An Evaluation of Artificial Intelligence, Ethics of Humanism and Existentialism

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Abstract

The concept of artificial intelligence relates to human existence. Human existence is quite unique and has been fundamentally inspired by the need for human betterment and technological advancement. This technological advancement has led to the emergence of artificial intelligence devices such as the computers, robotics, automated teller machines and other biometric machines. The objective of this paper is to reveal that the emergence of artificial intelligence devices has been as a result of human super-intelligence, creativity and innovation. Human existence revolves around the use of artificial intelligence devices because human beings are bound to manipulate nature. The impacts of artificial intelligence devices has led to a myriad of implications such as environmental, societal, psychological, legal, democratic-liberal, health, global, economic and existential implications. This paper adopts the analytical framework in discussing the interrelatedness between artificial intelligence, ethics of humanism and existentialism. The emergence of artificial intelligence devices have been surrounded by mix feelings that the impact of artificial intelligence has led to both positive and negative implications. Scholars have argued that some of the positive impacts of the emergence of artificial intelligence include higher productivity, speed and accuracy in computational and mathematical analysis, efficiency and fraud detection, drug prescription in the health sector, accurate diagnoses of sicknesses and diseases or ailments through the use of robotics and computers and effective global communication through the emergence of information technology epistemology. This paper concludes that the emergence of

artificial intelligence has led to both positive and negative consequences and it is another form of humanism.

Keywords: Artificial Intelligence, Ethics, Human Existence, Humanism

1.1 Introduction

A thorough conceptual analysis of artificial intelligence showcases that the word "artificial" denotes something contrived by humans to mimic or reproduce natural occurrences, while "intelligence" encompasses the cognitive capacity to acquire knowledge, solve problems, and adapts to novel situations. The conceptual clarification and contextual analysis of artificial intelligence as the ethics of humanism reveals that it is geared towards normative outcomes and human betterment. There is interrelatedness between ethics, artificial intelligence and human existence. For Iroegbu, if ethics is the science and art of behaviour, it follows that its origins are to be traced to when human beings started to act and to behave. To act and behave is to be in contact and relationship with other human beings, near and distant (Iroegbu, 2005, 24). Burr and Goldinger in consonance with Iroegbu argued that ethics is the branch of philosophy that deals with questions of what is good and what we should do (Burr and Goldinger, 2008, 520). On the other hand, artificial intelligence is a branch of technology that attempts to make machines and computer programs that simulate behaviour that we may usually call intelligent (Burr and Goldinger, 2008, 518). It is germane to note that ethics and artificial intelligence is deeply rooted in human cognitivist paradigm. The impact of artificial intelligence on human existence has an existential, socio-political, psychological, cognitive and pragmatic import. The normative outcome of artificial intelligence as the ethics of humanism is all about cognitive argument (Dukor, 2009, 92-93). Human existence is quite unique and has been fundamentally inspired by technological advancement. This technological advancement has led to the emergence of artificial intelligence devices such as the computers, robotics, cellular phones and automated teller machines. The emergence of artificial intelligence devices has been as a result of human dexterity, human super-intelligence, creativity, innovation and technological transformation. In other words, artificial intelligence is deeply rooted in human creativity. For Odia, Aiworo and David, innovation, creativity and invention are not only the hallmark of entrepreneurship but also that their adoption, adaptation,

application, acceptance and use manner and approach in any society makes difference in the realization of entrepreneurial gains (Odia, Aiworo and David, 2018, 166). For them, creativity relates to innovation, invention, discovery, design, creation, formation, origination- there is a complex of such terms and concepts (Odia, Aiworo and David, 2018, 168). Human existence revolves around the use of artificial intelligence devices because human beings are bound to manipulate nature. The emergence of artificial intelligence devices has led to the prevalence of human betterment and human convenience. The impacts of artificial intelligence devices have led to a myriad of implications and these implications are environmental, societal, psychological, democratic, health, global, economic and legal implications.

