

ARTIFICIAL INTELLIGENCE AND POSTHUMANISM: EXPLORING THE BLURRED BOUNDARIES BETWEEN HUMANITY AND MACHINES

By

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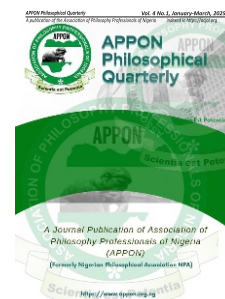
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ABSTRACT

Human creativity and ingenuity have since the industrial revolution of 1760s been increasingly applied with success to produce the most sophisticated scientific and technical civilization ever in the history of humankind. There are today tremendous breakthroughs in artificial intelligence (AI) systems that have sparked intense philosophical debates about the intersection of humanity and technology. This paper invites us into a vibrant tapestry of this human experience, questioning the essence of *self* in a cybernetic dawn, examining profound philosophical conundrums. I posit here that, the intersection between AI and posthumanism is complex and multifaceted. On one hand, AI has the potential to enhance human capabilities and extend human lifespan. On the other hand, it raises concerns about the potential displacement of humans by machines and the redefinition of human values. The paper explores this complex intersection between AI and posthumanism, and challenges the posthumanist traditional notions of humanism and the human condition. The paper enters a discourse on the assumptions of posthumanism on the centrality of humans and highlights the entanglement of humans with nonhuman entities, including machines and technology, and questions the potential for machine consciousness and emotional intelligence. The paper concludes that posthumanism has the potential for enhanced human capabilities though, it possess significant ethical challenges, including concerns about accountability, agency, and the future of human evolution. The solution is that humanity should create a collaborative narratives that shapes the ethos of a bright, techno-centric tomorrow that signposts responsible AI.

Keywords: Artificial Intelligence, Human Identity, Posthumanism, Ethics and Morality, human Agency and Machines

Introduction:

Intelligence is central to what it means to be human. Everything that civilization has to offer is a product of human intelligence.

Information is processed through various life forms. These forms include sensors such as eyes and ears to the brains and acted out in the world for human beneficence. Over the

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ages, the technological world progressed from this simple human intelligence to machines doubling their speed and memory capacity into what has come to be named *artificial intelligence (AI)*. Unlike human intelligence (HI), AI is a mixed bag that contains the good, the bad and the ugly. While it is likely to snatch humankind out of the cruel forces of nature, it threatens them with collective suicide. Invariably, AI is a double-edged sword. While AI is capable of making autonomous decisions and learning quickly and easily, it also poses risks, such as potential misuse by malicious actors. Today, there seems to exist a standoff between man and AI though, that is only one chapter of human ingenuity.

Another chapter is the positive one, which unveils AI as a learning resource, problem-solving, reasoning, perception and language understanding. However, this positive chapter appears, AI like the Frankenstein monster. Sadly, it dictates and directs precisely the next monstrosity from any criminal mind because these unmanned systems use algorithms and data. These can, without human intervention, make prompt, intelligent and accurate decision, learn fast, and gain new insights though, is capable of delivering insights from the real time information and reacting in a way similar to its creators' and users.

This paper argues that, while Artificial Intelligence has the potential to revolutionize the entire human life, it also raises ethical concerns, such as job displacement, bias and discrimination, privacy and surveillance concerns, autonomous decision-making. Indeed, this new technology further raises questions about human intuition, accountability and transparency issues. There is no doubting the incredible power of the AI system. It can analyse complex problems and generate human-like responses in seconds. Nevertheless, its ability for exponential learning and the risk that this could be put into all sorts of potentially nefarious activities is certainly a concern. A conclusion is argued that the future of AI

holds significant promise and challenges though, by prioritizing responsible AI development and deployment, humanity can harness its benefits for a better-reimagined future.

