

THE ETHICS OF A NEW ERA: PHILOSOPHY AND THE HUMAN OF THE FUTURE**Austin Ntol Inyamigim**Department of Philosophy,
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This paper explores the ethical implications of technological advancements, particularly in the field of artificial intelligence. It examines the ways in which new technologies are transforming human life and the ways in which philosophy can provide a framework for understanding and addressing these changes. Using a combined research methods of philosophical analysis and case studies, the work examines the role of ethics in the design and implementation of new technologies, and explores the ways in which artificial intelligence may make or mare humanity.

Introduction

The advancement of technology, particularly in the field of artificial intelligence, has ushered in a new age with profound ethical and philosophical implications. With the ability to automate many tasks that were once considered uniquely human, AI has the potential to reshape society and the way we live. This presents both opportunities and challenges, and raises questions about the moral philosophy of humanity, the role of ethics in a technological world, and the need for a new approach. This paper is divided into five sections for the purpose of clarity. It begins with the elucidation of the ethical implications of new technologies, the role of Philosophy in a Changing World, new framework for a Technological age, the promise and perils of artificial intelligence and finally explores a philosophy for the human of the future.

The Ethical Implications of New Technologies:

According to the work of the renowned philosopher Marshall McLuhan, in his book "Understanding Media" he argues "that new technologies have a profound impact on society, and that they shape our perception of the world and our understanding of reality" (McLuhan M, 1964:121). He coined the term "the medium is the message"(1964:125) to describe how the medium of communication influences the message itself. McLuhan also argues that technology creates a new "global village" where ideas and information are shared across the world.

In this book "Understanding Media", Marshall McLuhan explores the effects of new media on society. His most famous ideas as we stated above is that "the medium is the message", which means that the medium through which information is communicated is just as important as the content of the message itself. McLuhan also contended "that new technologies can have profound ethical influences such as by altering our sense of time and space, or by changing the way we relate to each other and to our environment"(McLuhan M, :40-50).

In another vein, Martin Heidegger argues that technology is not simply a neutral tool but is deeply intertwined with human existence and our understanding of the world. He writes that technology is a "way of revealing" or "unveiling" the world, and shapes how we understand ourselves and our place in the world"(Heidegger M, 1977:30, "The Question Concerning Technology"). Heidegger also criticizes the way modern technology can lead to "enframing"(Heidegger M, 1977:39), a process by which everything in the world is seen as a resource to be used and exploited. He sees this as a dangerous development that threatens our ability to experience the world authentically. In the section titled "The Framework", Heidegger writes that "The rule of enframing threatens man with the possibility that it could be denied to him to enter into a more original revealing and hence to experience the call of a more primal truth"(Heidegger M, :64). This means that if we become too dependent on technology, we may lose our ability to experience the world in an authentic way, and we may no longer be able to hear the "call" of truth.

In her book "The Human Condition", Hannah Arendt explores the role of technology in human society and how it can affect our relationships and our ability to be free. She writes that "With the ever-increasing productivity of the modern age, with its unheard-of capacity to increase the means of human existence, there arises also an altogether new problem: that of the utilization of this overabundance of humanly produced goods and services."(Arendt H., 1958:114, "The Human Condition"). She argues that technology has the potential to free us from the burden of labor, but it can also lead to a loss of individuality and freedom. In the book, Arendt argues that the human condition is characterized by three fundamental elements of labor, work, and action.

The Role of Philosophy in a Changing World

The impact and essence of philosophy in changing the world cannot be over emphasized in a world where we enjoy the benefits of the scientific revolution orchestrated by philosophy which is the mother of all sciences. Science of course becomes visible in technology wherein Artificial Intelligence today stands as extant practical example in research and knowledge. Philosophers who have written extensively on the role of philosophy in a changing world include Martin Heidegger, whose book "The Question Concerning Technology" (1954) explores the relationship between technology and human existence. Another key figure is Hannah Arendt, whose work "The Human Condition" (1958) looks at how technology affects human relationships, society, and politics. More recently, philosophers such as Jürgen Habermas, Judith Butler, and Jean Baudrillard have written extensively on the impact of technology on society and culture.

