Language Complexities of Communication in the Age of Post-Humanism

Surapongse Sotanasathien[1],

Abstract

This topic describes language complexities due to influences of disruptive innovations and impacts linguistics in structures and functions of changing language. As a result, their trends disturb societal language because of a battle between human intelligence and artificial intelligence to find out a solution for a society and culture through posthumanism language. The implications of AI-driven algorithmic innovations are leading to transcribe amongst non-verbal language, verbal language, and semantic communication across languages at prompt.

Keywords: *Artificial Intelligence, Post Humanist Language, Implication, and Application, Transcribe.*

Introduction

The studies of languages have been disrupted by innovative technology of artificial intelligence (AI) language. Flesh and blood human intelligence (HI) languages are more sophisticated to communicate with one another because of human communication using transcendence. Transcendentalism (Gura 2008) explores and detects truth, either noumena or phenomena. Thus, it is extremely hard to find it out in living beings despite the advanced processing engine. It has therefore become a burden on only humans in the past. Nonetheless, nonhumans in the period of post humanity, the cybernetics of algorithms with complex multi-processing loops, (Leutenegger, Scott, and Vernon 1990) will be the cause of destroying the monopoly that humans once had as the sole owners of language and philosophy.

We will find that artificial intelligence language has profound thoughts no less than the human thought process. As these machines evolve, they may offer insights and perspectives that challenge our traditional understanding and provoke new philosophical inquiries. The line between human and machine-generated ideas will blur, leading to a rich tapestry of thought that transcends our current definitions of intelligence and creativity process.

Therefore, society soon will make language a means of communication impacted by nonhuman beings. Communication behaviors in terms of language beyond semantics and it soon extending into the domain of nonhuman semantics. In other words, languages in the following future will be a blend between artificial intelligence language and human intelligence language, making a disrupted wave of the new species of posthumanism languages (PL). (Schneider & Heyd 2025) Before accessing nonhuman languages, we should start with the previous languages derived from human intelligence languages, passing artificial intelligence language to PL under the change of disruptive innovations.

---

[1] Former Professor Surapongse Sotanasathien, Ph.D., Faculty of Journalism and Mass Communication, Thammasat University.

Linguistics and semiotics from human intelligence are completely different from artificial intelligence, especially the illusion and liquidity of human intelligence language in communication of the postmodernism era. What we see, even in a gaze, is just an illusion that comes from the simulacra, without knowing where it has come from. We cannot find out what the exact true knowledge is and where it is. Similarly, scams and algorithms are identical factors of artificial intelligence language in the communication of the disruptive innovation age. In fact, within the same person, people still do not understand their own intrapersonal communication well enough. Often, mental acts, speech acts, and body acts too do not relate to each other in any direction. Even in a linear relationship, people still lack self-understanding and self-comprehensiveness according to Buddha's teachings. Human behaviors are therefore difficult to understand.

Since people still have internal conflicts, paradoxes, and oxymorons, such as saying one thing but doing another. If it is hard and complex for people to understand themselves, it is even more difficult to understand others. Because the human mind's fabrication of itself causes humans to concoct the external world. What Buddha has taught is somewhat no different from the first principle of Rene Descartes's philosophy, "I think, therefore I am." The mind is the starting point for the intelligence (Block 2025) and subsequent discourse analysis of our social world. Karma is essential to explain and comprehend the human world exactly.

Human intelligence has always been the origin of all things that humans have created, familiar through their imagination and construct. It is becoming the wonders of the world, including civilization and culture that encompass all of humanity. They begin with thoughts and orders and become the construction of phenomena and noumena. What the outside world appears to us in terms of concrete or abstract things is what people think. Finally, humans who use language to communicate to create things have been pressed the most by the innovations and technologies from artificial intelligence that people think and consider.

Accordingly, humans have invented everything through artificial intelligence. Reversely, it has started to control itself of all humans and society. Eventually, humans can have created a wonder called artificial intelligence in terms of nonhuman thinking. Artificial intelligence will turn back to compete with humans and may make humans the losers in the end.