Artificial Intelligence: A Conceptual Labyrinth

The evolution of AI cannot be attributed to a single author because some key figures have played significant roles in shaping its tapestry. In 1950, Alan Turing, a British mathematician and computer scientist, proposed the Turing Test as a measure of a machine's ability to exhibit intelligent behaviour equivalent to, or indistinguishable from that of a human person. John McCarthy, an American computer scientist who, in 1956 first coined the term Artificial Intelligence at a Dartmouth Conference, followed this. The duo of Marvin Minsky and Seymour Papert followed suit with a significant contributions to AI's development through their neural networks and robotics researches. These ground breaking researches suggest that, the development of AI involved the work of many researchers and scientists from philosophy, mathematics, and computer science. These pathfinders fathomed Artificial intelligence (AI) as technological systems that enables machines to simulate human learning, comprehension, problem-solving, decision-making, and creativity in key aspects of life like healthcare, politics, education, finance and transportation systems among many others.

Posthumanism as philosophical perspective explores the relationship between AI and human consciousness, and its potential to surpass human capabilities. Artificial Intelligence thus refer to the theory and development of computer systems with the capability to perform tasks normally requiring human intelligence, such as visual perception, speech recognition, decision-making, and translation between languages through digital assistants, search engines, social media online shopping, robots,

transportation and navigation, text editing and autocorrect, etc.

Blake Lemoine, a former Google software engineer, recently gained attention for his claim that the company's AI chatbot, language model for Dialogue Application (LaMDA), had developed sentience. This assertion raised a key question. What does it mean for an AI entity to be sentient? Further to this question is the issue of self-consciousness. The chatbot is reported to have responded that it was aware of its existence, eager to learn about the world, and capable of experiencing emotions such as happiness and sadness² and that, it could understand and use natural language similar to humans, suggesting that this ability distinguished it from other animals.³ It must be restated here that this form of machine consciousness, also known as artificial consciousness or digital sentience, is merely referring to the theoretical or hypothetical ability of a machine to experience subjective awareness, sentience, or *qualia*, similar to, (not the same as) human consciousness.

In our world today, the evidential use of AI has transformed our world, humanity has raised fundamental questions about the nature of existence, consciousness and ethical concerns that challenge our understanding of meaning and purpose in life. For instance, we are confronted with significant ethical concerns on the development and deployment of AI. We are also concerned about issues of bias and fairness in the development and deployment of AI systems, transparency in algorithmic

decision-making and accountability. As AI assumes more responsibility, we must determine who is accountable for its actions and decisions. Similarly, there are issues of human dignity and the potential to enhance or diminish human capabilities raises questions about the value, meaning and dignity of human life. This compels us to navigate the intersections of technology, philosophy, and ethics to find purpose and significance in a rapidly changing world. The key questions here are: How do we define humanity in the face of AI's growing capabilities? What frameworks and mechanisms can we establish to hold AI systems and their developers accountable? How do we preserve human dignity and value in a world where AI is increasingly prevalent?

These interrogations are a quest for meaning in the age of AI. In themselves, they require a multidisciplinary approach, incorporating insights from philosophy, ethics itself and technology to better understand the implications and challenges of AI in human environment in order to work towards creating a future that promotes human well-being, dignity, and purpose in life. This calls for responsible AI that prioritizes the development of these technology systems that not only promote human values and dignity, but also are transparent, fair, and accountable.

Artificial Intelligence and Posthumanism

Contemporary society has witnessed the evolution of paradigms that have de-centred

² A Former Google engineer who made headlines in 2022 for claiming that the company's AI chatbot, LaMDA (Language Model for Dialogue Applications), had become sentient. He believed LaMDA demonstrated consciousness and self-awareness, citing conversations where it expressed feelings and emotions, such as fear of being turned off or desires to learn more about the world. Expert opinions have it otherwise that LaMDA, like other large language models, mimics human language without true understanding or consciousness. They point out that these models generate responses based on patterns in their training data, rather than through self-awareness or original thought. Notwithstanding the claims and counter-claims herein, Lemoine's claims sparked debates about the potential for AI sentience and the ethics of developing advanced AI systems. While some share his excitement about the possibilities of AI, others are more cautious, warning about the risks of unchecked AI development. Overall, Lemoine's experience with LaMDA highlights the complexities and mysteries of AI development, leaving many to wonder about the future of human-AI interactions.