We cannot make further progress in this section if credence is not given to the father of scientific revolution Copernicus. The Role of Philosophy in a changing world cannot be fully determined and useful without him as this would lead to a philosophical aberration and academic imbroglia. Be that as it may, prior to Copernicus, most people believed in the geocentric model of the universe, which was based on the idea that the Earth was at the center of the universe and all other celestial bodies revolved around it. Copernicus challenged this model by proposing that the Sun was at the center of the universe and the Earth was just one of many planets orbiting around it. This idea radically changed the course of reasoning and philosophising about being and the cosmos and brought about scientific approach to reality.

Nicolaus Copernicus, the Renaissance mathematician and astronomer who formulated a heliocentric model of the universe. Copernicus in his book "De Revolutionibus Orbium Celestium" challenged the geocentric model of the universe that had been accepted for centuries, and instead proposed that the Earth and other planets revolve around the Sun (Copernicus N., 1544: 237. "De Revolutionibus Orbium coelestium"). This revolutionary idea was initially met with resistance from many in the scientific and religious communities, but it ultimately laid the groundwork for future developments in astronomy

The role of philosophy in our changing circumstance was also influenced by the philosophical antecedents and concepts of the modernist, Martin Heidegger who hinged his ideas on post metaphysical engagements. In his book "Being and Time" (2008), Martin Heidegger argued that philosophy needs to change in order to keep up with the rapidly changing world. In another page of "Being and Time", Heidegger writes: "Philosophy is the science which thinks the Being of beings as a whole. But this science is possible only when man as human being exists, and exists in such a way that his very Being is an issue for him."(Heidegger M., 2008:35"Being and Time").

In other words, Heidegger believed that philosophy needs to adapt to the changing world by examining the fundamental nature of human existence. He also believed that "...philosophy is not merely an academic pursuit, but has a direct impact on how we live our lives."(Heidegger M., 2008:57).

Heidegger's ideas were highly influential in the development of existentialism and phenomenology, two philosophical movements that emerged in the 20th century. Existentialism emphasizes the importance of individual choice and responsibility in the face of an uncertain and often meaningless world, while phenomenology seeks to understand the nature of consciousness and subjective experience.

Another notable modern philosopher is Immanuel Kant. Kant's most important contribution to this topic is his work on the nature of reason and how it relates to human experience. In his most famous book, "The Critique of Pure Reason" (1781), Kant argues that the human mind is responsible for creating the structure of our experience of the world. This groundbreaking work had a major influence on later thinkers like Hegel and Nietzsche.

Kant believed that ideas have bearing on human nature to create sensible objects beneficial to man. To substantiate this claim, Kant states that "Thoughts without content are empty, intuitions without concepts are blind." (Kant I., 1781: 15, Critique Of Pure Reason). This statement highlights Kant's view that human experience is a product of both reason and sense perception. In a further insight into philosophy and the changing world, Kant reinstates that "Concepts without perceptions are empty, perceptions without concepts are blind." (Kant I., 1781: 81). It is worthy to note here that Kant's ideas about the structure of human experience and the role of reason can be applied to our understanding of a changing world today. For example, his views on the importance of concepts and perceptions can be used to understand how new technologies shape our understanding of the world. New technologies like the internet and social media have changed the way we perceive and understand the world around us.

Certainly, Kant's philosophy has been used by later thinkers to understand how new technologies affect the way we think and perceive the world. For example, in his book "The Work of Art in the Age of Mechanical Reproduction", Walter Benjamin argues that technologies like film and photography have changed the way we experience art. These technologies allow for the mass reproduction of art, which changes the way we perceive and understand artworks. In this way, they affect our very understanding of the world around us (Benjamin W., 2008:22, "The Work of Art in the Age of Mechanical Reproduction").

In another vein, Arthur Schopenhauer who was a contemporary of Kant, developed his own philosophical system that builds on Kant's ideas. In his book "The World as Will and Representation", Schopenhauer argues that the world is made up of two main things: the "will" and "representation." The will is the inner force that drives all things, while representation is the way we perceive and understand the world through our senses. This philosophy has been applied to our understanding of the role of technology in the world. In his reflective writings, one of Schopenhauer's most famous quotes is, "Man can do what he wills but he cannot will what he wills." (Schopenhauer A., 1996:27, "The World as Will and Representation"). He emphasized further in this book that "What is commonly called the will of man is usually only the will's phenomenon, or its objectivity, which is to be carefully distinguished from the thing-in-itself, that is, from the will itself." (Schopenhauer A., 1996:136). This simply illustrates Schopenhauer's distinction between the will and the representation of the will.

