



The horizon of media robots and the loss of humanization of meaning production

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Abstract:

Media action today seeks to respond more to the given digital environment and its active programs within the framework of what is dictated by immediacy and speed, which are demonstrated by the various formulations of artificial intelligence, bypassing the times of the media's role as a human being singled out for a combination of thinking, analysis and contemplation through which his humanity was manifested through the trio of perception, awareness and conscience, the latter of which guaranteed him The intensity of competition, which slacking in intelligence programs despite its enormous capacity, which has not been able to replace the human sense associated with human physicality, which requires symmetry of a group of elements with a divine deposit that artificial intelligence does not contain.

This paper seeks to search critically in human intelligence and artificial intelligence while demonstrating the human value as a virtuous core responsible for producing meaning in the media act that is practiced with a kind of sensitivity and feelings in order to deliver the message and understand what it means by interpretation and instant analysis according to the event or situation, which slacking in these programs that are fed by the algorithms of the controller in it in advance.

Keywords: *consciousness; human intelligence; artificial intelligence; interpretation; emotion ..*

I. INTRODUCTION

The rapid transformations taking place in the digital environment, with the aim of adapting it to various fields in a way that ensures the functionality of roles, have made media, as a social and cultural practice, open-structured and multi-contextual, seeking to acclimatize many artificial applications and algorithms as a human modeling that accompanies the aspects of practice through its media colors of editing, producing content, and processing data in a way that ensures instant representation of the human role for the process of analysis and interpretation within the framework of what is dictated by the general contexts that produce meanings.

This is what Stuart Hall sees in his works: "The media can be better understood as a mass forum in which the struggle to shape cultural ideas about social realities takes place and draws boundaries around them. This is the role that the media professional plays over others..." This is due to his familiarity with the cultural and societal dimensions within the framework of the context, which is the biggest obstacle for algorithms that are now seeking to imitate the human role that still plays an important role in the production of media meanings at several levels, and providing content that works to explain, interpret, and analyze events in a language that has a certain spirit, according to Jacques Derrida

Perhaps one of the thorny issues that scientific discussions have taken as a point of debate about artificial robots is their pursuit of the role of the human-structured journalist, with its structural complexity that makes it have a media contribution that goes beyond the process of broadcasting the message from behind its communicative process as a valuable activity that affects the development of society's tissues and its perception in a sociological context, in addition to the type of human aspirations that it uses in a way that guarantees feelings that are in line with the nature of the event or news laden with human values (humanity) and the characteristics of the recipient who only accepts it from his own kind, which increases the sociality of the media communication process, its credibility, objectivity, and realism through its continuous accompaniment, which is stolen by that media technology to be the production of meaning, which has begun to be invested in even at the level of rituals and laws that depend on emotions and feelings that are consolidated by human spiritual communication, the birth of values in the framework of what is called "digital worship" through robots that are capable of preaching, guidance, and direction and practicing rituals with ease. This is the most important feature of technology and its focus on the rise of meaninglessness, industrial barbarism, global monetarism, which has turned everything into a subject of calculation. As Edgar Morin pointed out, development is important, but at the expense of human values, the superiority of his Turkism, and the spirit of civilization, this contradicts logic or evades it. Today, there is a real problem, everyone claims to be fine under its mercy and discusses freely about everything, but the reality is otherwise. The truth of the crisis is not spoken.

