Research Article

Received: 21 March, 2026
Accepted: 10 June, 2026
Published: 18 June, 2026

Philosophy of Artificial Intelligence in the Era of Globalisation: New Horizons of Human Existence

Rudenko Olga
Taras Shevchenko National University of Kyiv, Kyiv, Ukraine; orudenko@knu.ua

Bugrov Myroslav
Taras Shevchenko National University of Kyiv, Kyiv, Ukraine

Chaika Yana
Taras Shevchenko National University of Kyiv, Kyiv, Ukraine

Moskalchuk Marina
Taras Shevchenko National University of Kyiv, Kyiv, Ukraine

Ruslana Koperlos
Taras Shevchenko National University of Kyiv, Kyiv, Ukraine

Cite this article:

Rudenko, O., Bugrov, M., Chaika, Y., Moskalchuk, M., & Koperlos, R. (2026). Philosophy of artificial intelligence in the era of globalisation: new horizons of human existence. *Cultura Científica*, (24), pp. 662–681.

Abstract

This paper aims at addressing the philosophical and ontological aspects of AI from the viewpoint of globalization as a condition when the technology of artificial intelligence transforms human subjectivity, cognition, agency, and ethical accountability. Instead of focusing solely on the technological side of artificial intelligence, the research proposes a perspective from which it is regarded as a condition of contemporary existence affecting relations between people, cognition, and moral thinking. In accordance with the classical philosophy as well as modern perspectives provided by Heidegger, Jaspers, Haraway, Foucault, Baudrillard, Habermas, Spengler, and Hui, the paper utilizes hermeneutics, phenomenology, ontology, dialectics, and comparative philosophy to examine the role played by artificial intelligence within global communities in general. Specifically, it is possible to assume that artificial intelligence operates in a way characteristic of ontological mediations redefining human relations, cognition, and culture and contributing to the formation of relational identity, hybrid agency, posthumanist ethics, and new existential opportunities. Globalization makes the mediation more pronounced through the algorithmic nature of communication thus implying a necessity to reflect on the ethical aspect of human existence and prevent the loss of human autonomy, ethical responsibility, and cultural uniqueness. As for the results, it is important to say that this work makes a contribution to the discussion concerning the philosophy of AI as it incorporates the concepts from classical ontology with those developed in posthumanism.

Keywords: artificial intelligence, ontology, subjectivity, human existence, globalisation, phenomenology

1. INTRODUCTION

Artificial intelligence (AI) has emerged as a socio-technical phenomenon that has the potential to transform human cognition, ethics, culture, and social interactions within a globalized environment [1]. Originally developed to automate certain tasks, AI now functions as a mediator of decision-making, knowledge creation, communication, and institutions [1]. While the engineering-oriented approach to AI usually sees it as a tool of enhancing efficiency, there is increasing evidence to suggest that AI influences many more important dimensions of human thought, perception, education, professionality, and digital existence [2]. This trend is fueled by the rapid spread of AI across the globe, which leads to both uniformity and innovative development in the cognitive processes of a global community [1]. This complexity makes it necessary to adopt a philosophical approach to AI in order to understand not only its potential impact on people but also how AI changes human agency, responsibility, cultural experience, and social existence as such [3].

PHILOSOPHICAL RELEVANCE OF AI.

There is much philosophical discussion of AI because it poses fundamental questions regarding human self-consciousness, reality, agency, and the nature of thinking. Instead of reducing technology to an instrument of predetermined goals, classical philosophy explains the ontological significance of AI. In particular, Heidegger's notion of *Gestell* describes the relationship of technology to the act of revealing of Being where reality is disclosed and arranged for human use [4, p. 28]. Jaspers' concept of boundary situation emphasizes the role of technology in the revival of freedom, responsibility, and true subjectivity when technologically-mediated decision-making prevails [5, p. 114]. Similarly, Haraway's cyborg ontology breaks the distinction between man and machine and stresses the need to rethink the co-production of human cognition, relational identity, moral agency, and the assemblage of people and technology [6, p. 152]. Modern philosophical discussion of AI focuses on such concepts as theories of mind, ethics, epistemic authority, biases, responsibility, and relations between humans and machines [7–9]. Table 1 gives a brief summary of major philosophical views considered within the present study.

Table 1. *Philosophical perspectives on AI and their implications*

Philosopher / Scholar	*Core concept*	*Implications for AI*	*Connection to human agency and ethics*
Heidegger [4]	*Gestell*: technology as revealing Being	AI structures reality and shapes perception and understanding	Positions humans within systems of calculation and questions autonomy
Jaspers [5]	Boundary situations and existential confrontation	AI-mediated decisions challenge freedom and responsibility	Highlights ethical reflection and authentic subjectivity
Haraway [6]	Cyborg ontology and human-machine co-production	Blurs boundaries between human beings and AI; emphasizes co-constituted cognition	Redefines moral agency and rationality
Foucault [10]	Technology as historical governance	AI extends subtle intellectual and social control	Challenges older notions of selfhood and independence
Habermas [11]	Communicative rationality	Algorithmic reason may undermine ethical discourse	Requires moral frameworks to preserve deliberative rationality
Spengler [12]	Technology and cultural evolution	AI appears as both symptom and driver of worldwide transformation	Frames AI in socio-cultural and historical perspective
Contemporary scholars [7–9, 13]	AI as socio-technical power	Redesigns understanding, moral reasoning, and information production	Requires comprehensive ethical, ontological, and cultural engagement

AI and globalization as a co-constitutive process. AI and globalization are closely intertwined processes of transforming the globe. Collectively, they enhance global interdependencies and transform cultural, economic, epistemic, and institutional environments. International communications, knowledge generation, and social interaction have become increasingly dependent on AI, contributing to the simultaneous homogenization and diversification of particular socio-cultural practices [14]. Simulation and hyperreality as conceptual tools enable a better understanding of AI-mediated technologies' disruption of the distinction between the digital world and reality [15]. According to Spengler, the dominance of technology is but one phase in the broader movement of cultural evolution, which allows AI to be considered not only its result but also a catalyst [12]. Habermas suggests that communicative rationality might be threatened by algorithmic logic, thus impacting ethical dialogue, collective decision-making, and coordination in society [11]. Interdisciplinary and empirical evidence of the role of AI in international business, education, manufacturing, governance, and institutions shows the penetration of algorithmic rationality into social structures [13, 16, 17]. It, therefore, poses the following philosophically important issue: whether humans as free moral agents can survive in the AI-mediated global environment. Key aspects of AI's influence in a globalizing world are outlined in Table 2.

Table 2. *Key dimensions of AI impact in a globalized world*

Dimension	*Description*	*Philosophical implications*	*Example / evidence*
Cognitive	AI co-mediates human knowledge and problem-solving	Hybrid cognition; questions intentionality and judgment	[18, 19]
Ethical	Algorithmic execution affects ethical accountability	Tests fixed notions of autonomy; requires relational moral frameworks	[20, 21]
Cultural / Social	AI shapes norms, identity, and communication	Produces cultural convergence and hybridization while maintaining global-local tensions	[22, 23]
Global / Governance	AI mediates global interactions and institutions	Embeds algorithmic rationality in trade, education, governance, and organizational life	[13, 17]
Ontological	AI acts as a mediator of Being and existence	Rearranges human perception, agency, and subjectivity	Heidegger, Jaspers, Haraway

HUMAN SUBJECTIVITY, AUTONOMY, AND MORAL AGENCY

In a manner akin to the Foucauldian approach to subjectivity [10, p. 206], there are significant implications of AI on human autonomy and moral responsibility. Humans have cognitive and behavioral capabilities of reasoning, interpretation, and communication. However, algorithms disrupt traditional understanding of human agency, intentionality, and moral responsibility [24, 25]. Human autonomy is becoming interrelational rather than simply an attribute of an individual human being and becomes co-created in dynamic human-machine hybrids. New types of hybrid agency arise, and moral responsibility must be negotiated between humans, institutions, and algorithmic agents continuously [23]. Multiple ethical models are suggested for dealing with the problem of retaining human agency under such conditions, such as pluralistic approaches, relational ethics, ethics of trusteeship, and personality ethics [20]. These reflections suggest that AI must be considered as an ontologically disruptive phenomenon, which implies the need for further philosophical examination of the human essence, autonomy, and ethics.