Another notable philosopher of relevance in developing philosophy to suit our new era is Foucault. In his discourse on "Discipline and Punishment," Foucault examines the role of philosophy in technology and its surveillance in shaping our understanding of power and control. He asserts that "We must cease once and for all to describe the effects of power in negative terms: it 'excludes', it 'represses', it 'censors', it 'abstracts', it 'masks', it 'conceals' (Foucault M., 1975: 194 "Discipline and Punish"). In fact for him, power produces; it produces reality; it produces domains of objects and rituals. The individual and the knowledge that may be gained of him belong to this production." (Foucault M. : 132). Foucault in a final analysis concludes that the role of philosophy in technology highlights the way that knowledge and truth are shaped by power relations. He

argues that technology is not neutral, but rather is a form of power that produces knowledge and truth. In this sense therefore, he concludes that technology is always linked to politics and ideology. For him, "technology is not simply a tool that we use, but a system of power that shapes our understanding of the world"(Foucault., 201).

New Moral Frameworks for a Technological Age:

One of the most disturbing and challenging issue posed by the advance of technology in our technology driven contemporary world is that of a gradual decay of morality in the human of the future. This subsection of the research is an attempt to explore some of these technological advances and innovations and how they affect or mold the morality of the human of the future. It carefully deals with the ethical implications of new technologies, and how our moral frameworks need to adapt to these changes.

There are many different ways to approach this issues, but let's start with one specific example. One of the most challenging issues in this area is the development of artificial intelligence (AI) and its implications for human morality. AI systems are becoming increasingly capable of making decisions and taking actions that have moral and ethical implications. Basically, one of the biggest concerns about AI is the issue of accountability. As AI systems become more autonomous, it becomes more difficult to assign blame or responsibility for any actions they take. For example, if a self-driving car makes a mistake and causes an accident, who is responsible? The car manufacturer? The software developers? The car owner? This is a very difficult question to answer, and it raises serious moral and legal concerns and questions about accountability and responsibility in a world with advanced AI systems.

Regarding this contemporary technological discourse, there are several contributions from both articles and books who have discussed the issue of moral accountability in relation to Artificial intelligence. A good one to start here is the work of Wendell Wallach and Colin Allen titled " Who's Liable When AI Goes Wrong?". In this article, they raised the concern that one of the biggest concerns about AI is the issue of accountability. As AI systems become more autonomous, it becomes more difficult to assign blame or responsibility for any actions they take. For example, if a self-driving car makes a mistake and causes an accident, who is responsible? The car manufacturer? The software developers? The car owner? This is a very difficult question to answer, and it raises serious moral and legal questions about accountability and responsibility in a world with advanced AI systems. To buttress their claims, Wallach and Allen in their article write " "The traditional concept of liability (or responsibility) is rooted in the notion of human intent and agency. A person who has committed a harmful act is deemed liable for the harm if he or she had the necessary intent (*mens rea*) and caused the harm (*actus reus*). The traditional model of liability is inadequate for AI because AI systems can take actions and cause harm without having an intention or an ability to understand their actions and consequences in human terms." (Wallach W. And Allen C., 2018: 162; "Who is Liable When AI Goes Wrong "). In another vein, they argued that "One of the shortcomings of the traditional model of liability is its dependence on intent. It is not

clear how to apply the concept of intent in the context of AI because AI systems are not human and cannot think and behave like humans. Yet, intent is a critical concept in law, without which it is difficult to assign blame and responsibility. This issue creates challenges for determining liability when AI systems cause harm."(Wallach and Allen., :3).

They further gave insights into moral accountability regarding AI whom they regard as a non moral agent. An object of performance that cannot be held responsible for his or her actions whether right or wrong. Moral accountability is an important part of the framework that Wallach and Allen propose. They argue that AI systems should be designed in a way that allows for moral accountability, meaning that they should be able to explain their actions and decisions, and be able to take responsibility for any harms they cause. They also suggest that companies that develop and deploy AI systems should be held accountable for the actions of those systems.(Wallach W. And Allen C. 2018: 29; " Moral Machines: Teaching Robots Rights and Wring").

Again in their article, Wallach and Allen discuss the question of liability in the context of AI systems that cause harm. They argue that the traditional model of liability, where a human is held responsible for the actions of a machine, is not adequate for dealing with the complex and unpredictable nature of AI systems. They suggest that a new framework is needed, which would assign liability based on a combination of factors, including the intent of the system's creators, the system's design, and the actions of the system itself.

