

ARTIFICIAL INTELLIGENCE, TRANSHUMANISM, POST-HUMANISM AND THE ALLEVIATION OF THE HUMAN CONDITION

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ABSTRACT

The trio of Artificial Intelligence, Transhumanism and Post-humanism intend to improve the quality of human existence by alleviating the “facticity” component of human condition using the “freedom” component. While Artificial intelligence improves the human condition by automating tasks and also making cognitive enhancement possible through brain-computer interfaces, intelligence amplification and neural implants among others: Transhumanism impacts the “human condition” by making the following possible; life enhancement, physical augmentation and cognitive enhancement among other means: Post-humanism impacts the “human condition” by making hybridity possible, which entails integrating humans with non-other human elements such as cyborg and Artificial Intelligence among others. This paper examines these attempts to impact the “human condition” by the trio using analytic, hermeneutic and Marxian methods. Gauging the impacts, this paper concludes that though the technological advancements driven by the trio have to an extent improved the quality of human existence, they have also raise concerns about social inequality, job displacement, dissolution of human agency and identity, and deepening the despair over the inevitability of death. Measures to address these concerns should be explored.

Keywords: Artificial intelligence, Transhumanism, Posthumanism, The human condition.

INTRODUCTION

Human existence is marked by limitations and challenges that shape the essence of life. Existentialist thinkers like Jean-Paul Sartre refer to these struggles as the *human condition* (the fundamental constraints, uncertainties, and burdens that define human experience). Throughout history, humanity has sought to engage with and transcend these limitations through technological advancements aimed at improving well-being and optimizing existence. From the invention of simple tools to groundbreaking innovations such as nanotechnology, biological engineering, quantum computing, and artificial intelligence, technology has been a driving force in reshaping human life. In recent times, efforts to alleviate the human condition have extended beyond creating external tools and machines to integrating technology directly with human biology and cognition. This shift has given rise to transhumanism and post-humanism. These are philosophical and scientific movements that envision a future where human limitations are significantly reduced, or even eliminated, through enhancements in intelligence, physical capabilities, and longevity. Artificial intelligence (AI), transhumanism, and post-humanism represent three interconnected domains that seek to redefine human potential and existence itself. This paper explores these three domains, analyzing their roles in mitigating the challenges of the human condition. While AI revolutionizes cognitive processes and problem-solving, transhumanism advocates for human enhancement through technological augmentation, and post-humanism imagines a future where humanity transcends its biological and cognitive limitations entirely. The discussion highlights both the benefits and ethical concerns associated with these advancements and concludes with recommendations on how to address the potential risks they pose to human identity, autonomy, and societal well-being.

THE HUMAN CONDITION: FACTICITY, FREEDOM AND TRANSCENDENCE

The human condition is the aspect of human existence that is universal, despite the uniqueness that characterizes each person. According to Warnock (1965), the human condition comprises the limitations which delineate the state in which humans find themselves in existence. The state referred to are conditions that one finds as part of his or her existence without choosing them, such as the laws of physics, one's sex, parents, place of birth, the culture one was brought up in and the language one was brought up to speak. They predicate one's existence and ideally one is not free to change them (although with recent technological advancements, some of them; like one's sex could be changed). For Sartre (1957), the human condition is the fundamental situation in which the individual finds his or herself and strives to achieve his goals within his limitations. Furthermore, Sartre held that the human condition consists of facticity, freedom and transcendence.

Facticity

Facticity, according to Macquarrie, is the opposite of possibility. It designates the limiting factor of human existence and refers to the aspects of human existence that are beyond our

control, inherent, and unchangeable. These include: past experiences and choices, physical and biological characteristics (such as race, gender, and health), social and cultural context (such as family, culture, and historical era) and existential situation (such as being mortal, having a body) (Sartre, 1946). This shows that facticity encapsulates the finitude of human existence and shows that the horizons of being open to human beings “are never an unlimited one, and there is never an absolutely open future.” (Macquarrie, 1972). The concept of the finitude of human existence refers to the inherent limitations and mortality of human life. It signifies that human beings have a definite lifespan, are subject to physical and cognitive constraints, and must navigate existential challenges such as ageing, suffering, and death. This concept is central in existentialist philosophy, where thinkers like Heidegger and Sartre emphasize that human awareness of finitude shapes meaning, choices, and the pursuit of purpose in life.

