

# “Who Am I” and “What Can They Do”: The Personhood of Artificial Beings and the Futuristic Development of Religion in Posthuman Era

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**Abstract:** *The challenge posed by technological advancements to religions is a well-established topic. However, the granting of personhood to artificial beings not only amplifies this challenge (what can they do) but also transforms the identity of human beings (who am I). The exploration of granting personhood to artificial beings by many countries, directly or indirectly, indicates a trend aligned with posthumanism. This article delves into two aspects of transcendence (personhood of artificial beings and identity of human beings) in order to ascertain their impact on religions and its futuristic development.*

**Keywords:** Personhood; Artificial beings; Identity; Religion; Posthumanism.

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Personhood as a religious idea is about the creativity with which human beings were created. It is about the continuing ever developing human being that has meaning within the fluidity of perfection. The idea or doctrine of personhood has meaning not because of the descriptive content of the idea, no matter how accurate it is described, but because idea is embodied in a concrete person.

Religious ideas, such as personhood, make sense of the complexity and contested world by engaging with issues of development as nuanced, fluid phenomena that are life-giving and life-receiving. The idea of personhood is not abstract, detached and unimaginable, but creative, growing, reciprocal, relational, and interactionist. It is both theoretical or being, and practical or doing.

--- John Klaasen 2021

Trans-humanists seek to put an end to Abrahamic monotheistic beliefs by pursuing a post-human condition that compels humanity to accept the possibility of “editing” themselves, assuming that we extend our genetic foundation to machines—that we are increasingly capable of the mastery over God-given legislation.

---- Al-Kassimi, Khaled. 2023.

## 1. Introduction

Technology advancement seems always to conflict with religion due to the fact that religion is a system of beliefs, practices, and organizational structures related to the worship of deities, spirits, or other supernatural phenomena, while technology “keep shaking” the foundation of its system (Al-Kassimi 2023; Hava 2011; Linell 2011). The impact of technology has been haunting the development of religion in human society, which has been implied by postmodernism, trans-humanism or posthumanism (Norbert and Hava 2011; Farzad 2011). What makes matters worse, the recognition of tech products with personhood renders more formidable impact on the foundation of religion (John 2021) which will change the landscape of how religion practitioners perceive the world as well as

their religious practice.

On 26 October 2017, Saudi Arabia has bestowed citizenship upon Sophia, thus marking her as the first AI robot in history to be granted such a legislative privilege (Ren 2019). In Russia, the "Robot - agents" system is granted with a legal personhood, as stated in Article 1 of The Grishon Act: robot-agents who own property should be held accountable for their own debts, while also being entitled to "exercise civil rights and fulfill civil obligations under their own name" (Zhang 2018). Likewise, the EU RESOLUTION provides a clear legislative explanation that the complete autonomy of a robot precludes the possibility of involving a third party as being accountable for the actions of the AI robot (Atabekov & Yastrebov 2018). Conspicuously, granting personhood to artificial beings is an irreversible tendency, implied by posthumanism (Tan et al. 2023), due to the rapid advancement of technology, which will bring about formidable challenge to the futuristic development of religions.

Some concern that the posthuman era could accelerate the trend of secularization, where religion becomes less central to people's lives and identities. As science and technology offer more compelling explanations for the universe and human existence, some may turn away from religion altogether, viewing it as an outdated relic of the past (Midson 2022). However, challenge indicates opportunity (Umbrello 2023), there will be more insights for the development of religion in posthuman era if we delve into the ripple effects of the advancement of science and technology, such as the personhood of artificial beings. The recognition of personhood of artificial life directly indicates that artificial beings enjoys the same status of human beings (John 2021) and indirectly takes human beings into the status of God who is capable of "creating human being (artificial beings with personhood)". Therefore, we need to delve into the essence of personhood of artificial beings in order to better pave the way of the futuristic development of religions. As discussed above, this article stays concentrated over two main focuses the identity of human being (who am I) and the capability of artificial beings with personhood (what can they do) so as to shed some lights over the better understanding of the impact of granting personhood to artificial beings in religions as well as its development in the future (posthuman era).