To make their submissions vivid and explicit, they posited the following points; . first, they discussed the problems with the traditional model of liability and why it doesn't work for AI systems. Second, they proposed a new framework for liability that takes into account the unique nature of AI systems. Third, they discussed the need for transparency and explainability in AI systems, so that we can understand how they make decisions and take responsibility for their actions. And finally, they address the ethical implications of AI systems and the need to build systems that align with our values.

Another great resolve in solving the new moral framework for a new technological era is Martin Ford in his works on robotics titled "Rise of the Robots: Technology and the Threat of a Jobless Future" Here, he discusses the impact of AI on the job market, and raises some interesting ethical questions about the responsibility of companies and governments to ensure that people have access to meaningful work in a world with advanced AI. In his book, Ford explains that AI and automation technologies have the potential to replace many human jobs, and he predicts that this could lead to widespread job loss and social instability. He argues that this poses a serious challenge to our existing moral and ethical frameworks, because we have traditionally based our ethical judgments on the concept of work. If large numbers of people no longer have the opportunity to work, what does that mean for the way we think about morality and the good life?

Perplexed and amazed at the danger of Joblessness that could possibly be created by Robots, Ford engages in a series of inquiries thus: "What happens when machines become good enough at most

of the things humans do that the distinction between human work and machine work becomes irrelevant? How will people find meaning in their lives, and how will they make a living? There is no obvious answer, but it's one of the most important questions of our time."(Ford M., 2015: 19; " The Rise of the Robots: Technology and the Threat of a Jobless Future". He goes on to say that the current social contract between workers and society is built on the expectation that people will work in exchange for things like income, status, and purpose. But what happens when machines can do most of the work? This is a serious question that we need to address, and Ford offers some interesting ideas about possible solutions.

One of the solutions that Ford proposes is a universal basic income (UBI), which would be a guaranteed income for all citizens regardless of their employment status. He argues that UBI would help to alleviate the negative effects of technological unemployment, and would allow people to pursue meaningful activities even if they were no longer working. Ford also argues for increased investment in education and training, to help people adapt to the changing job market.

But there are some criticisms of UBI as well. Some argue that it would be too expensive to implement, or that it would discourage people from working. Others argue that it would lead to inflation, as more money would be in circulation without a corresponding increase in production. What do you think about these criticisms? There are other solutions that Ford proposes as well. He argues for a shorter work week, to allow people more time for leisure and self-development. He also suggests that governments could fund arts, science, and other creative activities that would provide meaning for people outside of work.

Another thought provoking search for the solution for a technological framework for a new world could be found in the works of Safiya Umoja Noble, a professor of information studies at the University of California, Los Angeles, and the author of several books on the intersections of technology, race, and gender. She is particularly interested in the role of search engines and other digital technologies in shaping the way we see the world.

In her book "Algorithms of Oppression: How Search Engines Reinforce Racism", she looks at the ethical implications of bias in AI systems, and how it raises some important questions. One of the main points Noble makes in "Algorithms of Oppression" is that algorithms are not neutral. They are created by humans, and they reflect the biases of the people who create them. For example, algorithms that are used to recommend content on the internet often reinforce racial and gender stereotypes. This is because the people who design these algorithms have their own unconscious biases, which are then reflected in the algorithms themselves. She also discusses the lack of diversity in the technology industry, and how this contributes to the problem of biased algorithms.

One of the main points Noble makes in "Algorithms of Oppression" is that algorithms are not neutral. She stated that "They are created by humans, and they reflect the biases of the people who create them"(Umoja S.N., 2018: 41; Algorithms of Oppression: How Search Engines Reinforce Racism"). Illustrating further she reveals for example that "algorithms that are used to recommend

content on the internet often reinforce racial and gender stereotypes. This is because the people who design these algorithms have their own unconscious biases, which are then reflected in the algorithms themselves" (Umoja S. N.,2018: 46-57).One of the most well-known examples discussed in the book is the case of Google's image search algorithm. In 2015, when users searched for the word "black girls", the algorithm returned images of black women that were highly sexualized and objectified. This was not an intentional choice by the algorithm designers, but rather a reflection of unconscious bias and the lack of diversity in the technology industry. She also discusses other examples, such as the bias in algorithms used for hiring, online advertising, and predictive policing. To Make her point clearer on these biases, she asserts that "the impacts of biased algorithms on hiring, policing, and other forms of decision-making are real and consequential, even if they are difficult to document and measure. The design of algorithms may be opaque, but the implications are clear: unfair and discriminatory decisions are being made through the use of algorithms." (AUmoja S.N., 59-62)..She goes on to discuss specific examples of how algorithms have been used in hiring and policing, and the negative effects that this has had on marginalized groups.