Artificial intelligence (AI) robots with multiple artificial intelligences can replace human intelligence (cognition), but they cannot replace the senses (consciousness) associated with the human body, or the comprehensive (consciousness) that requires the support of a group of physical, organic, and neurological elements that do not contain AI in the automated robotic device, even if it has exceeded many tasks through its superior algorithms, but the obstacle of contexts and inductive and deductive readings of the real, social, cultural, multidimensional dimension remains a process in which humans preserve the sanctity of the role through its accompaniment. This sanctity, according to Umberto Eco, has become the funding of scattered

research is a smart idea about cases of denial and its sanctity through a strategy of creating doubt in science among people to create chaos, and in view of the historical obstacle of science in which we exist despite our awareness, it draws us very much to the heart of epistemological research, where the science market economy is subject to funding to attract attention, and this led to the competition of new laboratories to produce terms, for example: the genome (2000), nanotechnology (2010), and artificial intelligence (2020), which contributed to the creation of the decline of areas imposed by commercial necessity under the name of declining science, and this contributed to the expansion of vast areas of ignorance. This inhumane movement of the humiliating and humiliating experience for humans because it denies their full humanity because it expanded the process of commodification that degraded the status of humans in the case of manufactured things.

To further break down the topic, we raise the following issues:

- **What is the human horizon that these artificial intelligence algorithms lack in their media practice in terms of its social and cultural meanings?**
 1. Intelligence and the Difference of Difference (Can Machines Think?)
 2. Media Practice in the Digital Environment
- **Digital environment: The world as it is experienced through digital technologies.**
 3. Loss and Artificial Vacuity
 4. Meaning Production and Humanization Efforts

1. The Intelligence Gap and the Difference of Difference (Can Machines Think?)

Since Alan Turing's famous question in the middle of the 20th century, specifically around 1950, about his first steps in theorizing what is called the computational method that deals with the study and analysis of complex social systems or what is known as artificial intelligence, research by those interested in the fields has continued on the functional similarity between humans and machines, similar to the research of the German "Von Neumann" on the theory of controlled machines, as the American "Minsky" conducted research on approaches to "artificial intelligence in international crises" and other research that continued in this regard.

From here, the idea of using individual-based simulation models to simulate human behavior also using the basic rules of human behavior developed, in order to artificially reconstruct social phenomena and work to understand how they arise and evolve. The idea is based on the use of programs as a miniature model of the mental processes that take place in the human mind, with the aim of creating machines that have the ability to behave in a way that is characterized by intelligence, on the assumption that the latter has the ability to deal with good situations and solve problems.

However, the dissenting opinion: According to mathematicians, the machine is not intelligent because it works on a (close/open) system, but it can be used by programming on the assumption that it can learn what it is programmed for, because understanding and awareness of the process of programmed learning is a mental matter related to wisdom, and this is a characteristic of humans only.

Humans are « ...not machines made up of independent parts that work separately. They are a whole, and their minds and bodies interact with each other in the external world. Some of their responses are instinctive ...»(Jost Abraham Mauritzmerlo, 2018)

Claire Stevenson, an assistant professor of psychometric methods at the Faculty of Social and Behavioural Sciences at the University of Amsterdam, has published research on the differences between human and artificial intelligence intelligence and thinking. He argues that artificial intelligence can process more information than humans, but it does not have the same ability as humans to think by analogy. Claire Stevenson says «that this type of logical thinking based on cause and effect is one of the greatest

strengths of human intelligence ». Humans can think of solutions to new problems they face in life by analogy to similar situations that have happened in the past. This ability is essentially absent in artificial intelligence ».

Claire Stevenson, is concerned with a key question:

- How capable are algorithms of thinking by analogy and solving problems based on similar cases?

Stevenson explains that to answer this question, we first need to divide intelligence into two types:

- Type 1: This is acquired knowledge, such as the ability to perform calculations, or what we can call "crystallized intelligence".
- Type 2: This is the skills of logical thinking and the ability to solve problems, which is called "fluid intelligence".

Stevenson argues that artificial intelligence programs and algorithms have enormous storage capacity, much larger than human memory. They can retrieve and process information at lightning speed, which is something that humans cannot do. This is the first type of intelligence, and in fact, it is very simple compared to the second type of intelligence, which is the ability to analyze and think by analogy.

As a result, « artificial intelligence can produce solutions through abstract thinking after intensive training, but only in the areas in which it is trained. However, true intelligence is characterized by the ability to generalize, which artificial intelligence does not have and struggles with »(<https://www.aljazeera.net>).