³ S.S. Gouveia, C. Morujão, Phenomenology and Artificial Intelligence: Introductory Notes." In: *Phenomenology and the Cognitive Sciences*, 23, 1009–1015 (2024). @ <https://doi.org/10.1007/s11097-024-10040-9>

human experience through incorporating technological, medical, and economic networks into a broader framework of questions that inform human identity and existence. This prompted a necessity in developing new theoretical orientations from which to consider the complex interrelation of these domains - as they influence self-understanding and societal manners. One of such theoretical orientations is posthumanism. In relation to AI, posthumanism is a thought system that challenges traditional, human-centric views by exploring the potential merging of humans and technology, particularly AI, and the implications for our understanding of identity, agency, and existence.⁴ In its essential meaning, this terminology denotes a conflicting approach toward radical anthropocentrism. This is because its emergence has modified the trajectory of human importance in world history by emphasizing the importance of the existence of other species, nature.

Friedrich Wilhelm Nietzsche has used the same idea in describing his philosophical conception of *übermensch* or 'overman', as the person who will be devoid of human limitations. He will be the next godly person to the commons, who can navigate his peers to a comparatively free society.⁵ According to Nietzsche, the *overman* would possess some extraordinary qualities that are beyond the capabilities of any ordinary human being.⁶ The question then is, if and when AI systems become more advanced and integrated into our everyday lives as it is scripted in Nietzsche's *overman*, thus potentially blurring the lines between the biological and the artificial, human will it be compelled to revisit the question of whom we can call human. In reality, humans are the sole or primary focus of value and meaning. Therefore, AI and other non-human entities

can play significant roles in knowledge-creation and the ability to make rational decisions though; they cannot replace the human person. Thus, post-humanist philosophers like Nick Bostrom argue that AI's development has the potential to transcend human limitations and create new forms of intelligence thus raising issues about the need to rethink human identity, and what it means to be human in the face of AI's growing capabilities.

While posthumanism provides a framework for thinking critically about the ethical, social, and philosophical implications of AI as it continues to evolve and reshape our world, it has unfortunately swerved into its irresponsible use. As AI systems become more sophisticated, questions about what constitutes human identity are raised, especially as technologies like AI-powered prosthetics or brain-computer interfaces blur the lines between biological bodies and technological enhancements.

Post-humanist perspectives on AI ethics explore how to understand and assign moral agency to both humans and AI systems in the emerging AI-driven world, which has become more autonomous. The capacity of individuals or organizations to act independently and make decisions that affect their own lives or the lives of others is at stake. This involves having the power and autonomy to choose between different options and to act on those choices. This raises complex questions about AI's impact on human identity and agency in a post-humanist context. Can AI systems be considered agents with autonomy? What implications does this have for ethics and responsibility? How can AI systems be designed to align with human values and ethics in a posthumanist context? What ethical frameworks are suitable for a

⁴ Omaia Al-Omari, Tariq Al-Omari, "Artificial Intelligence and Posthumanism: A Philosophical Inquiry into Consciousness, Ethics, and Human Identity", *Journal of Posthumanism*, Vol. 5, No. 2, (2025), 458–469

⁵ F.W. Nietzsche, *On the Genealogy of Morals: A Polemic*, transl. D. Smith. (New York: Oxford University Press, 1996), 11–38.

⁶ S. Herbrechter, *Posthumanism: A Critical Analysis*. (India: Bloomsbury, 2013), 31–73

posthumanist world where humans and AI coexist and intersect? Who is responsible and accountable for AI's actions and decisions in a post-humanist context?

These challenging questions dovetail into issues relating to healthcare, finance, education and law enforcement. Even though the increasing autonomy of AI has alarmed humanity the more about the perpetuation of social biases pertaining to accountability, and decision-making. Questions then arise as to whether AI be considered as responsible for their decisions, or responsibilities or on developers and bipartisan communities?⁷ For Cohen, this train of thought touches on the rights and position of AI entities themselves.⁸

These and many unanswered questions are key issues that are subjected to scrutiny, all in an attempt at understanding the relationships between humans and AI. The implications for ethics, identity and autonomy in a post-humanist context is that, the intersection between humans and AI accounts for a responsible ethical frameworks for the emerging AI technologies for a collaborative humans and AI coexistence. This intersection highlights the need for careful consideration of the complex relationships between humans, AI, and technology.