Heidegger conceives facticity in terms of the concept of *Geworfenheit*, or “thrownness”, which suggests that individuals are cast into a world with a set of pre-existing conditions that shape their existence. Heidegger emphasizes that facticity is not merely a backdrop against which life unfolds but a dynamic matrix that profoundly influences the possibilities for authentic being. For Heidegger, therefore, facticity constitutes the ineliminable features of one’s existence (historical, social, and cultural circumstances) that one must navigate in the quest for meaning. Heidegger’s analysis asserts that facticity is not a passive condition but an active engagement with one’s own thrownness. From his perspective, the recognition of one’s finitude and the acceptance of the contingent nature of existence are essential for achieving authenticity. In this view, the acknowledgement of facticity involves a confrontation with the “thrown” nature of being, which in turn opens up the possibility for genuine self-understanding and existential resolution (Heidegger, 1962). Consequently, facticity is both the condition and the ground for existential choice, a dual character that has generated significant scholarly debate.

There is a twist to Heidegger’s conception of facticity. This is that he extends this notion by introducing the idea of historicity, which emphasizes that our factual condition is not merely individual but embedded in a shared historical and cultural context. Historicity reflects the temporally constituted nature of being, wherein past, present, and future coalesce in the fabric of our existence (Heidegger, 1962). This synthesis of thrownness and historicity implies that human beings are not autonomous agents who can simply extricate themselves from the conditions of their existence; rather, they are always already situated within a network of historical meanings and practices. Some scholars have interpreted this as a call to recognize the limitations of subjectivist accounts of agency, which tend to ignore the external determinants of human life (Inwood, 1999). Heidegger’s argument here is compelling in that it challenges the Cartesian notion of a detached, self-sufficient subject and invites a re-examination of the ethical and political implications of our historical situatedness.

Freedom

For Sartre, facticity is not merely a collection of physical or circumstantial determinants; it is the sum total of all aspects of our being that are not chosen. These aspects include the cultural

norms, historical contexts, and even our bodily conditions that we inherit. Yet, crucially, Sartre insists that these determinants do not imprison us entirely. Instead, they serve as the backdrop against which the drama of radical freedom unfolds. His formulation of facticity is dual-edged: while it grounds human existence in a specific context, it simultaneously provides the canvas upon which freedom is exercised through transcendent acts.

This dualism is central to Sartre's critique of deterministic philosophies. He contends that acknowledging facticity does not compel resignation but rather frames the scope within which individuals can exercise their freedom. However, this nuanced understanding raises critical questions: Does the presence of immutable conditions inherently undermine the authenticity of human freedom? Can the tension between facticity and transcendence be resolved without lapsing into a form of existential dualism? Sartre's response is to assert that while facticity defines the limits, it is precisely in the act of transcending these limits that one attains genuine freedom. This dialectical movement between what is given and what is made is both the source of existential anxiety and the wellspring of creative possibility.

Sartre divided freedom into three types, namely, radical freedom, ontological freedom and existential freedom. Radical freedom deals with one's ability to choose his or her actions, values, and goals. Ontological freedom: has to do with the freedom to define one's self and create one's own essence. Existential freedom is the freedom to choose one's attitude towards facticity. From the foregoing, it is clear that freedom is the ability to transcend facticity, to make choices that shape one's life and create one's own meaning.

Sartre's discourse on freedom as it relates to the human condition emphasizes that the human being is that being that creates his or her own essence in his or her freedom and choice (Ogar, 2010). This freedom enables the individual to be a creative individual, in the sense that he or she can create his or her own situation and personality through the interpretation of one's environment; this creativity signals one's responsibility. Moreover, existence entails freedom, creativity and responsibility. Since the individual is responsible for his or her choice, he or she should blame himself or herself and not society for the consequence of his or her choice. That is to say that freedom entails that, through his or her free acts, the individual determines his or her own destination. The individual in making his or her personality, is never complete throughout his or her life, he develops by his own free choice. In consonance with this, Sartre thinks of man as "a being which is not what it is and which is not what it is not" (Sartre, 2003). Similarly, Heidegger (1962), held that the human being is constantly its own possibility. This shows freedom and the ability to make choices despite the situation the individual finds himself or herself is part of the human condition.

Transcendence as the Interplay between Facticity and Freedom

Transcendence in existentialist thought represents the human capacity to move beyond given conditions, to project oneself into the future, and to define oneself through acts of freedom. This notion, however, does not exist in a vacuum but is in constant interplay with facticity, with the latter been the sum of one's past, biological limitations, social conditions, and historical

circumstances. While transcendence underscores human freedom and self-definition, facticity imposes constraints and limitations.