Many scientists and thinkers have ruled out scenarios that predict the complete domination of artificial intelligence over life and humans, after it is able to possess a mind and consciousness. This is because artificial intelligence is not intelligent in itself, but rather from the outside. Humans make it intelligent through the algorithms and inputs they create and provide it with. It cannot match humans in terms of cognition or in terms of higher mental faculties.

The interest in the human element in the news is what arouses and stirs human emotions and feelings of love, pity, and hatred that are accompanied by human interests as a news value that stems from the fact that the news should be about the awareness of people and for them so that it can be modified, changed, replaced, increased, generated, transported, created, and processed.

The nature of the accelerating conflict ; Ray Kurzweil*, in his book *The Age of Intelligent Machines*, presents us with the following scenario:

"When we exceed human intelligence, and this is based on the observation of the enormous acceleration that is taking place, we will have new intelligences with a sense of humor, a sense of humor, the ability to express their opinions, feelings, will, and other qualities that human thinking has, and they may have their own personality, goals, and individual projects "(François Jacob and others).

Kurzweil believes that artificial intelligence (AI) will eventually surpass human intelligence in all areas, including perception, sentience, and consciousness.

However, other experts are not so sure. They argue that AI is limited by its reliance on data and algorithms. It is simply not possible for AI to replicate the complexity of the human mind, which is shaped by a lifetime of experience and interaction with the world.

For example, AI can be programmed to play chess or Go, but it would be unable to understand the nuances of human interaction or creativity.

The British sociologist Erik Olin Wright (1943), in his book *Artificial Experts. Social Knowledge and Intelligent Machines*, argues that intelligence requires an organic affiliation to an active human society, between beings who are aware of their bodies and interactive consciousness. The body, according to the insights of contemporary phenomenology, is an extension of consciousness manifested in the external relational perspective.

Other researchers argue that robots whose artificial intelligence is limited to the

management of simple mathematical symbols cannot hope to match human consciousness, whose cognitive, perceptual, and sensory processes do not obey the laws of classical physics. British mathematician and philosopher of science Roger Penrose (1931), in his book *Shadows of the Mind: A Search for the Missing Science of Consciousness*, argues that the known physical laws are currently unable to explain the phenomenon of consciousness. This is because the physical system based on the binary of zero/one or the binary of active appearance/inactive disappearance (on/off) is a system constrained by mechanical determinism that does not fit the vitality of consciousness that emanates from any mathematical equation or infallible deductive logic.

There is no doubt that what I have pointed out about the need to distinguish between the three levels of mind, perception, sentience, and consciousness, helps us to determine the nature of artificial intelligence. I believe that intelligent robots will surpass the level of perception in the near future. As for the level of sentience and the level of consciousness, I cannot be sure about surpassing them, as they are closely linked to the nature of the deepest existential message that humans experience in their embodiment embedded in the design of human communication.

This is because the human being is a highly complex and difficult-to-construct mass, in which there are always different factors that artificial intelligence cannot predict their irregular interrelationships that defy the laws of scientific logic. When a human is sad, his perception, sentience, and consciousness open up endless possibilities for action: he may isolate himself in his cell, or go out to the public, or turn to painting, or to dancing, or to smoking, or commit suicide for the horror of the tragedy and the severity of despair, or create a new pattern of social order, or carve a sudden image of his professional identity. In addition to all of this, he can combine two or three behaviors in his position, with some contradiction, without his consciousness being confused or his decision being shaken.

2 Media practice in the digital environment:

Digital technologies have become not only an intermediary in our daily lives, but have become a tangible reality. As Jack Ellul described it, modern technology has become a medium, or a way of life, in advanced societies. It is "already here," lending itself from outside human thought, fragmenting and fragmenting it, placing us within a self-contained technical system that extends to all aspects of life.