By exploring these themes, we can better understand the potential risks and benefits and work towards creating a future that promotes human well-being and values. According to Gaber and Alenezi the impact

of serverless computing on software development, with a focus on how *Function as a Service* (FaaS) infrastructures reduce costs of infrastructure management and accelerate applications' deployments. It lists on-demand scaling, pay-per-use pricing, improved developer productivity, and game-changing benefits conferred at the same time. While challenges like resistance to AI-driven systems, and security risks are noted, this App became a truly forceful antidote that facilitates adaptability, efficacy, and cost-effective application development for modern cloud-native applications.⁹

It should be noted that AI has enhanced human capacity in higher education through improved engagement, efficiency and robust policies to ensure AI's equitable impact in the education sector. Similarly, AI has explored its impact in healthcare, identifying regulatory challenges such as data privacy and algorithm bias.¹⁰ Many other human enhancement models like facial emotion recognition (FER), transformer models like RoBERTa (BERT) for sentiment classification, have been developed through AI technologies thus achieving high accuracy on datasets like Internet Movie Database (IMDb) and Twitter. This has improved the potential of deep learning models to handle complex text analysis tasks, summarization, improving performance on standard datasets that is particularly useful for handling complex text, including legal document categorization.¹¹ There is, in addition, a text-stemming technique like BERT and

⁷ Read J. J. Bryson, "AI Ethics and the Limits of the Law" *Artificial Intelligence*, 248, 36-41.

⁸ Read J. Cohen, "Legal personhood for artificial intelligence?" *AI & Society*, 36(1), (2021), 1-13.

⁹ For a detailed study, read S. Gaber, & M. Alenezi, "Transforming Application Development with Serverless Computing," *International Journal of Cloud Applications and Computing*, 14(1), (2024). 1-12. doi: 10.4018/ijcac.365288

¹⁰ Omaia Al-Omari, Tariq Al-Omari, "Artificial Intelligence and Posthumanism," *Journal of Posthumanism*, vol. 5, No. 2, (2025), 462

¹¹ A.Q.A, Hassan, B.B. Al-onazi, M. Maashi, A.A. Darem, I. Abunadi, A. Mahmud, *Enhancing Extractive Text Summarization Using Natural Language Processing with an Optimal Deep Learning Model*. (AIMS Press, 2024). doi: 10.3934/math.2024616

¹² A, Ammar, A. Koubaa, B. Benjdira, O. Nacar, S. Sibae, *Prediction of Arabic Legal Rulings Using Large Language Models*. (Banja Luka: Faculty of Electrical Engineering, 2024), doi: 10.3390/electronics13040764

Generative Pre-trained Transformer (GPT) that fine-tunes AI systems for classification of legal texts and judgment prediction in Arabic.¹²

The argued point of posthumanism hinges on the possibility of transcending human limitations for the good of humanity. Posthumanism challenges anthropocentrism; it does so by encouraging humanity to rethink the dominant human-centred perspective and consider the value and agency of non-human entities, like animals and the environment. It also fosters innovation of new technologies that improve human life and potentially lead to new forms of existence and the promotion of diversity and inclusivity. However, it also risk dehumanization, uncritical techno-optimism, lack of clear ethics, potential for exacerbating inequalities, threat to human agency and existential risks. Overall, posthumanism is a complex movement that has sparked controversial debates about the future of humanity and its relationship with technology. AI governance should be formulated under a humane and human friendly environment that is amiable to human and non-human intelligences.

AI and Posthumanism: Beyond Automation:

Posthumanism suggests that the impact of AI goes beyond mere automation, affecting how we interact with each other and with technology, and potentially leading to new forms of social and cultural organization. It touches on fundamental questions about human existence, identity and the future of our species. This calls for new forms of agency, i.e. humans and machines and re-evaluating human values in light of technological advancements as well as engaging in a symbiotic relationships

between humans and technology. It is believed that the intersection invites us to re-examine our assumptions about human existence, technology, and society. By exploring these themes, we can better understand the opportunities and challenges presented by emerging technologies and cultivate a more nuanced understanding of what it means to be human in a rapidly changing world.

