

## James Lovelock And The Novacene: A Metaphoric Description Of The Future Of The Human Species At The Verge Of Extinction.

TSALAMBANI André Liboire<sup>1</sup>, EZEKIELKikoh<sup>2</sup>

<sup>1</sup>(Department of philosophy, psychology, sociology, Professor-University of Dschang, Cameroon)

<sup>2</sup>(Department de philosophie, Psychologie, Sociologie, Doctorate-University of Dschang Cameroon)

**ABSTRACT:** Our poorly conceived civilization technology has precipitated and anticipated our climate's evolution. As organic species that under evolution, our reign is at the terminal phase both in being and in intelligence. The cosmos' temperature is progressively unbearable for the human and other organic species. Our species is at the end of the Anthropocene and a step already into the Novacene climate evolutionary period. The human species as well as his climate are products of evolution which involves the natural selection of climate resistant species and the entelechy of this evolution is the attainment of hyperintelligent and electronic species whose teleology is grasping the intimate essence of the universe and attainment of more qualitative beings. It is in this context of technological and climate crisis menacing the extinction of the human species that James Lovelock in a metaphoric style, draws our attention of an imminent organic species elimination and the appearance of electronic life (cyborg) that possesses hyperintelligence and is successor of organic life that we are. Crisis because the evolution of the cosmos climate is anticipated whereas that of the species that inhabit this climate isn't. Reason why species finds it difficult to adapt and the fear of extinction. His survival will need a climate or ecological humanism. The Human species cannot survival in a high temperature "oikos" meant for electronic/ hyperintelligent beings. This successor of the human species is able to bear extreme temperatures, think intuitively opposed to the classical step by step logical thinking and grasp quanta phenomena. "Gaia" which is the auto-regulatory climate element in the Anthropocene is equally going to metamorphose to electronic Gaia in the Novacene period. His metaphor is interpreted as the promotion of ab-humanism which descends the human species from pedestal of the chosen being to a horizontal rank, if not subaltern to other beings in nature. In a crisis situation classical humanism can dilute or revisit its vertical relationship with nature for preservation of his species; it could be ecological or climate humanism.

**KEY WORDS:** *climate, climate humanism, electronic life, extinction, evolution, hyperintelligence, intuition, Novacene, organic life*

**RÉSUMÉ :** *La vision, très lacunaire, de notre civilisation technologique a précipité et anticipé les changements climatiques. En tant qu'espèce organique, notre règne amorce sa phase de déclin. La température du globe terrestre devient de plus en plus insupportable, aussi bien pour l'espèce humaine que pour les autres espèces organiques. À l'ère où les cyborgs sont en passe de se substituer à l'espèce humaine, nous franchissons d'ores et déjà un seuil dans l'évolution du climat. L'espèce humaine, au même titre que son climat, sont les produits de l'évolution. Toutes choses qui impliquent une sélection naturelle des êtres les plus aptes à résister et à s'adapter aux changements climatiques. L'apogée de ce processus d'évolution est atteinte avec la réalisation des espèces hyper intelligentes, susceptibles de s'adapter facilement aux exigences de l'univers. C'est dans ce contexte de crise technologique et climatique, laquelle met en péril la survie de l'espèce humaine, que James Lovelock, au travers d'un style métaphorique, tire la sonnette d'alarme d'une imminente extinction de l'espèce humaine consécutive à l'apparition des organismes numériques, notamment les cyborgs hyper intelligents destinés à remplacer les organismes vivants que nous sommes. Ces successeurs de l'espèce humaine sont capables de supporter les températures extrêmes, contrairement à la représentation classique et quantique d'une adaptation étape par étape des organismes à leur milieu. L'autorégulation des éléments organiques du climat contenue dans la «Gaia theory», se transforme ainsi en une activité électronique à l'ère des cyborgs. Cette métaphore de notre auteur dénote d'une promotion tacite de l'ab-humanisme, lequel fait choir l'espèce humaine de son piédestal d'être privilégié ; d'où un nivèlement par le bas, de la position verticale à l'horizontal, voire son inféodation aux autres êtres de la nature.*

*Mots clés: évolution, extinction, intuition, humanisme, climatiquelhyper intelligence, Novacene, vivant électronique, vivant organique.*

