The Age Of Posthumanism: A Philosophical Analysis Of The Future Of Humanity In The Context Of Transhumanism And Artificial Intelligence (Asian Perspectives)

Rakhimov Mukhammadjon Ro'ziyevich

University of Business and Science, Non-State Higher Educational Institution, Professor, DSc, Uzbekistan

Abstract: The twenty-first century marks the emergence of a transformative epoch in which technological advancements—particularly in artificial intelligence (AI), biotechnology, and neuroengineering—are redefining the human condition. This article offers a philosophical analysis of the age of posthumanism by critically examining the intersections of transhumanist aspirations and the ethical, metaphysical, and existential questions raised by artificial intelligence. While transhumanism emphasizes the enhancement of human capacities through technological means, posthumanism questions the anthropocentric worldview and explores the possibility of a decentralized, non-human-centric future. Drawing on insights from Asian philosophical traditions—including Buddhist, Daoist, and Confucian perspectives—as well as contemporary thinkers such as Yuk Hui and Daisaku Ikeda, the article argues for a pluralistic and ethically grounded approach to technological progress. It contends that rather than simply focusing on surpassing biological limitations, humanity must confront deeper questions of identity, agency, and moral responsibility in a world where humans and intelligent machines coexist and co-evolve.

Keywords: Posthumanism; Transhumanism; Artificial Intelligence; Asian Philosophy; Yuk Hui; Daisaku Ikeda; Ethics; Human Identity; Technological Singularity;

Cosmotechnics.

Introduction: Humanity stands at a crossroads, as emerging technologies offer unprecedented possibilities for extending life, enhancing cognition, and even merging consciousness with machines. The movements of transhumanism and posthumanism reflect differing yet intersecting visions of this future. While transhumanism seeks to elevate the human through technology, posthumanism moves beyond the centrality of the human being entirely, advocating for a reconfiguration of ethical and ontological frameworks. This paper investigates these philosophical currents and considers their implications for the future of humanity, particularly through the lens of Asian philosophical traditions that offer valuable counter-narratives to the predominantly Western discourse. In the twenty-first century, the rapid advancement of technology, particularly in artificial intelligence (AI), biotechnology, and neuroengineering, has sparked a profound philosophical rethinking of what it means to be human. This rethinking is encapsulated in two interconnected philosophical movements: transhumanism and posthumanism. While transhumanism advocates for the use of technology to enhance the human condition, posthumanism goes a step further—questioning the centrality of the human being altogether. In this new age, humanity confronts the possibility of becoming something beyond itself, something post-human.

Transhumanism and the Desire to Overcome Limits

At its core, transhumanism promotes the idea that human beings can—and should—use technology to transcend biological limitations. This includes the pursuit of extended life spans, enhanced cognitive abilities, and even the merging of human consciousness with machines. The transhumanist dream is fueled by advances in AI, brain-computer interfaces, and genetic engineering. Futurists like Ray Kurzweil have famously predicted a technological singularity, a moment when machine intelligence surpasses human intelligence, fundamentally altering the course of civilization. However, it is crucial to analyze these ideas not only from a Western techno-optimist perspective but also through the lens of Asian philosophical traditions, which offer a rich terrain for interpreting humanity's future. Transhumanism advocates the use of science and technology to overcome fundamental human limitations. Its core beliefs include the enhancement of physical and cognitive abilities, indefinite life extension, and the eventual arrival of a "technological singularity"—a

point where artificial intelligence surpasses human intelligence. Key figures like Ray Kurzweil envision a future in which human and machine intelligence merge to create a new kind of being. However, transhumanism often reflects a mechanistic and individualistic view of progress. Critics argue that this vision risks ignoring ethical, social, and spiritual dimensions of human existence.

Posthumanism: Beyond the Human. Posthumanism questions the very category of the "human" as historically and philosophically constructed. It emphasizes hybridity, multiplicity, and the non-human—whether animal, machine, or environment. In doing so, posthumanism dismantles anthropocentrism and explores new models of agency and relationality. This movement aligns with certain elements of Asian philosophical thought. For instance, the Buddhist concept of anatta (no-self) undermines rigid distinctions between self and other, while Daoism emphasizes fluidity and interdependence over static identity.

Asian Philosophical Perspectives: Harmony, Impermanence, and Interconnectedness

Asian philosophical traditions—particularly those rooted in Buddhism, Confucianism, Daoism, and Indian Vedanta—provide a distinct counterpoint to the individualism and human-centric progressivism of Western transhumanism. Rather than focusing solely on the enhancement of the individual, many Asian philosophies stress the interconnectedness of all beings, the transience of physical forms, and the ethical responsibilities of action.

1. Daisaku Ikeda (Japan) – Human Revolution and Inner Transformation. Japanese Buddhist philosopher and peace activist Daisaku Ikeda emphasizes human revolution, a process of inner transformation that values compassion and responsibility over external technological advancement. He warns that "technological progress without a corresponding spiritual and ethical growth may lead to dehumanization." For Ikeda, AI and biotechnology must be guided by a deeper awareness of our interconnected humanity. The path to a posthuman future should not abandon human values but deepen them.

