



EMERALD POINTS

DECOLONIALITY IN THE AGE OF AI

Intersectionality and Divergence

HAMID H. KAZEROONY



DECOLONIALITY IN THE AGE OF AI

As an academic and enthusiast of decoloniality in the age of AI, I wholeheartedly endorse Hamid Kazeroony's book—"Decoloniality in the Age of AI," as a groundbreaking contribution to both scholarship and practice. This book masterfully navigates the complex intersections of colonial legacies, artificial intelligence, and decolonial practices, offering a compelling and urgent call to rethink the technological systems that shape our world. Kazeroony's voice resonates with a rare clarity, weaving together theoretical rigor and actionable insights that speak directly to academics, practitioners, and leaders committed to justice and equity in an increasingly digitalized global landscape.

This book is a must read as it positions AI as a site of critique and a potential catalyst for decolonial transformation. Bridging theoretical inquiry with practical application, it provides a valuable resource for graduate students, academics, and leaders striving to create a just society and responsible governance.

Well done Hamid!!! You got me! This was a transformative journey. Thank you.

**—Prof Yvonne du Plessis, Professor, Programme Leader:
Internationalisation/Africanisation,
NWU, S. Africa**

PRAISE FOR HAMID'S BOOK

Decoloniality in the Age of Artificial Intelligence (AI)

This book offers an important contribution to understanding the complex relationship between historical power structures and emerging technologies. It unpacks the ways in which AI can perpetuate colonial legacies, by examining bias and inequality in the digital age. The author offers actionable strategies and frameworks for decolonizing AI and fostering a more equitable and inclusive technological landscape. By centering marginalized voices and promoting ethical innovation, this book empowers readers to challenge the

status quo and envision a future where technology serves justice and liberation. This book is highly recommended for anyone seeking to understand and address the ethical challenges of AI in a global context.

—*Eddy Ng*, Smith Professor of Equity and Inclusion in Business,
Queen's University, Canada

This book is essential reading for anyone seeking to understand how AI perpetuates colonial power structures. It offers a compelling vision for equitable, inclusive, and decolonized futures.

—*Jawad Syed*, Professor of Leadership and Organizational Behavior,
Suleman Dawood School of Business

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DECOLONIALITY IN THE AGE OF AI: INTERSECTIONALITY AND DIVERGENCE

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INVESTOR IN PEOPLE

To Pedram and Darius
My Great-Nephews: Wishing you a Bright Future

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PREFACE

The journey toward understanding colonialism and its evolving manifestations is a profound intellectual and ethical endeavor. This work emerges from the recognition that the legacies of colonialism have seamlessly adapted to modern frameworks, infiltrating the realms of artificial intelligence (AI), governance, and global power dynamics. At its core, this book delves into the intersections of colonial theory, AI, and decoloniality—a synthesis that offers critical insights into the technologies shaping our present and the possibilities for transforming our future.

Colonialism has long been a force that subjugates, homogenizes, and exploits, leaving behind a pervasive system of power asymmetries and entrenched inequalities. Yet, the narrative does not end with history; coloniality thrives in contemporary forms, from digital exploitation to epistemic hierarchies reinforced by algorithmic systems. These mechanisms highlight the urgent need to interrogate how AI perpetuates systemic inequities and its potential to foster change. The age of AI is not merely an era of technological innovation—it is a critical moment for reevaluating what it means to exist, know, and be in a world shaped by digital colonization.

This book offers an interdisciplinary lens, drawing from politics, sociology, technology, and philosophy to illuminate the intricate entanglement between colonial legacies and modern AI systems. It challenges readers to think critically about the ethical implications of AI, including data exploitation, biased algorithms, and surveillance technologies while exploring paths toward decoloniality. The work recognizes that dismantling colonial structures requires both theoretical rigor and practical action—integrating Indigenous knowledge systems, fostering cultural diversity, and embracing ethical solidarity in designing and deploying AI technologies.

In writing this book, the goal is to critique and envision a future where AI serves humanity equitably rather than perpetuating systems of marginalization. By examining the philosophical underpinnings of coloniality and AI, the book advocates for a decolonized technological world—a pluriversal approach that honors the diverse ways of knowing and being that have historically been silenced. This perspective goes beyond technological

transformation; it calls for a profound cultural, intellectual, and ethical shift prioritizing justice, inclusivity, and sustainability.