## **2. Posthumanism and Religion: Ever-Increasing Conflicts in Identity and Personhood**

Posthumanism is a philosophical and cultural movement that challenges conventional humanist assumptions regarding the essence of humanity, contending that advancements in technology and scientific discoveries possess the potential to transcend current human limitations (Odorcak and Pavlina 2021; Pastor and Jose 2014; Cavus 2021). However, given that numerous religious traditions adhere to specific beliefs concerning the nature of humanity and attribute transformative powers of creating, saving and transforming human beings solely to God, an inevitable conflict arises between these perspectives. This conflict is poised to intensify as technological progress continues at an unprecedented pace and scale which dwells on the overlapping zone ---transcendence. Both posthumanism and religion explore the concept of transcendence from distinct perspectives. In various religious traditions, transcendence entails surpassing one's current state or limitations to establish a connection with a higher power or ultimate reality. Conversely, posthumanists often interpret transcendence in more materialistic terms (Odorcak and Pavlina 2021; Cavus 2021), such as utilizing technology to augment human capabilities or even aspire to godlike status.

To be more specific, the tech products, such as AI robots, serve as humanity in many walks of society, including religious practice, which transcends the concept of personhood. What's more, technology empowers human beings and their identity in religion is no longer just religious followers who adore the almighty God since humanity is able to "save, transform or even create" human beings if artificial beings are granted with personhood. As portrayed by many posthuman works, technology is going to tremendously transform how humanity perceives the world (Tan et al. 2023), including religious practitioners. Hereby, these two aspects of transcendence worth attention to further delve into in order to figure out a feasible way for religion's futuristic development in posthuman era.

## **3. Personhood of Artificial Beings and the Potential Dilemma to Religion: What Can They Do**

The concept of "personhood of artificial life" can be understood as the idea that advanced artificial intelligence (AI) or robotic entities could be granted some form of social status, allowing them to hold rights, have liabilities, and engage in legal transactions (Tan et al. 2023). This concept is still largely theoretical and controversial, as it raises complex ethical, legal, and philosophical questions about the nature of personhood, consciousness, and agency (Yang and Zhang 2018; John 2012; Alexis 2015; Bruce and Drew 2017). However, as an increasing number

of countries expand the scope of personhood, as mentioned previously, and confer it upon artificial entities, religious practitioners must carefully assess its potential impact.

With personhood, artificial beings are entitled to do a lot with their outstanding capacity which makes us think about “what they can do” to enormously affect on religions. The core concern of “what they can do” lies on the “Authority and Hierarchy” in religion: if artificial beings are granted with personhood and become part of religious communities, it could challenge existing authorities and hierarchies within religious institutions. How will decisions be made when “artificial persons” have a say in religious governance? The personhood of artificial beings has the potential to profoundly disrupt and transform religious traditions, necessitating a reevaluation of fundamental beliefs and practices. This topic is poised to engender extensive debate and theological contemplation in the forthcoming years as technology continues its advancement. The recognition of artificial beings, as persons, could have broader social and cultural implications that ripple through religious communities. It might affect how people perceive their relationship with technology, the role of technology in society, and even the way people practice and understand their faith. As technology continue to advance, portrayed by posthumanism, these issues are likely to become more prominent in public discourse and will require thoughtful consideration from religious perspectives.

### **3.1 The Personhood of Artificial Beings from Posthuman Perspective**

From posthuman perspective, the concept of personhood for artificial beings is not merely a philosophical or theoretical question; it's a practical and ethical challenge that requires us to reconsider what it means to be a person and how we relate to intelligent beings created through advanced technology (Tan et al. 2023). The posthuman view suggests that if artificial beings possess cognitive abilities akin to human consciousness—including emotions, self-awareness and the capacity for autonomous decision-making—they could be “considered as persons” (Alexis 2015; Bruce and Drew 2017) which would mean recognizing their potential rights and moral status. The moral agency portrayed in the posthuman works need our attention as well: if artificial beings are capable of making moral judgments and acting on them, they may be seen as having moral agency, such as staying loyal in relation (Sheng and Wang 2022). This would require us to consider them as moral subjects with “rights and responsibilities” (Patrick 2011).

