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CONNOTATIONS of POSTHUMAN CONSTRUCTS AND REALIGNMENT of PHILOSOPHY

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ABSTRACT

In recent decades, there have been remarkable advancements in Artificial Intelligence (AI) and Cybernetics, resulting in a transformative merging of human and machine capabilities. AI, driven by deep learning, neural networks, and data analytics, is rapidly encroaching on tasks that were once the exclusive domain of human intelligence. This development carries profound implications for our understanding of consciousness, decision-making, and even the very definition of creativity. Simultaneously, Cybernetics, which explores the dynamics of control and communication within living organisms and machines, deepens the relationship between humans and technology.

Philosophy, as the reflective cornerstone of human thought, emerges as the arena where these transformations are contemplated. Fundamental questions about personhood, ethics in AI-driven decision-making, and the very essence of intelligence come to the forefront. This study offers a concise overview of this interdisciplinary exploration, tracing the historical development of AI and Cybernetics, addressing ethical dilemmas, and exploring the implications for philosophical discourse. Understanding the convergence of human and machine is not solely an academic pursuit but a profound reflection on the evolving landscape of human existence. This research aims to contribute to the ongoing discussion about the future of AI, Cybernetics, and the philosophical inquiries that underlie this intriguing convergence.

Keywords: Ontology, Postmodernism, Posthumanism, Philosophy, Ethics, Self-determination, AI & Cyborgs

INTRODUCTION

We are at the onset of an event where we are witnessing the unlocking of a new realm of our existence and wherein all that is familiar and known would change forever. A new 'artificial' non-human entity has been introduced in the socio-physical ecosystem of human existence, and at the moment we are more than willing to subcontract all aspects of humanity, for what it means, to it. Hereafter, we are increasingly proceeding towards the scenario where all the areas related to creation and control of all aspects of human growth, development and enhancement are going to be handed over to the AI enabled 'entities,' having advanced human intelligence and neural

network. Subsequently and inevitably, all the domains of knowledge and action, and constructs - material and abstract, are bound to alter forever. Since this is at the nascent stage, all the existing knowledge systems are being tentative, critical and constructive about it, and trying to assimilate the nature, scope and extent of the new phenomena in the respective philosophies of their disciplines. While Science is dealing with strong AI, robotics, machine learning and computer vision, philosophical discourses have begun re-examining the traditional constructs like selfhood, consciousness, identity and free will in the light of newly induced construct of post-humanism. The advent of AI and robotics has already sparked profound debates regarding their ethical use, inherent behaviour, and enduring risks. They disrupt the conventional human perception of ourselves as the dominant and intelligent species on earth. While AI-human convergence introduces a range of challenges, from legal and technical considerations to medical, political, religious, cybersecurity, and privacy issues that demand a revaluation of our regulatory systems, we propose to focus on philosophical inquiries. This development calls for a philosophical examination that can guide our responses, offering insights not only for new challenges but also for addressing traditional philosophical dilemmas.

In the Foucauldian terms, we can identify the occurrence of the third epistemological shift[1]. The conventional framework for shaping thought and knowledge production, previously grounded in similitude, representation, and contextualization, has now transitioned into the sphere of technological feasibility. In a broader context, the 'discourse' and the governing principles behind it are increasingly being subjected to technological influence. We are currently witnessing the emergence of knowledge and meaning constructed and controlled by algorithms, ushering in a substantial redefinition of the very essence of knowledge and meaning. Contemporary discourses concerning truth and reality, along with the post-modern scepticism towards prevalence of any singular truth and the emphasis on hyperreality are losing grounds to virtual reality. We have ventured into an era soon to be characterized by 'human absence,'[2] contoured by virtuality, which is not contingent on physical presence, and rather relies on the perception of presence. As a result, these discussions are being rearticulated to address the newer and more pertinent challenges of post-humanism.

POSTMODERN vs POSTHUMAN

[1] In his seminal work The Order of Things, Michel Foucault has tracked two major changes in western 'epistemes' – classical and modern – that have played a significant role in transformation of discourse, knowledge production and overall 'order of things.'