One thing that differentiates human beings from other existents in the world is that, according to Guignon, “we are capable of self-awareness, we are able to reflect on our own desires and evaluate ourselves in terms of some larger vision of what our lives are adding up to. In this sense we transcend our own being as mere things” (1998). This claim suggests that human transcendence is primarily achieved through self-reflection, evaluation, and the pursuit of a meaningful life. As human beings, we care about who we are and about our existential conditions and when we are not satisfied with all of these we tend to want to move beyond and transcend them.

It is at the meeting point between facticity and freedom that we can explain the concept of transcendence and situate the trio of Artificial intelligence, Transhumanism and Post-humanism. Sartre expressed clearly the nature of the link between freedom and facticity when he opined that facticity does not represent a limitation to human freedom, rather, facticity is the framework within which humans must express their freedom, through the choices they make in life (Sartre, 1946). This implies that freedom needs facticity on the ground that one cannot act or choose in a vacuum; there is a need for tangible circumstances in which one can exercise the freedom to act. That is to say, freedom occurs in real life between real options which the individual has to navigate through. It can be conveniently said that while facticity limits available choices, facticity does not limit freedom itself.

Furthermore, since each individual lives in a particular context in real-life (economic, social, biological, historical, cultural and physical among others), which are ideally beyond the individual’s control, these specific contexts or facticity, limit the choices that are available to the individual. However, one is absolutely free to choose his or her own attitude to the situation and to make his or her own decisions (Sartre, 1946).

Sartre’s concept of “bad faith” (*mauvaise foi*) refers to when individuals deny or escape their freedom by claiming facticity as an excuse for their choice, ignoring or repressing their freedom and adopting fixed, essential identities among other means of escape. Conversely, “authenticity” (*authenticité*) arises when individuals acknowledge and accept the following; their facticity as a foundation for their freedom, their responsibility for choices and actions and finally, accept the ambiguity and uncertainty of human existence. Embracing freedom and facticity leads to genuine existence and the creation of one’s own meaning and purpose; it is in the light of this that Artificial Intelligence, Transhumanism and Post-humanism seek to alleviate the Human Condition.

ARTIFICIAL INTELLIGENCE, TRANSHUMANISM AND POST-HUMANISM

Artificial Intelligence

Artificial Intelligence is the simulation of the human mind to make computers mimic, act like or be better than humans in terms of executing tasks such as problem-solving and learning (Zhang and Lu, 2021). Artificial Intelligence (AI) has reached a tipping point, where its underlying principles and practical applications have become deeply ingrained in our modern world, transforming the way we live, work, and interact. This is so because its applications spread across different facets of human life. Examples of the aspects of human life Artificial Intelligence applications cover include voice assistants like Siri and Alexa to autonomous vehicles and sophisticated medical diagnostics. AI has the potential to revolutionize the way we live, work and interact with the world.

With specific reference to the issue under discussion, we are at the threshold of the genomic age: biotechnology, nanotechnology and robotics. Given the sustained unparalleled advances in science and technology, we are not just in the age of information technology, but in the age of artificial intelligence (Uzomah and Attah, 2023). Life in the contemporary world today is in everywhere inexorably laden with technological interference and infiltrations. In every passing day, new technologies are devised and accordingly human life more and more increasingly becomes profoundly engrossed in the ever-increasing sea of technology. This inescapable romance of technology by humanity has gotten to the monumental height that life today without technology is considered solitary and uncivilized (Uzomah and Attah, 2023).

Transhumanism

Transhumanism is a movement that aims to liberate the human race from its biological constraints. In the transcendence mode, the transhumanists believe that “humans must wrest their biological destiny from evolution’s blind process of random variation and adaptation and move to the next stage as a species.” (Fukuyama, 2004) They hope to do this by encouraging modifying the human body using different technological and scientific developments in a view to make human beings have the extraordinary strength, endurance and ability in the physical, psychological and biological aspects (LaGrandeur 2014).

The concept ‘Transhumanism’ embodies the following posthuman conditions: beyond humanism, meta-humanism, advanced-humanism, improved humanism, transcendental-humanism, superlative-humanity and post-humanism (Uzomah and Attah, 2023). It is a humanistic philosophy which aspires to consolidate genomic information with information technology to metamorphose into a new human condition referred to as posthuman condition. Transhumanists look forward to a time when human intellect will not only be improved with the aid of neutron sciences but more essentially when artificial intelligence of nanotechnologies and robotics will be harnessed to augment human intelligence. As it stands today, scientists are working really hard through nanotechnology and robotics to fabricate artificial intelligence that far surpasses even the most improved human intelligence (Uzomah and Attah, 2023). Also, it

is the hope of transhumanists that humans can overcome aging and live eternally, in the future. Interestingly, transhumanism has gone beyond theory. Currently, technologies are being developed and implanted into the human body, technologies such as bio-engineering, Artificial Intelligence digital technology and nanotechnology among others.