## I. INTRODUCTION

The use of a metaphor by Plato in the ancient Greek period as an explaining factor for his ontological and epistemological duality caught the attention of the British scientist and environmental ethicist James Lovelock. In his turn, Lovelock considers a metaphor as an “aide pensée” [Lovelock; 2006, p. 20], that is to say, a facilitator for his metaphoric “Novacene. Our civilization-technology was poorly conceived and protected and as such it was invaded from the eighteenth century by ultra-neoliberal forces thus exposing our cosmos to fragility, precipitated and anticipated evolution. We are faced with the consequences of a bastard civilization-technology described by Lovelock as “sorcerer’s apprentice”[Lovelock; 2009, p. 234], that is to say, we are unable to undo the civilization sin we committed by embracing the Newcomen machine which sparked off the poorly conceived technology.

This human and environmental unfriendly civilization-technology has precipitated the evolution of the cosmos’ climate to a stage he calls “Novacene”[Lovelock; 2019] which organic life and the human species shall not survive in it. It has equally given birth to hyperintelligent electronic beings “cyborgs”[Lovelock; 2019, p. 5] which are successors of Homo sapiens that we are. He then uses the metaphor of “Novacene” (geologic climate when only cyborgs can bear) whose interpretation sees the descending of the human species from the rank of the chosen or intelligent species to the same level as other beings in nature: ab-humanism.

Lovelock poses the problem of the relationship between our civilization-technology and the future of the human species. The author gives preference to the Novacene cyborg over humans in a metaphoric description, seeing the human species as ready to hand over succession of ontological and intelligence to the next generation like photosynthetic plants handed to us. In this interpretation Lovelock descends the human species from his pedestal of highest value to a horizontal rank with other beings in nature, as such, didn’t he jump into an ontological coup d’état giving that classical humanism puts humans at the top axiological echelon? In giving preference to hyperintelligence of the cyborg (electronic life) which is the successor of the human species, isn’t he crashing into an extremist anti-humanism, given that formatting DNA and RNA life (carbon life) is contrary to classical humanity which is hereditary patrimony?

We shall use the evolutionary-critical approach. During which in the first two instances we shall put to the lime light the different evolutionary periods which are consequences of our bastard civilization-technology and its impact on the health of the climate up to the metaphoric Novacene age when the human species is facing extinction. Secondly, the critical approach shall indicate the extremist anti-humanism and ontological coup d’état in his prognosis of the Novacene cyborg, finally the way out for the human species to avoid the climate guillotine.

## II- ARCHEOLOGY OF EVOLUTIONARY PERIODS AND THE HEALTH OF HUMAN SPECIES CLIMATE

Is our poorly conceived civilization-technology the cause of anticipated climate evolution? Climate crisis is a civilization technology-born pathology. The cosmos has undergone multiple climate crisis leading to the extinction of many organic species before and during human existence. Each climate determines the type of species it can host and evolution is not a unique affair of organic species but that of the cosmos. Our interest here is the effects of different climate crisis when humanity started existing on earth “over 300.000 years today”[Lovelock; 2019, p. 1]. We shall take a look at the pre-Anthropocene period (climate heaven to organic species), Anthropocene period (when climate threats to organic species began with Newcomen discovery). What was the future of organic species in pre-Anthropocene climate period?

### 1.1 Pre-Anthropocene climate evolutionary period as climate paradise

The author first takes us memory lay to the use of the suffix “cene”, its origin, key “cenes” and different geological periods: “The world of the Anthropocene. There are arguments about when this epoch began. Many insist we are still in the Holocene, which began about 11.500 years when the latest ice age ended. Before that was the Pleistocene, which lasted 2.4 million years and before that was the Pliocene 2.7 million years and Miocene 18 million years”[Lovelock; 2019, p. 57.]The suffix “cene” as used in the different climate evolutionary periods indicates recent climate periods when the human species civilization-technology started affecting the equilibrium of the earth’s climate.

The pre-Anthropocene portrays a climate’s evolutionary period in which organic species flourish and corresponds to the period that ran right to Newcomen’s invention. The IPCC<sup>1</sup> is not really clear on the degrees

<sup>1</sup>Intergovernmental panel for climate change.