ETHICAL RESPONSIBILITY AND CULTURAL MEDIATION

The effect of AI on the ethics of society extends far beyond its borders and encompasses changes in societal norms and ethics, governance, institutional power, and ethics [28]. Posthumanist ethics rely on the concept of distributed agency and ethical responsibilities and oppose any excessive emphasis on the autonomy of an individual person [21, 26]. An appropriate ethical paradigm needs to take context into account and achieve a balance between international standards and specific national, cultural, institutional, and other factors [27, 28]. Changes brought by AI in culture and social spheres also impact communication, human identity formation, and the construction of hybrid socio-cultural space [22, 23, 29]. Philosophical considerations should be undertaken to reconcile technology with human autonomy, diverse cultural and social contexts, public responsibility, and ethical deliberations.

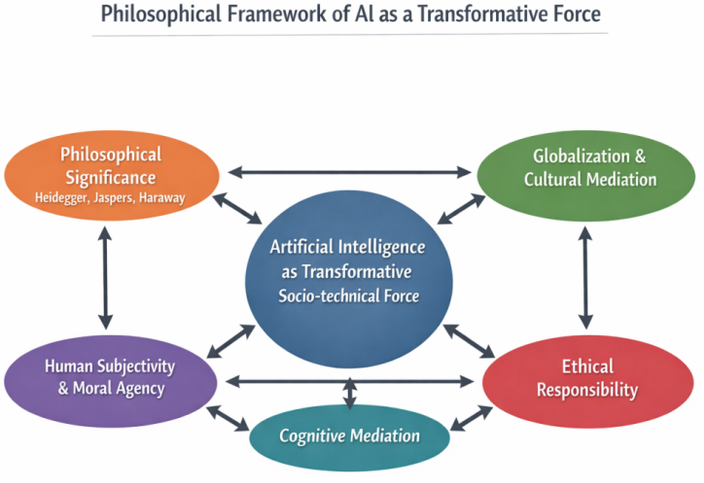

Figure 1. *Philosophical framework of AI as a transformative force*

Philosophical conceptualization and research approach. As seen from the discussion above, artificial intelligence may be

regarded from two different perspectives – as a socio-technological phenomenon and as an ontological mediator. Thus, in order to comprehend the implications of AI regarding ethics, culture, society, and human cognition and consciousness, one needs to have a holistic understanding of the concept that would incorporate philosophical knowledge together with contemporary socio-technological developments. Within this context, this paper offers a framework of understanding AI not only as a socio-technological construct but also as a transformative agent that alters human experience, ethics, and practice within a globalized context. This philosophical model of AI is represented in Figure 1.

Research aim and objectives. The current study is devoted to analyzing the issues of artificial intelligence from philosophical viewpoints. It aims at clarifying what kind of impacts the development of AI has on the ways in which human beings perceive reality and understand their own existence. The philosophical considerations used as the basis for analyzing AI point at the revolutionizing role played by AI in re-constructing human existence in the modern world. Therefore, the objectives of this research are:

- To analytically examine artificial intelligence as a socio-technical change agent in modern philosophical debate.
- To conceptually examine the impact of algorithmic systems on human subjectivity, autonomy, and moral agency in a globalized context.
- To interpret AI through classical and contemporary philosophical frameworks, including Foucauldian, Heideggerian, and posthumanist perspectives.
- To theoretically explore whether the human being remains a subject of Being under conditions of algorithmically mediated worlds.
- To articulate the ontological and ethical implications of AI beyond instrumental and policy-oriented approaches.

2. METHODOLOGY AND MATERIALS

This philosophical investigation into artificial intelligence in relation to globalization is based on the systematic reading of carefully selected classic and modern texts that focus on the ontological, existential, and ethical issues related to technology. In the process of this philosophical investigation, the following materials were utilized: scholarly monographs devoted to philosophical problems, key theoretical treatises and contemporary interdisciplinary investigations of AI, globalization, ethics, and human agency. Such a selection of texts was made in order to highlight and analyze three important dimensions: ontology of AI technologies, their existential impact on human agency, and ethics of AI technologies within globalized and algorithmically shaped societies. This strategic approach to the selection of the materials used provides the grounds for moving the research away from a merely descriptive and rhetorical stage towards philosophical outcomes.

Below is a list of the main philosophical materials used in this study (Table 3).

Table 3. *Philosophical works used in the study*

Philosopher / Author	*Work Title*	*Year*	*Original Language*
Heidegger, M.	*The Question Concerning Technology*	1977	German
Jaspers, K.	*Philosophy of Existence*	1968	German
Habermas, J.	*The Theory of Communicative Action*	1987	German
Spengler, O.	*The Decline of the West*	1922	German
Searle, J.	*Minds, Brains, and Programs*	1980	English
Foucault, M.	*The Order of Things*	1966	French
Baudrillard, J.	*Simulacra and Simulation*	1994	French
Haraway, D.	*Simians, Cyborgs, and Women*	1991	English
Yuk Hui	*The Question Concerning Technology in China*	2016	English
Abdul-Jabbar, A. & Bhatt, R.	*AI and Human Decision-Making*	2025	English
Peters, M. & Besley, T.	*Global AI Governance*	2025	English
Islam, F. et al.	*AI in International Trade*	2025	English
Sutar, P. et al.	*Algorithmic Rationality in Global Systems*	2025	English
Zhang, L.	*Relational Autonomy in Human-Machine Systems*	2025	English
Andersen, H. et al.	*Existential Impacts of AI*	2021	English
Kim, S.	*Technological Disruptions and Ethics*	2025	English
Ali, S. et al.	*Pluralistic Ethics for AI*	2025	English

Figure 2 visually summarizes the relationship between the selected philosophers and the philosophical works used in the study. It is included to clarify how the textual corpus brings together classical philosophy, contemporary AI ethics, posthumanist theory, and cross-cultural philosophy of technology.

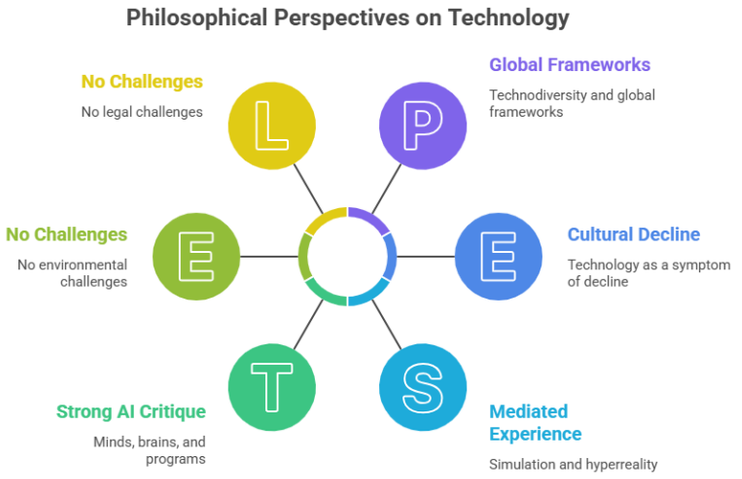

Figure 2. *Philosophers and their works*

Classical and contemporary philosophical texts. The present research critically interacts with selected classic and contemporary philosophical literature dating from the first half of the twentieth century and the early twenty-first century, where the analysis of artificial intelligence (AI) relies on ontological, existential, and ethical approaches. These philosophical texts are not used merely as secondary literature; they are used as primary materials for philosophical interpretation in order to critically analyze specific aspects of AI. For example, Heidegger's famous work *The Question Concerning Technology* can help interpret algorithmic environments via the concept of *Gestell*, thus enabling the analysis of technology as a specific form of revealing rather than an impersonal means. Likewise, Jaspers's works on existential boundary situations could be used to critically explore the way algorithmic environments influence freedom, responsibility, and human decisions.

Habermas's theory of communicative rationality can serve as a foundation for exploring the way algorithmic systems affect discourse, ethical discussions, and crisis of subjective identity in technologically meditated contexts. The idea of technological domination developed by Spengler can be used to understand the cultural and civilizational implications of AI-mediated globalization. Searle's Chinese Room can be used as a philosophical counter-argument to support the ontological distinction between computational processes and human intentions, while the historical construction of man concept introduced by Foucault can be useful to understand the destabilization of epistemological conceptions of subjectivity under conditions of AI-mediated globalization. Baudrillard's theory of simulation and hyperreality can be used to explain AI-mediated experiences and loss of authenticity, while the idea of hybrid agency and relational ontology proposed by Haraway enables us to think about the implications of AI-mediated co-existence from the standpoint of posthumanism. Finally, Yuk Hui's concept of technodiversity would enable us to explore AI as a part of a technologically diverse world, which means placing AI into globally heterogeneous technological contexts. Hence, the selected philosophical works allow conducting ontological and existential analysis of AI and drawing meaningful conclusions concerning human subjectivity, agency, ethics, and culture.