Worthy of note is that discussion on the interrelatedness between human existence and artificial intelligence is quite unique. This uniqueness and immensity has led to a myriad of debates. Human existence is now becoming dependent on the emergence of artificial intelligence devices and there have been a lot of mix feelings about the positive and negative impacts of artificial intelligence on human existence. Scholars have argued that some of the positive impacts of the emergence of artificial intelligence include higher productivity level, speed and accuracy in computational and mathematical analysis, efficiency and fraud detection, accuracy in drug prescription in the health sector, accurate diagnoses of sicknesses and diseases through the use of robotics and computers, effective global communication system through the emergence of information technology epistemology (Dukor, 2009, 90-91). However, some scholars have also argued that the emergence of artificial intelligence devices has led to a myriad of negative consequences and these negative consequences include the increase in fraudulent activities and theft, invasion of people's privacy, unemployment, and environment degradation.

Nevertheless, this paper is divided into four sections. Section one is the general introduction. Section two is the conceptual and contextual analysis of artificial intelligence as the ethics of humanism. Section three focuses on the evaluative appraisal of artificial intelligence as the ethics of humanism. Section four is the concluding considerations. This paper concludes that the emergence of artificial

intelligence has led to both positive and negative consequences and it has become another form of humanist philosophy.

1.2 Artificial Intelligence, Ethics of Humanism and Existentialism

It is germane to note that two dimensions exist in discussing the interface between artificial intelligence and the ethics of humanism. The first concern will be the implications of the presence of the ethics of artificial intelligence and its related issues on intelligent machines on human existence. Human existence revolves around the ethics of humanism. The conceptual clarification of humanism showcases the need for human betterment. In other words, humanism is all about human betterment. This paper argues that intelligent machines do not harm humans and other morally relevant beings. The moral status of intelligent machines themselves, is concerned about the attempt to examine how we might assess whether, and in what circumstances, AIs themselves have moral status.

Nonetheless, the impact of artificial intelligence on human existence has an existential import. A conceptual analysis of artificial intelligence presupposes the need for moral responsibility. The emergence of artificial intelligence demands moral responsibility and ethical guidelines in order to protect the world's ecosystem. These ethical guidelines and moral standards are logically necessary to avoid the environmental degradation of the world's ecosystem, invasion of people's privacy, infringement on the rights and freedom of people across the world. The emergence of artificial intelligence has led to certain controversial issues such as the infringement on the right and freedom of others. It has also led to the increase in fraudulent activities such internet theft.

Worthy of note is that the emergence of artificial intelligence has not just led to global warming or climate change but it has also led to weapon of mass destruction. The manufacturing of nuclear weapon such as atomic bomb has led to the destruction of human lives and the world's ecosystem. The manufacturing of nuclear weapon has led to the elimination of millions of human lives from the earth. These weapons of mass destruction have become so lethal that they can wipe off the whole of humanity. The emergence of artificial intelligence has resulted in serious ethical implications because the outcomes of the emergence of artificial intelligence have led to a very serious threat to our humanity. One of the

serious ethical implications of artificial intelligence is that it has led to global unemployment. The emergence of artificial intelligence has resulted in serious negative implications on human culture and human value. Human existence reveals that man is part and parcel of culture. Cultural anthropology has pedagogical implications on human existence (Mondin, 2007, 145). Human existence is governed by the cosmic network of human interrelationships. However, the emergence of artificial intelligence showcases that it has become one of the platforms for human social relationships.

Moreover, the emergence of artificial intelligence has an existential import. One would be tempted to say the emergence of artificial intelligence has created a myriad of fundamental issues. The concept of existentialism has a great role to play in the field of artificial intelligence technology. According to "*The Routledge Handbook of Contemporary Existentialism*" edited by Kevin Aho, Megan Altman and Hans Pederser, it was asserted that:

> It might seem surprising and odd to suggest existentialism as a sub-discipline within philosophy capable of adding something meaningful to the quick growing philosophical literature on artificial intelligence (AI). One might think that sub-disciplines like philosophy of mind, philosophy of language and ethics can more naturally be brought into larger discussions currently happening concerning what AI systems are, what they can (not) do, and what pitfalls are associated with them (Aho, Altman and Pedersen, 2024, 1).