The movement of transhumanism is predicated on the goal of redefining humanity based on the three vital aspects of human beings, namely, bodies, thoughts, and behaviours. The redefinition entails augmentation of the bodies and enhancement of thoughts and behaviours that will be altered in the future. Transhumanism also entails the synchronisation of technology (or technological devices) with the human body which would result in morphological changes, such as the (transhuman) body not being wholly organic but half nonorganic. The non-organic human is somewhat superhuman because of its enhanced capability and endurance. A human body which has been implanted with various technologies is transhuman while the people who support or are actively involved in this movement are transhumanists (Ferrando, 2013). In a nutshell, Transhumanist aspiration for the advancement of human nature and essence has pertinent prospects for the improvement of life and health of humanity (Uzomah and Attoh, 2023).

Posthumanism

There are different attitudes toward biotechnology and correspondingly various interpretations of posthumanism. However, Luca Valera (2014), is of the opinion that the basis of posthumanism does not entail an uncritical acceptance of the technological promises as in the case of transhumanism, but in total contamination and hybridization of human beings with other living beings and machines (these are the two main forms of contamination). That is to say, the focal point of posthumanism is the synchronisation of human beings with non-human elements whether machines or other living beings. In the same vein, Birnbacher (2008), holds that posthumanism is partly the continuation of the endpoint of transhumanism; Transhumanism intends that humans should get on the way to post-humanity by going beyond the present form of humanity by transcending certain limits inherent in the human condition. Braidotti (2013), puts it succinctly as the movement that requires humans to think beyond their traditional humanist limitations and embrace the risks that becoming-other-than-human beings.

To differentiate Posthumanism from Transhumanism, Rosi Braidotti opined further that the real goal of posthumanism is not so much a hyper-technological appliance of the human being, but, rather, a progressive elimination and fluidization of the differences or annihilation of all the boundaries that make “human” a human being in order to arrive at a hybridization of man with non-human otherness (Braidotti, 2013). Posthumanism then is a movement that is predicated on the notion of speculative transformation of the human made possible through a range of synthetic activities involving developing and testing enhancement technologies as well as the development of cybernetic art forms among others.

ACHIEVEMENTS OF ARTIFICIAL INTELLIGENCE, TRANSHUMANISM AND POST-HUMANISM

As hinted in the foregoing sections, the trio of Artificial Intelligence, Transhumanism and Post-humanism are not just theoretical movements but are actually theoretical and practical movements in the sense that so much effort and energy is put into achieving their various goals of alleviating the human condition. The freedom aspects of it is used to alter and better the facticity aspects of the human condition. The achievements of the trio in alleviating the human condition are very numerous, however, some of them shall now be enunciated.

Efficiency and Productivity

The advancement of artificial intelligence (AI) has significantly transformed industrial and domestic productivity by automating tasks that were once the domain of human labour and activity. Historically, industrial work was heavily reliant on manual labour, with human workers serving as the primary drivers of production. However, as Gray (2016) observes, this paradigm has shifted dramatically with the rise of AI-driven automation and led to an era in which machines, particularly robotic systems, not only assist human workers but, in some cases, fully replace them in carrying out repetitive and labour-intensive tasks. This shift is not merely a matter of technological convenience; it has profound implications for economic structures, labour markets, and the organization of work itself.

One of the most striking manifestations of this transformation is the development of autonomous robotic systems capable of self-replication. Gray (2016) argues that the emergence of self-replicating AI-driven factories represents an unprecedented leap in production efficiency. These factories, equipped with AI-powered robotics, are not only capable of manufacturing goods at an exponential rate but can also sustain and expand their own operational capacities without direct human intervention. The implications of such self-sustaining production models are far-reaching, as they promise significant economic gains while simultaneously raising critical questions about labour displacement, economic inequality, and the future of employment. If machines can autonomously produce, maintain, and even replicate themselves, what becomes of the human workforce that once formed the backbone of industrial economies? Scholars such as Brynjolfsson and McAfee (2014) have pointed out that while automation drives economic efficiency, it also risks exacerbating income inequality by disproportionately benefiting capital owners at the expense of labourers who find themselves displaced by intelligent systems.

Beyond industrial production, AI has also profoundly influenced domestic life by automating many household tasks, ultimately aiming to enhance the quality of life and alleviate the burdens of routine labour. From AI-powered vacuum cleaners to intelligent home management systems, technology is increasingly embedded in the domestic sphere, reducing human effort in mundane activities and allowing individuals to allocate their time to more meaningful pursuits. Ford (2015) suggests that such developments reflect AI's dual role: while it liberates individuals from tedious tasks, it simultaneously fosters a new form of dependency on

intelligent systems. This dependency raises concerns about human agency, as individuals become increasingly reliant on AI-driven conveniences, potentially at the cost of certain skills and competencies that were once integral to everyday life.