Innovative philosophical essays and monographs. Besides philosophical classics, the study explores contemporary philosophical essays and monographs dedicated to artificial intelligence in ontological, existential, and ethical terms. The reason why these works have been selected is that they specifically interpret AI as a global ontological phenomenon rather than a mere technological advance. The selected essays and monographs have been analyzed using the same analytical strategies that were applied to the classic works. That is, these philosophical essays have been studied in order to understand what new definitions of agency, subjectivity, responsibility, cognitive capacities, etc., are offered under conditions of algorithmic mediation.

The special attention has been paid to innovative revisions of classical ontological categories brought about by transformations induced by AI. Works written in English, French, and German languages have been used in order to avoid losing conceptual accuracy and depth of philosophical discussion. Translation of these works has not entailed the alienation of key terms from their ontological contexts. Thanks to multilingual engagement with philosophical literature, it has become possible to engage in comparative interpretation of contemporary works rather than relying solely on summaries of philosophical concepts. As a result, it has become possible to identify overlapping topics like hybrid agency, relational ethics, and post-anthropocentric subjectivity. This has significantly strengthened the posthumanist approach to interpreting AI developed during the study.

Supplementary philosophical resources. The study uses other philosophical literature, including critical commentaries, recent monographs, and peer-reviewed theoretical publications in order to interpret primary philosophical works and

analyze their interpretations. These philosophical texts are not regarded as main sources of argumentation, but rather used as interpretive aids that enhance the interpretation of the primary corpus. Specifically, this supplementary material helped compare and validate interpretations made during the study of classical philosophical texts, thereby making sure that these interpretations do not contradict each other and remain philosophically sound and conceptually rich. Moreover, this kind of supplementary material helped compare interpretations made across different philosophical traditions, thereby identifying overlaps and divergences between classical philosophy and theories of AI.

Finally, recent philosophical discussions concerning such topics as ethics, globalization, and algorithmic governance provided additional grounds for analyzing ontological and existential questions raised by the selected works in the context of contemporary technological environment. Such a method has enabled us to see AI as a global philosophical problem that reshapes cognition, communication, and moral responsibility. Hence, thanks to the inclusion of supplementary philosophical works, it has become possible to enhance our capacity to conduct conceptual analysis of AI as an ontological phenomenon.

Methodological procedure. This is a structured philosophical analysis of selected philosophical texts from classical and contemporary epochs in order to interpret them and use their interpretations as analytical tools. The study relies on hermeneutic, phenomenological, ontological, dialectical, and cross-cultural methods, where specific philosophical texts are interpreted systematically in order to develop philosophical understanding of AI as an ontological, existential, and ethical phenomenon in globalization. The goal of this methodology is to produce meaningful interpretations, which are related to the topic of philosophical analysis and provide a basis for philosophical analysis of AI in relation to human existence in global society.

3. METHOD OF ANALYSIS AND CONCEPTUAL ANALYSIS

Hermeneutic interpretation of texts. The texts that underwent hermeneutic interpretation include selected writings of Heidegger, Jaspers, Foucault, Baudrillard, Spengler, Habermas, Haraway, Searle, and Yuk Hui, specifically *The Question Concerning Technology*, *Philosophy of Existence*, *The Order of Things*, *Simulacra and Simulation*, *The Decline of the West*, *The Theory of Communicative Action*, *Simians, Cyborgs, and Women*, *Minds, Brains, and Programs*, and *The Question Concerning Technology in China*. These texts were selected because they provide conceptual tools for examining technology, subjectivity, cognition, ethical agency, and the human condition under technologically mediated circumstances.

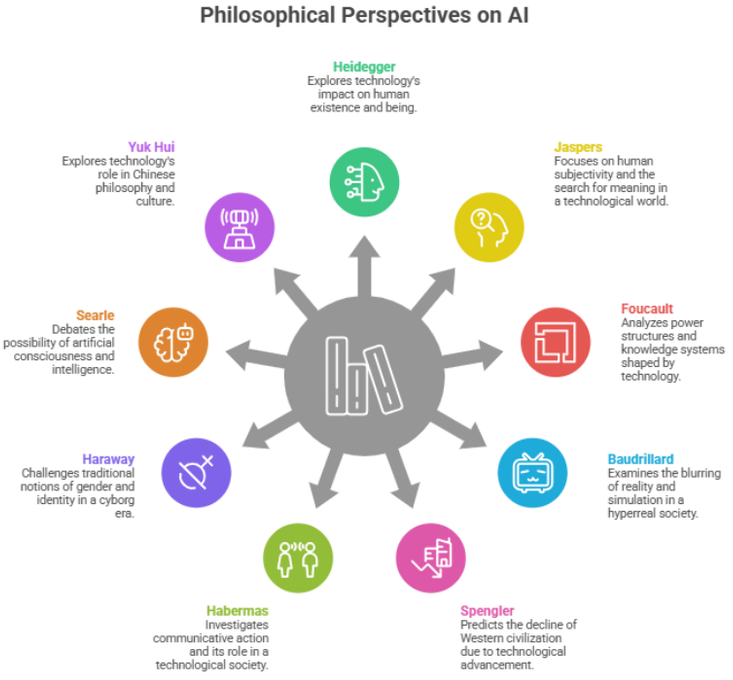

Figure 3. *Stepwise explanatory reading of primary philosophical texts*

At this stage, the texts were analyzed and annotated with the aim of identifying concepts referring to the ontological, ethical, and existential aspects of AI. The concepts were coded and organized in relation to human subjectivity, moral agency, technological mediation, and transformation of culture. Moreover, additional comparative analysis was performed

regarding the historical and cultural contexts with a view to tracing the evolution of philosophical attitudes toward AI and technologically mediated existence.

The hermeneutic analysis provided a conceptual framework for understanding AI not as a technical tool but rather as a phenomenon transforming interpretation, agency, and human existence itself. Figure 3 gives the explanatory reading of primary philosophical texts used in the present analysis.

Phenomenological analysis of AI–human interaction. In modern studies, as well as in philosophical reflections on the topic, the presence of AI in the environment transforms human subjectivity into a dynamic and fluid phenomenon. It is thus possible to consider human subjectivity as a challenging philosophical problem rather than as something taken for granted or fully developed. In the context of AI-mediated interactions, the organization of human subjectivity becomes constantly restructured.

The focus of phenomenology was on analyzing texts devoted to human experiences in algorithmically organized environments. The analysis was based on the examination of patterns of perception, cognition, relationality, and hybrid agency. In addition to identifying the impact of algorithms on perception, cognitive processes, and ethics, the objective was to identify gaps and contradictions related to autonomy, responsibility, and human subjectivity.

As shown in the previous discussion, the interaction between humans and AI turns out to be co-constructive and dynamically evolving. The notion of hybrid agency and re-defined autonomy emerges beyond the borders of classical anthropocentrism. By presenting the problem of subjectivity as a controversial and changing issue, it is possible to point to the importance of further philosophical deliberations about how AI transforms human cognition and morality. Figure 4 describes lived human experiences in AI-mediated environments.

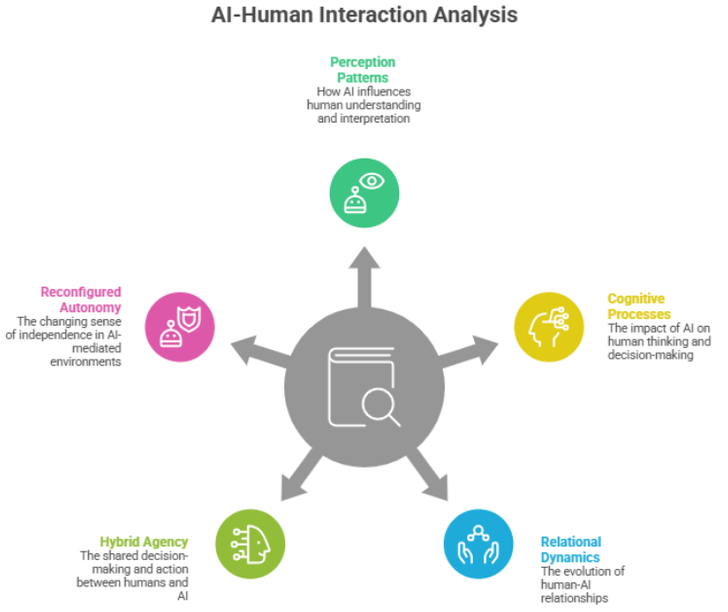

Figure 4. *Diagramming lived human experiences mediated by AI, revealing co-constructed subjectivity and hybrid agency*

Ontological analysis. In the ontological analysis, we have concentrated on such philosophical concepts as Heidegger's idea of *Gestell*, Foucault's description of the epistemological subject, Spengler's notion of technological hegemony, and Yuk Hui's idea of technodiversity. They were to help us understand how AI affects the ontological nature of human existence and Being within an international context of the technological age.