Celsius of earth's temperatures, together with the different COPs<sup>2</sup> and other accords on climate change, they insist on the 2°C reduction. Lovelock paints a picture of this climate period while taking as reference Gilbert White's write up, describing this period as "a world we have lost and now lament"[Lovelock; 2006, p. 8]. To Lovelock, Gilbert White's *The Natural History of Selborne*[White; 1789] describes how far humanity has come, where he is and his fate. He remarks that "This book published in 1789 before the power of Anthropocene had become evident, it is essential reading for anyone who wants to know how things were before the modern fast-changing world of the new age became norm"[Lovelock; 2006, p. 7] In a letter writing style (prose), Gilbert White described the feeding habits of multiple species, how flourishing they were and their interactions in the pre-Anthropocene climate period. The flourishing and interaction of these species show a virgin (untouched) nature of ecosystems and climate in the pre-Anthropocene period. Our contemporary climate situation on the contrary reflects what the Cameroonian bioethician André Liboire Tsala Mbani describes as "La planète suffoque"[TsalaMbani; 2015, pp. 199-218]. When did this climate sin begin?

### **1.2 Anthropocene as the beginning of climate sin**

The word "Anthropocene" was first used in the early 80s by Eugene Stoermer, an ecologist who worked on the waters of the Great Lakes that separated Canada from the United States. He coined this word to describe the effect of industrial pollution on the wildlife of the lakes. The paradigm of progress and demystification of nature whose theoretical foundations were laid by the modern anthropocentrists went into its practical phase as from the eighteenth century marking the period Lovelock calls the Anthropocene with the invention of Thomas Newcomen's<sup>3</sup> machine (the beginning of anticipated evolution of climate). Newcomen's invention sparked off the industrial revolution. To Lovelock: "Newcomen's invention should be heralded for not just as the start of industrial Revolution but also as the beginning of Anthropocene, the age of fire, the age in which humans acquired the power to transform the physical world on a massive scale"[Lovelock; 2019, p. 36.]

One of the physical changes that the Anthropocene Newcomen engine brought is "The heat threat"[Lovelock; 2019, p. 42.] Lovelock identifies that the greatest threat to organic species and particularly the human species is heat, it is an existential threat: "warming as an immediate existential threat"[Lovelock; 2019, p. 42.] To him, the earth has come of age and can't effectively cool the earth as it did during old climate crisis. Using the aging analogy, he compares the situation of the cosmos to that of an old person: "Planets, like humans, grow fragile with age. When young, we can often withstand influenza or a car accident, but not when we are close to 100 years old"[Lovelock; 2019, p. 52.] In a question as to what we Homo sapiens can do to salvage organic life from climate extinction and also endure as human species, he said: "We need to concentrate on heat, the most pressing and probable threat to our home and our existence"[Lovelock; 2019, p. 42.] The principal cause of the earth's fast aging is our above-the-law technology which Bryan Appleyard describes in the preface as: "When our technology moves beyond our control, generating intelligence far greater and, crucially, much faster than our own"[Lovelock; 2019, préface.] Decoding Lovelock's metaphor of the Novacene

## **III- THE METAPHORIC NOVACENE: THE REPLACEMENT OF ORGANIC BY ELECTRONIC LIFE**

Is the time for organic life moving to a closure? In other words, is the human species the next dinosaur? In an attempt to answer this interrogation, Lovelock uses the metaphor of the Novacene and its imaginary cyborg, which I consider as "an ecological or climate scare crow" to explain the risk the human species civilization-technology exposes humanity to and the future of entire planet. Before decoding his metaphor, let us first understand the Novacene evolutionary period and its cyborg inhabitants.

### **1.1. Novacene and cyborg inhabitants: towards the disappearance of DNA and RNA life**

Novacene is a climate evolutionary period which comes immediately after the Anthropocene. To Lovelock, "This epoch will mark the end of what is to us nearly 4 billion years of biological life on the planet"[Lovelock; 2019, p. 223.]. Bryan Appleyard defines Novacene in the preface of Lovelock's *Novacene. The Coming Age of Hyperintelligence* while prefacing Lovelock's book thus: "Novacene" is Jim's name for a new geological epoch of the planet, an age that succeeds the Anthropocene, which began in 1712 and is already coming to close"[Lovelock; 2019, p. 223.] The term "cyborg" was coined by Manfred Clynes and Nathan Kline in 1960. To Lovelock, it refers to: "a cybernetic organism: an organism as self-sufficient as one of us but made of engineered materials"[Lovelock; 2019, p. 55.] TsalaMbani André Liboire defined this concept in one of his articles published in 2017 while insisting on their superior thinking capacities: "Le concept de "cyborg" est la forme contractée de l'anglicisme cybernetics organism, qui traduit le projet d'alliage des facultés supérieures

<sup>2</sup> Parties of conference on climate change based on reduction of greenhouse gases such that earth's temperature can reduce 2°C.