While the efficiency and productivity gains brought by AI are undeniable, critical discussions surrounding the ethical, social, and economic ramifications of automation cannot be ignored. Scholars like Susskind (2020) cautioned that unchecked automation could lead to a future where wealth and power become increasingly concentrated among those who control AI-driven industries. Thus, rather than viewing automation solely through the lens of economic progress, it is imperative to engage in broader ethical and policy discussions to ensure that technological advancements contribute to societal well-being rather than deepening existing inequalities.

Health and Wellness

The integration of artificial intelligence (AI) into healthcare has revolutionized medical diagnostics, personalized medicine, and longevity research. Advances in AI-driven diagnostic tools have significantly enhanced the accuracy and speed of disease detection, reducing human error and enabling early intervention. Scholars such as Topol (2019) argue that AI-driven systems are not only capable of outperforming human clinicians in specific diagnostic tasks but also offer a means of alleviating the increasing burden on healthcare professionals. Through deep learning algorithms and medical imaging analysis, AI has demonstrated remarkable proficiency in identifying anomalies in radiology scans, detecting patterns in genetic data, and predicting patient outcomes with unprecedented precision (Chou et al., 2020). However, while these innovations hold immense promise, they also raise ethical concerns about data privacy, patient autonomy, and the potential depersonalization of medical care.

Beyond diagnostics, AI has also paved the way for personalized medicine, a field that tailors medical treatment to the individual genetic, environmental, and lifestyle factors of each patient. Unlike traditional one-size-fits-all approaches, personalized medicine leverages AI to analyze vast datasets, including genomic sequences and biomarkers, to develop targeted therapies (Collins & Varmus, 2015). Proponents argue that this shift toward precision medicine increases treatment efficacy while minimizing adverse effects. However, sceptics such as Juengst et al. (2016) caution that the commercial interests driving this innovation may exacerbate existing healthcare inequalities, as access to personalized medicine remains largely confined to those who can afford it.

One of the most controversial aspects of technological advancements in healthcare is the intersection of AI with transhumanism and posthumanism. Transhumanists advocate for the enhancement of human biological abilities through technological engineering. They argue that the fusion of man and machine represents the next phase of human evolution (Bostrom, 2005). Central to this movement is the pursuit of life extension through technologies such as senolytics, cryonics, and regenerative medicine. Senolytics, for instance, involve the targeted destruction of senescent cells to counteract ageing-related deterioration, while cryonics seeks

to preserve human bodies at ultra-low temperatures in the hope of future revival. Regenerative medicine, through stem cell therapy and tissue engineering, offers possibilities for replacing damaged organs and reversing degenerative conditions (Kurzweil, 2005).

Moreover, transhumanists have explored the potential of neurostimulation, brain-computer interfaces (BCIs), and even mind uploading as means of transcending biological limitations. BCIs, such as Elon Musk's Neuralink project, aim to establish direct communication between the brain and external devices, potentially revolutionizing the treatment of neurological disorders and enabling new forms of human-computer interaction (Goering et al., 2021). However, while the prospect of augmenting cognitive capabilities through BCIs is compelling, it also raises profound ethical questions about personal identity, autonomy, and the commodification of human consciousness. Would individuals remain the same person if their cognitive processes were increasingly mediated by machines? And if mind uploading (transferring human consciousness into a digital format) were to become feasible, would such entities still be considered human? Scholars such as Fukuyama (2002) have expressed scepticism, arguing that transhumanism risks undermining the very essence of what it means to be human.

In addition to cognitive enhancement, technological modifications of the human body are becoming an increasingly significant aspect of transhumanist aspirations. Futurists predict that innovations such as smart contact lenses capable of capturing photos and videos, universal language translator earbuds, and body-embedded nanobots will redefine human experience (Harari, 2016). While these advancements promise unprecedented convenience and expanded capabilities, critics warn that they could lead to unforeseen consequences, including heightened surveillance, loss of bodily integrity, and new forms of inequality between enhanced and non-enhanced individuals. The prospect of brain implants and cybernetic enhancements also challenges traditional notions of selfhood and raises questions about who would control these technologies and for what purposes.