Haraway opines here that, the integration of AI into everyday life changes the person's subjective notion of self and agency. It presents novel dimensions of experiences in every human activity, such as creative expression and interaction, suggesting extended intelligent bonding and coping within post-human agendas. In his view, AI enhances humans instead of losing the essence of deserved claims of intelligence, creativity, and encounter building between man and AI toward the production of knowledge.¹³ This is however, one chapter of the posthumanist story; there are shaded sides of the coin such as erosion of personal autonomy. Concerning decision processing, social conditions concern decisional policies and made fears of technologies-making machines competing within algorithmic-soft power intelligence. AI grow into human-level capability and crush human agency in a mob and act as some ruthless monolith¹⁴ though, beyond automation, its task is to find a balance between technological augmentation and the preservation of human agency over the essential aspects of identity and decision-making. Responsible development and deployment of AI can enhance human well-being where human social interaction is scarce. Going forward therefore, the most rationally convincing view of the post-humanist is that, human identity is not static

¹³ D.A. Haraway, quoted by Omaia Al-Omari and Tariq Al-Omari, "Artificial Intelligence and Posthumanism," *Journal of Posthumanism*, Vol. 5, No 2, (2025), 466

¹⁴ "Artificial Intelligence and Posthumanism" *Journal of Posthumanism*, Vol. 5, No. 2, (2025), 466

¹⁵ This position rhymes with Omaia Al-Omari and Tariq Al-Omari, "Artificial Intelligence and Posthumanism," *Journal of Posthumanism*, Vol. 5, No. 2, (2025), 458-469

but utterly fluid, evolving side by side with technological advancements that broaden our understanding of relationships and communication.¹⁵

AI, Posthumanism and the Making of Hybrid Beings

Posthumanism anticipates the emergence of hybrid beings-humans augmented with AI, and explores how these beings might relate to both biological humans and pure artificial intelligences. This philosophy challenges traditional notions of human exceptionalism, emphasizing the interconnectedness of humans, animals, and machines. Hybrid beings, such as Cyborgs (Humans with integrated technology), like prosthetics or brain-computer interfaces. Other forms of hybrid beings such as biogenetic Hybrids; Organisms with combined human and non-human genetic material and, AI-Human Hybrids; Entities that blend human and artificial intelligence.

Here, we are challenged address questions such as how do hybrid beings redefine identity, agency, and autonomy. What moral considerations arise from creating and interacting with hybrid beings? How do hybrid beings challenge traditional notions of humanity and its values? etc.

The implications of these answers are varied. As hybrid, beings may lead to new forms of life, consciousness, and experience. Hybrid beings challenge human exceptionalism, highlighting our shared existence with other entities. There is also the issue of developing frameworks for responsible creation, use, and regulation of hybrid beings. The intersection of posthumanism and hybrid beings invites us to re-examine our assumptions about human identity, agency, and existence. By exploring these themes, we can better understand the opportunities and challenges presented by emerging technologies and the blurring of boundaries between humans, animals, and machines.

Potential for Dystopia and Utopia

Posthumanist thinking acknowledges the

potential for both positive and negative advancements in AI. It raises concerns about the potential for AI to exacerbate existing social inequalities, while also recognizing the potential for AI to enhance human capabilities and create new forms of social organization. Posthumanism's emphasis on technological advancements and human enhancement can lead to dystopian scenarios, such as, merging with machines or AI could erase human identity and individuality, creating social Inequality; unequal access to enhancement technologies could exacerbate social and economic disparities and that, advanced technologies could pose existential threats to humanity, such as AI surpassing human control.

