the world be a digital consciousness beyond the experience of the limitations of one's own corporality.

Preconditions of Superintelligence

General Artificial Intelligence is credited by Nick Bostrom (2014) with a range of capabilities such as learning from experience and information sources that are accessible to him, including his own *sensorial acquisitions*, the ability to use concepts, and the deductive and inductive logical reasoning, and the possibility of operating with uncertainty and probability. Nick Bostrom (2014) brings up the *baby machine* option, taken over by Alan Turing (1950). Such a machine should evolve, but not through the Darwinist method of survival of the most adapted one, but by the intervention of the experimentalist.

In this situation we ask ourselves to what level we have the right to make experiments on artificial entities, that is the limit to the fact that we should give them civil and political rights, as well as being non-biological intelligent entities. Talks about the possibility of granting citizenship to such non-biological intelligent IAs would be the limits of the use of IA and any rights they might enjoy. If the status of a conscious entity were the limit to the need to recognize these rights, at least to the level of the rights granted to laboratory animals, large primates, we should basically decide to limit the divisive evolution of the baby machine to the state of Superintelligence.

Corollary, the question arises whether we would be tempted to include in the original source code a series of limitations of the disruptive capacity of such machines, such as the laws of Obiom's formulated by Asimov. Beyond the extremely low likelihood of a 2, 3 or higher generation superintelligence (superintelligence resulting from a design made by previous generation machines) retain original ethical conditioning, the question of morality itself limiting the autonomous evolution of the new IA species for the protection of the human species.

We consider that the digital digitization of human consciousness and the symbiosis between man and machine could be a technological development of a post-human species that would be competitive with the IA species, possibly coexisting at some point. Certainly, these speculations which seem to emerge from Sci Fi literature, show some backwardness of the philosophy, since the prospective ethics on the impact of Superintegration technologies is already exploited with the artistic tools of literature and cinema. The philosophy of singularity and posthuman species remains to reflect on the possible, the real being immersed in the plurality of indiscible possibilities of existence that make us consider that alongside the technological singularity, humanity crosses an anthropological singularity.

Instead of conclusions

We consider that the Technological Singularity represented by the appearance of the Superior Intelligence is accompanied by an anthropological singularity represented by humanity already elevated to a post-human existential condition, by the virtualization of the social space in the form of the spiritualization of the communicative boundaries. The virtualized technology space already captures the properties of a sui-generis hyperspace that fills in the virtualization of instant communication. Enhanced reality technologies will accompany artificial intelligence, which might develop a sui-generis reality 2.0 that would exist in the space of inner consciousness in the limited and mediated interaction with the materiality. Superintelligence will constitute, in our opinion, the 5th dimension of virtual space, in which the instantaneity is the 4th dimension.

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