In the light of the above, Lawhead asserts that existentialism is a nineteenth and twentieth century philosophy that focuses on the nature and meaning of human existence as understood from the subjective standpoint of the subject. Repudiating the notion of a fixed human nature, existentialists claim that we are continually creating the self (Lawhead, 2002, 574). For Osemwegie, Odia and Ukagba, in their work entitled, "*Existentialism and Pragmatism: A Comparative Study*" argued that a general concern of existentialism is to give an account of what it is like to exist as a human being in the world. Existentialism is a form of contemporary philosophy (Osemwegie, Odia and Ukagba, 2012, 76). The emergence of artificial intelligence has led to human betterment and human convenience. It has paved the way for higher productivity output and it has led to what Nick Bostrom and Eliezer

Yudkowsky call responsibility, transparency, auditability, incorruptibility, predictability and a tendency to not make innocent victims scream with helpless frustration: all criteria that apply to humans performing social functions: all criteria that must be considered in an algorithm intended to replace human judgment of social functions; all criteria that may not appear in a journal of machine learning considering how an algorithm scales up to more computers (Bostrom and Yudkowsky, 2011, 3). Worthy of note is that this paper underscores the interrelatedness between artificial intelligence, ethics of humanism and existentialist philosophy. For Asekhauno and Osemwegie, humans' quest to generate other form of active agent dates back in history. Those efforts culminate in multifaceted genetic engineering and artificial intelligence (Asekhauno and Osemwegie, 2019, 184).

Worthy of note is that global response on the damaging effects of artificial intelligence on human existence ought to be intensified by all countries across of the world. Governments of all over the world ought to rise up to the catastrophic effects of artificial intelligence on human existence. Governments around the world have shown readiness for artificial intelligence strategy. According to Oxford Insight (2019) cited by Eleanor Bird *et al*, a report commissioned by Canada's International Development Research Centre, evaluated the AI's readiness of governments around the globe in 2019, using a range of data analysis including not only the presence of a national AI strategy, but also data protection laws, statistics or AI startups and technology skills (Bird *et al*., 2020, 81-82). For Bird *et al*., Singapore was ranked number 1 in their estimation, with Japan as the only other Asian nation in the top 10…sixty percent of countries in the top 10 were European countries, with the remainder from North America. The strong European representative in this analysis is reflective of the value of the unifying European Union framework, as well as Europe's economic power (Bird *et al*., 2020, 82). According to Bird *et al*., countries such as Finland, Estonia, and Sweden have engaged themselves in a collaborative efforts to boosting the capacity of new application of artificial intelligence. Accordingly, Eleanor Bird et al, mentioned the top 10 countries that have been abide to manage the capacity of artificial intelligence to include Singapore, United Kingdom, Germany, USA, Finland, Sweden, Canada, France, Denmark and Japan (Bird *et al*., 2020, 81-82). Bird *et al*., argued that there has been a wide range of potential impacts on artificial

intelligence and robots highlights to include the social, psychological, financial, legal and environmental domains; and essential to developing a strong research effort is talent, and so investing in people and education also features heavily in most artificial intelligence around the world (Bird *et al*., 2020, 84). Worthy of note is that Bird *et al*., argued that:

> One of the global responses of governance architecture to artificial intelligence is that governments around the world ought to take cautious steps for their citizens not to lose their jobs to automation. Although, this crosses over into ethical considerations, several of the strategies make practical commitments to re-training programmes to help their citizens affected to find new work. For instance, united kingdom has raised over seventy (70) million Euros for retraining scheme to help people gain digital skills and Germany has revealed a similar "National Further Training Strategy" to help their citizens. In addressing the governance challenges posed by artificial intelligence, countries around the world ought to engage in the democratization of technology that has the potential to reduce inequalities in society, and inclusion and social development are some of the important goals for government initiatives for artificial intelligence (Bird *et al*., 2020, 84-85).