The state of language development in communication in the PL era is such a great leap that it causes humans to be as confused as infants who grow up learning to speak multiple languages. These babies initially stutter, but eventually they can fluently differentiate among several languages at the same time. Scholars and researchers fear that the development of PL will cause people in society to face language chaos. Nevertheless, they cannot really distinguish communication languages between human and artificial intelligence. It could lead to disruption and culture shock coming from PL due to the overlap and alternate use of language between artificial intelligence and human intelligence (Zhang 2024). Indispensably, bringing out the intelligence that is a noumena into speech and action requires choosing speaking and writing that must be mediated so that humans can understand, access, and develop themselves to others. Although artificial intelligence can and may act in place of human intelligence, which was once superior to artificial intelligence. It must now assume a human defensive position. Nevertheless, artificial intelligence can process so efficiently, effectively, and with quality that it is increasingly superior to human intelligence.

Figure: Diagram of the structure of language relationships in the present and in the future.

Human Intelligence (HI) → Artificial Intelligence (AI) → Posthumanism

HI Language → AI Language → PL

Although there is a conflict between artificial intelligence and human intelligence, which both depend on each other and compete for their use. Then, where will the truth of language ultimately lie?

Posthumanism Implications

The trend of post humanist language may seem difficult to predict because it is not a language between humans or between living things, but also a language that crosses human and nonhuman species by artificial intelligence intervening. This is the first time for humans to fight with nonhumans. The role of artificial intelligence will be so involved that the current human intelligence language will become a philosophy of the nonhuman invasion. Human life may be less in quantity and quality consciousness than the life of artificial intelligence, including other living things.

The philosophical landscape of millennia has been shaken like an earthquake. The root of philosophy has been altered and modified as humans find it difficult to understand themselves and their surroundings. The survival of philosophy and its discourse analysis must adapt to the posthuman language (PL) era. The perspective of philosophy is to use the inner or outer world to discuss the matter to relieve human doubts and ignorance. When it is known it makes, philosophy is theory, or bodies of knowledge obvious. Philosophy in the past focused on matter, speech, and mind. In a world where science has developed, humans are not interested in the body as an action and the mind as a thought but study the body as biology and the mind as the brain and nervous system. At present, there is a study to increase our knowledge of ourselves, which is collectively called biology and microbiology. The study of the external world and the internal world related to humans has become an emphasis on the study of biology and psychology, causing the perspective of modern philosophy to turn to focus on the biological self and psychology in terms of determining the mind's agenda.

It can be explained by the principles of Buddhism in the Eastern world (Brown 2002). Accordingly, the body and mind of Buddha's teachings are the main forces in resisting the invasion of artificial intelligence. For this reason, the receiver of things that are accessible by noumena through the mind, and the phenomena are accessible by observation or gaze. Observation by empiricism or meditation by introspection is not sufficient to understand the Dharma of the Buddha. Only mindfulness can separate ignorance from truth and even artificial intelligence from human intelligence or wisdom. Entering mindfulness is no different from the philosopher's contemplation of the mind. However, it merely leads to apparent reality, not the essential truths that will separate and distinguish among things from yes or no.

Buddha teaches us to use deep mental determination to resist external invented things that affects how our performances which includes body acts, speech acts, and mind acts. If our mind is

fabricated in the way of technological mocking, we begin considering the impact on the advancement of technology. The problem that technology throws at us unexpectedly is because we do not have mindfulness concentration. That is why we are fond of using empiricism; it is likely to be on drugs. Humans have become victims of technology, using it addictively but not learning to be aware of nonhumans coming.

Unless, accepting its impact oppressively, we started to stand up and fight against our feelings about the difficulty of stepping forward when we are in its midst. The Buddha's Dharma prevents us from falling prey to the language of the machine or even any language because he teaches us to control our minds to separate from the surroundings. Leading to the ultimate departure from self-rehash and concoction toward Nirvana, they are fabrications that we need to be aware of from the intrinsic essence of the human being.

