

Human Dignity in Thomas Aquinas Epistemology and Artificial Intelligence

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Abstract

The rapid development and integration of artificial intelligence (AI) in various aspects of life raises essential questions about its impact on human dignity. As AI systems increasingly influence decision-making processes, interact with humans, and collect vast amounts of personal data, concerns arise about the erosion of human dignity. This paper examines the intersection of human dignity and AI, considering the potential benefits and challenges that AI poses to human autonomy, privacy, and self-worth using Thomas Aquinas views on human dignity as the framework. On one hand, AI has the potential to enhance human dignity by improving access to healthcare, education, and other essential services, enhancing mobility and communication for individuals with disabilities and increasing efficiency and productivity, allowing humans to focus on creative and high-value tasks. On the other hand, AI also poses significant challenges to human dignity, including erosion of autonomy: AI-driven decision-making processes may undermine human agency and self-determination, AI-powered data collection and analysis may compromise human privacy and confidentiality and AI-driven automation and job displacement may lead to feelings of inadequacy and low self-esteem. To address these challenges, this paper argues that a human-centered approach to AI development and deployment is crucial to upholding human dignity. This approach prioritizes human values, such as autonomy, privacy, and self-worth, and ensures that AI systems are designed and deployed in ways that respect and promote these values.

Keywords

Human dignity, Thomas Aquinas, Artificial Intelligence, Human Agency and Self-Determination

1. Introduction

In recent times the epistemological and the anthropological challenges of man has become so obvious that it cannot be overlooked. Also, the creative ingenuity of man that has followed the challenges has remained progressive. In all of these, there is the need to maintain a balance between man and his effort in managing these challenges in order not to lose humanity. Therefore, while making great inroads in tackling the challenges from his environment, there is a high expectation that humanity must be sustained, making human dignity the priority of all the effort. Human dignity refers to the inherent worth and value of every human being, regardless of their background, culture, or circumstances. It encompasses the right to autonomy, respect, and self-worth. Human dignity is a fundamental concept in human rights, ethics, and philosophy. Thomas Aquinas' view on human dignity is rooted in his synthesis of Aristotelian philosophy and Christian theology. He was heavily influenced by Aristotle's concept of "rational animal", which emphasises human beings' unique capacity for rational thought. Aquinas was also influenced by Neoplatonist thinkers, such as Plotinus, who emphasized the spiritual and immaterial aspects of human nature. Aquinas drew on the biblical account of creation, which states that human beings are created in the image and likeness of God (Genesis 1:26-27). Aquinas' understanding of human dignity is also shaped by Christian teachings on the Incarnation, the dignity of the human body, and the ultimate destiny of human beings.

On the other hand, the key Concepts of Artificial Intelligence (AI) continues to revolutionize various aspects of human lives; it raises fundamental questions about human dignity. The increasing presence of AI in human daily lives, from virtual assistants to self-driving cars, has sparked debates about the potential impact on human dignity. The rapid advancement of AI has brought about numerous benefits, including improved efficiency. AI-powered automation has increased productivity and efficiency in various industries. It has enhanced decision-making as AI-driven analytics has enabled better decision-making in fields like healthcare, finance, and education. Artificial Intelligence Increased accessibility as AI-powered tools has improved accessibility for people with disabilities. However, the rise of Artificial Intelligence also poses significant challenges to human dignity, including: Job displacement as AI-powered automation may displace human workers, potentially leading to unemployment and loss of purpose. Artificial Intelligence systems can perpetuate existing biases and discriminate against certain groups, undermining human dignity. AI-powered surveillance systems can erode privacy and autonomy, compromising human dignity. Humanity has gone down a path, which from evidence; it might really have no control of how things turn out in the future, although it could also be a path that leads absolute dominance and control of the immediate environment by humanity.

This clearly portrays the two different ways in which artificial intelligence is viewed, and the aspect of emotions it generates amongst individuals. Such is the hope that this new field has inspired from its accomplishments, and yet such is the terror it presents on the very issue of the existence of the human race or mankind as we knew it and know it. Artificial Intelligence has also brought with it certain problems; the problem of man's neo-slavery to science, which is the subjugation of humanity to machines, the endangerment of the human race due to tremendous growth and progress in the field of Artificial Intelligence, and lastly, the bias that has caused the creation of an alternate future in the mind of many. This has launched humanity into an unwarranted war, which is an act of self-defeatism, a war that has enslaved man to ignorance, backwardness and hindered the possibilities which man is capable of.