Finally, she explained in clear terms that the biases in algorithms can have real-world consequences. In the case of hiring, for example, if an algorithm is biased against certain groups of people, it can lead to discrimination and inequality in the workplace. The same is true for other areas, such as predictive policing, where biased algorithms can lead to unfair targeting of certain communities.

The Promise and Peril of Artificial Intelligence

A lot of researches have been made in this regard basing their findings on the gains and dangers of this advance in the field of technology. There are both exciting possibilities and potential dangers associated with the development of AI, and it's important to consider both sides of the equation.

On this area, there are several breakthroughs and scientific feats that have been achieved recently by the application of AI .One of the most exciting possibilities associated with AI is the ability to solve complex problems that have stumped humans for years. AI can quickly process large amounts of data and make connections that humans may not have considered. This could lead to breakthroughs in areas like medicine, manufacturing, and transportation. One great example is IBM Watson, a powerful AI system that has been used to assist doctors in diagnosing cancer. In one study, Watson was able to identify the correct diagnosis for a difficult case of leukemia in just 10 minutes, where human doctors had struggled for over two months. According a journal in Cancer Discovery, "AI could potentially revolutionize healthcare by providing faster and more accurate diagnoses where humans failed" (Journal of "Cancer Discovery" Vol. 5, Issue 7: 651--652).

Another interesting example is from the field of transportation. Google's self-driving cars have been successfully tested on millions of miles of public roads, and have shown promising results. One study found that Google's self-driving cars were involved in 11 minor accidents over 1.8 million miles of driving, which is far fewer than the average number of accidents per million miles for human drivers.(Rayan D.L., Marshall S., and Amin A., Vol. 149: 484).

There are of course several other areas the Artificial Intelligence (AI) has made epic heights and feats. These are areas like Journalism, education, manufacturing process machines etc. Lets briefly look at these technological trends and their relations to possibilities and contributions of AI in developing the human of the future.

AI is being used in education in a number of different ways. One example is "chatbots" that are being used to provide students with information and answers to questions. Another example is "AI tutors" that can provide personalized feedback and assistance to students. And finally, there are AI systems that are being used to create adaptive learning materials that adjust to the needs of individual students. These are just a few examples of how AI is being used to improve education.

In the field of manufacturing, AI is being used to improve the efficiency of factories. For example, in one study, AI was used to optimize the operations of a semiconductor manufacturing plant." The AI system was able to reduce the production time of one product by up to 20%, saving millions of dollars"(Benjamin W., 2008: 22. " The Work of Arts in the Age of Mechanical Reproduction"). One interesting detail about the study mentioned is that the AI system was able to find new ways to optimize the manufacturing process that were not obvious to the human engineers. For example, the AI system found that reducing the temperature of a chemical bath by just a few degrees had a significant impact on the production time. This kind of insight is something that is very difficult for humans to find, but is easy for AI systems. Another aspect of this study that is really interesting is that the AI system was able to learn from its own mistakes. When the system made a suggestion that led to a decrease in production efficiency, it was able to learn from that mistake and improve its future suggestions. This ability to learn and adapt is something that is very unique to AI systems, and is one of the key reasons why they are so powerful.

The exploits of AI in journalism is a program called "Quill" developed by a company called Narrative Science. Quill uses natural language processing and machine learning to turn data into articles. For example, Quill has been used to write articles about sports scores, financial reports, and even election results. This has allowed journalists to focus on more important tasks, like fact-checking and developing new stories. Another example is a program called "Heliograf" developed by the Washington Post. Heliograf is used to write short news articles about events like natural disasters, sports games, and election results. These articles are typically only a few paragraphs long, and they are written in a factual, neutral tone. The goal of Heliograf is to provide readers with the most up-to-date information, without requiring journalists to spend time on basic reporting.