[2] With the projects like *Meta*, we have entered in the 3D space of disembodied voices and projected presence. The human agency, by virtue of its 'presence' and 'being,' has functioned as cause and effect, subject and predicate, during the entire history of knowledge. Now in the posthuman phase, this 'presence' is being redefined and 'being' is constantly getting reshaped. Knowledge, being produced by AI, is no more a human prerogative nor requires human site for production.

In the era of Postmodernism, the concept of the hyperreal emerged, where Jean Baudrillard through his notion of simulacra[3] argued that our experiences and perceptions are increasingly shaped by simulations and representations. This shift resulted in a disconnection from the authentic, underlying, original reality. One of its significant implications was the breakdown of meaning, with signs becoming empty and their connection to the original reference vanishing, leaving us with no basis for comparison. The notions of 'real' and 'truth' were questioned, and a fragmented sense of self persisted, although it was transient and lacked a fixed essence. Postmodernism was characterized by its strong influence of media and the dominance of images, where ideas of reality and self were constantly reconstructed within the framework of language and text. However, in the new posthuman phase, virtual reality is redefining the entire concept of the real once more. We are progressively moving further away from the traditional notion of the real world. Entire post-humanist ideas about human-technology interactions are being actualized through mass culture imagination, and being brought to life by endeavours like AI-powered bots and humanoids designed with biomimicry in mind.[4]

Also, the posthuman era has taken a significant leap beyond the postmodern hyperreality. Technological integration into our daily lives has defamiliarized reality, making it more fluid and dependent on the medium and purpose, while simultaneously creating multiple versions of each fact. The arena of human experience has shifted to the digiverse, a primarily intangible, contactless, and impersonal realm. This new reality is synthetic, where nearly everything is retouched, managed, and distorted. We present filtered versions of our appearances, expressions, and actions, facts are freely mixed with fiction and creativity, backgrounds are transplanted, and new truths are continuously created. For instance, in the opinion of Donna Haraway (1991), posthumanism breaks down the ‘essentialism’[5] of world order prior to post humanism. Identifiers like man, woman, homosexual, race, ethnicity efface in the digital person, deconstructed, and ‘it remains to be seen whether all 'epistemologies' as Western political people have known them fail us in the task to build effective affinities.’

The line between what is true and false, fact and fiction, right and wrong has become blurred and easily negotiable, giving rise to a need for new categorical imperatives, as Emmanuel Kant would have proposed, for and by machines. Established philosophical schools of thought

[3] In four stages of *simulacra*, the image first reflects a basic reality, then it masks or perverts that basic reality, then it masks the absence of a basic reality, and finally, it has no connection to any reality at all and is merely a pure simulacrum.

[4] There are bots available in shapes of ants, butterfly, snake, dog, cheetah and Sophia – a humanoid (a prototype of AI entities).

[5] According to Haraway, the theoretical and practical struggle against unity-through-domination or unity-through-incorporation undermines all claims to an organic or natural standpoint in addition to the rationales for patriarchy, colonialism, humanism, positivism, essentialism, scientism, and other unlamented -isms.

such as realism, subjectivity, rationalism, empiricism, and existentialism are poised to take on new meanings in an age dominated by machines. Once more, Kant's notions of 'transcendental,' 'appearance,' 'phenomena' and 'things-in-themselves'[6] take on a whole new meaning and dimension, and the synthetic function of thought is now going to operate in different realm of reality. There is a marked difference between the world of experience as perceived by our faculties and the world as it truly is.

'BEING' AND MACHINE IDENTITY

Elon Musk's ambitious project Neuralink[7] has initiated its clinical trials. It aims to merge human brain neurons with electronics, creating an advanced brain-computer interface facilitating interaction between biological brains and external technology. Before delving into the ethical, social, and moral implications, it is essential to understand the direction this technology is taking and the overarching mission it seeks to achieve. The goal is to digitize all information into our consciousness or potentially digitize our entire consciousness, resulting in manageable datasets. This process aims to minimize disparities and harmonize human and machine attributes, ultimately giving rise to computers with nervous systems. This endeavour also brings forth the most pertinent philosophical question - what would be the definition and determiner of a human and cyborg[8]?