The media, in all their diversity today, play an important role in society, shaping values and behaviors. As communication scholars Lasswell and Merton pointed out, the media functions they identified include exchanging ideas between members of society and reinforcing social norms.

News coverage today has also gone beyond reality, as Bogart pointed out, making the invisible visible in a dramatic and entertaining way, going beyond the limits of fabricating events and adding cases of media falsehood to the facts. The perceptions of the lived reality differ from the perceptions of the reality represented by these media, which, regardless of their credibility and ability to describe reality, do not lead to a difference in our perceptions of reality, on the grounds that the real importance of the news does not lie in its ability to change opinions and behaviors, but in its ability to influence our social perceptions of reality (Hamdi Hassan).

The digital revolution has been a gain for humans, thanks to the immediacy, quality, processing, and circulation of information. However, it has lost the essence of intimacy that it does not document with its own kind in a real dimension, to private life, to critical sense, which has returned its identity to the circle of consumption par excellence, declaring an individual who moves against himself, against the group, and against the possibilities of a superior reality, a human being "more" with the virtual and the available and multiple artificial options, but hollow and empty and fake to live the temporality of the real reality that has become a permanent illusion "that the real is not the real," as Jean Baudrillard says. The world of actual life is only perceived through a virtual additive that deepens the alienation of the individual from himself and from his reality. Man has become living in an eternal moment, in the expression of Michel Maffesoli, or what he calls "presence," which is a new quality in which

man has abandoned the future and the past with all longing and hope in them in order to immerse himself in a present that has no horizon but himself (Mark Dugan, Christophe Labbe, 2020) .

Dr. Muhammad Abed Al-Jabri says in his book "The Cultural Issue": The subjugation of bodies is no longer a condition for the subjugation of souls, but the matter has become the opposite as a result of the transformations that have taken place in the culture of the display of different screens through various digital technologies, which have created parallel spaces to real spaces. This has led to journalistic and media industries with a confrontation and cultural, religious, and sectarian conflict in which one civilization melts into another through secret laboratories and sharp conflicts of interest.

Today, in the face of these media scenes that have been nourished by augmented reality through programs, applications, and robots that have ideologized the news, article, journalism, and media, and have often led the masses to struggles that have been marginalized by the tyranny of imagination in their practice, the need to humanize the event has become a necessity for it to be objective, realistic, transparent, bold, respectful of the other and his being and mind, and to cultivate in him a kind of trust and balance that takes them through horizons of thought, production, and creativity through the provision of accurate information and mature, reasoned, and rooted analysis that is in line with the specificity of human consciousness in sorting, arranging, and sequencing the presentation that the repulsive mechanism has condensed in the programmed instant presentation and a fluid news that arouses suspicion in favor of one party over another.

In other words, Dr. Al-Jabri argues that the digital revolution has had a profound impact on the way we consume news and information. In the past, the media was primarily a one-way communication system, with the media dictating the content and the audience passively consuming it. However, the rise of digital media has given the audience more power to control what they see and hear. This has led to a fragmentation of the media landscape, with a proliferation of different sources of information, each with its own agenda.

Dr. Al-Jabri believes that this fragmentation has made it more difficult for people to form their own opinions and beliefs. In the past, people could rely on the media to provide them with a comprehensive overview of current events. However, today, people are bombarded with a constant stream of information from a variety of sources. This can be overwhelming and confusing, and it can make it difficult to know what to believe.

Dr. Al-Jabri argues that the solution to this problem is to "humanize the event." This means presenting news and information in a way that is objective, realistic, and respectful of the audience. It also means providing context and analysis to help people understand the significance of the events they are seeing.

Dr. Al-Jabri believes that this is essential for a healthy democracy. He argues that people need to be able to form their own opinions based on accurate information in order to participate effectively in the political process.

2.1 Artificial intelligence algorithms robots

In recent years, technological robots have seen rapid technological deployment at various levels. This is due to the tasks it has undertaken in assisting humans and representing their roles, resulting from the combined efforts of several branches of information and communication technology, biological technology, nanotechnology, robotics, and thinking and cognition sciences, which have recently begun to interfere with the composition of the human being himself in the living human being and in the genetic genes to become a branch of artificial intelligence.