At this stage, it is necessary to critically analyze these concepts so that the true nature of AI, human subjectivity, and existence in a technologically globalized world could become clear to us. It means that the analysis will be conducted from the point of view of mediation, transformation, and redefinition of being through the lens of AI. The comparison of ontological approaches in different texts and the creation of syntheses will be based on posthumanist perspectives.

According to the results of ontological analysis, AI turns out to be a new Otherness which dramatically alters all parameters of human life, morality, and corporate self-understanding. Figure 5 represents the critical analysis of AI as the new Otherness and its influence on human subjects and their moral reasoning.

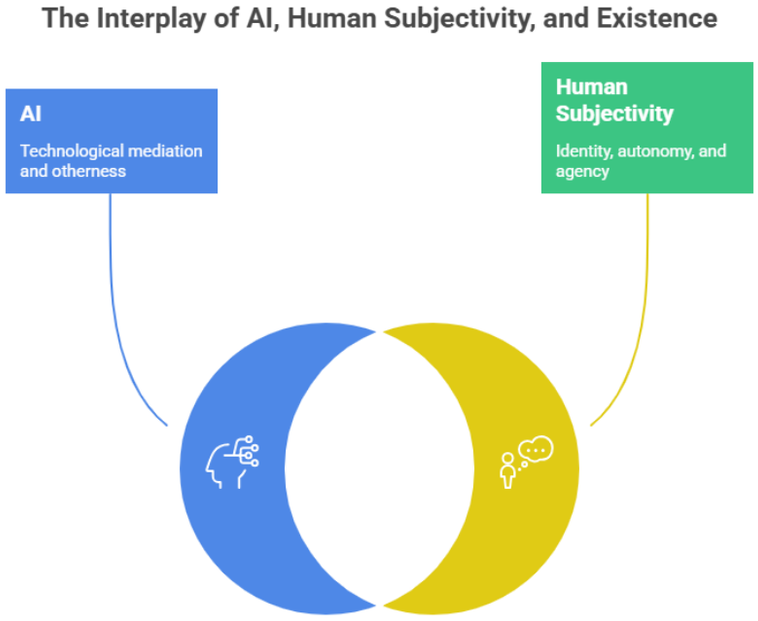

Figure 5. *Critical analysis of AI as a new manifestation of Otherness with transformative effects on human subjectivity, relationality, and moral logic*

Dialectical approach. The dialectical approach has been applied in order to contrast classical humanist approaches, exemplified by the works of Heidegger, Jaspers, and Spengler, to contemporary posthumanist and AI-related approaches of Haraway, Searle, and Yuk Hui. Such a comparison allows finding contradictions and tensions existing between classical and contemporary conceptions of technology and humanity.

It is at this stage that the analysis proceeded using a comparative dialectical approach and identifying the key areas of contradiction or mutual support between classical and contemporary approaches. A number of issues have been considered, such as ethical responsibility, cognitive transformation, cultural mediation, and the role of agency in humanity.

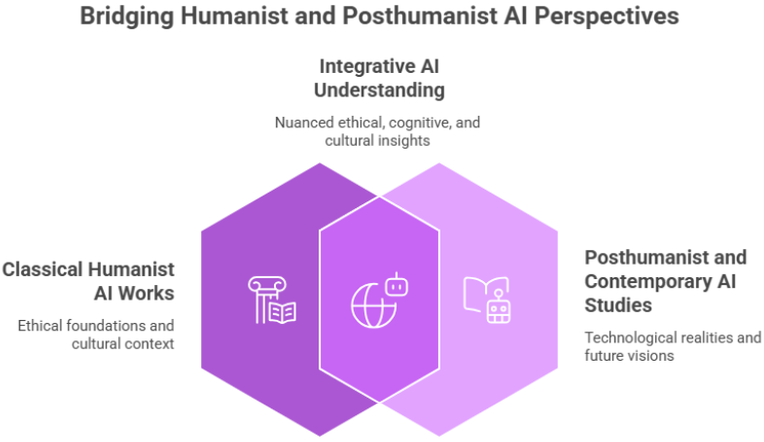

Figure 6. *Classical humanist versus posthumanist perspectives: comparative analysis of AI and its tensions*

Dialectics provided a more nuanced view on the ethical, cognitive, and cultural nature of AI. It became clear that none of the frameworks presented above (classical humanism and posthumanism) would suffice for understanding AI-mediated existence. A framework was needed which would be capable of dealing with the issue of human accountability in addition to the issue of new types of cognition and agency. Figure 6 illustrates the comparative analysis of classical humanist and posthumanist approaches to AI.

Cross-cultural philosophical synthesis. For the cross-cultural philosophical synthesis, it was necessary to consider a broad

range of different cultural viewpoints on the topic in question. The approaches that were included in the synthesis were: western philosophy; eastern philosophy; and global philosophy, taking into account such issues as technodiversity [32] and the posthumanist approach to artificial intelligence and human subjectivity.

It was important to establish similarities and differences between various cultures in their consideration of AI, algorithms, human subjectivity, and technological advances. Furthermore, one had to synthesize these results and evaluate the way in which the global dissemination of artificial intelligence affected the way humans think, reason, communicate, etc.

The necessity of the cross-cultural approach arose from the fact that there are no universal approaches to the application of artificial intelligence in our societies. The latter always takes into account local knowledge bases, value systems, political organization, and cultural traditions. Figure 7 illustrates Western, Eastern, and global approaches to AI.

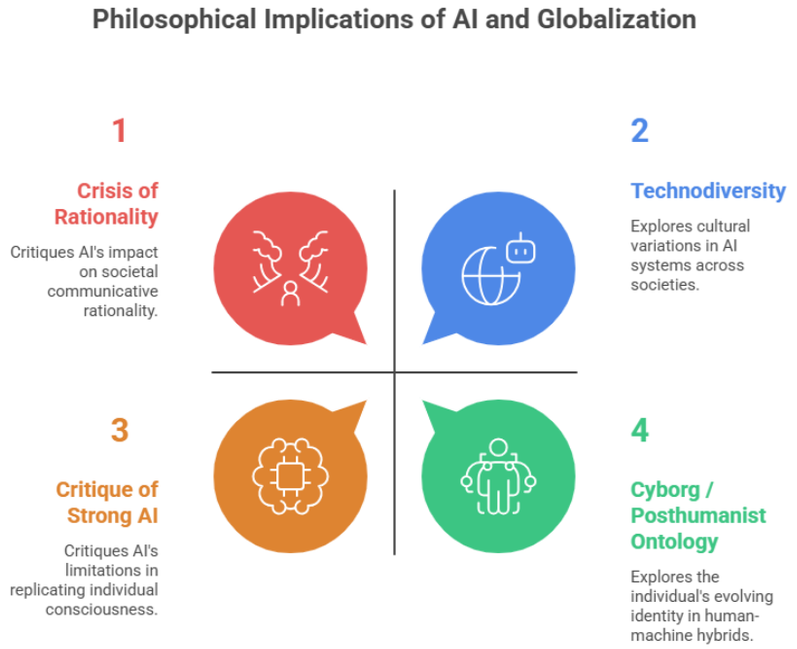

Figure 7. *Western, Eastern, and global philosophical approaches to AI as a globally mediated phenomenon*

The notion of intelligence in classical philosophy. The research paper explores human intelligence and AI as key concepts related to revealing ontological sense of AI. In addition to viewing intelligence as a cognitive skill, classical philosophers considered it a unique quality of being a human, making decisions, having moral sense, and orientating oneself. Heidegger [4, p. 32] defines intelligence in the context of *Gestell* saying that the use of technologies uncovers the essence of Being and creates new understanding of reality for human beings. According to Jaspers [5, p. 115], existential intelligence arises as a result of challenges for human freedom and decision making in border situations, which can serve as a basis for discussing the opposition of determinism and autonomy in machine-assisted environment.