The contemporary discourse surrounding Artificial Intelligence often revolves around concerns related to privacy, job displacement, and ethical considerations. However, Aquinas' views on human dignity are rooted in his understanding of human nature, morality, and the common good. Aquinas condemned acts of violence, harm, or exploitation that undermine human dignity, such as murder, torture, or enslavement. He also criticized systems of injustice and oppression that deny human beings their basic rights and dignity, such as tyranny or discrimination. Aquinas saw moral corruption, such as lust, greed, or pride, as a form of abuse that undermines human dignity from within. While believing that original sin has corrupted human nature, leading to a tendency towards selfishness and sin, Aquinas also recognized that human ignorance and weakness can contribute to the abuse of human dignity. He saw the abuse of human dignity as damaging to human relationships and the common good hence, appraisals of modern technology in the light of these contrasting effects diverge widely. Some see it as the beneficent source of higher living standards, improved health, and better communications. They claim that any problems created by technology are themselves amenable to technological solutions. Others are critical of technology, holding that it leads to alienation from nature, environmental destruction, the mechanization of human life, and loss of human freedom. A third group asserts that technology is ambiguous, its impact varying according to the social context in which it is designed and used, because it is both a product and a source of economic and political power¹⁰. And truth be told, for most our possible enslavement to the machine has never been more complete, but still man is not yet a slave and would not be one, if this phenomenon of life is approached cautiously and strategically.

Artificial Intelligence has emerged as a transformative force, permeating various aspects of contemporary society. The rapid advancement in machines learning, neural networks, and computational capabilities have propelled AI into the forefront of technological innovation, promising unprecedented opportunities and challenges. Nevertheless, in order that he may express himself

freely, man has set out on a relentless quest that liberates him from the constraints of his obligation to the other and the duties and expectation of the society. The situation humanity faces currently could be termed a crisis of self-destruct and condemnation. The world in its sorrow today, owe its decadence, the subjugation of human person, the misery present, the pain and suffering experienced to the fallout of the capabilities of some of these objects of Artificial Intelligence and their makers. Therefore, as Artificial Intelligence technologies become increasingly integrated into daily life, there is a growing need to critically examine potential consequences on human dignity.

Thomas Aquinas is of the view that the abuse of human dignity is also an offense against God, who is the source of human dignity. Aquinas therefore advocated for the cultivation of virtues, such as justice, temperance, and charity, to promote human dignity. He believed that just laws and institutions are necessary to protect human dignity and promote the common good for Aquinas, religious and spiritual practices, such as prayer and sacraments, as essential for promoting human dignity and moral virtue.

2. Aquinas Ethical Considerations

This refers to the moral principles and values that guide decision-making and behaviour. It explains the capacity of the human person to dominate his environment through knowledge and understanding of his environment. These include,

a) Respect for autonomy: and dignity of individuals which is rooted in his concepts of free will. Aquinas believed that humans possess free will, enabling them to make choices that align with their reason and intellect. Human dignity, which he emphasized the inherent dignity of human beings, created in the image of God (Imago Dei), and the nature of law, here Aquinas developed the concept of natural law, which posits that humans have a natural inclination towards the good, and that this inclination is guided by reason. Aquinas' views on respect for autonomy can be inferred from his position on self-Determination where he recognized the importance of human self-determination, acknowledging that individuals should be free to make choices that align with their values and goals.

Aquinas argued that coercion should be limited, as it can undermine human dignity and autonomy. His ideas on respect for autonomy remain relevant in modern ethics. His emphasis on voluntary consent is reflected in modern medical ethics, where informed consent is a cornerstone of patient autonomy. Aquinas' views on human dignity and autonomy underpin modern human rights discourse, which emphasizes the protection of individual freedoms and autonomy. His ideas on self-determination and voluntary consent continue to influence debates on personal freedom, autonomy, and the role of government in modern societies. Hence, Thomas Aquinas' thoughts on respect for autonomy emphasize the importance of human dignity, free will, and voluntary consent. His ideas continue to shape modern ethical debates on autonomy, human rights, and personal freedom.