<sup>3</sup> Thomas Newcomen is the inventor of the machine used for raising water by fire and facilitated the production of coal and fossils greatly needed in industries' energy source.

proprement humaines avec les éléments cybernétiques notamment les ordinateurs. Gilbert Hottis appelle ce post-humain fortement projeté “cybernathrope” [Tsala Mbani; 2017, pp. 49-62.]

The cyborg represents the new organism of the Novacene epoch forecast in Lovelock’s metaphoric reading of the next climate evolutionary period (Novacene) and the future of human species. To better understand the concept of cyborg and the Novacene, it is necessary to paint a vivid picture of the Novacene and how we found ourselves at this climate age. To Lovelock: “This is a period in which humans, the chosen species, developed technology which enabled them to intervene directly in the processes and structures of the entire planet” [Lovelock; 2019, p.55.] The Novacene is the terminal phase of organic species and the emergence of a new inorganic or electronic species: cyborg which can resist severe temperatures. The cyborg is “the understanders of the future which are “thousands then millions of times more intelligent than us” [Lovelock; 2019, p. 55.] Our present situation as an endangered species needs to be handled by a continuous cooling of the planet. It is for this reason that his prognosis is that organic life may find itself in “the Venus Express” [Lovelock; 2019, p. 112], that is to say, as lifeless as the planet Venus.

Interpreting the metaphor, we need to seek answers to central interrogations like: first, Can the human species be effectively eliminated or it shall cohabit with the cyborg? Better still, are cyborgs successors, beyond humans, ab-humans or extinctions of the human species? It shall cohabit with the human species, but the human species shall be lowest in intelligence (an idiot) since cyborgs are successors of organic life, the organic life that we are, shall play the role of photosynthetic plants to electronic life: “The experience of watching your garden grow gives you some idea of how future Artificial Intelligence (AI) systems will feel when observing human life” [Lovelock; 2019, p. 116.] Gaia that was animating organic life is about to metamorphose to electronic Gaia: “When the Novacene is fully grown and is regulating chemical and physical conditions to keep the Earth habitable for cyborgs, Gaia will be wearing a new inorganic coat” [Lovelock; 2019, p. 221.]

Secondly, is the attainment of consciousness (hyperintelligence) the entelechy of the evolutionary cosmos? His answer is affirmative, to Lovelock: “we are playing a part like that of the photosynthesizers, organisms that set the scene for the next stage of evolution” [Lovelock; 2019, p. 223.] Finally, is the cyborg an enemy to the human species? No, the teleology of the cyborg is to grasp those phenomena that the Cartesian etiological or cause-effect science could not. The objective of hyperintelligence is the transformation of the cosmos into information. The Novacene may not be absolutely the enemy of the human species but shall render man an idiot intelligence wise: “We are now preparing to hand the gift of knowledge on to new forms of intelligent beings. Do not be depressed by this. We have played our part” [Lovelock; 2019, p. 229.] The coming of the Novacene hyperintelligent cyborg exposes the obsolete character of cause-effect science in explaining quanta phenomena.

## 1.2. Cyborg Hyperintelligence and demystification of quanta phenomena

Hyperintelligence has as mission to render understandable all quanta phenomena which the step-by-step classical logic is unable to explain and embraces “intuitive thinking” [Lovelock; 2019, p. 58.] In his opinion, Albert Einstein brilliantly gave a launch. Quanta phenomena exist beyond our common sense and the hyperintelligence of cyborg explains these phenomena, hence demystifying the nature: “But this will not be for cyborgs. The speed and power of their thought will give them access to the mysteries that baffle us, such as the apparent ability of particles to send signals faster than the speed of light and in two places at once and many more” [Lovelock; 2019, p. 97.] He describes the ability of the cyborg to carry out such sophisticated operations as “teleportation”<sup>4</sup>. This sophisticated ability of the cyborg to grasp quanta phenomena is interpreted as the succession of human intelligence by a hyperintelligence. This opens room for entelechy of self-knowledge of the cosmos. The human species status as the sole knower is replaced by the cyborg and humanity cannot stop it is because it the fulfillment of a destined evolution that will end up in a revolution: “But, as I said earlier, our reign as sole understanders of the cosmos is rapidly coming to an end. The revolution that has just begun may be understood as a continuation of the process whereby the earth nurtures the understanders, the beings that will lead the cosmos to self-knowledge” [Lovelock; 2019, p. 55.]