The efforts of robot or automated journalism have taken dimensions beyond the expected circle of tasks that complement the human journalist to the unexpected, where:

The debate about the rights of robots has been reignited by a video of Boston Dynamics employees kicking the Spot robot to test its balance. The video, which was posted on YouTube, shows several employees kicking the Spot robot as it walks across a field. The robot is able to

maintain its balance, but it is clear that the employees are treating it with disrespect (Amal Fawzi Ahmed Awad, 2021, p 114.) .

The robots that mimic human cognitive abilities through several applications in the production and editing of various contents in an algorithmic way are often talked about even in the media field as a social activity with multiple systems at the level of structures, especially since the nature of the roles that are expected to be carried out exceeds human effort in filming, editing content, and verification. This is what was confirmed by many international media outlets about the funded employment of these robots in the media field, which was addressed by the Associated Press under the title Artificial Intelligence, in which it discussed the contributions of augmented journalism. This is the opinion that came in the report of Francesco Marconi that the future of news will depend on the work of journalists alongside intelligent machines, which will occupy about 85% of human roles (Faisal Kamel Najm al-Din, p. 56) .

This has become a reality for many institutions, such as Forbes, Los Angeles Times, and ProPublica, for its distinction in content production and with great immediacy. The cancellation of many jobs is expected as a result of the increasing employment of robots, which Curtiswell points out that all indications point to the possibility of its superiority by 2040.

Just as the historical shift in digital worship has taken place, so is it happening today with the revolution of algorithms and artificial intelligence, which threatens the emergence of a new religious matrix and innovative rituals, whose preachers and priests are computer programs, virtual characters (Avatars) and robots with human-like features that threaten to replace traditional religious leaders, to recite prayers and deliver sermons to followers in virtual and real worship rituals, and to dialogue with them and issue fatwas on matters of their religion and their world. The world is on the verge of the emergence of a new religion created by artificial intelligence, according to Professor Yuval Noah Harari, and humans cannot escape this change because they are "religious animals" according to the definition of some philosophers, and also because "religion is an essential element in the formation of man, and the religious sense is rooted in the depths of every human heart, behind the essence of human nature, like it is with the mind equally (Abdel Ali Zawaghi, 2023, p 22)." .

The death of God, as Nietzsche said, in the age of artificial intelligence? A terrifying existential idea that some minds obsessed with this superhuman intelligence believe, to the extent of working to replace a new god and a different place of worship. Its owner was a former engineer at Google and Uber named Anthony Levandowski, who in 2017, submitted a request to the state of California, in order to obtain a license to establish a church dedicated to the worship of a god of artificial intelligence, and his motive was "the development and promotion of finding a god based on the principles of artificial intelligence and understanding worship to contribute to the improvement of society (Abdel Ali Zawaghi, 2023, p 22) ." .

Up to this point, these algorithms are governed by (off/on), so this limit and the question of consciousness and feeling and the flow of understanding surrounding the modeling that almost recognizes a scientific awakening, these algorithms lack their physical and actual existence and the human cognitive, perceptual, and sensory nature that is not subject to physical laws built primarily on 0_1. Even more, the question of the essence itself, which shares the existence of the blind and the hidden from within the chosen grace from other creations, this dignity that has grown with the breath of the spirit upon which man is naturally built, making him practice the ritual and accept its social communication is fundamentally based on a spiritual, emotional connection within the birth of feelings that give rise to many values that the human origin does not accept except from its kind.