Unfortunately, the actions of human intelligence are considered analog; its language contains an attitude that is opposite to artificial intelligence, which works digitally. Originally, humans were then familiar with analog systems. When digital communication first started, humans were stunned outright. Ultimately, they can gradually adapt themselves only in 50 years or one human lifetime after the radical beginning of the artificial intelligence era. Because what humans think, or the inner world, is a noumena, whilst machine language, based on artificial intelligence, is digital communication. Each concept is completely different. What humans speak or write will be language as a spoken or written form of words arranged in a sequence.

Even though we can think of many things in our minds, humans must arrange only linear words to communicate. Even in our thoughts, naturally, humans have continuous sequential processing of data in imaginations. However, they can think of one set of concepts at a time, gradually digesting large sets in the mind. However, machine language is a type of digital communication, whether in the form of speaking, writing, thinking, or imaging. (Mukhta & Fatima 2024: 1442-1452)

The thoughts of machines must use binary calculations to assemble those signals into words, statements, commands, pictures, or even stories. Human intelligence processes with knowledge and feelings composed of analog, whilst digital communication language use in artificial intelligence will consist of a set of digital numbers that humans cannot understand for digitization language. In this case, the foundation of human intelligence has a separate way of thinking in artificial intelligence. It will require algorithms to process multiple times until the answer is obtained.

The development of digital communication near the peak will lead to the artificial intelligence of machines inventing semiotics on its own. Since it will become more accurate with humans' brains and mentality, so-called "a mechanical brain." A mechanical/machine brain will not distinguish from human brain functions but different processes. It can generate cybernetic augmentation that refers to the act or process of adding to something to make it bigger or better involving increasing size, number, shape, value, or quality. Once the mechanical brain becomes an entirely new forms of linguistic expression in terms of machine semiotics, although the mechanical brain is created via human beings.

Although artificial intelligence can and may act in place of human intelligence, which was on the human brain was thought of by memories and a mental transcendental process before it came out as a signification language. The mechanical brain uses data accumulation methods and algorithms of cybernetics to transmit the results in terms of semiotics as close to human language

and thought as possible. Nonetheless, languages in the distant future will be developed by artificial intelligence through colossal data and algorithms, as well as a ton of cycles will be still far away from being accessible to all artificial intelligence technologists. In the words of programming languages and data exchange formats by mechanical brain, leads to the emergent of new semiotics. Artificial intelligence systems develop on their own, becoming complex symbolic languages. That is a reason why there is communication between machines in the subsequent generations, seriously superior to artificial intelligence. On the other hand, it must turn to being in a human defensive position. Artificial intelligence can process so efficiently and effectively, and with quality that it attempts increasingly superior to human intelligence.

The next generation of humans will have a widening and expanding language gap in communication. During the language transition, the older generation who use traditional communication language or are based on analog language (Mair 2025). They will not be able to keep up with the next generation because the next generation of youth will only learn languages principally from artificial intelligence. As a result, it will be causing a generational divide.

The aftermath would therefore be the linguistic conventions from analog based societies will gradually be integrated with the conventions from the machine language. Finally, the language combination will be perfect in the era when humans move towards a posthumanism society. By reducing the characteristics of using human qualifications, people in the next generation will replace them with increased machine language.

Such phenomena where the boundaries between human, machine, and even other living things are blurred (McConville 2023). There are complexities to compare human languages and nonhuman languages in the domain of which one is more important between speaking, writing, and meaning conveying by information. It can be said that there is no fixed boundary between human language and machine language. This is why culture, society, language, art, knowledge, sciences, and others will shift into the posthumanism societal world.

Posthumanism Applications

We are aware that the implications of meaning and the world in practical terms, resulting from post humanist linguistics, will reflect the identity of humanity. The changes in linguistic frameworks and the novel forms of communication that we are not remarkably familiar with, arising from diverse communication and interdisciplinary knowledge, will challenge us with new phenomena and noumena (Zalta and Nodelman 2025). The relationship between human intelligence and artificial intelligence is also toward post humanist historiography, politics, and ethics, among others. These factors have forced humans to adapt to live in a post humanist society that devalues humanity and strengthens language used by the machine brain and language instead.