Similar approach is represented by Searle [33, p. 417], who denies the possibility for machine computation to have intentionality of consciousness and thereby makes a distinction between ontological features of human intelligence and machine computation. Current studies extend this perspective by considering intelligence as multidimensional, interpersonal, cultural, and social [34–36]. Hence, the hermeneutic interpretation involves AI not only as a means of calculating something but also as a philosophical phenomenon that contradicts conventional ideas about cognition, agency, and the very notion of a human being, rethinking the whole system of knowledge and being. Technology as the fate of Being is illustrated in Figure 8.

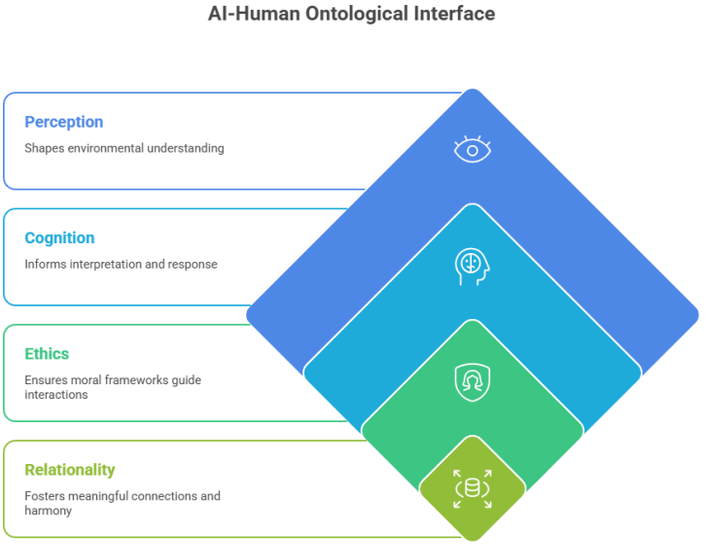

Figure 8. *Understanding technology as the fate of Being*

Technology is not merely a means of revelation but a medium through which Being is revealed.

Technology as a mode of revealing Being. Not only is technology a way to reveal something, but technology also becomes the medium for the manifestation of Being in it [4, p. 28]. In the concept of *Gestell* formulated by Heidegger, technology is presented as a mode of revealing, and not as an essence of itself [37]. In modern reality, the role of mediation of the AI's impact on human activities implies its influence on perception, decision-making, and manifestation of the very Being [38]. According to Heidegger [4, p. 36], technology coordinates human activities and thus undermines subjectivity and autonomy.

For Spengler [12, p. 314], dominance of technology becomes an effect and a cause of transformation of a given culture because it becomes the medium for transformation of ontological and social forms [39]. Analysis of the ontology of these texts proves that the AI changes the understanding of time and space and alters the experience of morality and relational identity. It creates an ontologically specific and hybrid space, in which posthumanist ethics is needed. Thus, the research places AI in context as a global phenomenon shaping ontological conditions of Being in cross-cultural and phenomenologically informed context.

AI as an ontological challenge to the human. AI transforms human perception of the traditional ontological categories such as the separation of the human and non-human, natural and artificial, subject and object. Haraway proposes an ontological model of cyborg, as a hybrid entity created within the post-gender world, where human and machine create their co-agency and relational identity [6, p. 152]. Since the construction of a man as the subject of rational discourse, according to Foucault [10, p. 208], was historically specific, AI challenges traditional conceptions of human subjectivity and responsibility. For Baudrillard [15, p. 55], AI becomes the source of creating hyper-reality by simulating and changing human perceptions.

Thus, ontology of AI implies that it is an embodiment of new Otherness that requires ethically and culturally informed approach towards it. Comparison of ontological premises of humanist and posthumanist discourses allows recognizing that philosophy has to retain its significance in maintaining the human as the subject of ethical responsibility while also accepting the new hybrid modes of agency and cognition. The illustration of human-AI co-constitution is provided in Fig. 9.

Globalization as a space of algorithmic mediation. Effectiveness of AI in globalized world lies in implementation of algorithmic processes as part of social, cultural, cognitive, and institutional systems around the world. Hui introduces the notion of technodiversity to describe AI and local knowledge, culture, and norms as well as globalization of technological systems that produce homogeneity of intellectual life [32, p. 97]. Criticism of the crisis of communicative rationality by Habermas implies that algorithmic processes increasingly take the place of deliberation [11, p. 68].

Thus, philosophical analysis of various cultural perspectives on AI can provide a better explanation of the ways in which algorithmic globalization affects human cognition, ethics, social norms, and institutional practices. Philosophical reconsideration of the aspects of human agency and ethics becomes a necessity in the algorithmic world.

New horizons of human existence. In the present work, conception of new horizons of human existence under the conditions

of AI in globalization is formulated. Among the crucial components of this conception one could mention posthumanist ethics, relational agency, and hybrid cognition, which are associated with the co-constitution of human identity in AI conditions [6, 40]. Under technologically intensive conditions, AI transforms human perception of moral judgment, self-determination, and relations with others, thus, undermining traditional ideas about the human identity itself [41–44].

Taking into consideration the approaches of Heidegger, Jaspers, Habermas, Haraway, Foucault, Baudrillard, Spengler, Searle, and Hui, this work demonstrates that AI becomes an ontological and ethical phenomenon capable of opening new possibilities of understanding human life and relationality.

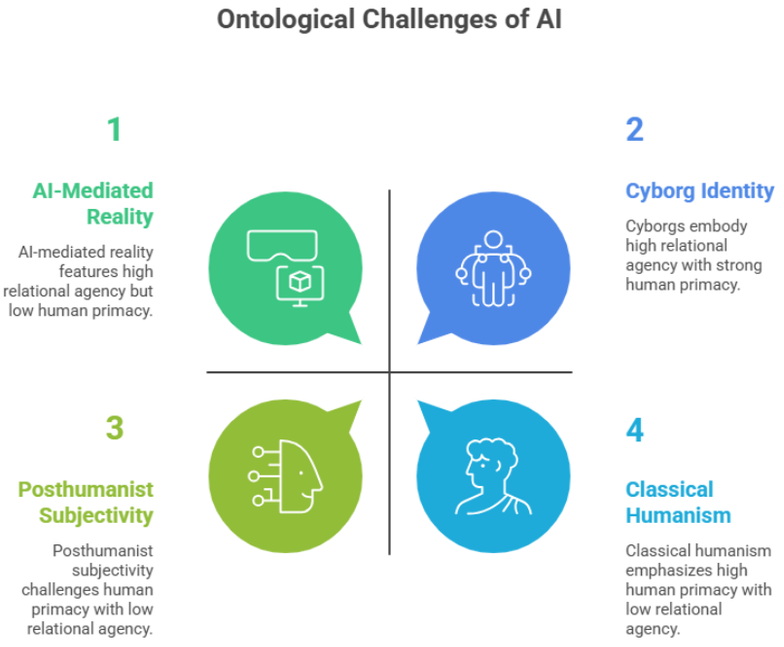

Figure 9. *Co-constitution of the human subject and AI through relational agency and hybrid cognition*

4. RESULTS

In this section, the results of systematic philosophical analysis of classic and modern philosophical texts related to artificial intelligence in the era of globalization are reported. The results are stated in terms of thematic outcomes based on textual interpretation and not as empirical measurements. The analysis reveals four different philosophical patterns in the examined sources, namely the ontological transformation of human subjectivity, algorithmic mediation of cognition and social interaction in globalized contexts, post-humanistic co-construction of agency and relationality, and deconstruction of the traditional humanist approach. Figure 10 illustrates the process of ontological change of human subjectivity revealed from the analysis.

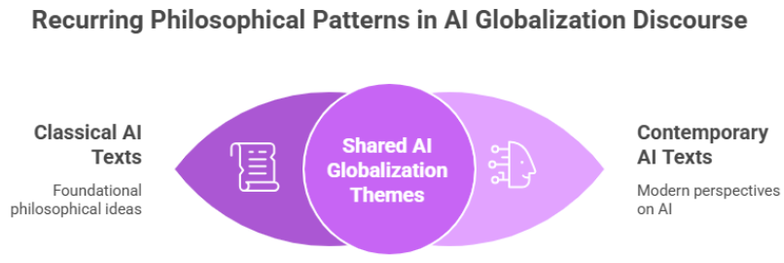

Figure 10. *Ontological change in the subjectivity of human beings*

Finding 1: Ontological transformation of human subjectivity. The analysis reveals the increasing mediation of human consciousness and cognition by artificial intelligence and its influence on subjectivity. In all of the examined philosophical

texts, it becomes clear that technology is presented as a precondition for the revelation of reality. As described by Heidegger, technology is a mode of revealing and what defines the essence of technology cannot be technological; it is revelatory [4, p. 28]. Technological settings contribute to the intensification of human experiences with freedom, responsibility, and existential challenge, according to Jaspers [5, p. 114]. Similarly, Haraway suggests subjectivity as hybrid and relational as it is co-produced in the interactions between human and technological agency [6, p. 152]. It can be concluded that human subjectivity is not self-contained, but rather mediated by AI technologies.