Of the type of language that the human species and the cyborg will use. Using Ludwig Wittgenstein’s view that a language portrays the way species perceive nature and that if lions were to talk we might not understand them, he regrets that speech though good depicts only logical thought which is an obstacle to our intuitive thinking that is the foundation of inventions. Nevertheless, for a beginning, cyborgs will use our language and later they will develop their unique language. The difficulty in communicating with them will be compared to our comprehension of Greek and Latin “as some of us retain Latin and Greek to communicate with the long-dead savants of the classical world” [Lovelock; 2019, p. 119.] In forecasting that the cyborg would

<sup>4</sup> Teleportation is the instant transmission of matter or energy from one point to another without traversing the physical space between them.

replace the human species both in ontology and hyperintelligence, isn't he crashing into an ontological coup d'état, given that DNA and RNA are our hereditary patrimony? In giving hyperintelligence to electronic life over the human species isn't he crashing into extremist anti-humanism, giving that hyperintelligence is a unique criterion that keeps humanity at the top of ontological echelon?

#### IV- LOVELOCK'S METAPHORIC PROGNOSIS OF EXTINCTION OF HUMAN SPECIES: AN ONTOLOGICAL COUP D'ÉTAT AND EXTREMIST ANTIHUMANISM?

In interpreting Lovelock's metaphoric Novacene, we see the dethronement of the human species and its replacement both on the ontological and intelligence levels by the cyborg (hyperintelligent being) exposes his thought to an ontological coup d'état and extremist antihumanism.

##### 1.1. Of the ontological coup d'état of Novacene cyborg (electronic life)

Coup d'état ceases from being political to ontological, that is to say, it is the total formatting of the human species. Lovelock's ontological crime consists first in his forecast, valorizing inorganic beings over organic species. His antianthropocentric tendencies which I have qualified here as a coup d'état is seen in his cult of the cyborg which is not only imaginary but pseudo-human. This project of systematically replacing organic life with electronic life is nothing but ontological coup d'état. Added to it, is the absolute substitution of anthropocentrism by ecocentrism as Bryan Appleyard indicates while prefacing Lovelock's *Novacene. The Coming Age of Hyperintelligence*: "Jim is not anthropocentrist. He doesn't see humans as supreme beings, the summit and centre of creation. This is made clear in the idea of Gaia, which made it clear, to those who understood, that the biosphere has its own values of survival that lie far above and beyond and humanist values"[Lovelock; 2019, preface.]

The dethronement of the human species from its prestigious position in the axiological echelon. This contradicts the monarchial description and position of humans in the cosmos developed by the modern anthropologists like Bacon, Descartes and Buffon just to mention these. This monarchial status of the human species in the universe is described by Edgar Morin in his *Terre-Patrie* thus: « Les modernes ont fait de l'homme un être quasi surnaturel, qui prend progressivement la place vide de Dieu, puisque Bacon, Descartes, Buffon, Marx lui donnent pour mission de maîtriser la nature et de régner sur l'univers »[Morin & Brigitte; 1993, p. 69.] Any attempt to dislodge man from this prestigious position can only be described in just terms as an ontological coup d'état.

##### 1.2. Of the extremist antihumanism of the Novacene cyborg

To better grasp our interpretation of the electronic life as an extremist antihumanism, it is necessary to situate the concept of humanism that we took as model, thereafter to show how hyperintelligence of electronic life is not only antihumanist but extremist antihumanist. Lovelock's extremist antihumanism shall be discussed in his disqualification of human language, rejection of classical step-by-step logic which depicts human reasoning and the fall of rational humanism.