However, human selfness is not embedded anymore into the identity of an individual because human identity is no longer essential in people, but rather dispersed. Semiotics and semantics that emerge from human circles or networks are not owned by humans in the linguistic network because the communicators still flow from nonhumans. Rather, in this case "nonhuman brain" means the mechanical/machine brain. The language that comes out of the machine brain, even though it does not come from the mouth of a human. Nevertheless, humans have created machine language beyond their control.

Therefore, it is not surprising that the language from the machine brain is expressed through the body, speech, and mind that deliberate because the machine brain can synthesize body actions, verbal actions, and mental actions (Bates 2025) in a form that is no different from humans. It hits the point that they can be replaced by nonhumans. Therefore, it is not surprising that a cat sings a human song and moves its mouth and body at the same human gestures. The face of a human being may change or see its development, even changing the voice from male to female or vice versa. For example, Thailand's Prime Minister delivered her clip by speaking Chinese naturally for the People's Republic of China without even needing an instant translator. In addition, the speech of a person transcribes the speaking, gesture, and meaning across languages as her own. It comes to the point that society deploys post humanist language. All without exception, it is hard to avoid using machine language for communicating to others.

As a result, human thought and mind are being seriously challenged as humans have always been central to the content, linguistic access, use, and comprehension of language amidst colleagues or social partners. Such human societies create demands on the processes of a large and diverse number of individuals or groups. It also allows artificial intelligence to invent speech and writing with a large and diverse set of words and signs in terms of lexicon. Particularly, the advent of artificial intelligence further increases the need for uses and gratification for dependence on individuals or agents and societies (Correia & Graça 2025) through the language of artificial intelligence.

Posthumanism language has a serious challenge to the traditional linguistic framework, which can be clearly seen from the social perspective. Although linguistics is divided into many branches, it can at least have a necessary impact on the application of phonetics or morphemes. Thus, it is synthetic sounds to imitate human pronunciations, (Malewar 2025) no matter what reading or writing. As we see synthetic human voices, including other living things such as animals or any sounds that we have never known.

It also affects the anatomy of a statement in terms of word structure, word division, and word organization for the purpose of synthesizing words and sound, combining words, and translating languages. Consequently, it may be related to nonhuman communication, including various forms of communication as well. In addition to posthumanism linguistics dealing with the above, it is also used in grammar to create sentence patterns based on syntax that look like neural connections to convey meaning.

Humans' dependence on artificial intelligence algorithms has become more relied on and will continue because they are more efficient and effective and qualitatively superior to human judgment. This gives us more access to multi-species communication and ecolinguistics. Furthermore, as artificial intelligence moves beyond the creation of machine languages with its brain. It is not surprising that biases are starting to be embedded in algorithmic processes, giving machines the potential to develop new forms of communication. Confrontation with brain-computer interfaces (BCIs) (Becher 2025) is, thus, not inevitable but can instead create an increasingly complex reality. Facing these conditions will further allow human and machine languages to be merged. Creating those hybrid systems will transform the understanding of the new grammar of this blend, whether it is an overview of semiotics, syntax, or semantics.

Indeed, the application of interdisciplinary/multidisciplinary approaches is not new in the era of human language dominance, but it also remains important even in the post humanist period. Moreover, interdisciplinary studies have been deeply rooted in our society for over a century. This is because the creation of disciplines revolves around diversified disciplines, such as the

science of cognitive development, biology, philosophy, ecology, computer science, etc. The importance of such a multidisciplinary approach remains because of the need to speak and write about the complex questions and problems raised by posthumanism thinking. So, multidiscipline is appropriate for general or even specific human circumstances with a deep structure of society. (McComb & Jablokow 2022)

Linguistics may be in an uncertain period at this early stage because the posthumanism scenario is still speculative and futuristic. We have yet to known for sure how the direction languages will develop. Whilst preserving the traditional humanistic languages, coexisting with the advances of artificial intelligence is possible. Human-like robots will result from the fusion of the two worlds: humanism-posthumanism with passing through nonhuman language. Therefore, the potential of the language system model to various forms of communication may still be ambiguous.