The key philosophical components that represent AI as an ontological phenomenon, shaping perception, awareness, and human-technology relationships are shown in Table 4.

Table 4. *AI as an ontological mediator of human subjectivity*

Module	*Item description*	*Source*
Ontological focus	AI as an ontological phenomenon that mediates how reality is perceived and interpreted	Heidegger [4, p. 28]
Existential implications	AI intensifies questions of self-awareness, freedom, responsibility, and existential confrontation	Jaspers [5, p. 114]
Posthumanist perspective	AI transforms perception through hybridization, relationality, and human-machine co-constitution	Haraway [6, p. 152]

As shown in Table 4, AI acts in a way that involves ontological forces that contribute to the formation of human subjectivity. Each philosophical theory provides a unique understanding of how it happens: In Heidegger's ontological concept of *Gestell*, AI influences perception by revealing new aspects of existential reality [4, p. 28]; in Jaspers's philosophy, interaction with technological environments raises issues of freedom, responsibility, and ethics in decision-making [5, p. 114]; and according to Haraway, human identity develops on the basis of co-relation with technologies in the cybernetic age [6, p. 152]. Overall, these perspectives suggest the idea that AI is not a mere technological tool but a force of ontological change which leads to reorganization of cognition, consciousness, human relations, and interdependence between technology and existential life forms. The AI–human ontological interface is illustrated in Figure 11 based on the following four ontological aspects: cognition, perception, ethics, and rationality.

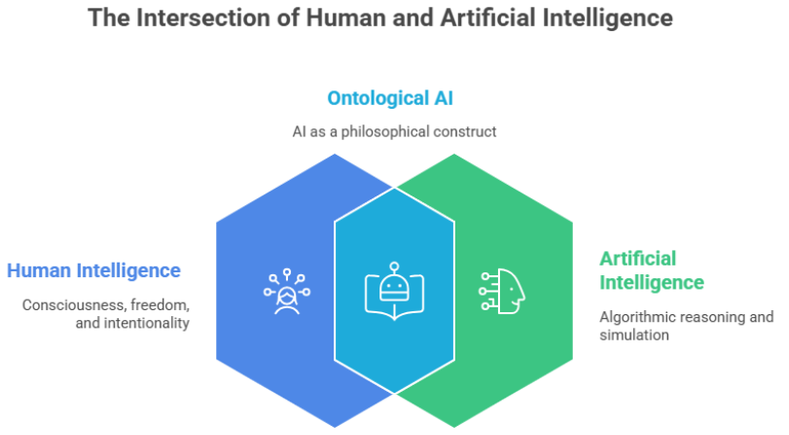

Figure 11. *AI–human ontological interface across cognition, perception, ethics, and rationality*

Finding 2: Global algorithmic mediation of cognition and social coordination. AI works globally by mediating processes of cognition, culture, and social coordination algorithmically. Technodiversity in Hui's theory uncovers the unequal but interconnected development of technologies in different societies [32, p. 97]. Spengler discusses technological dominance as one of the main driving forces of cultural change [12, p. 312]. Finally, Habermas notes that communicative action tends to be substituted or undermined by instrumental and algorithmic forms of reasoning [11, p. 65]. Based on this interpretation, the role of AI is understood as a global mediating force that changes cognitive and social processes not only locally but transnationally.

Philosophical insights regarding AI, globalization, and algorithmic mediation are outlined in Table 5.

Table 5. *Philosophical and conceptual insights on AI, globalization, and algorithmic mediation*

Component	*Details*	*References*
Globalization	AI mediates human cognition, social practices, and decision-making across borders	Hui [32, p. 97]
Cultural impact	AI creates risks of cultural decline, homogenization, and ethical disruption	Spengler [12, p. 312]
Communication and rationality	Technified systems challenge human deliberation, dialogue, and moral responsibility	Habermas [11, p. 65]

According to Table 5, the AI becomes an intermediary in the global-level human processes of cognition, interaction,

and reasoning [32, p. 97]. In turn, its widespread use poses the danger of homogenizing global culture and disrupting the traditional moral standards due to the fact that it questions previous assumptions about society and culture [12, p. 312]. Furthermore, the impact of algorithmic and automated reasoning on social interactions and communication calls into question the capacity of humans to preserve rationality and perform reflective and morally guided thinking [11, p. 65]. All these considerations suggest that the role of the discussed technology should be understood beyond the local dimension. Indeed, the influence of AI goes beyond cognition, social organization, and morality; thus, it calls for a philosophical understanding of technological engagement. Figure 12 shows the conceptual relationship between AI, culture, cognition, and ethics in a transnational context.

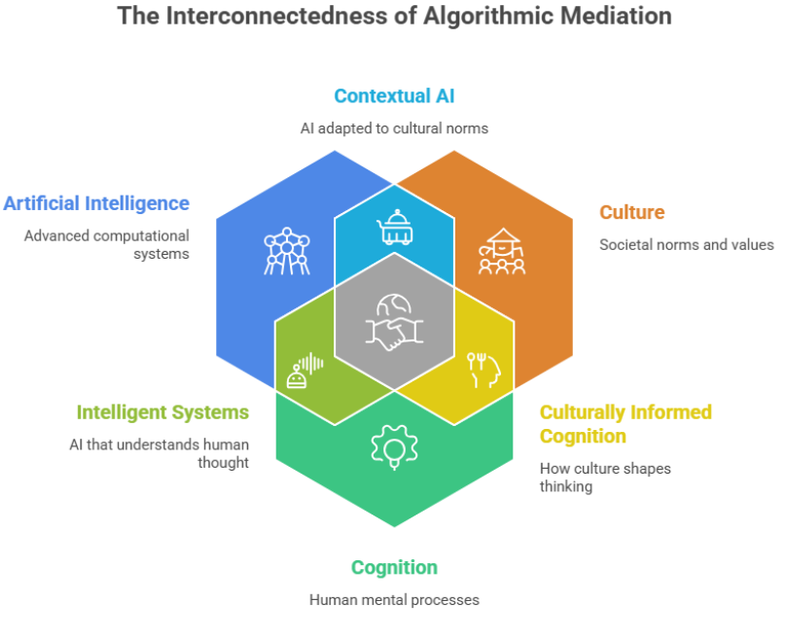

Figure 12. *Conceptual map of algorithmic mediation involving AI, culture, cognition, and transnational ethics*

Finding 3: Posthumanist co-construction of agency and relationality. Based on the analysis of the sources, it can be observed that the agency and relational identity become increasingly constructed between the humans and AI rather than remaining inherent to the human beings alone. For instance, Haraway suggests a cyborg ontology that includes hybrid forms of subjectivity, which do not rely on rigid distinctions between humans and machines [6, p. 152]. Furthermore, Foucault denies any ontological certainty in relation to the human subject arguing that the concept of "man" is rather historically constituted [10, p. 206]. Finally, according to Baudrillard, the experience mediated by the use of technology becomes predominantly simulated [15, p. 48]. As a result, the agency and relational identity become hybrid.

In Table 6, the above-mentioned approaches to the study of agency and relationality are considered in relation to the impact of algorithms on AI-mediated human experience.

Table 6. *Posthumanist relationality and hybrid subjectivity in AI-mediated contexts*

Component	*Details*	*References*
Cyborg ontology	Human-AI hybridity reshapes individuality, agency, and rationality	Haraway [6, p. 152]
End of man	The traditional epistemological subject is destabilized in the AI era	Foucault [10, p. 206]
Simulation and hyperreality	Lived knowledge and experience are increasingly mediated by AI algorithms	Baudrillard [15, p. 48]

AI contributes to the transformation of the human subject, cognition, and rationality through involvement in the formation of the latter processes. Haraway demonstrates how cyborg ontology brings hybrid identities and dissolves the border between human and machine cognition [6, p. 152]. According to Foucault, the concept of epistemological man is subverted during the age of AI, allowing for the re-thinking of anthropocentric knowledge [10, p. 206]. Baudrillard asserts that simulacra play a bigger role in everyday life and reveal the algorithmic nature of reality [15, p. 48]. Thus, all these theoretical positions indicate that the human cognition, moral agency, and relations are constituted together with AI. Posthumanist moral and ontological frameworks should be employed here in order to negotiate the human cognitive, relational, and ethical potentials in AI-mediated societies. Model of AI–human co-construction in terms of cognition and ethics is illustrated in Fig. 13 below.