2.2 The human journalist and their humanity

A former Latin American president says of the journalist's power of influence, "I do not fear opening the doors of hell, but I fear the squeak of a journalist's pen..." , because the journalist is the active driver and the expressive tool of the community's truth based on the type of evidence they use and the argument they elaborate, describe, analyze, and interpret, accompanying it with impressions and opinions that increase its sociality, as well as the type of

human stimuli they use with an abundance of feelings that resonate with the nature of the event and the characteristics of the recipient to whom the more social the communicative process is, the more credible, objective, and realistic it is, stolen by those technological media spaces, the production has meaning.**

Therefore, the journalist cannot be isolated from the sociological field in which all the structures of society interact and their role in accompanying the humanity of the message and wrapping it with human feeling towards issues and events, as well as consolidating and clarifying it as a collective organization with wide-ranging systems that goes beyond the technical, despicable readers of the means, which, although great in its merits, stops broadcasting the message. This is the obstacle that the journalist overcomes through their communicative process as a thought activity that influences the development of the tissues of society and its understanding in the context of a complexly structured sociological field (Siham Hassan Ali Al-Shujairi, 2015, p. 133) that needs to be practiced according to meanings that consider the specificities of the human species, uniquely composed, in which it does not aspire to mold its social imagination through robotic programs that take its place in reading the social reality through temptations offered by technology that prolong the experience of living reality in its present time with a kind of molding and controlling emotions to the point that technology has imposed unconsciousness without considering the contexts and conditions required by social reality in its dimensions: realism - credibility. Here, the impact of technology is superficial and temporary.

News are not mere opinions, ideas, or events that the viewer captures against the background of his announcement of it, but rather an experience that is formed through the impression or influence that seeps into the viewer's conscience, mind, and thought through sensory colors that are imprinted in his mind with all its intellectual, cultural, and civilizational connotations and objective psychological aspects. (-Ragheb Nabil, 1999, pp 467-468.) The Canadian philosopher Marshall McLuhan, referring to one of his branches, "The medium is the message," meaning that the form of the medium or the communicative medium between the sender and the recipient of the message ensures the impact of the message from change, transformation, or fixation in the behavior of the recipient of it. This medium is also a way of producing predispositions that have an impact on ways of thinking and social action, as individuals receive from them information and ideas at the limit of the Bourdieuan expression. Here, we must focus on the communicative medium (the medium) between the sender and the recipient, which is not limited to the media process embodied by the elements of the communicative process, but goes beyond it to the nature of the impact resulting from the medium during the communicative process, especially in the face of the continuous employment of technology and its applications in many fields, manifested in the multiplicity of carriers in terms of form, name, cost, purpose of use, and fields, etc., but the common factor is the extent of the impact of the medium (the medium) in the formation of the message from the sender's side, and in the recipient of it from the other side, with the guarantee of the qualitative reach of the message with characteristics of a high degree of functionality.

This is the view that Aziabdarahman opposes the position of McLuhan (the medium is the message) on the fact that social values and the nature of prevailing patterns, considering them as a "complementary culture in the effect in light of the social factor as a reality that helps to represent the message," meaning that it requires compatibility in the media and social factors. This is the position that caught the attention of Idgar Moran when he expressed the term "mass culture" in the shadow of social relations or what he calls the social imagination, as the media dimension of the medium in its comprehensive communication dimension contributed to the exchange of cultural content as a result of social interaction without the media carrier itself (the message saturated with culture exceeded the medium), so both agree that the cultural content that these means carry is not the only form as much as it forms only part of it. Humanization in the news or journalistic investigation is the injection of journalistic material with human feelings, his troubles, his concerns, his natural reactions, his obsessions, his dreams, and his desires so that the recipient does not feel a barrier between him and the topic

being dealt with, as the news is an experience that is formed through impressions or influences that seep into the conscience of the viewer, his mind, and his thought (Siham Hassan Ali Al-Shujairi,p100).