b) Non-Maleficence (Do No Harm): Here, Aquinas places emphasis on avoiding actions that may cause harm or injury to others, prioritizing their well-being and safety. His thoughts on non-maleficence (do no harm) are rooted in his concepts of love: Aquinas emphasized the importance of loving one's neighbour, which involves avoiding harm and promoting their well-being. Justice which he understood as a virtue that aims to promote the common good and avoid harm to others, and the nature of evil, Aquinas viewed evil as the privation of good, and argued that it is contrary to God's nature and human flourishing

Aquinas' views on non-maleficence can be inferred from his teachings and emphasis on the importance of avoiding harm to others, as it is contrary to love and justice, where he argued that human life should be protected and preserved, as it is a fundamental good⁵ and minimizing Harm: He recognized that, in some cases, harm may be unavoidable, but argued that it should be minimized whenever possible

Aquinas' ideas on non-maleficence remain relevant in modern ethics especially in medical Ethics. His emphasis on avoiding harm and protecting human life underpins modern medical ethics, particularly in the principles of non-maleficence and beneficence. Aquinas' views on the importance of protecting human life and dignity continue to influence human rights discourse, and his understanding of the interconnectedness of all things and the importance of preserving the natural world has implications for modern environmental ethics. In summary, Thomas Aquinas' thoughts on non-maleficence emphasize the importance of avoiding harm, protecting human life, and minimizing harm whenever possible. His ideas continue to shape modern ethical debates on medical ethics, human rights, and environmental ethics.

c) Beneficence: (Do Good). Another ethical consideration of Thomas Aquinas is acting with kindness, compassion, and generosity, striving to promote the greater good. Thomas Aquinas was a philosopher, and theologian who greatly influenced Catholic theology and philosophy. His thoughts on beneficence (doing good) are rooted in his concepts of love, charity, and the nature of God. Aquinas emphasized the importance of loving one's neighbour, which involves actively seeking their good and well-being. He understands charity as the virtue that inclines us to love God and our neighbour, and to seek their good. Aquinas believed that humans are created in the image of God (Imago Dei), and that this dignity should be respected and promoted

Aquinas' views on beneficence can be inferred from his writings. He argued that doing good to others is a fundamental aspect of human flourishing and the pursuit of happiness. He emphasizes on the importance of promoting the common good, which involves seeking the well-being of all members of society. He encouraged acts of kindness, such as giving alms to the poor and visiting the sick, as a way of demonstrating love and charity towards others. Aquinas' ideas on beneficence remain relevant in modern ethics as it is very much relevant in medical ethics. His emphasis on promoting the well-being of others underpins modern medical ethics, particularly in the principles of beneficence and non-maleficence. His views on promoting the common good continue to influence modern social justice movements, which seek to promote the well-being of marginalized and vulnerable populations. Aquinas' understanding of beneficence as a virtue that inclines us to seek the good of others continues to shape modern virtue ethics, which emphasizes the importance of character and moral virtues in ethical decision-making. Thomas Aquinas' thoughts on beneficence emphasize the importance of doing good, promoting the common good, and demonstrating love and charity towards others. His ideas continue to shape modern ethical debates on medical ethics, social justice, and virtue ethics.

d) Justice: Aquinas' thoughts on justice are rooted in his concepts of law, morality, and the nature of God. He understands general justice as the virtue that inclines us to render to each person what is due to them, and to promote the common good. He distinguished between particular justice, which involves individual relationships and contracts, and general justice, which concerns the common good. Aquinas argued that distributive justice involves distributing goods and resources in a way that is fair and just, taking into account the needs and merits of individuals, and commutative justice as the virtue that governs individual transactions and exchanges, ensuring that they are fair and just.

According to Aquinas justice is a virtue that inclines us to the Good. Justice inclines us to seek the good and to promote the common good. Again, Justice regulates human actions, ensuring that they are fair, just, and in accordance with the law. Justice for Aquinas promotes peace and harmony in society, by ensuring that individuals receive what is due to them and that the common good is promoted. Aquinas' ideas on justice remain relevant in modern ethics as his concept of distributive justice continues to influence modern debates on economic justice, taxation, and resource allocation. His views of justice as a virtue that promotes the common good and protects individual rights continues to shape modern human rights discourse, while his emphasis on promoting the common good and protecting the vulnerable continues to influence modern social justice movements. Aquinas' thoughts on justice emphasize the importance of promoting the common good, protecting individual rights, and regulating human actions in accordance with the law. His ideas continue to shape modern ethical debates on distributive justice, human rights, and social justice.