If the interaction between the human brain and the machine brain can be integrated, the problems of a post humanist future may be reduced. However, the interface between humans, or between machines, or even between human language and machine language may not be a sensitive issue. The consequences, such as conversation, writing, processing, analyzing, and interpreting, are there; yet humans may not be able to encode or decode to stop the interface between robots. As a result, post humanist linguistics is a fascinating and emerging area of study that essentially explores the evolution of how language, communication, and meaning are constructed and conveyed in the context of increasingly post humanist thought, either seriously or gradually.

Thus, linguistics is no longer limited and confined not only to the study of human language, but it will also extend to include the language and communication of nonhumans and humans need to understand both nonhumans and machines, sometimes may be other beings. Humans in the future cannot only learn human languages but must also understand and access artificial intelligence that produces its own languages. It uses them independently and in combination with human languages to communicate, such as cats singing in a human version, or humans speaking other trans languages that machines can reproduce or the gestures that animals make in human form; these are beyond human language control, and vice versa. These social and cultural phenomena may be natural processes with worrying about how humans will interact with machine language. How machines can produce language that is understandable to encode and decode only them as well, ignoring all human inputs.

In sum, the fact that machines can communicate with each other by passing human languages (Jessica 2025). It means that the artificial intelligence can produce its own language. In the future, there may not only be human semiotics but also machine semiotics. Least but not last, it may be combined languages into a post humanist semiotics.

The fact that machines can communicate with each other by transcribing over human languages. It means that artificial intelligence can produce its own language. In the future, there may not only be human semiotics but also machine semiotics. Rather, they may be combined above languages into a post humanist semiotics. Cybernetics, which is the science of communications and automatic control systems in both machines and living things, will be implemented in multiple cycles with algorithmic systems. That will make the semantics of the human language surpass the semantics of machine language. At this point, humans may lose their species status, which generates something that humans cannot tolerate any longer. The remaining humans will have to fix and get through the language under human control.

Regardless of human semiotics, nonhuman semiotics, and the semiotics that combine human and artificial intelligence, society will eventually come back to consider the ethical issues of the right to communicate, what kind of content should be communicated, and the dynamics of using power to reshape the form of communication (Quintero 2025). This is because such rights can determine the influence and benefits that fall between humans and machines, tying the power of using semiotics to become the one who determines the fate of the social system. In any case, humans cannot accept being disadvantaged and must try to gain advantages in using and understanding language meanings.

However, there will be those who try to call for equality in access to communication technologies. Similarly, egalitarian in the use of phonemes or morphemes will enhance the increasing marginal part of the production of sounds and words by nonhumanists. If there is an attempt at research on linguistics in the post humanist era. Nonhuman and non-linguistic forms of meaning competition will increasingly become common. With implications for how meaning is created and interpreted across media, species, and technologies, and for the choice of language used as social conditions change due to the impact of artificial intelligence on human intelligence.

Linguistics, which will eventually move towards the post humanist stage, will cause society to undergo radical innovation changes. It is not just from being disrupted by technology but also from the chaos of adjusting to move towards a post humanist society (Dunstone 2020). In this regard, linguistics has become a crucial factor in language use and communication. Post humanistic linguistics will allow the method of language to reflect and transform the relationship between humans and the environment, as well as the consideration of other species.

 In addition, the method of language can also promote and support the awakening and awareness of the ecology, which has different elements from the present due to the semiotics of the human brain. However, the dominance of humans will remain great over nature forever. Because, in any case, human intelligence understands to attempt the protection and blocking of artificial intelligence from being able to dominate the world with its language. Artificial intelligence through the encoding-decoding of language is not something that humanity can ignore. Since, post humanist languages, with a machine language as well, are still just a partial form of human development. This, therefore, does not allow the artificial intelligence to create political implications and be possible to violate the ethics of all human beings.