The long-held supposition that 'human being' is at the center of philosophical discussions, spanning ontological, epistemological, perceptual, and metaphysical domains, faces a new and profound existential challenge. As AI increasingly plays a role in knowledge production and control, we are witnessing a seismic shift in established paradigms, leading to a fundamental transformation in how we perceive, generate knowledge, and engage in discourse. From ancient ontological inquiries into the nature of 'being' and 'becoming' to more recent perceptual frameworks like realism, idealism, and transcendentalism, where human cognition has been both the subject and object of these discussions, the advent of virtualism necessitates a revaluation. In this new digital context, traditional ontological concepts of 'self' and 'being' require redefinition, as they now incorporate a new dimension. In an attempt to see how 'being' has been defined by various thinkers, while running the risk of gross reductionism, it can be said that for Aristotle

[6] Kant's *Critique of Pure Reason* contains his iteration that what appears is not real, and what is real need not appear. He claims that the production of knowledge is incumbent on the fusion of *a priori* intuition acting upon the sense perception.

[7] Founded by Elon Musk, Neuralink Corp. is an American neurotechnology company that is developing implantable brain–computer interfaces. (https://neuralink.com)

[8] The term "cyborg" is formed with combination of the terms "cybernetic" and "organism"

'being' possesses substance[9]; Platonic 'essence' and 'forms' are different in 'being'; 'I think therefore I am' becomes Descartes conclusive determiner for being[10]; Kantian thesis saw human being as the agency of knowledge production; and all of these notions of 'being' inaugurated Heidegger's determination of the nature of Dasein (being-in-the-world) as both present and absent. Now in virtual space, the notion of 'being' gets a digitally mediated presence which makes this 'being' disembodied, omnipresent, not contingent on space or time, and it can be both synchronous and asynchronous. Most importantly, this 'being' is not dependent on real or 'present', rather works well with projected presence or what can be called 'absence' of real. Hence, this is also an inauguration of recalibration of philosophical inquiry into 'being' which is modelled by digi-culture codes and governed by algorithms. Along with this, the world is gearing up for two new ontological categories - human being and hybrid being - as the plane of human existence is ostensibly creating space for cyborgs or bio-robotic beings, who would soon lay claims on their hybrid identity. Furthermore, its needs to be ascertained as to where and how do bionic enhancements and technological integrations in human body place in among the above mentioned determinants of human personhood in philosophy.

The term cyborg is often attributed to NASA consultants Manfred Clynes and Nathan Kline, who introduced it in their paper "Cyborgs and Space" (1960), where they proposed a novel idea. Rather than attempting to create Earth-like environments for humans in space, they suggested altering humans themselves. They envisioned a "Cyborg" or "Cybernetic Organism" that would be self-regulating, taking care of vital biological functions such as breathing, metabolism, sleep, and circulation. This, in turn, would free humans of exploring, creating, thinking, and even feeling. Since then, concepts like cyborgs, biomechanics, transhumanism, and biohacking have become central themes of discussion and areas of research in the realms of future science and technology. These subjects have also sparked interest in philosophy, among other fields, as philosophers seek to analyse the foundational and intricate nature of the existence of these novel entities and delve deeper into an exploration of their identity and nature. These concepts challenge the conventional boundaries between humans and machines, giving rise to profound questions about their ontology and identity. By exploring historical perspectives, the mind-body problem, the impact of technology, epistemological implications, and ethical considerations, it becomes essential to shed light on the complex aspects of entities born from the integration of humans and machines.

CARTESIAN DUALISM AND EMBODIED COGNITION

In the realm of cyborg ontology, one of the central challenges revolves around the mind-body problem. Traditionally, Cartesian dualism established a strict division between the mind and the

[9] Being *qua* being: The understanding of 'being' proceeds by way of two concepts: (1) said-of and (2) present-in. Any being, according to Aristotle, is either said-of another or is not said-of another. Likewise, any being is either present-in another or is not present-in another. (*Aristotle's Categories*)

[10] Descartes' being is subjective spectator of objects.

body, introducing the concept of a fundamental difference between the physical body and the disembodied, transcendent nature of the mind or reason. However, the integration of humans with machines disrupts this mind-body dichotomy, as it embodies the fusion of human consciousness with technological components. This integration, while transformative, gives rise to significant questions regarding the nature and location of consciousness, subjective experiences, and the boundaries of personal identity. Additionally, the notion of embodied cognition emphasizes the critical role of an individual's physical body in their cognitive abilities. This perspective challenges or redefines the computational foundations of cognitive science, asserting that cognition is not solely a matter of calculation or computation. It suggests that the bodily interactions with the environment and sensory experiences play a crucial role in mental processes, necessitating a new framework for studying cognition. The seat of cognition is not confined to the brain alone.