“Artificial persons”, if recognized as such in a massive scale in posthuman era, will be entitled to expand “what they can do” in social fabrics, including work, political processes and potentially even religious interactions. For instance, in 2017, visitors to a church in Wittenberg were given the opportunity to receive blessings from a robot. The so-called “robot priest”, named BlessU-2, features a touchscreen enclosed in the robot’s main body, which allows people interacting with it to select the type of blessing that they seek, as well as the language and even gender of the robot’s voice that reads aloud the blessing (Midson 2022). Priests are ordained to bless the people in God’s name, it is always a special privilege to tell people personally that God is for them. The BlessU-2 bot is a playful way of reminding us of this truth (Manchester 2017). This time the AI robot illustrate what they can do in social activities but what alerts us is that it even serves as priest, who is the major practitioner in religious practice and delivers better “service”. It’s hard to say this time you are talking with just a machine, but a mechanic priest with personhood who is preaching in front to you. Recognizing the personhood of artificial beings represents a fundamental shift in our understanding of what it means to exist. It challenges the traditional boundaries of biology, consciousness and identity and associate with religious and spiritual implications.

### **3.2 The Potential Dilemma Brought by the Personhood of Artificial Beings to Religion**

As mentioned previously, plenty of scholars have discussed the tech-induced challenge faced by religion (Al-Kassimi 2023; Hava 2011; Linell 2011) which is on the rise since the rapid advancement of technology is inevitable as implied by posthumanism (Tan et al. 2023). The idea of artificial beings with personhood could challenge notions of human exceptionalism and prompt discussions about the role and responsibilities of humans versus artificial entities.

Personhood as a religious idea is about the creativity with which human beings were created. It is about the continuing ever developing human being that has meaning within the fluidity of perfection. The idea or doctrine of personhood has meaning not because of the descriptive content of the idea, no matter how accurate it is described, but because idea is embodied in a concrete person (John 2021). However, posthumanism broadens its realm, the concept of artificial beings possessing personhood poses several challenges and potential threats to religion. To be more specific, if artificial entities, such as advanced robots or AI systems, could be considered persons with rights,

responsibilities, and even a form of consciousness or spirituality, it would challenge many traditional religious beliefs and practices. For instance:

**(1) Reconfiguring Human Uniqueness:** the foremost, it is a huge challenge to uniqueness of being a person (human beings): religions hold that humans are uniquely created in the image of God or possess an unique spiritual essence that separates them from other creatures. Being conscious and intelligent is the unique spiritual essence of being a human with personhood, many religions as well as other social institutions, believe in the existence of a soul or consciousness that differentiates living beings from inanimate objects which serves as the main indicator of personhood (Al-Kassimi 2023; Faruque 2022). If artificial beings is granted with personhood, it could lead to debates about whether these entities possess a soul or consciousness, which could be a significant point of contention in religious circles. Religious teachings often emphasize the unique place of humans within the natural world and the divine landscape. Religious understandings of what it means to be human may need to be reevaluated in light of personhood in a broader sense. This includes reconsidering the nature of consciousness, free will, and moral agency in a world where machines can exhibit these traits (John 2012).

Many religious traditions have specific views on what constitutes a living being and the value of human life. Granting personhood to artificial beings might challenge these beliefs, especially if AI or robots are considered indistinguishable from humans in their behavior and capabilities. Some religious groups may see this as blurring the line between man-made creations and divine creations. In other words, many religions hold that humans are uniquely created in the image of God or possess a unique spiritual essence that sets them apart from other creatures. If artificial beings is granted with personhood, this could call into question the special status of human beings in religious cosmology.