Furthermore, the two major international frameworks for the governance architecture of artificial intelligence are the European Union (EU) and the Organization for Economic Cooperation and Development (OECD). These international frameworks address the moral and ethical dilemma identified with some notable gaps. These international frameworks have also came up with ethical guidelines that help bring about positive outcomes for the protection of our planet, including protecting natural environments, the document does not suggest ways to achieve this, nor does it mention any specific environmental challenges to be considered. Societal and environmental wellbeing (including sustainability and environmental friendliness) is one of the EU's requirements for trustworthy artificial intelligence and its critical assessment list includes explicit consideration of risks to the environment or to animals (Bird *et al*., 2020, 85-86). According to Burr and Goldinger, artificial intelligence is closely related to environmental concerns or environmental values. Thus, a human centered ethics can be the basis of powerful arguments for what we may call environmental values (Burr and

Goldinger, 2008, 226). For Hoffman and Graham, the desire to protect the environment is based primarily on concerns about the consequences of environmental degradation on human beings (Hoffman and Graham, 2009, 262). Accordingly, Hoffman and Graham argued that ecologism's distinctiveness can be found in its emphasis on the interconnectedness of life on earth, and the demands for a fundamental change in human relations to nature-where nature, of course is part of humanity, and humanity part of nature. Humanity is ambitions exceed the resources of its home (Hoffman and Graham, 2009, 382). According to Wangari Maathai, climate change will bring massive ecological and economic challenges (Maathai, 2009, 239). Artificial intelligence guideline ought to involve a deeper analysis and a more holistic approach to the management of ecosystems (Maathai, 2009, 248). However, the response of governance architecture to artificial intelligence includes ensuring practical recommendation for governments; the reduction of social and economic inequalities; ensuring environmental sustainability; protection of privacy rights; addressing the labour market; bias mitigation, guaranteeing human rights, democratic values, accountability, human psychology, building of trust and the need for financial security and financial stability; and the strengthening of ethical guidelines and legal frameworks (Bird *et al*., 2020, 86-87).

Furthermore, the whole concept of artificial intelligence has historical trajectory. The normative and contextual justification of artificial intelligence is a presupposition of universal order. Put differently, artificial intelligence advocates the rationalization of global society; and it a national and transnational matter. However, the artificial intelligence devices such as computers, robotics and other biometrics though they exhibit certain human characteristics cannot be said to be moral agents because they lack moral probity or moral discretion. They cannot exactly behave and act like humans in its strict sense. God has implanted in human beings His true nature and goodness. Man remains the epicentre of God's creation and the creation of man is very unique in the scheme of creation. God's nature and goodness presuppose the existence and the essence of man. According to Batista Mondin, God's existence presupposes man's existence-*ubi Deus ibi homo* (Mondin, 2011, 223). God represents goodness itself and the creation of man is part and parcel of this goodness. However, intelligent machines lack moral responsibility, accountability, answerability and ethical sensibility.

Broadly speaking, as the world grapple with the hydra-headed problem of frauds and unemployment, this paper argues that our humanity ought to tread with caution in ensuring that artificial intelligence devices such as computers, robotics and other biometric machines do not completely takeover the human workforce. The problem of unemployment is not only caused by the displacement of human workforce by artificial intelligence devices but it is also caused by the problems and challenges of corruption from the purview of poor governance architecture among world governments. The emergence of artificial intelligence devices which marks the triumph of mankind has led to the increase of internet fraudsters; and the issue of fraud detection in this 21st century has become a global challenge within the global financial system. This issue of fraud has led to the violation of human rights and dignity.