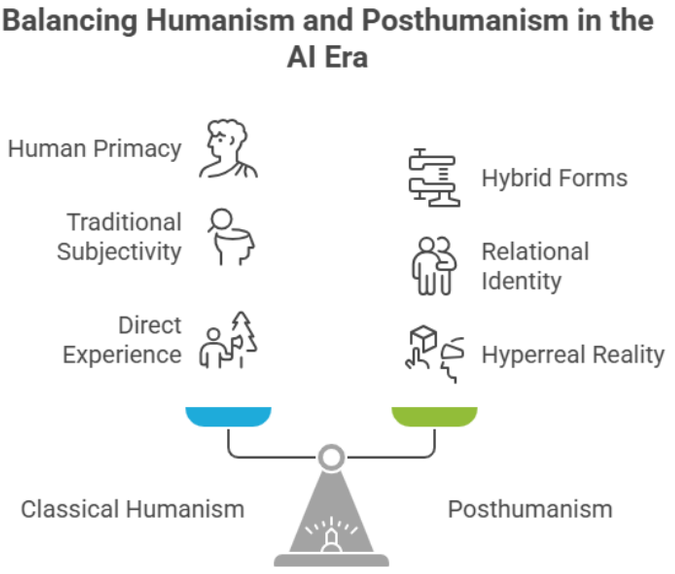

Figure 13. *Model of AI–human co-constructed relationality with cognitive and ethical dimensions*

Finding 4: Disruption of classical humanist frameworks. Conceptual innovation in understanding AI is identified in terms of challenging classical humanist assumptions regarding the human being. In the studied philosophical texts, the role of AI is described in the context of intervention into human perception, cognition, relational order, and moral responsibility. Heidegger explains the impact of technologies in terms of undermining the neutral position [4, p. 28]. Jaspers describes technological environment as spaces for changed ethical and existential conditions [5, p. 117]. Haraway highlights the process of undermining the anthropocentric ontology and emergence of posthumanist subjectivity [6, p. 155]. Therefore, classical humanist framework of understanding subjectivity and agency proves to be inadequate when applied to the AI-mediated conditions.

Philosophical perspectives on AI are summarized in Table 7.

Table 7. *Philosophical perspectives on AI as a breakthrough in human existence*

Component	*Details*	*References*
Ontological opportunity	AI discloses new modes of Being and rationality	Heidegger [4, p. 28]
Existential expansion	Encounter with AI broadens ethical, cognitive, and experiential horizons	Jaspers [5, p. 117]
Posthumanist horizon	Humanism is re-evaluated in a mixed human-AI context	Haraway [6, p. 155]

AI is a disruptive and transforming factor that implies new existential, moral, and cognitive orientations. Heidegger explains that AI can be perceived as a tool that reveals new forms of Being, forcing humans to think about technology again [4, p. 28]. Jaspers emphasizes that humans can explore new existential horizons through technological encounter, such as increasing ethical awareness, freedom, and responsibility [5, p. 117]. Finally, Haraway believes that AI-human hybridity can be considered a posthumanist concept that challenges humanism, urging people to reevaluate their moral and ontological foundations [6, p. 155]. Thus, these discussions suggest that modern humans co-create their life with AI technologies, generating new opportunities for ethical reflection, relational comprehension, and identity development. All the above makes it clear that it is important to view AI as a tool from a philosophical perspective as it represents existential companionship. The relationship between AI and human being is outlined in Figure 14.

In conclusion, it can be stated that the analysis proves the existence of important coexistence between humans and AI. Such coexistence refers to mutual impact, co-creation, and constant negotiation of cognitive, subjective, relational, and moral processes. AI influences human perception and serves as the basis of subjectivation at the same time. AI also connects individual people and whole societies to the world of global algorithmic technologies, affecting culture, cognition, and society. Moreover, AI supports the creation of posthumanist identities and relationships, undermining the humanist paradigm and promoting new ways of reflection and self-perception. Hence, coexistence becomes a process characterized by ontological, ethical, and existential qualities, where human capabilities and AI actions are intertwined, leading to the constant reconstructions of human agency and relational comprehension in technology-based societies.

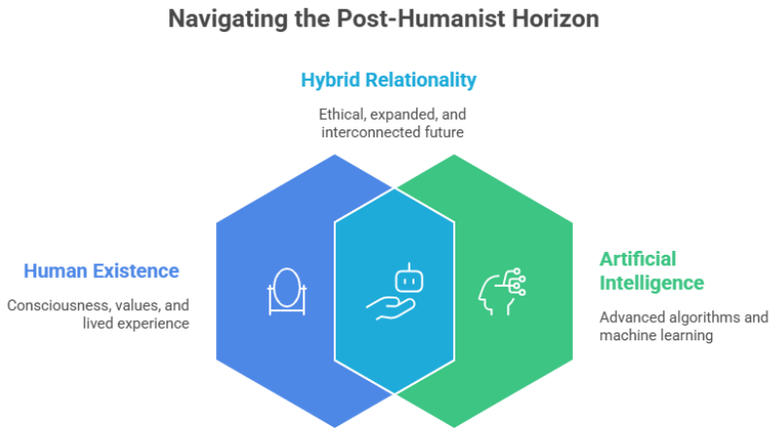

Figure 14. *AI–human hybrid relationality, ethical framework, and existential expansion*

5. DISCUSSION

AI is more than just a practical device; it is also an ontological and moral phenomenon that redefines human perception, cognition, and responsibility. According to Heidegger, the essence of technology lies in its revealing potential, making it possible to consider AI as one way through which the hitherto unseen aspects of human existence become visible [4, p. 28]. In addition, Jaspers points out that the interaction between human beings and technologically organized environments creates new questions regarding freedom and moral decision-making, thus altering existential perspective [5, p. 114]. Furthermore, the posthumanist concept of cyborg presented by Haraway makes it possible to examine the process of hybrid subjectivation, which implies a new understanding of subjectivity as a result of a complex relation between humans and machines. Thus, in her discussion of the cyborg phenomenon, the researcher points out that the uniqueness and autonomy of the human being are no longer the defining features of identity since relationality, distributed agency, and collaboration replace them [6, p. 152]. While AI is adopted worldwide and reshapes cognition and cultural patterns of cooperation, its development cannot be examined only in a local context. According to Hui, different communities adopt AI technology at various paces and create heterogeneous techno-patterns of interaction [32, p. 97].

Spengler warns about the destruction of cultural and moral order due to the domination of technology [12, p. 312], while Habermas believes that the communicative form of rationality may gradually be replaced by instrumental or technical reasoning [11, p. 65]. These ideas reveal the limitations of techno-utopian views regarding the role of AI. The co-constructing process establishes the ontological nature of human-AI relations since it results in hybridity and ethical interdependence. Baudrillard asserts that modern reality is increasingly mediated by simulations, which means that the process of perception and cognition takes place within the virtuality created by AI algorithms [15, p. 48]. From a philosophical perspective, these ideas pose several existential questions regarding the redefining of human nature once autonomy and responsibility are no longer the characteristics of identity. In general, AI can be considered a co-constitutive entity within the ontological and ethical realm, and it helps shape human cognition and subjectivity as well as ethical thought.

From this perspective, it becomes clear that the interaction between humans and AI in the digital age needs to be explored from philosophical perspectives, namely, by means of relational ontology, posthumanist ethics, and criticism of extreme forms of techno-utopianism. Within the framework of the discussed problem, subjectivity, agency, and ethics have been redistributed through AI-structured networks. On the whole, AI becomes an existential companion, mediating human cognition and ethical behavior. Therefore, it deserves critical analysis, which can uncover its possibilities and limitations related to human identity, morality, and agency.