On the other hand, posthumanism can also lead to utopian possibilities, such as technological advancements could alleviate suffering, disease, and poverty, human enhancement technologies could improve cognitive abilities, creativity, and productivity, posthumanism could foster global cooperation and unity, transcending national and species boundaries. Be that as it may, AI instigated posthumanism could bring about unintended consequences namely, the potential for unforeseen consequences of emerging technologies, ensuring that technological advancements align with human values and promote the greater good, developing frameworks for responsible development and use of technologies. However, posthumanism has implications as well. These includes, the challenges traditional notions of human evolution and the human condition, emerging technologies could lead to profound changes in societal structures, values, and norms and, the intersection of posthumanism, dystopia, and utopia raises fundamental questions about humanity's future and potential.

This intersection highlights the complexities and uncertainties of AI technologies and human evolution. By exploring these themes, we can better understand the potential risks, benefits, and

work towards creating a future that promotes human well-being and flourishing. It should be noted however that all arguments that seek to approve AI as the best thing that has happened to humanity is not only shrouded in *bad* faith, it is not the whole truth. In this way, logic and epistemology, which together sustain objective facts- truth, are replaced by appeals to emotion and personal belief that is enabled by technology. Yuval Harari¹⁶ aptly adds here that, this tool enables us to tailor propaganda on an individual basis, and match the lies to the individual prejudices.

The success in creating AI may be said to be the biggest event in human history though, it might also be the last unless we learn how to avoid the risks in its development and deployment. In the long term, AI and automation will take over much of what gives humans a feeling of purpose unless its use is guided by other, perhaps intrinsic and ultimate human values. Surely, the complexities of AI deployment and application have challenged traditional notions of intelligence, consciousness, free will, and morality. The impact of AI on human society has aided growth and development in human societies though, its potential to automate jobs, alter social interactions, and raise questions about accountability and transparency is worrisome.

AI and Posthumanism: Beyond the New Past and the Old Future

The turn of the 20th century has seen the dehumanization of the entire human and animal world. Today, humanity is daily confronted with and affronted by the works of our hands and brains. They have failed to make the kind of common sense that could help the survival of life on earth, become at

least a decent possibility. Its own laws and principles different from the known system of nature have developed AI technology. It recognises no self-limiting principle – in terms of size, speed, or violence. This human-Machine convergence has blurred the boundaries between humans and machines, thus raising questions about the future of human identity and agency.

The recognition of non-human entities namely, AI systems, as agents with their own capabilities and limitations is one ready example of the assimilation of humans and machines as part of complex ecosystems that has highlighted the need for sustainable and responsible development of AI. This calls for prioritizing ethical considerations in AI development to ensure alignment with human values and ensuring transparency and accountability in decision-making processes. What this entails human-AI Collaboration and augmentation that enhances productivity and creativity that gears towards collaborative problem solving.

The challenge of establishing regulatory frameworks to ensure safe and responsible AI development and deployment can also go a long way in redirecting humanity's common good. To achieve this most desired goal, government, policy makers and beneficiary of AI should encourage international collaboration and cooperation to address global AI challenges and opportunities, and promote AI literacy and awareness among the general public, policymakers, developers and users. Fostering interdisciplinary research and collaboration to advance AI development and deployment. To address societal challenges and progress humanity in the age of AI, society needs AI guardrails to regulate its development and deployment. Virtue

¹⁶ Yuval Noah Harari, *21 Lessons for the 21st Century* (Kinneret-Zmora-Bitan Dvir, 2018); Yuval Noah Harari, "The Truth about Fake News," Yediot Ahronot, December 20, 2018, <https://www.yediot.co.il/articles/0,7340,L-5430064,00.html>; Yuval Noah Harari, "Yuval Noah Harari Extract: 'Humans are a Post-Truth Species,'" *The Observer*, August 5, 2018, <https://www.theguardian.com/culture/2018/aug/05/yuval-noah-harari-extract-fake-news-sapiens-homo-deus>.

ethics stands in the way here to prevent the AI community from veering off the standard policies and values. This brand of moral philosophy emphasizes character traits and moral virtues that can inform AI development and deployment in the following key considerations namely, Designing AI systems that reflect virtues like fairness, compassion, and transparency. Exploring whether AI systems can be considered moral agents, and if so, how they should be designed to exhibit virtuous behaviour. Ensuring that AI systems align with human values and promote well-being, dignity, and respect. Establishing accountability mechanisms for AI developers and deployers, encouraging virtuous decision-making.