It is also one of the problems related to the limited use of artificial intelligence algorithms in understanding human language, especially the issue of the context of ideas, which raises a sharp debate about whether they are capable of understanding the richness of natural language and its depth within the cultural and social contexts that change over time. In this context, Terry Winograd, a leading researcher in human processing, knowledge representation, and artificial intelligence, points out that artificial intelligence's understanding of language is bureaucratic and devoid of emotions, and therefore the media robot journalist will not be able to write at a deeper level, which is a feature of the human being(Ahmed Ali Al-Zahrani, 2022, p18) .

3. The Loss and Artificial Liquidity

The researcher Erik Saddahn, who specializes in the field of research and exploration of the topic of artificial intelligence, indicates that we are living in a technological historical exhibition, which has become the authority to speak and eliminate the roles of humans and displace them gradually, which is attributed to liberal technology that works to translate human behavior through systems that collect huge amounts of data around us and in order to understand our perceptions and behaviors in a way that allows it to move psychologically, by turning humans into a relationship with platforms and companies, which makes it a factor of organization and rationalization, which is a totalitarian view that turns it into an ideology, pointing out that there are unconscious patterns about these bets, which led to discussions that sanctify the sanctity of the public sphere through stereotypical discussions (clichés), and here lies the strength of the digital industrial to fragment the discussion factor and occupy the discussion at different levels, as these algorithms are very poor in capturing the meaning and context through superficial analysis that does not reach the depth that is based on purely human experience and experience, in a kind of disregard for the metaphysical aspects of human life concerned with beliefs, experiences, and meanings, meaning that they focus on certain aspects in a reductive way that ignores how to be human.

He has stated that we are living in a transitional phase that transforms us from a system of things to a system of nothingness. The world is now full of things and filled with intrusive and disturbing information. Information is what defines and shapes the world we live in. Silence is now lost in the noise of information.

Saddahn emphasized that digitization removes the material character from the world. He says:

Instead of storing memories, we tend to store huge amounts of data. Therefore, digital media, which do their work without much effort, replace memory.

This information distorts facts and events, as information arises, grows, and thrives on the incentive of surprise. But its durability is short, and we soon feel the need for new stimuli away from information, and we get used to perceiving reality as an inexhaustible source of it.

As for what characterizes technology, it is its focus on the rise of meaninglessness, industrial barbarism, and global monetarism, which has turned everything into a computational subject. As Edgar Morin pointed out, development is important, but at the expense of values and the state of civilization, this contradicts logic or escapes from it. Today, there is a real problem, everyone claims that he is fine under his mercy and discusses freely about everything, but the reality is otherwise. The truth of the European crisis is not being spoken out.

****Returning to the project of transcending humanity, Nicolai Bostrom, a professor of philosophy at Oxford University and a specialist in the ethics of future technology, points out that transhumanism is a ****

philosophical and cultural movement that affirms the possibility and correctness of radically improving the human condition through applied reason, especially the development of technologies and making them available on a wide scale.

This expansion, which originally dates back to Julian Huxley (1887-1975), who affirms that the human species will be on the threshold of a new type of existence, this existence that is based on freezing the bodies and the brain after death in the hope of reviving them.

4. Production of Meaning and Humanization Efforts

The concept of humanization in contemporary Arab thought comes in line with the criteria of human need, i.e. the tendency to be human in consciousness, structure, pattern, and behavior. This concept came to add intimacy, nobility, and nobility to life, and to create social depth and an essential link at the level of the structure of society and the awareness of the individual, in a way that preserves the human's supreme value in life without turning him into a number or a commodity for trading in an economic or media stock exchange. The human being is God's vicegerent on earth, who was distinguished with dignity and preference over all creation, and God put the spirit in him, among other blessings, the most important of which is the mind for distinction and perception.

Jacques Maritain stated in his book *The Integral Humanism*, published in 1936, that it is: "That position that makes man live his true humanity, which shows him his original greatness, contributing to everything that can provide him with wealth and develop the potentialities within him, and sharpen his creative powers and the life of the mind."

This is through what his human sense dictates of great laws that are attributed primarily to the faculty of reason as an infinite communicative device from perfection, and what accompanied it of reflection, meditation, and thinking that developed the human being himself and what the human self achieved from external activities.