Expanding on the concept of embodied cognition, the extended mind theory proposes that cognitive processes can extend beyond the biological brain, incorporating external tools and technologies. In essence, we are "human-technology symbionts." Andy Clark's thesis entitled Natural-Born Cyborgs: Minds, Technologies, and the Future of Human Intelligence (2003) underscores the significance of this symbiotic relationship, emphasizing that our unique humanity is defined by our remarkable capacity to engage in thinking influenced by and in collaboration with our technologies. Cybernetics exemplifies this extended mind perspective, relying on technological devices and interfaces to enhance cognitive abilities. This situation raises profound questions about personal identity. If we enhance our cognitive or physical abilities with technological enhancements, does it alter our sense of self? What does it mean to be an authentic human in a world where human-machine interactions are increasingly prevalent?

THE HARD PROBLEM of CONSCIOUSNESS

The broader and very old question emerging here is whether machines can possess consciousness. As AI systems advance in sophistication, with the capacity to learn, reason, and mimic human behaviour, philosophical debates delve into the possibility or impossibility of consciousness arising in artificial systems. Exploring machine consciousness raises fundamental questions about the nature of subjective experience and the determination of personhood. If external technologies become integral to cognitive processes and play role in shaping our experiences and sense of self, they become integral to what we understand as consciousness. John Searle's (1980) 'strong AI hypothesis'[11], which distinguishes between simulating the mind and actually possessing a mind, has faced challenges from proponents of AI innovation, robotics, and cybernetics. Weak AI theory, on the other hand, makes the assumption that machines just mimic thought and comprehension rather than possessing awareness, mind, or sentience. Nevertheless, as 'human' presence will

[11] According to *strong AI*, Searle says, "the computer is not merely a tool in the study of the mind, rather the appropriately programmed computer really *is* a mind in the sense that computers given the right programs can be literally said to *understand* and have other cognitive states". (Searle 1980)

become increasingly synergetic, the machine-dominated age will rely more on artificial intelligence, which, in the long run, will require its own codes, datasets, knowledge systems, ethics, and ultimately, its own philosophy. However, it remains to be seen how any AI system would position itself in relation to issues like Searle's assertion regarding the causal powers of the brain in generating conscious experiences or the ethical dilemma of substituting the brain as a moral agent. As per Michael Noschka (2014),

> One aspect that the post/human brings to our attention, for example, is the language of spiritualism present in posthuman discourse. This is especially the case with regard to strains of posthumanism that point towards the annihilation of the human body through bio enhancement or transhumanist visions of downloading human consciousness into machinery.

This leads to the deliberations about human consciousness and its philosophical interpretations by thinkers like Descartes, Spinoza, Locke, Leibniz, and others. Consciousness is the awareness that we are thinking. In Cartesian dualism, it is a mental event disconnected from the body; Locke's empirical approach ties it to bodily experience; Leibniz's concept of 'apperception' rejects the mechanization of consciousness into any process; Nietzsche views it as 'epiphenomenal,' a by-product of brain activity; Hegel conceives it as relational, with self-awareness occurring through the eyes of another self. As per NCC (Neural Correlates of Consciousness)[12], it is the relationship between mental states and neural states, and ‘may be thought of as a state-dependent property of an undefined complex, adaptive, and highly interconnected biological system’ (Squire, 2008). David Chalmers, an Australian cognitive scientist, working in the field of philosophy of mind has formulated the concept of the hard question of consciousness.[13]

> . . .even when we have explained the performance of all the cognitive and behavioural functions in the vicinity of experience—perceptual discrimination, categorization, internal access, verbal report—there may still remain a further unanswered question: Why is the performance of these functions accompanied by experience? (Chalmers 1995)

SELF-DETERMINATION, FREE WILL

This new development is contextualised in the philosophical framework of posthuman ontology, particularly concerning the concept of the 'self' that transcends human limitations through technology. The posthuman 'self' embodies post-humanist ideals and perspectives that redefine

[12] The minimum brain mechanisms that combined are required and sufficient for experiencing any conscious perception have been dubbed the neural correlates of consciousness.