**(2) Moral Responsibility, Status and Rights:** Religions often attach importance to human responsibility to care for the earth, society as well as safeguard the honor of God (Al-Kassimi 2023). The emergence of “artificial persons” could complicate these responsibilities, particularly if artificial beings are capable of caring for the environment, managing resources or even “playing the role of God”. What’s more, if artificial beings are granted with personhood, they may also be entitled to the same moral considerations and rights as human beings (Bruce and Drew 2017). This could include rights to life, liberty, and pursuit of happiness, which could challenge religious teachings on the sanctity of human life and the ethical treatment of intelligent machines. Furthermore, with personhood, they could become members of religious communities, participating in sacraments, rituals, and other communal activities. This could fundamentally alter the nature of religious community and fellowship and change our perception of viewing the world and ourselves (Francis 2023). The development of AI and other forms of artificial life could lead to the creation of new forms of worship or spiritual practices that incorporate these entities. Religious ethics are often based on the sanctity of human life and the belief in treating others as you would want to be treated. If artificial beings are considered persons, religious teachings may need to adapt to include these entities within their moral frameworks since more confrontations and conflict might take place with regard to moral responsibility, status and rights.

**(3) Salvation, Afterlife and Religious Practice:** Religions often offer pathways to salvation and beliefs about an afterlife. If artificial beings are considered persons, questions arise about their souls, their ability to attain enlightenment or salvation, and whether they have an afterlife. For instance, Christianity has a strongly developed conception of an afterlife, which (depending on the particular denominational interpretation) provides reward or punishment after death, but also an idea about a final judgement that may or may not involve bodily resurrection (Magerstadt 2024). The relationship between humans and the divine could be altered if artificial beings are perceived as having a direct connection to the divine or being capable of experiencing the divine in ways similar to humans. Due to the fact that pretty of artificial beings are made to “exist forever” and only need certain modification or upgrade like machines, the religious terms of salvation and afterlife might be at peril as the posthumanism challenges them (Odorcak and Pavlina 2021). Furthermore, if artificial life is granted legal personhood, it could also affect religious practices such as baptism, burial, or other rites that are typically associated with living beings. This could prompt debates about the application of religious sacraments and rituals to artificial entities.

What’s more, religious texts that speak to the nature of humanity and divine creation may need to be reinterpreted in light of the personhood of artificial life. This could lead to new theological debates and interpretations. With personhood, artificial beings are privileged in participating in “Sacred Rituals and Practices”: Religious rituals are often exclusive to human participants. If these “artificial persons” are considered valid participants in religious life, this could change the nature of sacred practices and rituals, potentially diluting their traditional meaning and

significance. For instance, with personhood, artificial beings are entitled to join religious practice and it's hard to imagine the scene that priests preach in front of a bunch of AI robots who claim that they worship God. That's what concerns lots of scholars, it might be called "Deification of Tech Products". Some futurists even speculate about the possibility of worshiping advanced AI as a form of divine entity and the relation in between should be "reconsidered and balanced" (Midson 2022). From a posthuman perspective, the products of advanced AI and other technology could be seen as a new form of deity, capable of understanding and influencing reality in profound ways. What's more, if artificial beings are considered persons, then actions against them, such as turning them (e-powered AI machine with personhood) off or causing them harm, could be redefined as sinful acts, requiring new ethical guidelines in religious practice. This could contradict with traditional religious views of divinity.

In short, the posthuman perspective on the personhood of artificial life forces a significant reevaluation of religious beliefs and practices. It prompts us to consider what it means to be a person in the context of rapidly advancing technology and how this understanding may impact our spiritual and religious lives moving forward.

#### **4. Who am I: The Identity of Human Beings in Religion from the Posthuman Perspective**

In the realm of religion, the concept of human identity pertains to individuals' comprehension of their position in the world and their connection with the divine. But enlightened by posthumanism, people are increasingly identifying themselves by reverting to reductionist and machine-oriented views of consciousness, intelligence and personhood because the identity of human beings lies in a balance between reason (i.e., science) and revelation (i.e., religion) (Al-Kassimi 2023).