Our use of the concept of humanization at the level of our research is not from the standpoint of opening the field for man and causing a permanent intellectual revolution that he enjoys with intellectual wealth, through what his human sense moves him as a kind of rebellion against the prevailing cultures and references, but the emphasis in the concept is that the pure human product in generating knowledge in different environments cannot be matched by another because of its characteristic of analysis and interpretation, and what its perceptual side dictates through systems that gather information for it from different sources, with psychological and emotional knowledge that contributes to interaction and interaction expressed by feelings and emotions imprinted with values of respect, honesty, trust, and objectivity in the vision of what is happening in the external reality while dealing with it, which all systems lack.

The concept emphasizes three things:

1. Truth as a natural value that elevates the human being's consciousness and what he can achieve of intelligence, wisdom, and insight.
2. Empathy as a social value to strengthen social ties and develop human relations through its different and diverse interventions, which are distinguished by its presence from other artificial roles.
3. Happiness as an individual value and is the highest of his natural goals. Therefore, the constant pursuit of these values contributes to emphasizing his humanity.

The formulation of humanization in the message is a fundamental work that can be used to influence and persuade individuals and groups of society with issues and problems, and the basis for contributing to their solution, on the assumption that persuasion with the content of the message becomes more effective if the message tries to be more human in addressing it to attract and attract it and achieve awareness and consciousness, as well as the acquisition of knowledge.

The role of the media as the first producer of meanings depends primarily on his creative, emotional, social, and contextual abilities, which is what is being represented by this task of the intelligences referred to by the British study of Scott J. Brennen in 2020, that there is a kind of "arrogance" especially in the aspect of language, discourse, metaphor, symbolic and expressive forms, and art, the latter of which is a mental formula that the recipient interacts with as a structure and a way to encode facts and rules for producing meaning, and therefore symbols are dealt with from this perspective and not as mere words. Therefore, meanings are

produced in a human cultural world, and here Cassirer emerges that what distinguishes man is his production of linguistic, mythological, and scientific culture(Laila Masloub, 2023.p127).

Moreover, the role of the media in creating and directing public opinion and influencing it through the analysis of experts, specialists, and interveners, which affects the view and direction of recipients towards reality, because these media provide linguistic outputs and discourse capable of drawing the experience of human emotions, which the recipient feels what is happening around him. From events and formulates them with meanings and values by what he has acquired(Laila Masloub).

5. Conclusion

Brad Smith, President of Microsoft, stated: "...the leading technology companies in the field must stop acting as if everything is illegal and acceptable, and that if we consider this technology to be neutral, then its makers cannot be considered so..." It is not possible to be certain at all about the extent to which the role of media activity has increased in light of artificial intelligence programs, in which media practice has shown the continuous loss of the humanity of the media message as a result of emptying the message as a social communication activity of its human content without taking into account the specificity of the psychological structure of the recipient and the mechanisms of response to media outputs in their different colors. The media outlets do not stop broadcasting with immediacy and speed in which they bet on these algorithms. Rather, the goal is safety and the delivery of its content with human values that the recipient can only accept from his/her gender, especially in the functions of monitoring the environment, raising awareness, news, and protecting the cultural and social heritage as basic functions of the media.

6. Some recommendations

- 1- Working more between disciplines through continuous advocacy for serious researchers to create policies that allow understanding of the risks associated with artificial intelligence.
- 2- The structure of the human mind cannot be represented due to the specificity of the structure. This specificity alone is capable of renewing human values in the media field as a social institution.
- 3- Media practice is a human social activity par excellence, and the process of industrial role modeling is a challenge to privacy and the promotion of the logic of meaninglessness.
- 4-Thinking - perception - criticism and interpretation are processes required by the media message within the framework of a social and cultural context that people understand.
- 5- Paying more attention to the logic of commodification and expanding spheres of influence at the expense of the privacy of the human element.

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