[13] Explaining the relationship between physical phenomena, like brain functions, and experience, or phenomenal consciousness—that is, mental states or experiences having phenomenal qualities or *qualia*—is known as the "hard problem of consciousness" (Chalmers, 1995).

human identity by embracing qualities like hybridity, fluidity, and the ongoing negotiation of one's relationship with technology. This transformation is not only metaphysical but also political in nature. By challenging conventional power dynamics and hierarchies, and by blurring the boundaries between the natural and the artificial, as well as between the human and the machine, the posthuman acquires political agency. Their very existence disrupts established norms and invites a revaluation of societal structures, power relations, and cultural contexts. The pursuit of human enhancement technologies raises ethical questions about establishing normative standards, understanding the nature of self, and determining self-determination. Crucial questions include: Should society dictate the boundaries of acceptable enhancements, or should individuals have the freedom to pursue modifications that redefine their physical and cognitive capacities? Do these modifications and technological enhancements compromise the core essence of being human? The integration of technology into human bodies, especially in the case of cyborgs, fundamentally changes the nature and fabric of humanness in humans and blurs the notion of 'selfhood.'

Until now, the prevailing ethical considerations have emphasized that an equitable society should recognize the diversity of identities and respect individuals' self-perception and their chosen modifications. Several authors have adopted a more relaxed interpretation of the term "artificial moral agent," influenced by its usage in software engineering. In this context, issues related to responsibility and rights might not be a primary concern, as noted by Allen, Varner, and Zinser in their paper entitled “Prolegomena to Any Future Artificial Moral Agent” (2000). James Moor in his research “The Nature, Importance and Difficulty of Machine Ethics” (2006) opines that –

> The question of whether machine ethics exists or might exist in the future is difficult to answer if we can’t agree on what counts as machine ethics. Some might argue that machine ethics obviously exists because humans are machines and humans have ethics. Others could argue that machine ethics obviously doesn’t exist because ethics is simply emotional expression and machines can’t have emotions.

Moor categorizes machine agents into four types: ethical impact agents, implicit ethical agents, explicit ethical agents, and full ethical agents[14].

Regardless of the specific interpretation of these claims, there is a philosophical consensus regarding the significance of consciousness in the creation of an intelligent and rational entity. To be human-like, an AI must attain the causal power or trigger of consciousness that is responsible for forming and completing the concept of the 'self' or 'I' in humans. Any AI innovation claiming

[14] ethical impact agents (e.g., robot jockeys), implicit ethical agents (e.g., safe autopilot systems), explicit ethical agents (which employ formal methods to assess utility), and full ethical agents (capable of making explicit ethical judgments and generally possessing the ability to reasonably justify them, akin to the ethical capacity of an average adult human).

success in this endeavour would pose one of the most significant threats to humanity, as it could potentially mark the end of the humanistic phase of civilization.

NEW ETHICAL AND MORAL CONNOTATIONS

W. J. Mitchell (2003) envisions an advanced humanity, describing the posthuman as 'Me++', where humans 'routinely exist in the condition ... [of] "man–computer symbiosis"', and where they 'now interact with sensate, intelligent, interconnected devices scattered throughout [the] environment'. The ongoing trend toward the marginalization of human presence in both physical and cognitive activities is influenced by factors such as the pandemic and a growing reliance on outsourced (artificial) intelligence. But what are the implications of this reduced human agency in the ethical realms of activity? The rise of AI presents profound challenges to our traditional conceptions of free will and moral responsibility. When AI systems influence human decision-making through algorithmic recommendations or persuasive techniques, it raises questions about whether they undermine human agency and, consequently, moral responsibility. Philosophical discussions grapple with the concept of moral agency within the context of AI, examining the interplay between human intentions, machine determinism, and the ethical implications of human-machine interactions. Furthermore, the convergence of technology with the natural world raises significant ethical implications concerning the moral obligations associated with posthuman philosophical conditions. Delving into ethical considerations, particularly regarding cyber-human entities in this impending ontology and identity, involves discussing issues such as autonomy, inequality, and human enhancement. The integration of technology into human bodies leads to debates about fundamental questions of human agency, informed consent, and autonomy regarding the nature and extent of technological enhancements and modifications to the body. Ethical guidelines and frameworks are needed to protect bodily integrity.