First, the Extermination of human language (written and spoken). Lovelock's elimination of language which has played a vital role in the socialization of man from antiquity shows his antihumanist character. He sees at first the linguistic cohabitation between the human species and cyborg but which at later stage language will cease: "their natural language would not be the same as ours"[Lovelock; 2019, p. 218] and "they could, for example, use ultrasound like a bat explore their environment. This would enable cyborgs to communicate virtually instantaneously and they would be able to sense a much wider range of frequencies than we do"[Lovelock; 2019, p. 218.] This neglect or elimination of language and preference given to communication by virtual and ultrasound go in sharp contrast to the fundamental role of language presented by Frédéric Nenkam Motseboho while giving an account of Tsala Mbani's *Regard critique sur le fantasme contemporain de la "société de communication"*. To him: "André Liboire Tsala Mbani pose l'essence langagière de l'homme, lequel se positionne comme un "zoon logon echon", c'est-à-dire un animal symbolique ou langagier. Ce qui implique que le langage constitue une technique de communication consubstantielle au genre humain »[Nenkam; 2018, pp. 109-130] The refusal of this socialization « organon » from the human species and embracing teleportation communication is antihuman. To crown it all with Lovelock's dethronement of humanity, he acknowledges thus: "I suspect cyborgs will not use what we would call language at all"[Lovelock; 2019, p. 119.]

Secondly, the extreme antihumanist character of electronic life is the rejection of step-by-step classical logic that depicts the human species way of grasping the cosmos inherited from classical humanist values founded on rationality. Let's recall that language is a sign of rationality possessed only by humanity. Contrary to the latter, Lovelock gives preference to intuitive thinking. The step-by-step thinking (logic) introduced in the ancient period by the Stoics and theorized by Aristotle is a common dominator of classical humanism. Lovelock presents a species which is in sharp contradiction to these classical humanist attributes and embraces one with uniquely intuitive attributes. The preference of intuitive thinking over classical thinking reverses the ethico-

epistemological method of classical humanism which we inherited from ancient Aristotelian tradition which distinguishes humans from non-humans: “This will grant them greater freedom than we currently possess and it will make them free of our step-by-step logic”[Lovelock; 2019, p. 120.] Reason, whose methodic exploitation is logic is obsolete and gives room to “bastard beings” (electronic life) whose description resembles TsalaMbani’s description of our contemporary human rights. A human right which ruptures with the three generations of human rights which are based on rational foundation. Such beings do not merit to be called humans as they fall short the traits of classical human: “Le trait commun à tous ces instruments juridiques modernes, y compris leurs tout premiers balbutiements décryptés et analysés chez les anciens grecs, c’est qu’ils reposent sur des fondements rationnels, puisque ces derniers constituent des leviers axiologiques et normatifs nécessaire pour l’accomplissement de l’humanité de l’homme”[TsalaMbani; 2013, p. 66.]

Finally, the embracing of hyperintelligence is an idiotization of the human species intelligence. Looking at Aristotle’s attribution of “a special status to the human species”, there is a hierarchy of beings or better still a vertical classification of beings in the cosmos and the human species is placed at the top. He is an absolute value because his possession of reason permits him to play ontological and ontic functions. Aristotle in *The History of Animals*[Aristotle; 1910] develops this idea which Lovelock and his cyborg go against. Luc Ferry’s critique of legal or judiciary status attributed to trees and one of its first outings was defended by Christopher D. Stone in the Southern California court in 1972 equally shows the extremist antihuman character of Lovelock’s prognosis. It is in reaction to this legal and judiciary advocacy of inanimate things that Luc Ferry thinks that humanism is put in parenthesis, in other words, lost its value of absolute being compared to the cardinal classical humanism: “L’humanisme se trouve ainsi mis entre parenthèses”[Ferry; 2009, p. 22.] Reason why we consider the electronic takeover of organic beings by electronic as extremist antihumanism.

### **1.3. The future of organic life at the entrance to Novacene climate evolutionary period**

Lovelock’s ontological coup d’état and extremist antihumanism portrayed in his metaphoric prognosis of the extinction of organic life finds solace in his introduction of “Gaia theory” (an imaginary regulator). To better understand how his way out is linked to the interpretation of the metaphor above, he attempts a proposal to this fundamental worry which is the topic of our paper: our place in their (cyborg) world, is the human species coming to an end? He starts by indicating that cyborg and the human species are products of the same evolutionary process, that the human species is the organic ancestor of organic life. So, for cyborgs to actually take over its evolutionary position it needs: “The services of a midwife. And Gaia fits the role”[Ferry; 2009, p. 221.] In a nutshell, it is only Gaia (the regulator of evolutionary periods) that can negotiate a peaceful cohabitation between organic life and cyborg in the last years of the Anthropocene. It is imminent that the Novacene can’t be stopped as we shall become to cyborgs what plants are to us now: “Once the cyborgs have become established, we will no more be the masters of our creations than our much-loved pet is in charge of us, perhaps our best option is to think this way, if we want to persist in a newly formed cyber world”[Ferry; 2009, p. 221] yes, our species can cohabitate with cyborgs for these few years left for the Novacene but shall be as photosynthetic plants are to us now in the Novacene. In fact with the disappearance of the organic species ecology ceases from being an ecosystem ecology to that monocoloured-being (cyborgs).