Worthy of note is that this intellectual discourse cuts across an existential and ethical implication of artificial intelligence in our modern world. Central to this philosophical inquiry is a critical examination of both the advantages and disadvantages of artificial intelligence within the context of human existence. The impact of artificial intelligence on the future of our humanity is immense and unique. It reflects on a kind of an admixture of both positive and negative implications. The ethics of artificial intelligence is surrounded by moral, socio-economic, existential, and metaphysical implications ushered in by the advent of artificial intelligence.

Furthermore, if the emergence of artificial intelligence is not well managed it could create catastrophic consequences on mankind because it could lead to a displacement of the human workforce. The existential inquiry into artificial intelligence showcases that it encapsulates the notions of individuality, freedom, authenticity, and the search for meaningfulness amidst technological advancement. The existential implications of the emergence of artificial intelligence reveals that human value and existence is firmly grounded in a philosophical context, offering a focused examination of the profound implications AI poses to the core aspects of human existence. Worthy of note is that there are dire consequences if various countries across the world do not put some ethical guidelines and moral measures in place to curb its catastrophic consequences.

Consequently, this intellectual inquiry and theoretical insight provides a foundational insight into the early discussions surrounding AI. The ethics of artificial intelligence could also lead to the important implications for productivity, employment and competition. However, artificial intelligence and its impact on human existence has led to considerable insights which has gained into the conditions under which incentives for innovation may be more or less distorted both in terms of their overall level and in terms of the direction of human existence. In essence, human values engendered by the principles, beliefs, and ideals that individuals hold dear, shaping their perceptional representation of things in terms of what is desirable, meaningful, and worthwhile. These human values are informed by ethical decision-making, influence behavior and contribute to the problem of personal identity and societal norms. Understanding human values becomes crucial for evaluating the impact of artificial intelligence on human well-being, autonomy and existential fulfillment. The ethics of artificial intelligence is all about the quest for problem solving analysis. Consequently, this quest for intuitive problem-solving capabilities aims to reduce the reliance on human intervention in programming tasks, potentially streamlining problem-solving processes.

1.3 Evaluation

Having critically examined the interface between artificial intelligence, ethics of humanism and existentialism, this paper observes that the emergence of artificial intelligence otherwise known as intelligence machines has both positive and negative consequences. Worthy of note is that artificial intelligence has both strengths and weaknesses. One of the strengths of artificial intelligence is that it encourages higher productivity output, efficiency, speed and accuracy in human workforce. It brings to the foreground human comfortability. It has contributed immensely to the global economy in the areas of manufacturing industries, public transportation, space exploration, healthcare system, financial service industry, legal system and sports.

Furthermore, one of the shortcomings of artificial intelligence devices is that it could lead to the displacement of the human workforce and this has become a transnational or global issue to many countries of the world. There ought to be a social balance and there ought to be a good governance architecture that will bring

about ethical guidelines that would curb the violation of human rights, freedom, and dignity. In today's rapidly evolving technological landscape, the implications of artificial intelligence (AI) appear large across numerous purviews. From Philosophy to cognitive science, Engineering to Computer Science and Mathematics, rich volumes of intense research from various fields have contributed to the development of artificial intelligence. Through a philosophical lens, this paper embarks on an exploration of how artificial intelligence shapes human values, personal identity and existence, with a particular emphasis on steering technological advancements toward humane objectives. The conceptual clarification and contextual analysis of artificial intelligence in our contemporary times has led to the problem of personal identity. According to Thilo Hagendorf, AI ethics, conversely speaking, turns away from the description of purely technological phenomena in order to focus more strongly on genuinely social and personality related aspects (Hagendorf, 2020, 113-114). However, the once speculative notion of intelligent machines undertaking tasks traditionally reserved for humans has become a tangible reality, underscoring the urgent need to mitigate potential negative impressions and ensure alignment with our core human values while preserving our humanity from any catastrophic consequences.