Cognitive Enhancement

The trio has achieved a lot in the aspect of cognitive enhancement: Brain-computer interfaces, neural implants, and intelligence amplification. Rethinking cognition: Considering non-human forms of intelligence and consciousness. In addition to improving the physical and biological capacity of the body, technological engineering in the transhumanism movement is also done to improve the human mind. Some of these are brain-machine interfaces that allow people to communicate fluently without misunderstanding (ibid). Therefore, the conversation that occurs is made through the machine contained in the brain so that the core of the conversation can be absorbed and even transferred easily. Also, there are other technologies created to increase the capacity of the human brain such as neuro-stimulation and virtual reality among others. This technology allows people to have a much faster thinking ability, more stable emotions, and sustainable mastery. Not only that, this technology also gives humans the ability to transfer their thoughts to other people and machines.

Other Achievements

Beyond the realms of industrial automation and domestic efficiency, artificial intelligence (AI) has also made significant strides in enhancing human emotional well-being through the development of interactive systems such as social robots, virtual assistants, and mental health chatbots. These technologies are not merely functional tools; rather, they serve as companions, facilitators of emotional expression, and even sources of psychological support. Scholars such as Turkle (2011) have critically examined the implications of such human-machine interactions, arguing that while these systems can provide a semblance of companionship, they also risk diminishing the depth of human-to-human relationships by replacing authentic social interactions with artificial engagement. This raises an important question: can machines ever truly replicate the nuances of human empathy, or do they merely simulate care in a way that risks devaluing genuine emotional connections?

Social robots, such as those designed to assist the elderly, offer an illustrative case of both the promise and the limitations of AI in emotional support. Sparrow and Sparrow (2006) contend that while these robots can mitigate loneliness and provide companionship, their interactions are ultimately transactional and devoid of true understanding. However, proponents like Breazeal (2004) argue that the ability of AI-driven systems to learn from human behaviour and respond dynamically makes them valuable allies in addressing emotional and psychological needs. Mental health chatbots, such as Woebot and Replika, have similarly gained traction as accessible tools for managing mental well-being, offering cognitive behavioural therapy-inspired guidance to users. While studies (Fitzpatrick, Darcy, & Vierhile, 2017) suggest that such chatbots can provide meaningful psychological benefits, concerns remain about their ability to fully replace human therapists, particularly in cases requiring deep emotional insight and complex ethical judgment.

Another significant achievement emerging from the intersection of AI and posthumanist thought is the increasing acceptance of hybridity. That is, the integration of human and non-human elements, as seen in the case of cyborgs. Haraway (1991), in her seminal *Cyborg Manifesto*, challenges traditional humanist binaries by advocating for a vision in which technology and biology are intertwined, thereby expanding the very definition of what it means to be human. This idea of posthuman hybridity has found practical expression in the development of advanced prosthetics, brain-computer interfaces, and neuro-enhancement technologies that extend human capabilities beyond biological constraints. Scholars such as Bostrom (2005), view these developments as part of humanity's inevitable evolutionary trajectory, arguing that the fusion of human cognition with AI systems has the potential to enhance intelligence, memory, and even moral reasoning.

ISSUES AND CONCERNS

Despite the transformative potentials of AI, posthumanism and transhumanism, they raise profound ethical, existential, and social concerns. Issues such as the erosion of human identity, ethical dilemmas surrounding AI autonomy, and the implications of surpassing biological constraints challenge our traditional understanding of personhood and agency. As humanity moves toward an increasingly technologically integrated future, it becomes imperative to critically examine the consequences of these developments. Among the most pressing concerns is the emergence of a so-called "Useless Class" (a group of individuals whose labour is rendered obsolete by automation and technological innovation). This phenomenon, rooted in Karl Marx's analysis of class structures, raises fundamental questions about economic inequality, social displacement, and the future of human agency. Let's begin from there and also engage other concerns.

Formation of the "Useless Class"

Before the advent of Artificial Intelligence and its permeation of every aspect of human endeavour and life, manual labour was the means by which things were done. Manual labour was also the means of survival for the large part of the human population that Karl Marx called the "Proletariat Class" who are often exploited by the "the bourgeoisie" class. The class of Proletariat will now be a useless class because there will be no labour for them, Artificial Intelligence has automated tasks. In order to better understand what the "Useless Class" means, the Concept of "Class" according to Marx shall be examined as the prism through which this issue shall be examined.