Opacity and bias represent central issues in the emerging field of "data ethics" or "big data ethics" (Floridi and Taddeo 2016; Mittelstadt and Floridi 2016). The black-box nature of some AI algorithms poses challenges in ensuring transparency and accountability. Establishing ethical guidelines becomes crucial in promoting the development of explainable AI models that enable users and regulators to comprehend the rationale behind AI-generated outcomes. The rapid advancement of AI, cybernetics, and cyborg technologies carries significant implications for society, including the redistribution of power and shifts in social structures. As Yeung points out, 'AI technologies are already used to dynamically personalize an individual's choice environments, to paternalistically nudge, deceive, and even manipulate behaviour in unprecedented manners' (2017). As AI systems gain decision-making capabilities, they have the potential to influence economic, political, and social systems. The concentration of power in the hands of those who control AI technologies raises concerns about societal inequalities and the risk of exploitation. Philosophical discussions are engaged in exploring the ethical dimensions of these transformations, with a focus on ensuring that the integration of AI and machines into society upholds principles of justice, equality, and human well-being.

Privacy concerns also come to the forefront when AI algorithms process and analyze sensitive information, potentially leading to unauthorized access or misuse of personal data. Safeguarding individuals' privacy rights necessitates robust data protection measures, including secure data storage, informed consent, and transparent data handling practices. Ethical guidelines should prioritize privacy protection, empowering individuals with control over their data and promoting responsible data practices in the development and deployment of AI technologies.

TRANSHUMANISM AND 'SELF'

The concepts of bionics, humanoids, and cyborgs raise pertinent questions within the field of transhumanism. Defining a 'self' for these machine entities is fraught with complications on multiple levels. Transhumanism is defined thus by Katherine Hayles:

> '[The posthuman] implies not only a coupling with intelligent machines but a coupling so intense and multifaceted that it is no longer possible to distinguish meaningfully between the biological organism and the informational circuits in which the organism is enmeshed'. (Hayles 1999)

The central question then arises: Is a 'being' still 'human' when it incorporates mechanical enhancements to improve its capabilities? To address this question, one needs to define what it means to be human. It is necessary to examine whether the intense coupling with machines includes the markers of humanness, such as selfhood, identity, morals, and consciousness, which develop gradually in humans through interactions with various external factors, including society, animals, and inanimate objects.

On the other hand, Pramod K Nayar (2014) says, 'Transhumanism relies on human rationality as a key marker of 'personhood' and individual identity, and sees the body as limiting the scope of the mind…early transhumanists rarely addressed the moral issue…'. This perspective presents transhumanism as an Enlightenment project that prioritizes the mind over the body. However, even Kant acknowledges that this 'pure practical reason' that is required to formulate a 'categorical imperative' stems from the 'sentient being' who occupies a special place in creation. So rationality required to make a basis of issues like ethics, human rights, justice, equality has to stem from sentient beings having some kind of a priori instincts. It asserts that certain perceptual and conceptual capacities are inherent in humans and arise automatically in specific conditions. In other words, the posthuman hypothesis of 'personhood' not only emphasizes the exclusivity of humans as isolated beings but also treats emotions as incidental, not informing ethical judgments. On the other hand, according to the rationalist position, the question of ethics depends on sentient beings capable of deriving non-subjective imperatives. Transhumanism redefines the concept of the subject and subjectivity, and consequently, the framework of ethics. Any assumption that a transhuman with enhanced cognitive functions and increased physical capabilities would automatically possess empathy and work for the greater good will face significant contention.

THE ROAD AHEAD – SINGULARITY, TRANSCENDENCE?