Consequently, this intellectual inquiry delves into artificial intelligence's cognitive capacity to either reinforce or undermine fundamental human values. Through global dialogical engagement with ethical standards and normative principles, this paper proposes actionable strategies aimed at guiding artificial intelligence deployment and development toward normative outcomes that prioritize human welfare, values, betterment and dignity. Central to this intellectual inquiry is a clarion call for ethical reflection, human deliberation, and global accountability, underscoring the pivotal role of philosophy in navigating the intricate interplay between artificial intelligence technology, ethics of humanism and existentialism. Ultimately, this intellectual inquiry attempts to pave the way for a future characterized by the dignified flourishing of all human existence amidst innovative transformation and technological advancement.

Moreover, the current trend and the most prevalent in industrial revolution is the emergence of artificial intelligence. We can consider that a philosophical question

as the very act of instilling intelligent machines with cognitive capabilities challenges longstanding philosophical assumptions about the nature of mind and the boundaries between "the artificial" and "the organic". At its core, the philosophical investigation of artificial intelligence prompts us to have a dialectical reassessment of our critical understanding of what it means to be a human and what it means to be an intelligent machine. The central thesis of this paper is that intelligent machines differ from human being because despite the fact that they exhibit certain cognitive capacities of human characteristics, they actually lack ethical sensibility, moral probity and answerability. This paper, therefore, beckons on us to explore the intricacies of moral consciousness and self-awareness—qualities traditionally regarded as uniquely human to be the guard in ensuring an emancipated global society defined by normative outcomes and human betterment or human happiness. These words, reechoes the intellectual inquiry posed by British mathematician and logician Alan Turing, encapsulates what one can call the initial dilemma that artificial intelligence has presented to humanity.

Nevertheless, the Dartmouth Conference of 1956 stands as a historic landmark, providing an official inquiry, theoretical insight and grounds for an exploratory analysis into the concept of intelligent machines. This event, along with Turing's intellectual inquiry, serves as additional proof of the historical route and the evolutionary movement that has propelled artificial intelligence into its current global prominence. In contemporary times, the normative possibility of creating intelligent machines has become a paradigm shift from just mere speculation to reality, thanks to technological advancement and transformative innovation in artificial intelligence leap.

Furthermore, the ethics of artificial intelligence and its positive and negative implications on human existence presupposes another form of humanist philosophy. According to Asodun Fatai, consequently, AI exists for the satisfaction of Humanism. AI offers the avenue through which humans exercise their inner uncontrollable drive for outward projection of their perfections (Asodun, 2021, 13). However, the emergence of artificial intelligence has led to a computer program capable of autonomously learning board and chess games. The remarkable progress in artificial intelligence technology has led to what we now refer to as

machine learning. Accordingly, Asodun Fatai further heightened his theoretical position by asserting that machines are purposely designed for various reasons (Asodun, 2021, 12-13). These various reasons cut across sports, manufactory, health diagnosis, auditability, adaptability, predictability, automation, speed and accuracy and fraud detection. For Bird *e tal*, AI ethics is concerned with the important question of how human developers, manufacturers and operators should behave in order to minimize the ethical harms that can arise from AI in global society (Bird *e tal*, 2020, 82-83).

Moreover, the focus on the paradigm shift in addressing how we can ensure that artificial intelligence deployment and development aligns with our human values and preserves our humanity in the face of increasingly sophisticated AI systems has been the major concern of scholars and philosophers. As a collective human endeavour, we initiated this philosophical inquiry and embarked on a journey that may extend far beyond just mere theoretical contemplation to the practical demonstration of artificial intelligence and its implications on human existence. According to Asodun Fatai, today, AI research offers the most sophisticated tools of scientific inquiry. The ethics of humanism is already benefitting from AI research (Asodun, 2021, 16). In this intellectual inquiry, we have delving into the realms of AI, not merely to explore the potential benefits and dangers of intelligent machines but also to confront the profound existential, socio-political, anthropological, cultural, economic, psychological, metaphysical, pedagogical, pragmatic, legal, democratic-liberal and ethical implications of artificial intelligence and what it carries – the prospect of intelligent machines potentially replacing humans in various facets of life has dangerous consequences such as unemployment and environmental degradation. Worthy of note is that the term "artificial intelligence" is deeply rooted in the core values of humanism. As rightly observed by Asodun Fatai, human beings which constitute its primary focus, the term humanism can be slippery and controversial to pin down (Asodun, 2021, 17-18). Corliss Larmont in consonance with Asodun Fatai, asserts that artificial intelligence presupposes the ethics of humanism; and humanism is the belief in the unending questioning of basic assumptions and convictions about the human experiences using the scientific method is critical in the field of artificial intelligence ethics (Larmont, 1997, Asodun, 2021). On the other hand, the concept of artificial intelligence has created certain legal issues such as criminal and civil