## **V- CONCLUSION**

Lovelock poses the problem of the future of human species in a context an above-the-law civilization technology which has anticipated the evolution of our climate to a level where organic life cannot bear. His position is clear, Lovelock used a metaphoric style which we considered as an alarm or alert, to show case the view that organic life will soon hand over succession of life and intelligence to the next evolutionary generation (Novacene cyborg). In the domain of ontology and intelligence, the human species is respectively going to be extinct and become idiots compared to electronic life. Interpreting the metaphor, the human species will lose its ontological rank of the chosen one and DNA, RNA to electronic life which is a humanist hereditary patrimony handed down to them from classical humanism founded on rationality and natural right. The aim of hyperintelligence is amidst the obsolete nature of cause-effect science. Hyperintelligence shall penetrate the mystery of quanta phenomena using intuition, admitting that the teleology of evolution is the absolute grasping of the universe’s intimacy. His metaphor means that the human species if it must survive extinction needs to descend from the throne of the chosen ones (special species) to stand on a horizontal pedestal with other creatures in nature. We see a kind of dethronement of the human species and extermination the organic species at large. It was noted that the cyborg is a form of posthumanism and transhumanism in the ethical sphere and also that Darwinism in the biological, both are ramifications of extreme antihumanism. In this perspective of the dethronement of the human species and prognosis of its extinction that Lovelock falls victim of extremist antihumanism and an ontological coup d’état on the human species and organic life in general. Are we ready as Homo sapiens to hand over succession to the next evolutionary species? Organic Gaia as a regulatory element can negotiate for a transitional cohabitation between a step-by-step reasoning human species of the Anthropocene and intuitive electronic life of the Novacene which sees us as we are now seeing inferior beings in our evolutionary ladder.

## REFERENCES

- [1] **J., LOVELOCK**, *Novacene. The Coming Age of Hyperintelligence*, London, (Penguin Books, 2019).  
- *The Revenge of Gaia: Earth's Climate in Crisis and the Fate of Humanity*, New York, (Basic Books, 2006).  
- *The Vanishing Face of Gaia a Final warning*, New York, (Basic Books. 2009).
- [2] **A. L., TSALAMBANI** *'ingénierie procréatique et l'émergence d'une génération bâtarde des droits de l'homme*, Paris, L'Harmattan, 2013.
- [3] **G., WHITE**, *The Natural History of Selborne*, London, (Caseell and Company, 1789).
- [4] **E., MORIN & (A. B., KERN**, *Terre Partie*, Paris, (Seuil, 1993).
- [5] **ARISTOTLE**, *The History of Animals*, trans. D'Arcy Wentworth Thomson, Oxford, (Clarendon Press, 1910).
- [6] **L., FERRY** ? *Le Nouvel ordre écologique*, Paris, (Biblio essai, 2009).
- [7] **A. L., TSALAMBANI**, "Les enjeux d'un humanisme écologique", in *Nkà' Lumière, Revue interdisciplinaire de la faculté des lettres et sciences humaines*, N° 13, 1<sup>er</sup> Semestre, 2015.  
- "La cybernétique : un autre visage de l'antihumanisme contemporain ?", in *Nkà' Lumière, Revue interdisciplinaire de la faculté des lettres et sciences humaines*, N° 18, 2<sup>nd</sup> Semestre, 2017.
- [8] **F., NENKAMMOTSEBOHO** "Regard critique sur le fantasme contemporain de la « société de communication ». L'idéologie de la cybernétique, d'André Liboire Tsala Mbani. Compte rendu de lecture.", in *Nkà' Lumière, Revue interdisciplinaire de la faculté des lettres et sciences humaines*, N° 19, 1<sup>er</sup> Semestre, 2018.