e) Honesty and Integrity: His thoughts on honesty and integrity are rooted in his concepts of truth, morality, and the nature of God. For Aquinas, embracing truthfulness, transparency, and integrity in all actions and decisions, maintaining trust and credibility remain paramount to human action. He emphasizes the importance of truthfulness, arguing that it is a fundamental aspect of human morality and a reflection of God's nature. He understood integrity as a virtue that involves being truthful, transparent, and morally upright in all aspects of life. According to him, honesty is a virtue that is essential for human flourishing and the pursuit of happiness. He emphasized the importance of telling the truth, even in difficult or challenging situations. He therefore argued that keeping promises and fulfilling obligations is essential for maintaining trust and integrity in human relationships. He encouraged transparency and openness in human interactions, arguing that it is essential for building trust and promoting honesty.

f) Responsibility: Thomas Aquinas' thoughts on responsibility are rooted in his concepts of free will, morality, and the nature of God. He emphasized the importance of human free will, arguing that individuals have the capacity to make choices that are in line with their moral obligations. He understands humans as moral agents, responsible for their actions and decisions. Aquinas argued that individuals are accountable for their actions, and that they will be judged by God based on their moral choices. He emphasized the importance of intentionality in human actions, arguing that individuals are responsible for the consequences of their intentional actions. According to Aquinas, causality is a key factor in determining responsibility, arguing that individuals are responsible for the effects of their actions. He recognized negligence as a form of responsibility, arguing that individuals can be held accountable for failing to act in a responsible manner.

Aquinas' emphasis on individual moral agency and accountability continues to influence modern debates on personal responsibility. His understanding of responsibility as a moral and causal concept continues to shape modern discussions on corporate responsibility and business ethics. While his recognition of human responsibility for the natural world continues to influence modern environmental ethics and discussions on sustainability. These thoughts on responsibility emphasize the importance of human moral agency, accountability, and intentionality in human actions. His ideas continue to shape modern ethical debates on personal responsibility, corporate responsibility, and environmental responsibility.

3. The Nature of Human Knowledge in Aquinas

Thomas Aquinas believes that knowledge is possible. His epistemological methodology shows that for him, knowledge is empirical. This is the Aristotelian view. Knowledge begins from the senses. It is not rational in the Platonic sense. To understand Aquinas well, it is necessary to examine his understanding of the nature of human knowledge. To do this, this chapter first of all treats Aquinas' sense of knowledge in general, what are its basic characteristics and then how man in Aquinas' view comes to know; that is the process of knowledge.

4. Aquinas' Sense of Knowledge in General

Human knowledge for Aquinas is one of the basic self-evident acts of man that requires no demonstration. However, Thomas defined, or has this to say about knowledge. The noblest way of possessing a thing is to possess it in an immaterial way, that is by possessing its Forms without its matter and this is the definition of knowledge. " Following this Thomistic spirit and reflecting about it, Van Steenberghe defined knowledge as: "an immanent activity in which I prefer myself by the conscious possession of the objective and subjective real."

These two definitions can be further simplified in a way that it reflects that knowledge involves: the knowing subject; that is the I or concrete knowing subject the act of knowing, that is immanent activity; the object known, i.e. the real objective and subjective; the proper goal; that is the conscious

possession of the real; consequence, ie. the perfection of the knower. Having the above definition in mind, Aquinas goes further to say that:

Knowledge like other vital operations perfects the agent rather than anything extremely, yet this further actuation is derived from something other than the knower. It is this counter-balance of the complete immanence of cognitive activity with the complete exteriority of the other that makes knowledge mystery while it remains indubitable fact.

Knowledge for Aquinas is nothing but the union of the known and the knower. The known represents for him the object, and the knower stands as the subject who knows. According to Aquinas, the union of the subject and the object makes knowledge possible because when somebody is not a knower, he is only an ego, and when something is not known it is only a thing. He says: knowledge is only possible in this subject-object relatedness." And in his commentary on the sentence of Peter Lambard, Aquinas said: *Cognitio non fit nisi secundum quod cognitum est in cognoscente*. It meant to say that it is the known that penetrates into the subject in some way since knowledge takes place not outside but inside the subject. The known object is present in consciousness as something, which imposes itself on the subject and reveals the primacy of being in knowing. It is the object, which actuates and determines the knowledge of the subject. Hence for Aquinas, the criterion of knowledge is the real. The ancients like Aristotle likened the human mind to a simple capacity or potentiality but a potentiality for all things; in knowledge it is as if the whole reality could become present to us and that we could in a sense become all things. Therefore, one does not first know knowledge. Rather he first knows things. The senses know existents not in themselves but as particular things in existence. The intellect knows being as its proper object. The role of the subject in knowledge will be best appreciated in its tendency to