laws. Bird *et al* argued that the creation of AI machines and their use in society could have a huge impact on criminal and civil laws (Bird et al, 2020, 22-23). Worthy of note is that apart from artificial intelligence's impacts on criminal and civil laws, it has also creates serious impacts on the world's environment. For Bird *et al*, AI could actually help us take better care of the environment or the planet, by helping us to manage waste and pollution (Bird, et al, 2020, 28-29). However, in this era of rapid technological advancement, the normative possibilities of artificial intelligence are boundless, and consequently, so too are the ethical questions that arise from artificial intelligence leap.

Consequently, the integration of the emergence of artificial intelligence into our lives has profound positive and negative consequences for human values and existence. This intellectual inquiry delves into the existential imperative and intricate relationship between artificial intelligence and human value and existence by exploring not only the potentials for technological advancement but also the moral, social, and philosophical challenges that accompany this profound technological transformation. As we navigate the territorial boundaries of artificial intelligence, it becomes imperative to unravel the existential implications of AI's integration into human existence, as well as to critically and dialectically assess the value we assign to ourselves and the technology we have created. This study thus becomes an attempt to critical understand the adventure humans have embarked on with artificial intelligence and how it changes the way we live and think.

Worthy of note is that as the field of artificial intelligence continues to evolve and permeate diverse aspects of human life, ethical concerns are mounting regarding its profound implications for human values and existence.

Nonetheless, the swift progression and global integration of artificial intelligence technologies raise pivotal ethical questions about their impact on human identity, societal values, and the very essence of human existence. On the other hand, one may ask that how can ethical frameworks and regulatory mechanisms be developed to ensure that artificial intelligence aligns with and enhances human values and existence, rather than undermining them? By addressing these ethical questions, this paper advances and seeks to contribute its quota to a deeper and critical understanding of the intricate interplay between artificial intelligence,

ethics of humanism and human existence. Worthy of note is that the ultimate goal is informed by the ethical considerations and policy decisions and frameworks in the ongoing deployment and development of artificial intelligence technologies, thereby fostering a harmonious coexistence between artificial intelligence, technological advancement and human values. The implications of artificial intelligence on human values and existence are quite enormous.

In addition, this paper seeks to identify potential strategies and theoretical frameworks for aligning artificial intelligence with human values to ensure its positive impact on human existence. Some of the ethical and existential implications of artificial intelligence include the fundamental problems of human privacy, national security, accountability, justice and fairness. This theoretical inquiry aims at exploring how the increasing reliance on artificial intelligence gadgets may impact on personal identity, enhancement of human well- being, higher productivity level, and improvement of quality of human life, autonomy, and societal values.

In addition, the contemporary significance of artificial intelligence research lies in its potential contributions to several key areas such as society, democracy and human right. The paper delves into the ethical and the existential implications of artificial intelligence. The findings in this research can contribute to the development of ethical guidelines and theoretical frameworks for artificial intelligence (AI) deployment and development by ensuring responsible global governance and accountable practices in across various countries of the world.

1.4 Recommendation and Conclusion

It is germane to note that this theoretical insight can guide researchers, policymakers, and developers in overcoming obstacles and harnessing the potential benefits of AI for human well-being. This paper recommends that:

(1) There ought to be international collaboration and ethical awareness of various countries across the world with regard to the positive and negative consequences of artificial intelligences on human existence. This paper highlights the need for international cooperation among professionals from various fields of discipline to tackle existential

inquiry, ethical and societal issues associated with the emergence of artificial intelligence.