2. Yuk Hui (Hong Kong) – Cosmotechnics and the Multiplicity of Technological Futures. Philosopher Yuk Hui challenges the universalist assumptions of Western technological philosophy. In his work The Question Concerning Technology in China, Hui argues for the idea of "cosmotechnics"—the cultural and philosophical grounding of technology. According to Hui, different civilizations relate to technology in different ways, shaped by their cosmologies. For example, Daoist notions of harmony and balance contrast sharply with

Western narratives of dominance and control. Hui suggests that AI should be developed with an awareness of these plural philosophies, leading to many possible technological futures rather than one singular posthuman trajectory.

3. Ravi Ravindra (India) – The Integral View of Human Evolution. Ravi Ravindra, a scholar of Indian philosophy and physics, integrates scientific inquiry with spiritual traditions. He asserts that the real evolution of humanity lies in consciousness, not merely in physical or cognitive enhancement. In his view, the posthuman age should be about the flowering of deeper awareness—not the mechanical amplification of sensory input or mental speed. Echoing the Bhagavad Gita, Ravindra warns that action without wisdom leads to chaos. AI, then, must be accompanied by spiritual maturity.

The Posthuman Shift: Beyond the Human-Centered World

Posthumanism moves beyond the enhancement goals of transhumanism to question the centrality of the human species altogether. In a posthuman world, the boundary between human and machine, nature and technology, blurs. Posthumanism recognizes the agency of non-human entities—AI systems, algorithms, animals, even ecosystems—and seeks new ethical frameworks to navigate this complexity. This view aligns intriguingly with Buddhist and Daoist philosophies, which have long denied the permanence of the "self" and emphasized the flow and interrelation of all phenomena. The idea that human identity is not fixed but fluid resonates with the posthuman rejection of anthropocentrism. In Mahayana Buddhism, for example, the concept of "anatta" (no-self) dismantles the illusion of a stable, autonomous identity—a notion that finds new relevance in the age of AI and synthetic life.

Ethical Concerns and the Future of Agency

As AI systems become more autonomous and integrated into daily life, the question arises: who—or what—has agency? Should intelligent machines have moral status? What happens to human dignity in a world where machines outperform humans intellectually and physically? Here again, Asian ethics offers valuable insight. Confucianism, with its focus on relational ethics and the cultivation of virtue, proposes that moral standing arises from participation in a network of meaningful relationships, rather than from rationality or intelligence alone. This perspective encourages a relational ethics for the posthuman world—one in which both humans and non-humans are evaluated not in isolation, but in terms of their contribution to cosmic and social harmony.

Rethinking Human Identity and Agency

The age of posthumanism requires a radical rethinking of human identity. Rather than being defined by rationality or biological form, the human may be seen as a relational and evolving process. This aligns with the non-essentialist views found in Buddhism and Daoism, which portray identity as fluid and interdependent. The integration of AI into everyday life challenges conventional notions of autonomy and agency. However, instead of viewing this as a loss of control, it may be an opportunity to redefine agency as co-agency—a shared capacity between humans, machines, and the natural world.

CONCLUSION

The convergence of transhumanist aspirations and posthumanist philosophy signals a new phase in human evolution—one that demands profound ethical reflection and philosophical clarity. The insights of Asian thinkers and traditions offer valuable guidance in navigating this transformation. By integrating technology with cultural wisdom, spiritual insight, and ethical responsibility, humanity can aspire not only to a posthuman condition but to a post-egoic, post-anthropocentric civilization. Rather than seeking to dominate nature or escape mortality, the future may lie in embracing our interconnectedness—with each other, with machines, and with the cosmos itself.

The posthuman future is not a distant speculation—it is already emerging through the integration of AI in healthcare, education, labor, and creative industries. However, as we approach this threshold, we must ask not only what we can do, but who we want to become. The age of posthumanism demands a reevaluation of values, a humility before the unknown, and an openness to multiple cosmotechnical realities. Rather than simply enhancing the human body or intelligence, the future may require a redefinition of the human, grounded in compassion, awareness, and responsibility. The dialogue between East and West, between technology and philosophy, between science and spirit, will shape not just the tools we create, but the kind of world we choose to live in.

REFERENCES

Hughes J. Contradictions from the enlightenment roots of transhumanism //Journal of Medicine and Philosophy. – 2010. – T. 35. – №. 6. – C. 622-640.

Ezeani C. C., Nweke C. C. Transhumanism and limits of enhancement //CACH Journal of Humanities and Cultural Studies. – 2023. – T. 4. – C. 15-31.

Forlano L. Posthumanism and design //She Ji: The Journal of Design, Economics, and Innovation. – 2017. – T. 3. – №. 1. – C. 16-29.

Urbain O. Daisaku Ikeda's philosophy of peace: Human revolution, dialogue and global civilization : дис. – University of Bradford, 2009.

Hui Y. Writing and cosmotechnics //Derrida Today. – 2020. – Т. 13. – №. 1. – С. 17-32.

Ravindra R. The Bhagavad Gita: a guide to navigating the battle of life. – Shambhala Publications, 2017.

Williams P. Mahayana Buddhism: the doctrinal foundations. – Routledge, 2008.

Roberts J. Agency theory, ethics and corporate governance //Corporate governance: Does any size fit?. – Emerald Group Publishing Limited, 2005. – С. 249-269.