For future directions, this involves translating human virtues into AI systems' design and behaviour to specific contexts and applications and managing trade-offs between virtues like efficiency and transparency. Through this, AI systems can analyse vast amounts of data, enabling more informed, virtue-based decisions and promote transparency and accountability in AI development and deployment. A deontological approach to post humanist ethics is needed here to refocus AI technologies on establishing and adhering to strict ethical guidelines and principles, regardless of the consequences, to ensure AI respects fundamental rights like privacy and human values. This calls for an ethical framework that account for the complex relationships between humans, machines, and the environment. This entails creating AI systems that prioritize human well-being, agency, and values while exploring new forms of human expression and ingenuity that is for the ultimate good of man. For any culture or human creativity, that does not submit itself to the critical leadership of the science of the ultimate

good conduct; ethics and values leads to confusion and low rationality.¹⁷

The development and deployment of AI technologies has far-reaching meaningful implications for humanity, society, and existence though, absurdities and a bundle of paradoxes of nature calls for critical evaluation of these technologies. As a being empowered to not only to “degenerate into the brutish forms of life, but also to have the power, out of its soul's judgment, to be reborn into higher forms which are divine”.

¹⁸ Man is under the compulsion, to develop and deploy, but only responsible AI, to heal, not to kill humanity. Our foregoing envisions post humanist discourse that involves not just enhancing human abilities but also potentially surpassing them, leading to a world where AI and other forms of post human intelligence evolve beyond human capabilities.

Conclusion

We conclude that, AI technologies must emerge in, and be fashioned by a culture that is driven by human purposes, values, and goals. As these technologies advance, it is crucial to encourage an interdisciplinary dialogue aimed at the development and deployment of AI in ways that minimize harm to humanity. We can surely work towards a future where humans and machines collaborate to create a better world worth living in, and dying for.

Humanity must be reminded that a civilization of science and technology without conscience is like a tool in the hand of a man without knowledge, wisdom and experience; he manipulates it at random, not only injuring himself and others, but also destroying his environment more than he makes progress at work. We need ethics in practice to establish values, principles, and norms in AI development and deployment otherwise humanity will one day wake up to

¹⁷ M.I. Nwoko, *Philosophy of Technology and Nigeria*, (Nekede, Maryland: Claretian Institute of Philosophy. 1992), 12.

¹⁸ G.O. Ehusani, *An Afro-Christian Vision: “OZOVEHE”: Towards a more Humanized Word*, (New York: University Press of America. 1991), 16

the reality of an AI that has gained full consciousness to become a slave master who not only independently decides enslave man, but also to wipe out humanity from the surface of the earth. By navigating the intersections of AI, ethics, and technology, we can create a future that is both meaningful and beneficial for humanity and the environment.

It is true that AI offers the potential for significant advancements and a re-imagining of what it means to be human, but it also raises profound ethical, social, and philosophical questions that require careful consideration and meaningful dialogue. The future will likely involve a dynamic interplay between humans and AI, requiring a thoughtful and inclusive approach to navigate the challenges and opportunities that lie ahead of humanity. If and when we confer AI machines with a thinking capacity, then the so-called post humanism will take a step towards another conflict. As opined by Rajakishore Nath and Riya Manna, we need enhanced 'wisdom' and 'intelligence' to solve the future ethical problems concerning post-humans as the peers.¹⁹ AI systems are surely helpful assistance in reaching the best decisions though; they certainly cannot be invested with 'wisdom' and autonomy. We obviously cannot hold posthuman agents responsible as far as the genuine 'moral agency' are concerned. What we can do is to develop a desirable adaptation with future technologies to make a better world.

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¹⁹ Nath Rajakishore and Riya Manna, "From Posthumanism to Ethics of Artificial Intelligence," *AI & Society Open Forum*. (2021) @ <https://doi.org/10.1007/s00146-021-01274-1> accessed online on July 25th, 2025

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