5. Thomas Aquinas Process of Knowledge

Thomas Aquinas has earlier established that true knowledge of reality is possible. In his definition of knowledge, we see him saying that: "the noblest way of possessing a thing is to possess it in an immaterial way, that is by possessing its Forms without its matter and this is the definition of knowledge." Aquinas insists that true knowledge of reality begins with the senses. He agrees with Aristotle that (*nihil est in intellectu quod non prius fuerit in sensu*) nothing is in the intellect, which was not first in the senses. One may ask, how did Aquinas arrive at this? To answer this question, it is important to note that the whole of Aquinas' epistemological methodology has been an effort to contradict the prevailing views that true knowledge of reality is best acquired through the process of reminiscence advocated by Plato and the process of illuminism propounded by St. Augustine.

Both doctrines of reminiscence and illuminism maintain that ideas of true knowledge do not come to the mind through the senses, but exist outside the senses. For Plato, it is there located in the world of Forms and the soul can only know it through the process of reminiscence. Augustine says that the ideas are there in the soul but cannot be known unless illumined by God through his light. (Process of illuminism).

On the other hand, Thomas Aquinas rather insists that true knowledge of reality begins with the senses. He argues that the human mind originally is in potentiality to knowledge. He denies that ideas are planted in the soul. For Aquinas, the only sense in which we can say that the ideas are innate is that the mind has a natural capacity for abstracting and forming ideas.

While Aquinas' views on scientific knowledge were influential, it is essential to recognize that his understanding of science was shaped by the intellectual and cultural context of his time. Intellectual Knowledge (Intellectus) this according to Thomas Aquinas is Knowledge acquired through the intellect, including insights into eternal truths and divine realities. Aquinas believed that intellectual

knowledge is a vital aspect of human understanding. He distinguished between two types of intellectual knowledge: *Intellectus* (Understanding): For Aquinas, this is the ability to grasp the essence or nature of things.

Scientia (Science): Knowledge acquired through reasoning and demonstration.

Aquinas believed that intellectual knowledge is acquired through abstraction, which is the process of extracting universal concepts from particular sense experiences. Illumination, which implies the divine illumination of the intellect, which enables us to understand and grasp eternal truths. Aquinas' view of intellectual knowledge emphasizes universal and necessary truths, where intellectual knowledge involves understanding universal and necessary truths that are independent of sense experience, eternal and immutable where intellectual knowledge is concerned with eternal and immutable truths that are not subject to change or decay; certain and evident where intellectual knowledge is characterized by certainty and evidence, which are derived from the nature of the thing itself.

6. The Explosion of Artificial Intelligence

Years ago, our humanity was still swinging from the branches in the philosophical canopy. On a geological or even evolutionary time scale, the rise of *Homo sapiens* from the last common ancestor with the great apes happened swiftly. From studies, this has been the pattern of evolution, change and growth in our world. As a consequence, humans can think abstractly, communicate complex thoughts, and culturally accumulate information over the generations far better than any other species on the planet. And this asks the question; since it is the predominant pattern in our cosmos, what then would stop the growth of Artificial Intelligence treading the path trodden by man in its evolution?

Just like these capabilities acquired by man over the years accumulated as aforementioned, it helped humans develop increasingly efficient productive technologies, making it possible for our humanity to live better, develop faster, and most importantly increase in population, which inadvertently meant the greater production of ideas, which led to growth. In his thoughts, Nick Bostrom highlights the productivity of efficiency attained by man. While discussing the growth modes that has been evident in the history span of hominid (early humans), he stated,

Such changes (as mentioned earlier in the area of capability garnering) in the rate of growth have important consequences. A few hundred thousand years ago, in early human prehistory, growth was so slow that it looks on the order of one million years for human productive capacity to increase sufficiently to sustain an additional one million individuals living at subsistence level.... Today following the Industrial Revolution, the world economy grows on average by that amount every ninety minutes

And this is testament to the exponential increase in the growth mode and rate of things in our time. Continuing down this path of exposition, Bostrom points to the unimaginable progress the world would witness, if it continues growing at a steady pace as it is. Yet the prospect of this steady growth is but a scratch when equalled to the exponential growth that would happen if the world were to experience another step change in the rate of growth comparable in magnitude to those associated with the Agricultural Revolution and the Industrial Revolution. Such a growth rate according to Bostrom seems fantastic by current lights. Observers in earlier epochs might have found it equally preposterous to suppose that the world economy would one day be doubling several times within a single lifespan. Yet that is the extraordinary condition we now take to be ordinary. And it is along this path and with this in the conscious that Bostrom makes his postulations, analysis, speculations and predictions about Artificial Intelligence and the prospect of the concept of a Singularity.