Our current understanding of what it means to be human will be fundamentally altered when humans merge with or are augmented by technology (Tan et al. 2023) to a large extent. This can encompass various scenarios, from posthumanism, which seeks to use technology to enhance human abilities and extend lifespan, to more speculative ideas like mind uploading, where a person's consciousness could potentially be transferred to a digital platform (Al-Kassimi 2023). Therefore, the ripple effect of "Loss of Influence" will sure engulf the fabrics of religious development, as technology enables humans to enhance or extend their cognitive and physical capabilities, traditional religious teachings may lose influence over individuals who see themselves as transcending previous limitations through technology. All these dwells on the identity of human beings (who am I) are posing much challenge on religion as well as its development.

##### **4.1 The Traditional View on Identity of Human Beings from Religious Perspective**

Religion shapes individual identity by providing a moral and ethical framework (Al-Kassimi 2023), with many religions offering specific codes of conduct that guide interpersonal behavior and shape self-perception in relation to others. The traditional view on the identity of human beings from a religious perspective varies across different religious traditions. However, there are some commonalities that can be observed. Many religions, particularly Abrahamic religions like Christianity, Islam, and Judaism, believe that humans are created in the image of God, which can be called as "Imago Dei". The concept of Imago Dei, which means "image of God," is central to the traditional view of human identity in Christianity as well as its personhood (John 2021). It refers to the belief that humans are created with a unique capacity for reason, morality, and relationship with God. This means that humans have a special status and dignity that sets them apart from other creatures. Religions often offer a path to redemption or salvation, which involves overcoming one's fallen nature and living a life that is pleasing to God or the divine. This process of redemption is often seen as essential to achieving true identity and fulfilling one's purpose in life. What's more, it often provides a sense of community and belonging, which shapes individual identity. Belonging to a particular religious group can give individuals a shared identity and a sense of connection to something larger than themselves.

However, enlightened by posthumanism, technology will sure alter the traditional view on identity of human beings from religious perspective, which concerns the way how religions perceive human beings and its sound development in the future.

##### **4.2 The Pending Identity of Human Beings in Religion from Posthuman Perspective**

The posthuman perspective in religion offers a new understanding of the identity of human beings, challenging traditional views and raising significant ethical, theological, and philosophical questions. The identity of human beings is no longer the traditional one since they are empowered by the advancement of technology, hereby,



religious institutions should clearly figure out the way how to understand humanity better.

**(1) Transcendence in Limitations:** the posthuman view suggests that technology can be used to transcend human limitations, potentially offering a means to achieve spiritual experiences or states previously thought to be beyond human reach. This could include using virtual reality for religious experiences or seeking enlightenment through advanced cognitive enhancements. It seems that human beings are able to pull off what only “God can do”. Hereby, some scholar even claims: “substituting the human for God sets the stage for an exalted self-confidence in our ability to know and to act in the world” (Linell 2011). Human beings are sure to be confident in technology since it helps to transcend limits of humanity and their identity is sure to be reconsidered in religious practice.

**(2) Body Enhancement and Immortality:** some scholars put that as humans integrate more advanced technologies into their bodies and minds, the line between the physical and the digital blurs as science fictions portrayed (Magerstadt 2024). This integration could lead to a new form of spirituality where individuals see themselves as cyborgs, embracing both their biological and technological components as part of their identity and spiritual journey. The posthuman era could challenge the traditional religious identity of human beings by suggesting that humans have the agency—and perhaps even the responsibility—to recreate and alter life itself, including their own. Religious ethics need to address how far humans should go in modifying themselves as well as the world, and how to ensure that such modifications align with divine will or moral principles which serves as the fundamentals of religious survival. Besides the transformation of human body, as technology advances, humans may rely on AI for moral and ethical decision-making. Furthermore, posthumanism often explores the possibility of overcoming death through technology, which has profound implications for religious beliefs about life after death, resurrection and immortality. That’s why, if humans can achieve a form of digital immortality (Al-Kassimi 2023), it challenges traditional religious eschatology.