(2) This paper emphasizes the critical importance of educational initiatives to increase awareness, ensuring that key stakeholders are well-informed about the ethical implications of artificial intelligence technology.

(3) There ought to be theoretical framework, deployment, development, ethical guidelines, standards and international cooperation in tackling the ethical dilemma and existential implications of artificial intelligence devices: - The evaluation of existing ethical frameworks and the proposal of new ones contribute to the ongoing efforts to establish ethical guidelines for artificial intelligence (AI) deployment and development.

(4) The exploration of international cooperation in setting ethical standards acknowledges the global nature of AI, emphasizing the need for collaborative efforts of all countries to ensure responsible artificial intelligence (AI) development and deployment on a global scale.

(5) There ought to be informed policy frameworks and decision making processes: The comprehensive exploration of AI's implications on human values and existence provides a foundation for informed policy framework and decision making process. Policymakers and various governments of the world can use ethical guidelines to create regulations that promote the development and deployment of artificial intelligence by protecting human values and existence.

(6) There ought to be guidance for future artificial intelligence (AI) development and deployment: By addressing the identified ethical questions and proposing strategic planning. This includes aligning AI with human values, minimizing potential negative impacts and fostering a positive coexistence between human existence and artificial intelligence.

Furthermore, the interrelatedness between artificial intelligence and human existence does not pose any potential dangers if is well managed by world governments. This paper concludes that in today's rapidly evolving technological landscape, the implications of artificial intelligence (AI) appear large across

numerous domains. From Philosophy to cognitive science, Engineering to Computer Science and Mathematics, rich volumes of intense research from various fields have contributed to the development of artificial intelligence. Through a philosophical lens, this paper argues about the exploration of how AI shapes human values and existence with a particular emphasis on steering technological advancement towards human betterment.

Moreover, this inquiry delves into AI's capacity to either reinforce or undermine fundamental human values. Through engagement with ethical guidelines, standards and principles, this paper proposes actionable strategies aimed at guiding artificial intelligence deployment and development toward the normative outcomes that prioritize human welfare. Central to this intellectual inquiry is a clarion call for ethical reflection, human deliberation and actions, accountability, underscoring the pivotal role of philosophy in navigating the intricate interplay between artificial intelligence technology and human existential values.

Furthermore, the prospect of superhuman intelligence as foreseen by some scholars present breathtaking possibilities and daunting challenges. The existential question of whether the human race can transcend beyond the emergence of artificial intelligence and super-intelligence remains an open-ended conundrum. In this era of innovative and technological transformation, the scale up of artificial intelligence's deployment and development leaves us with a myriad of astonishments and yet we must approach these technological advancements with an acute sense of moral responsibility and ethical sensibilities. To harness artificial intelligence potential while mitigating its rationalization of artificial intelligence's applications in areas such as job displacement, privacy breaches and weaponization has been a source of ethical concerns to contemporary scholars.

Nevertheless, to navigate these fundamental challenges and the murky waters of artificial intelligence, we must be vigilant in fostering inclusivity, digital literacy, and advancing initiatives. However, embracing artificial intelligence for social good can offer transformative solutions to global challenges and "global competitiveness", provided that we strictly adhered to a shared commitment to human wellbeing, values, progress, happiness and existence (Drucker, 1999, 73). We should approach artificial intelligence's journey with all sense of humility and ethical considerations, acknowledging that the path ahead of us is riddled with uncertainties and moral complexities. However, the artificial

intelligence's evolutionary movement demands that we transcend through the boundaries of technological prowess and embrace the virtues of human wisdom and empathy. As we grapple with the potential outcomes of artificial intelligence, let us not be driven solely by innovation and progress but instead be tread with caution and guided by a deep reverence for human life and a shared commitment to the betterment of humanity.

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