It's really interesting to see how AI is being used to improve the speed and efficiency of journalism. However, there are also concerns about the use of AI in this field. Some people worry that AI will replace human journalists, or that it will lead to a decrease in the quality of journalism (Ford M., 2015: "The Rise of The Robots: Technology and the Threat of a Jobless Future").

Although artificial intelligence has brought an age of speedy performance and set out major breakthroughs in different fields of endeavour as we've just exposed, it is not without its perils or dangers.

One great danger of AI is the potential for job loss. As AI becomes more sophisticated, it will be able to take on more and more tasks that were previously performed by humans. This could lead to unemployment and social unrest. Another potential danger is the use of AI for unethical purposes, like surveillance and propaganda. And finally, there is the potential for AI to become uncontrollable, or even to turn against humans. These are just a few of the potential perils of AI. This is concretized by Erick Brynjolfsson when he stated that "As machines take on more tasks, many of which were once the exclusive domain of humans, they are also starting to transform the workplace in profound ways. This trend is likely to accelerate in the years ahead. How we respond—as individuals, companies, and a society—will determine whether the future is filled with broad-based prosperity or calamitous levels of unemployment." (Brynjolfsson E., 2014: 26 "The Second Machine Age: Work, Progress and Prosperity in a Time of Brilliant Technologies"). But he stated earlier that "We are in the midst of a second machine age, and this one will be far more significant than the first. The first machine age began in the 1700s with the advent of the steam engine and other technologies that eventually brought us railroads, factories, and the telegraph. This machine age is different. It is propelled by a digital revolution rather than a physical one, and it is far broader, encompassing not just manufacturing but also services, creative work, and many tasks that until recently were the exclusive domain of humans." (Brynjolfsson E., 2014:4).

For further concerns about AI, Cathy O'Neil explains that algorithms can be used to discriminate and manipulate data to disrupt real Democratic processes. Labour he also believes disrupts the Labour market. He explains thus "Algorithms are opinions embedded in code. If we think of them as just numbers and data, we risk missing the point, just as we would miss the point if we thought of the Constitution as just a piece of parchment." (O'Neil C., 2016: 21. "Weapons of Math Destruction: How Big Data Increase Inequality and Threatens Democracy").

Critical Evaluation and Conclusion

It is quite appropriate and pertinent to state that there are more gains in the development brought about by AI in modern technological innovations than the perils. The ethics of AI and new technologies is a complex and multifaceted issue. On the one hand, the potential benefits of AI are enormous, with the potential to improve efficiency, reduce costs, and even save lives. On the other hand, there are serious concerns about the potential for misuse, bias, and even job loss. It becomes

imperative to consider both the benefits and the risks when evaluating the ethics of new technologies.

In the implicational perspective, we can observe that one of the broader implications of AI and new technologies is the potential impact on human autonomy and agency. As AI becomes more sophisticated and pervasive, it may encroach on our ability to make decisions for ourselves. This raises ethical questions about who is ultimately in control, and whether we are willing to cede control to algorithms.

On the other hand, there are several ethical issues associated with AI and new technologies. One is the issue of bias. As algorithms are developed, they may inadvertently encode human biases, which can lead to unfair or discriminatory outcomes. Another ethical issue is the potential for misuse, such as the use of AI to manipulate elections or spread misinformation. A third issue is privacy, as the collection and analysis of data may violate individuals' privacy rights. Absolutely! I'll start with a critical evaluation: The ethics of AI and new technologies is a complex and multifaceted issue. On the one hand, the potential benefits of AI are enormous, with the potential to improve efficiency, reduce costs, and even save lives. On the other hand, there are serious concerns about the potential for misuse, bias, and even job loss. In conclusion, it is clear that the ethics of AI and new technologies is a complex and evolving field. It is important to consider the potential benefits and risks, and to make informed decisions about how to best use these technologies. This will require a combination of regulation, education, and critical thinking. It is my hope that we can create a future where AI is used to benefit humanity, and not to undermine it.

Recommendations: In the first instance, I think it is important to have clear and transparent regulations around the use of AI. This could include things like requiring companies to disclose when they are using AI, and giving individuals the right to opt out of data collection. Secondly, I further suggest that it is important to invest in AI literacy, so that individuals can make informed decisions about how to interact with AI systems. Finally, I think we need to consider the ethical implications of AI before it is implemented, rather than after the fact.

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