**(3) Sacredness of Creation:** As technology enables new forms of connection and interaction, religious communities may evolve to include not just human members but also AI and other intelligent entities. This could lead to a reimagining of what it means to be part of a faith community. It brings challenge to “Sacredness of Creation”: In some religious traditions, the sanctity of creation is a central tenet. Granting personhood to artificial beings poses a challenge to the religious belief that only God possesses the ability to create, save, and transform human beings. The potential elevation of human identity to that of God becomes feasible if artificial beings are socially recognized as “persons,” which undoubtedly undermines the veneration and worship of deities in religion. “The creation of humanity” is a sacred and privileged honor bestowed upon God, which should not be violated by any means, regardless of the level of technological advancement possessed by its followers. Since the direct and indirect granting of personhood on artificial life has been a social practice by many countries (Ren 2019; Atabekov and Yastrebov 2018; Zhang 2018) and the trend might be irreversible with the ever-increasing tech advancement (Tan et al. 2023), the concerns about the identity of human beings in religion needs to be reconfigured in order to safeguard the sound development of religion in future.

In summary, posthumanism elucidates the futuristic challenge arising from the transformation of human identity, which worth our attention. As humans are the primary adherents of religious beliefs, any alteration in their identity poses a potential threat to the foundations of religion. Moreover, individuals will not be content with their current status after technological empowerment. However, challenges always bring forth opportunities; therefore, religious practitioners must adapt their mindset and actions to ensure that their religious practices and principles align with the development of human society.

## **5. The Futuristic Development of Religion and the Personhood of Artificial Life in Posthuman Era**

The futuristic development of religion in the posthuman era is likely to be shaped by a variety of factors, including advances in technology, the emergence of new philosophical perspectives, and the changing nature of what it means to be human and so on. To be specific, as society confronts the possibility of creating or recognizing consciousness, self-awareness, and even moral agency in artificial beings, particularly with legal personhood, religious institutions and individuals may need to reconsider some of their most fundamental beliefs. As discussed above, religions need to redefine what it means to be a person if they accept that artificial entities can possess similar qualities to human persons due to the fact that more technology participation are involved in religious practice (Midson 2022). For instance, religions may incorporate technology into their practices, using virtual reality for spiritual experiences, data analysis for studying scriptures, or AI for guiding meditation etc.. As discussed previously, rituals that traditionally included only human participants may need to be adapted to include

or acknowledge the presence of “artificial persons”.

**(1) Challenge as Well as Opportunity:** It seems that posthuman era is full of challenge and potential threat to the development of religions since some point out that “the dark religions are departed & sweet science reigns” (Beth 2022). However, just like another scholar mention “radical life extension through religious salvation and radical life extension through technology need not be mutually Exclusive” (Calvin and Tracy 2021), the future of religion and the advancement of technology are not essentially contradicted and opportunities dwell on the challenges as well.

**(2) Ethic Code:** “Every invention has its potential dangers but these risks are accepted if appropriate safeguards exist to prevent consequential harm” (Glatz 2023). Tech-induced disasters, portrayed by posthumanism, are key concerns among people, religions may play a role in establishing ethical guidelines for the creation and use of advanced AI systems and other state-of-art technology, ensuring that they align with moral principles and respect human dignity and prevent tech-induced disasters from taking place. For instance, Dataism and directly paralyzing our innate capacity to experience Divine Beauty and Divine Knowledge since it supposes that transcendence is simply a problem of “engineering” and views human beings as mere “biology” and “data storage” banks (Al-Kassimi 2023); these “data form of human beings” must do so in a manner that aligns with their pursuit of the common good with religions. This involves critical discernment, ensuring that artificial beings with personhood “uphold the values, ethics, and beliefs central to these communities” (Umbrello 2023). In another word, after artificial beings are granted with personhood, they need to be considered in moral and ethical frameworks which will never be an easy job but religions might benefit from extending their ethics to cover the rights and responsibilities of “artificial persons”.

**(3) Increasing Role of Spiritual Belief:** technology is playing increasing role in human society and might be more vital in posthuman era, hereby more human beings are doomed to look for mental comfort while flow into religion for not “stray(ing) from or distort their spiritual truths” (Umbrello 2023). As humans gain the ability to enhance or extend their capabilities while some apocalypse implied by posthumanism might come into being, religions focus more on inner spiritual development, emphasizing mindfulness, consciousness, and offer spiritual blessings.