The future of AI, cybernetics, and cyborgs holds incredible potential for transformative advancements that can profoundly impact various aspects of human life. Technological progress in these fields is expected to continue at an accelerated pace, leading to speculative philosophical implications that challenge our current understanding of reality, consciousness, and human nature. However, it's crucial to strike a balance between these advancements and ethical considerations to ensure responsible development and deployment of these technologies. This approach is essential for shaping a future that aligns with human values and promotes the well-being of society.

As AI and cybernetic technologies advance, there is speculation about the potential emergence of a technological singularity. The singularity represents a hypothetical point where AI systems surpass human intelligence and initiate a self-sustaining feedback loop of technological progress. This concept, popularized by mathematician and computer scientist Vernor Vinge, has become a topic of debate and speculation among futurists, scientists, and philosophers. One of the primary philosophical concerns surrounding the AI singularity is the loss of control over super-intelligent AI systems. If AI systems can self-improve without human intervention, they may quickly become autonomous, which further exacerbates the 'alignment problem.'[15] The alignment problem involves defining and embedding human values into AI systems to prevent them from pursuing objectives that could be harmful or misaligned with human interests. At the philosophical level, the concept of the singularity raises questions about the implications of super-intelligent machines and their impact on human existence. Philosophical discussions explore the possibilities of the singularity, examining its potential risks, benefits, and the ethical dimensions of a world dominated by super-intelligent machines. These philosophical inquiries venture into the realms of metaphysics, epistemology, and ethics, contemplating questions about the nature of machine consciousness, the blurring of human-machine boundaries, the limits of human cognition, and the possibilities of post-human existence. Speculative philosophical discussions serve to stimulate our imagination and encourage critical reflection on the potential philosophical transformations brought about by advanced technologies.

Are we pushing the boundaries of progress too quickly, or is this simply the next step in human evolution? In Michel Foucault's The Order of Things (1966), he intriguingly depicted man as a relatively 'recent invention,' supporting his argument through an extensive examination of three categories: Biology, Economics, and Language. He contended that any form of subjectivity,

[15] A branch of AI safety, which is the research of creating secure AI systems, is called AI alignment. The subfields of capability control, monitoring, and robustness are other areas of AI safety. Leading AI scientists, such as Stuart Russell and Geoffrey Hinton, think that AI is getting closer to superhuman skills and that, in the wrong hands, might jeopardize human civilization.

whether a listening, thinking, suffering, loving, or questioning subject, is constructed within these discourses (Nayar 2014). However, technology has now emerged as a fourth dominant discourse category, generating new identifiers for human subjects and subsequently influencing what it means to be human in this new era.

The idea of complete neuroimaging and transcendence raises questions about the nature and essence of existence and experience. It presupposes (a) that human existence is not tied to physical form and that the body is merely a secondary or sustaining appendage for the brain; (b) that human experiences are not inherent, meaning perceptions are not reliant on the physical medium or bodily sensations; and (c) that empirical knowledge is not dependent on the medium. In all of these scenarios, the role of physicality and material substance in defining humanness is being challenged. In a world where experiences and knowledge are technologically mediated, the fundamental changes in perception of the world and its constructs will lead to a major redefinition and recreation. Substituting physicality with virtuality raises questions about essence and form. Existence in the realm of algorithms becomes mutable, forms become fluid, and experiences become selective. If human cognition is reduced to codes and human beings are viewed as information processing machines, the validity of human consciousness, perception, and cognition, all of which result from human interaction with their immediate environment, becomes ambiguous.

If the physical world is negated, what happens to the concept of referentiality? Without a real world to refer to, the simulacrum becomes anchorless and directionless, potentially undermining understanding and meaning. The relationship between noumena and phenomena depends on the existence of noumena for phenomena to occur. Sherryl Vint (2020) suggests that posthumanism represents the realization of postmodernism's exploration of the human subject. Without the work of philosophers like Jacques Lacan, Jean-François Lyotard, Michel Foucault, and Gilles Deleuze and Felix Guattari, the development of ideas like Donna Haraway's cyborg or Rosi Braidotti's posthumanism would not have been possible. Postmodernism serves as the foundational framework for post-humanist thought (Vint, 2020). In response to these paradigm shifts, philosophy is undergoing a recalibration to accommodate new epistemological developments and ideological shifts. John Searle identifies "strong AI" as "computer functionalism," and another philosophical stance labels the mind as a computer, adopting the term computationalism. This notion asserts that mental states, processes, and events are equivalent to computational states, processes, and events.