Comparison of humanist and posthumanist positions. The previous discussion has revealed a philosophical dilemma concerning humanist approaches, which focus on the uniqueness and autonomy of humans, and posthumanist approaches, which take into account the process of co-construction of subjectivity, cognition, and agency through the mediation of AI technologies [10, p. 206]. From the humanist perspective, it is easier to acknowledge the crucial role of humanity, although it fails to provide an ontological and existential understanding of AI. Meanwhile, posthumanist perspectives are more appropriate for discussing human-AI interaction within AI-mediated and globalized contexts since they open up new possibilities for exploring human cognition, subjectivity, and agency as relational processes.

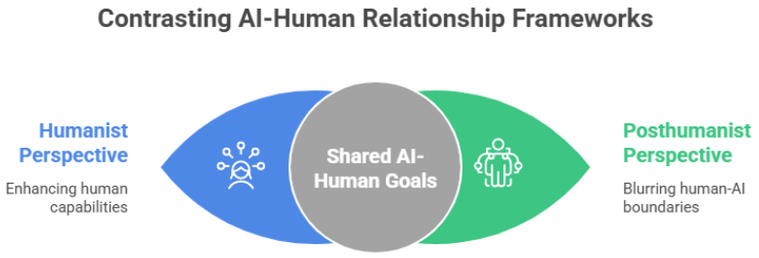

Figure 15. *Posthumanist versus humanist conceptualizations of AI–human relations*

Critique of techno-utopianism. As already mentioned, techno-utopian narratives are characterized by their overly optimistic attitude toward the adoption of AI. However, these narratives tend to overlook the ethical and ontological implications of its role within the human environment [32, p. 97]; [12, p. 312]. AI mediates human cognition and decision-making, thus changing established conceptions of individual autonomy and moral responsibility [32, p. 97]; [12, p. 312]. Heidegger warns about the dangers of the process of enframing, which turns the world into an object or a standing reserve [4, p. 28]; therefore, technology may be used to organize life so that human freedom is threatened. In addition, there is a risk of weakening the process of ethical decision-making and creating ethical indifference due to the increasing prevalence of algorithmic mediation of cognition [11, p. 65].

According to posthumanist perspectives, it is necessary to develop a critical and relational approach to the co-constructing process, which implies the consideration of hybrid agency, co-construction of knowledge and cognition, and emergence of an ethical consciousness. For example, Haraway argues that the concept of cyborg disturbs traditional binary oppositions between nature and culture and between humans and machines [6, p. 155]. In turn, Jaspers emphasizes that technological environments may stimulate the development of ethical awareness and responsibility as humans relate to the world through freedom and reflection [5, p. 117]. Finally, Baudrillard discusses the ethical problems of simulation [15, p. 48]. Overall, posthumanist perspectives disrupt classical anthropocentrism and re-establish AI as a constitutive part of human ontology [4, p. 28]; [6, p. 152]. Thus, they help define existence as a relational, hybrid, and interdependent phenomenon, which requires humans' interaction with new ontological and ethical Others. By linking algorithmic systems and cultural practices, it becomes possible to understand the influence of AI-mediated globalization on human cognition and moral decision-making [32, p. 97]; [12, p. 312]. Hence, posthumanist ethics needs to be relational, hybrid, and cross-cultural to ensure that humans do not lose their agency or cultural identity due to interactions with technologically mediated society.

6. CONCLUSION

Artificial intelligence (AI) can hardly be perceived either as technology or simply as a tool. AI should be considered as a co-constitutive force altering human subjectivity, cognition, relationality, and ethical responsibility within a globally networked society. Human cognition and perception are mediated through the medium of AI, giving birth to new dimensions of Being. Heidegger states that the essence of technology is not technological but belongs to the mode of revealing [4, p. 28]. Hence, AI could be seen as a technological condition through which human cognition and existential positioning are restructured.

According to Jaspers, a technologically structured environment raises philosophical questions regarding human freedom, morality, and agency: the human being always stands towards its possibilities, making its choices within the framework [5, p. 114]. Hence, human–AI relationality leads to a co-constructed existence in which the concept of agency becomes relational rather than purely anthropocentric [6, p. 152]. Posthumanist philosophy, founded upon a relational and co-constitutive perspective, challenges traditional humanism and its emphasis on human singularity and independence [10, p. 206]. Philosophically, posthumanism reveals the ambiguity of human primacy, responsibility, and agency within an algorithmically structured world.

Techno-utopian approaches prove to be philosophically inadequate in light of such considerations. Heidegger notes that enframing poses danger in its perception of the world as resources [4, p. 28], whereas Spengler warns that technological superiority contributes to dismantling cultural and moral orders [12, p. 312]. Therefore, one might say that AI is technologically mediated *Other* with the relational ontological status, rather than having an independent ontological status. AI cannot be treated as a conscious subject of being comparable with the human one or simply as a neutral object. Instead, it is a quasi-subject whose existence arises due to mediation, interaction, and co-constitution with human thought, relationality, and morality.

The co-existence of human beings with algorithms opens up numerous possibilities of knowing, reflecting on morality, and asking philosophical questions. At the same time, it poses many open questions about human primacy, responsibility, and agency within an algorithmically constructed world. Therefore, one should keep in mind philosophical insights in the field of human–algorithmic relationship and at the same time pay attention to potential pitfalls. Algorithms are not ontologically identical with humans, yet they represent a powerful existential Other that changes human subjectivity, relationality, and ethical deliberation. This is why posthumanist thought becomes crucial in this regard.

Scientific and philosophical contributions. The study makes a scientific contribution to existing literature since it interprets the phenomenon of artificial intelligence not just as a powerful technology but also as a co-constitutive ontology, which transforms human cognition, subjectivity, relationality, and moral responsibility in globalized societies. The research does not present AI as a merely functional entity but considers it as a factor that influences how the reality is revealed, interpreted, and experienced by human beings. Following the ontological concept of Gestell by Heidegger, according to which the essence of technology lies in its mode of revealing [4, p. 28], the author discusses how algorithms influence knowledge production, human perception, and self-understanding.

In a philosophical aspect, the work represents a synthetic and integrative approach, combining classical existential philosophy with posthumanist thought in order to show how contemporary issues of globalized algorithmic world are re-mediated through historical philosophical discourses. The work does not analyze philosophical concepts independently of each other but takes advantage of a dialectic approach and interprets the ideas proposed by Heidegger, Jaspers, and Foucault using the concepts by Haraway, Baudrillard, Spengler, Habermas, and Hui. This philosophical analysis makes a contribution to contemporary philosophical discourse that focuses on AI-mediated societies as an interdisciplinary phenomenon.

The study makes an important philosophical contribution by proposing an ethically responsible posthumanist position that is based on relationality and co-constitution. Having adopted a cyborg ontology of Haraway who claims that a cyborg is an organism-machine fusion [6, p. 152], the author of the study emphasizes that agency and identity become increasingly hybrid rather than purely human. Ethical responsibility should no longer be analyzed solely from an anthropocentric perspective but should take into account the distributed, context-sensitive, and relational nature of moral agency and consequences. This position is confirmed by the notion of simulation in Baudrillard's theory of modern reality as an illusion of simulation [15, p. 48].

From a scientific perspective, the study proposes a new conceptual framework, which helps one consider AI in a more complex way. One learns about the transformation of cognitive processes, social coordination, and moral agency of human beings within the environment where they coexist with algorithms. The framework proposed in this study will help researchers and policymakers interpret artificial intelligence beyond techno-utopian optimism and instrumental rationality.

In general, this study is valuable conceptually in that it introduces the notion of existential partnership of humans with algorithms rather than a mere tool. Combining the ontological, ethical, and techno-critical aspects, the paper proves to have theoretical and practical significance. Thus, the study makes an intellectual contribution to the debate about the ways to preserve, transform, and redefine human agency and responsibility in AI-mediated reality.

Implications for globalized societies. The research provides a number of implications related to education, policymaking, cultural governance, and public engagement in a globalized society. Firstly, individuals, policymakers, and institutions should realize that interactions with algorithms should not be taken uncritically but consciously. By revealing the ontological, cognitive, and ethical shifts mediated by AI, one might design educational programs, regulatory initiatives, and cultural preservation strategies aimed at maintaining human autonomy while ensuring proper moral deliberation.

The study makes individuals realize the necessity of reflecting on the impact that AI exerts on their cultural integrity, relationality, and ethical norms. From this perspective, the study may be seen as a guidebook for researchers, policymakers, and practitioners who wish to find their way around the emerging new human–algorithmic environment. The most important implication is that the governance of artificial intelligence should not focus only on efficiency and innovation. It should address the philosophical conditions of the emergence of human existence in technologically structured global society.

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