The class an individual belongs to, according to Marx, is determined by his or her connection to the means of production. He stated further that the means or the forces of production of every society are owned and controlled by a group of individuals, who together form the 'ruling class' of the society in question (Atri 2021). That is to say, while one class owns the means of production, the other does not. The two classes of every society are the class of the capitalists or the bourgeoisie and the class of the Proletariat. The capitalists or the bourgeoisie are the owners of the capital. With this ownership, they have the power to purchase and exploit the labour. They also acquire the surplus value generated by employing the labour power to expand their capital and accumulate profit. While the Proletariat is the oppressed class who own nothing but their own labour. They depend on their ability to work with their minds, hands and bodies for survival. They have no property of their own and seek employment for their survival through obtaining income. Marx viewed the structure of society through the lens of its various classes and the struggle between them. Thus the interests of the bourgeoisie lie in maximising profit through the reduction of wages and over-exploitation of the working class, the interests of the working class are exactly contrary to this. (1867). This exploitative work relationship keeps reproducing itself continuously for capitalism to sustain itself.

In the light of this Marxian theory, the era of Artificial Intelligence, Transhumanism and Post-humanism is predicted to cause wider social gaps between classes. Basically, technology is claimed to have contributed substantially to the increase in social inequality. That is why Stephen Hawking warned that great technological progress would deteriorate the living conditions of the lower classes (Long, 2015). On the other hand, Rotman (2014), explains that the most significant factor causing social imbalances due to technology is that tech-based economies are controlled only by a handful of people. Technology is only owned by small groups to the extent that the elites are the only ones who enjoy the benefits. In fact, the advantages of a technology-based economy (digital economy) are quite large and significant. For instance, though AI creates new job opportunities, the transition may be challenging for workers who do not have the necessary skills to adapt to the changing job market. Thus, jobs that involve repetitive tasks and low-skilled labour are more likely to be automated, leading to job losses in sectors such as manufacturing, transportation, and customer service which will consequently lead to the rise of the “Useless Class whose labour (the only thing they can offer) is no longer needed by the bourgeoisie.

In the same vein, access to technology is also limited to those who can afford it, the elite class. Thus, social inequality results from the uneven distribution of technological advances. Also, these transformations emphasize the benefits on health, longevity, and ability. Groups that do not have access to this movement will undoubtedly have significant deference compared to transhumanist groups. Transhumans are healthier and stronger than ordinary people. This will undoubtedly increase poverty; because, there is excellent competition, both by humans, transhumans, and machines. Technological advances should make it easy for humans.

Loss of Human agency

The issue of human agency in the face of rapid technological advancements is a growing concern among scholars and ethicists. The increasing sophistication of artificial intelligence (AI), coupled with developments in transhumanism and post-humanism, raises the question of whether humans will retain control over these innovations or whether such technologies will eventually override human autonomy. The fear is not merely speculative; rather, it is rooted in historical and philosophical discourse on the relationship between humanity and its creations. Theorists such as Bostrom (2014), and Tegmark (2017), have warned that, as AI systems evolve, they could surpass human intelligence, leading to scenarios where humans become secondary actors in a world increasingly governed by machines. For instance, Bostrom (2014), argues that once AI surpasses human cognitive abilities, it may develop goals that are misaligned with human values. He proposes that an AI system designed to optimize resources, for example, may conclude that human presence is inefficient or even detrimental to its objectives. This argument resonates with the "Paperclip Maximizer" thought experiment, which illustrates how an AI programmed for a seemingly harmless task, such as producing paperclips could, without proper safeguards, consume all available resources, including those necessary for human survival (Bostrom, 2014).

Similarly, Tegmark (2017), raises concerns about the potential for AI to make autonomous decisions that override human intentions. He critiques the assumption that AI will remain under human control indefinitely, pointing out that as AI systems gain the ability to learn and adapt independently, they could develop priorities that conflict with human well-being. The concern is not only that AI may act against human interests but that humans may become powerless to stop it.

One of the more extreme but plausible scenarios is the idea that AI, if left unchecked, could view human presence as an impediment to its optimization processes. Russell (2019), argues that as AI systems become more efficient, they may prioritize objectives that do not align with human needs. He stresses the importance of designing AI with built-in constraints that ensure alignment with human values, warning that failure to do so could result in catastrophic consequences.

Beyond philosophical speculation, real-world developments provide evidence that AI is already exerting significant influence over human decision-making. The increasing reliance on AI in military applications, for example, raises ethical concerns about autonomous weapons capable of making life-and-death decisions without human intervention. Additionally, AI-driven economic systems can exacerbate social inequalities, effectively disenfranchising those without access to advanced technology (Rotman, 2014).