As we navigate the future of AI, cybernetics, and cyborgs, striking a balance between ethical considerations and technological progress becomes crucial. While these technologies hold great promise, they also carry risks and challenges that demand careful ethical assessment and regulation. Ethical considerations encompass a wide range of issues, including transparency, fairness, privacy, accountability, social impact, and the preservation of human values and rights. Integrating ethical frameworks into the development and deployment of these technologies ensures that they are aligned with human well-being, avoid harm, and contribute to a just and inclusive

society. AI systems can unintentionally perpetuate bias and discrimination, reflecting the biases present in the data they are trained on. If biased data is used to train AI algorithms, the resulting models may make decisions that disproportionately disadvantage certain groups based on race, gender, or other protected characteristics. Ensuring fairness in AI requires careful attention to data collection, algorithm design, and evaluation processes. Ethical frameworks should prioritize fairness and promote efforts to mitigate bias, ensuring that AI systems do not perpetuate or exacerbate existing societal inequalities.

CONCLUSION

To summarize, the exploration of posthumanism delves into the implications of emerging technologies, like artificial intelligence, genetic engineering, and biotechnology, on human existence and the concept of being. Several key aspects shape this discourse, including expanded notions of personhood, transhumanism, identity, authenticity, human dignity preservation, as well as ontological and epistemological shifts in the context of an augmented environment and synthetic biology. The posthuman era marks a significant shift in philosophical paradigms, particularly concerning human cognition. Postmodernism laid the groundwork by challenging the authenticity of reality and the nature of self in a world inundated with simulations and representations. As we advance into the posthuman phase, the very essence of human existence undergoes a digital recalibration. Virtualism blurs the boundaries between presence and absence, real and projected, necessitating a revaluation of traditional philosophical inquiries into self and being. Human consciousness is replicated in AI and machine entities, thereby raising ethical questions and redefining "humanness" in the context of human-machine symbiosis. The hard problem of consciousness remains a major challenge for AI as it involves replicating the intricate relationship between neural events and subjective experiences. The future impact of AI on humanity prompts profound questions regarding the core of human existence and the ethical consequences of our increasing dependence on machines. Posthumanism builds upon the foundation of postmodernism, challenging conventional notions of human subjectivity and pushing philosophy to adapt to the rapid changes in our epistemological landscape. As we navigate this evolving terrain, philosophical recalibration becomes essential to comprehend and address the profound implications of our integration with advanced technology and artificial intelligence.

The intersections of AI, cybernetics, and cyborgs with philosophy indeed raise profound questions that touch on the very essence of human existence, consciousness, free will, personal identity, and societal transformations. These interdisciplinary inquiries challenge traditional philosophical frameworks and demand thoughtful engagement with the ethical, metaphysical, and epistemological implications of human-machine interactions. By critically examining the philosophical aspects of AI and related fields, we can navigate the ethical, social, and existential challenges they present, ultimately shaping a future that reflects our values and aspirations as a technologically augmented society.

The future of presents exciting possibilities that challenge our philosophical understanding of reality, consciousness, and the nature of humanity. Speculative philosophical discussions allow us to explore the potential implications of these technologies, encouraging critical reflection and ethical analysis. Balancing ethical considerations with technological progress is essential to ensure that these advancements are guided by human values, promote societal well-being, and respect fundamental rights and principles. Ethical considerations, including AI and cybernetic ethics, will play a pivotal role in shaping the responsible development and deployment of artificial intelligence. Addressing issues such as transparency, fairness, accountability, privacy, and the impact on human employment is essential to ensure that AI systems benefit society as a whole. Ethical frameworks, informed by interdisciplinary collaboration, should guide the design, implementation, and regulation of AI technologies, promoting their alignment with human values and societal well-being. By proactively addressing AI ethics, we can harness the potential of AI while minimizing potential harms and fostering a future that is both technologically advanced and ethically grounded. This proactive approach is crucial in navigating the complex landscape of AI, cybernetics, and cyborgs, ensuring that these technologies serve as tools for enhancing human life and addressing the profound philosophical questions they raise.

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