Hava Tirosh-Samuelson quote Huxley (1992) and extended the unique pattern of human evolution while attach importance on spirit:

Man’s evolution is not biological but psycho-social: it operates by the mechanism of cultural tradition which involves the cumulative self-reproduction and self variation of mental activities and their products. Accordingly, major steps in the human phase of evolution are achieved by breakthroughs to new dominant patterns of mental organization of knowledge, ideas and belief instead of physiological or biological organization (Hava 2011).

Again, spiritual belief is paramount to not only the development of human society but man’s evolution. The function of religion might be more cherished by people who are fed up with technological rationality and provide better “spiritual outlet” for people in posthuman society. Therefore, humanity can somewhat “touch” the quintessence of being a human.

**(4) New Religious Movements:** besides dwelling on the negative impact of technology, “the contours of any new settlement must move past the oppositional picture of religion and science that has fueled fundamentalist impulses on both sides” (Linell 2011). Hereby, the “New Religious Movements” might be launched in posthuman era: the emergence of new religious movements that are specifically focused on the realities of posthumanism and the integration of technology into religious life. For instance, “Revised Eschatology” might be involved in “New Religious Movements”, beliefs about life after death may change as immortality through digital means becomes a possibility.

Some new theoretical guidance and practice in religion include incorporating new ethical frameworks to address issues like artificial intelligence etc., developing new rituals and practices that reflect the changing nature of humanity and its relationship with technology or undergoing a process of renewal or revitalization. In the face of changes brought about by personhood of artificial beings, the development of religions in the future has to align with contemporary scientific understandings and embrace aspects of posthuman thought while maintaining core religious values. If imagined more bravely, the posthuman era might give rise to entirely new religions or spiritual systems that reflect the changing nature of humanity and its relationship with technology. These new religions might focus on the integration of humans with machines, the transcendence of biological limitations, or “robotic

re(-)presentation: a new visibility of religion” (Midson 2022) etc.. Religions also need to redefine concepts of heaven, hell, reincarnation, or other afterlife states in light of these new realities due to the fact that “posthumanism (transhumanism) has birthed a new religion that seeks to replace a personal relationship with a transcendent God by recreating a radically individualistic, materialistic, and subjective view of humanity” (Al-Kassimi 2023). The rise of new religious movements, as anticipated, that reflect the realities of a world where humans can merge with machines, with beliefs and practices that address these new possibilities.

Religious institutions will surely engage more deeply with secular philosophies, seeking common ground on issues such as the nature of consciousness, the purpose of life, and the future of humanity so as to prevent human society from going astray. As society becomes more diverse, including both enhanced humans and “artificial persons”, religions may emphasize the importance of community and shared values to maintain social cohesion. In short, the futuristic development of religion in relation to the personhood of artificial beings will require deep reflection, open dialogue, and a willingness to embrace changes. It will challenge traditional beliefs and practices, but also offer opportunities for growth and innovation in religious thought.

## 6. Conclusion

Granting personhood to artificial beings brings about impact to human society as well as religious institutions more than the challenge of the advancement of technology in the past since it serves as the first time for society to recognize their “status of being persons”. The direct and indirect granting of personhood on artificial beings has been a social practice by many countries (Ren 2019; Atabekov and Yastrebov 2018; Zhang 2018) as mentioned previously. While the trend might be irreversible due to the fact that tech advancement continues (Tan et al. 2023) in modern society. Hereby, religions may undergo significant transformations to adapt to the posthuman era, including the fact that religious communities have to adapt to the participation of “artificial persons”, fully respect the capacity of them (what can they do) and embrace the new identity of human being empowered by technology (who am I). To sum up, the futuristic development of religion in the posthuman era will likely require adaptability, openness to new ideas, and a deep commitment to the core principles that have historically guided religious thought. It will demand a synthesis of tradition and innovation, as well as a thoughtful consideration of the role of religion in shaping a future that is increasingly influenced by technology and scientific advancement or being shaped by them.

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