Having the just made argument in mind, Nick Bostrom asserts, the idea of a coming technological Singularity has by now been popularized. Though the term Singularity has been understood in a wrong or different as to what it should connote in reality and in this case Singularity according to Bostrom has been adopted as connoting an aura of a techno-Utopian world Rather, "the Singularity related idea that interest us is the possibility of an intelligence Explosion particularly the prospect of machine super intelligence." In his view therefore, it is pertinent that those who seem to and would want to dismiss the possibility of machine super intelligence on the account of seeing the above discussed issue as too little to stand on should be aware that though the curve-fitting exercises or extrapolations from past economic growth are quite important reasons to subscribe to its possibility, they should also know that there are stronger reasons for such speculations

Machines matching humans in general intelligence that is, possessing common sense and an effective ability to learn, reason, and plan to meet complex information processing challenges across a wide range of natural abstract domains, have been expected since the invention of computers in the 1940s And since then, the expected arrival date of such machines have been receding at a rate of one year, after a year; so that there would always be hope for such and yet far enough time for a radical change, just to still be seen as relevant and eye catching, since most prognostications place them some couple decades away.

Making a contrast of the aforementioned time with a shorter timescale one can observe, that most technologies that would impact the world in a big way in five or ten years from now are already in limited use, while technologies that would reshape the world in less than fifteen years probably exist as laboratory prototypes. And with this being the fact and the problem of continuity being relevant in this ease, it can be seen as buttressed by Kurzweil, that even the bold predictions made by a particular researcher or engineer would most likely not be attained, because most making such claims are already at the apex of their careers or its twilight and so would not be around so long to accomplish their predictions And this has been the fate of Artificial intelligence. But this is not to say that Artificial Intelligence as speculated is impossible or would never be developed. The main reason why progress has been slower than expected is that the technical difficulties of constructing intelligent machines have proved greater than the pioneers envisaged. Super human level machine intelligence is a possibility, but the greatest challenge faced in its development has been the figuring out or understanding of what it is and what the target is. Good enough the Mathematician IJ Good, who served as chief statistician in Alan Turing's code-breaking team in World War II rightly enunciates what the target is, thereby making the task a little easier. IJ wrote:

Let an ultraintelligent machine be defined as a machine that can far surpass all the intellectual activities of any man however clever. Since the design of machines is one of these intellectual activities, an ultraintelligent machine could design even better machines; there would then unquestionably be an 'intelligence explosion', and the intelligence of man would be left far behind. Thus the first ultraintelligent machine is the last invention that man need ever make provided that the machine is docile enough to tell us how to keep it under control

Hence, Bostrom asserts that the curve trajectory of development of that which is considered Artificial Intelligence in our time today, has exponentially increased. When examples are reckoned of the level of advance in Artificial Intelligence compared to the past, it would be clear that there is a great increase and at a fast rate. This brings to mind airplanes, medical machineries, mathematical apparatus for calculations, and many others.

7. Artificial Intelligence and the of Humanity

In hindsight, clearly the earlier parts of this work point to the possibilities of damage that can be wrought by artificial intelligence. The popular bias and fear of a large portion of the human populace have been fed, and even seemingly watered, though under the caveats of a mishandling of the said

phenomenon. However, on another hand, there is a fresh, insightful, liberating view and sets of possibilities that is already shaping up that speaks volumes to the good and greatness that can be birthed by Artificial Intelligence. Especially considering the bounds and constraints that it aids humanity to move beyond in the fields of medicine, Space exploration, engineering, agriculture, word populace sustenance, and the idea of overcoming the poor human will. The help it can lend could be massive. The avenues it can unlock, unfathomable at this point, but as of now, remarkable nonetheless, and these shall be explored; that humanity might see reason as to why artificial intelligence should be properly attended to and harnessed.

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