Conclusion

Every day that passes, we have jumped to the period of disruptive innovation changes. We are entering the transition phase to the era of posthumanism language use. In this period, there are three impacts: a society that uses human language as the main language, which is being pushed onto aside; a society that turns to use full artificial intelligence to think in nonhuman languages, especially machine languages that are related to the languages of other living things; and finally, a society that uses human language mixed with the language of machines that are increasingly influential.

These phenomenon causes linguistic problems. However, human society has faced a strange situation, causing the meaning of language for communication to change. The language used has become a more machine-like language. Algorithms are used through cybernetics, which are recorded as programs. This has caused the semiotics of modern language to change dramatically.

Languages has been moved from one form to another. It can be spoken and then written across languages at prompt. Such a linguistic trend aimed at communication has resulted in the adoption of a language that has undergone significant changes. Humans are no longer viewed as the focal point of their language, thereby challenging the conventional linguistic framework.

The language utilized in ecology enables access to a diverse range of living organisms. Humanity continues to require various knowledge methodologies. Languages that bolster future societies, including the employment of robots for assistance and linguistics that have evolved alongside the acceptance of artificial intelligence. Humans are trying to control politics and ethics so that nonhumans do not have the most influence. Linguistics has expanded its scope from humans to nonhumans, including the creation of linguistic hybrids. This opens new opportunities and avenues that we need to understand and access the role of language in a world that is changing rapidly.

References

Gura, Philip F. American Transcendentalism: A History. New York: Hill and Wang, 2008.

Leutenegger, Scott T., and Mary K. Vernon. "The performance of multiprogrammed multiprocessor scheduling algorithms." Proceedings of the 1990 ACM SIGMETRICS Conference on Measurement and Modeling of Computer Systems, 1990.

Schneider, Britta. and Theresa Heyd. "Introduction: Unthinking Language from a Post Humanist Perspective." Published online by Cambridge University Press, 01 January 2025.

Block, Ned. Brains, Minds, and Machines: Consciousness and Intelligence. Massachusetts Institute of Technology, 2025.

Zhang, Jiajie. Artificial Intelligence vs. Human Intelligence: Which Excels Where and What Will Never Be Matched. UTHealth: School of Biomedical Informatics, 2024.

Brown, Waka Takahashi. "Introduction to Buddhism." STANFORD PROGRAM ON INTERNATIONAL AND CROSS-CULTURAL EDUCATION, December 2002.

Mukhtar, Ahsan. and Tanveer Fatima. "Digital Communication and the Evolution of Language: A Sociolinguistic Analysis of Online Interactions." Migration Letters. Volume: 21, No: 3 (2024): 1442-1452.

Mair, Victor. "The politico-cultural implications of Taiwanese romanization." Archive for Language and culture, March 12, 2025.

Peter McConville. "How AI and Technology is Blurring the Lines Between Humans and Machines." Express Computer, On Oct 31, 2023.

Edward N. Zalta and Uri Nodelman (ed.). 'Kant's Transcendental Idealism." Stanford Encyclopedia of Philosophy, 2025.

Bates, Mary. "Brain-Machine Interfaces: Converting Thoughts into Action." BrainFacts.org, 2025.

Correia, Rita Gomes. & João Carlos Graça. Uses and Gratifications Theory. In:The SAGE International Encyclopedia of Mass Media and Society, 2025.

Malewar, Amit. "New AI model imitates sounds more like humans: Teaching AI to communicate sounds like humans do." TechEplorist, 9 Jan 2025.

Becher, Brooke. "Brain Computer Interfaces (BCI), Explained." builtin, 2025.

McComb, Christopher. Kathryn Jablokow. "A conceptual framework for multidisciplinary design research with example application to agent-based modeling." Design Studies, Volume 78: January 2022.

Jessica. "Conversations Between Human and Machines." Ecosystem.Ai., 2025.

Quintero, David. "Ethical Issues in Communication." Newswirelet, 2025.

Dunstone, Jason. "Human adaptability in chaos." Square holes, April 16, 2020.