The question, therefore, is not merely whether AI will surpass human intelligence but whether humans will retain meaningful control over these systems. If AI becomes the dominant force in decision-making, the very concept of human autonomy, which is one of the fundamental pillars of democracy and ethical governance could be at risk. This necessitates urgent discussions on the ethical design of AI, regulatory frameworks, and the establishment of robust mechanisms that ensure AI remains a tool for human progress rather than a force that diminishes human agency. Thus, while technological advancements hold the promise of improving human life, the loss of human agency is a critical issue that must be addressed. The warnings from scholars such as Bostrom and Tegmark should not be dismissed as alarmist but rather as cautionary insights into the trajectory of AI development. The challenge lies in ensuring that AI remains aligned with human values, rather than becoming an autonomous entity that dictates the course of human civilization. If the necessary ethical and regulatory safeguards are not implemented, humanity may find itself at the mercy of a technology it no longer controls.

The Dissolution of Human Identity

The emergence of AI, posthumanism, and transhumanism challenges long-held conceptions of human identity by blurring the boundaries between the biological and the artificial. As humans integrate with technology, whether through AI-driven cognitive enhancements, prosthetic limbs with neural interfaces, or genetic modifications, the fundamental question arises: At what point does a modified human cease to be human? Scholars such as Bostrom (2005), and Kurzweil (2005), argue that technological augmentation enhances human potential rather than

diminishes it, suggesting that transhumanism represents an evolutionary leap rather than a loss of identity. However, critics like Fukuyama (2002), warn that such transformations could undermine essential human qualities, leading to a fragmented, posthuman existence in which the very notion of "human nature" dissolves. The Ship of Theseus paradox provides a fitting analogy for this dilemma. If every biological component of a human is gradually replaced with artificial or cybernetic parts, does the individual remain the same person? This debate extends beyond philosophy to ethical and social concerns. Will enhanced individuals be considered superior to those who remain biologically unaltered? Will society create a new hierarchy based on technological augmentation?

Unplanned Outcomes

One of the concerns arising from the impact of Artificial Intelligence, Transhumanism and Post-humanism) with regards to the human condition is the risk of unintended consequences. As these technologies become more complex, they become more difficult to predict and control; capable of causing unforeseen outcomes that are potentially harmful. This could lead to unintended consequences, such as AI systems, transhumans or post-humans acting in ways that are harmful to humanity. For example, an AI system designed to optimize energy use could shut down all power plants, leading to a global blackout. Moreover, the lack of transparency and accountability in AI systems is a significant concern. As it stands algorithms are already being used to make critical decisions, such as determining welfare eligibility and automating job interviews. However, these systems can be biased, leading to discriminatory outcomes that can have existential consequences for individuals

CONCLUSION

Artificial intelligence, transhumanism and post-humanism impact the human condition by aiding in minimizing the threats that have been haunting mankind. The trio make use of the "freedom" aspect of the human condition to alter the "facticity" part. However, despite their giant strides, they raise critical questions about the future of humanity. The impact of the trio on the future of humanity, their potential benefits, challenges, and ethical considerations were all explored by this research.

RECOMMENDATIONS

Prioritizing Agency and Prioritizing Human Well-Being

AI systems can be designed to operate under human control, reducing the risk of unintended consequences. For instance, AI systems can be programmed to operate within certain parameters, ensuring that they do not act in ways that are harmful to humanity. AI systems can also be designed to be transparent, allowing humans to understand how they make decisions

and why. Moreover, humans can retain control over AI systems by ensuring that they are accountable for their actions. For instance, AI systems can be subject to regulations and laws that hold them accountable for their actions. AI systems can also be designed to be explainable, allowing humans to understand how they make decisions and why.

Ethical Considerations

Ethical considerations can be taken into account in the development and deployment of AI, transhumans and posthumans systems; ie. through continuously assessing implications and consequences. For instance, AI, transhuman and posthuman systems can be designed to respect human rights and values, reducing the risk of bias and discrimination. AI systems can also be designed to be transparent, allowing humans to understand how they make decisions and why. Moreover, ethical considerations can be incorporated into the development and deployment of AI systems through the use of ethical frameworks and guidelines. For instance, the European Union has developed a set of ethical guidelines for AI, transhumans and posthumans which include principles such as respect for human rights, transparency, and accountability.

Collaboration and Cooperation

Collaboration and cooperation between different stakeholders, such as governments, industry, and civil society, can help ensure that AI, transhumans and posthumans are developed and deployed in a responsible and ethical manner. For instance, governments can develop policies and regulations that promote the responsible development and deployment of AI, transhumans and posthumans. Industry can ensure that AI systems are developed and deployed in a responsible and ethical manner. Civil society can ensure that the voices of marginalized communities are heard in the development and deployment of AI, transhumans and posthumans. The government should facilitate its people to have access to technology. Also, the government must also protect people from technological dangers. Every citizen in the world has the right and opportunity to enjoy access to technology.

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