This book serves as a profound invitation to deeply engage with the urgent challenges of our era. It calls upon scholars, practitioners, policymakers, and individuals alike to confront the enduring legacy of colonialism and its intersection with AI. By revealing critical ethical dilemmas and proposing pathways toward equitable solutions, it seeks to inspire transformative change. For those dedicated to nurturing a future grounded in equity, innovation, and the celebration of humanity's collective potential, this book offers both guidance and motivation. Furthermore, it provides executives with a valuable opportunity to familiarize themselves with and refine their abilities in tackling coloniality issues, whether they arise in local contexts or global operations.

This book undertakes a rigorous analysis of the intersection between AI and decoloniality, rooted in examining their historical (Grosfoguel, 2007, 2011; Ndlovu-Gatsheni, 2013, 2015; Tlostanova & Mignolo, 2009), political, and economic dimensions (Adams, 2021; Mohamed et al., 2020; Oliveira, 2024). The exploration highlights how AI development is intertwined with colonialism's entrenched power structures, and it frames decoloniality as a critical process for addressing these legacies and imagining transformative pathways (Silva & Santos, 2021).

Decoloniality, as conceptualized in this work, is not merely a critique of colonial histories but also an active framework for recontextualizing their relevance in the age of AI. Drawing on prior research (Kazeroony, 2023), this book investigates the enduring dynamics of colonialism, postcolonialism, and neocolonialism as they manifest in identity, culture, and social hierarchies. These phenomena form the foundation of a colonial mindset that continues to shape global power dynamics, making interrogating AI's role in reinforcing or challenging these structures imperative.

Politically and economically, colonialism has thrived on exploitative systems that perpetuate sociological inequities. AI has emerged as a double-edged sword: on the one hand, it propagates modern coloniality through biased data practices, extractive business models, and systemic inequities; on the other hand, it offers tools to dismantle these systems. This book critically examines AI's dual role by addressing intellectual and cultural equity, Western dominance in knowledge production, and the need for inclusive global governance. The discussion incorporates case studies and initiatives, such as Masakhane and MIT Technology Review, to illuminate actionable pathways for decoloniality.

Furthermore, the book offers a roadmap for researchers and organizational leaders to identify and address global challenges exacerbating societal misalignments. It provides practical insights into reshaping research practices, empowering marginalized communities, and fostering ethical and equitable management. Decoloniality research, as presented here, advocates for:

- a fairer society through the rebalancing of power and promotion of justice;
- the inclusion of Indigenous knowledge and underrepresented voices in global narratives;
- ethical frameworks that protect vulnerable communities from exploitation;
- a shift toward empowering local communities through research that yields tangible benefits.

By dissecting the historical, technical, and sociological aspects of coloniality and its contemporary iterations, this book positions AI as a site of critique and a potential catalyst for decolonial transformation. It bridges theoretical inquiry with practical application, offering a valuable resource for graduate students, academics, and leaders striving to create a fairer society and responsible management.

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PROLOGUE

Decoloniality requires a complete transition from the coloniality paradigm. However, there appears to be confusion as to what coloniality means. From each corner of the world, indigenous people, marginalized people, and oppressed populations have unequivocally been hounding Eurocentrism as the cause of their destitution. However, through millennia, long before European colonialism at the dawn of the Renaissance, Phoenicians colonized parts of the Mediterranean coast, and centuries later, Arabs colonized most of Asia and Africa and, within three centuries, stood at the gates of Europe.

Today, as one travels the world, one *hears* the constant complaints about Eurocentric epistemology. And one *sees* the clear Arab colonialism through religion and tradition from Timbuktu (located in the current country of Mali) and many parts of Europe and North America. Coloniality is not about who invaded what country and what was left behind. Nor is coloniality about oppressing less developed countries.

Coloniality encompasses the comprehensive domination of a country and its people – physically, psychologically, socially, politically, and economically. Achieving decoloniality demands dismantling this yoke of domination in its entirety. While this book strives to shift the conversation from Eurocentrism to exposing the true nature of coloniality, its success in doing so may only be apparent upon close reading.

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INTRODUCTION: BRIDGING COLONIALISM PAST TO COLONIALITY AND AI

ABSTRACT

European colonialism reached its height in the 18th century when they established distant colonies exploiting their resources and cultures. After WWII, between 1945 and 1975, major European powers began their departures from their colonies, giving rise to national independence without losing their dominance, continuing to exploit their resources and cultures. As decolonization was underway, decoloniality became a central issue among academics and non-Western sovereign governments, demanding correction of historical imbalances, social and cultural equity, and knowledge diversity. As the Global South sought decoloniality, new economic powers and artificial intelligence (AI) emerged, reshaping political colonialism in light of new regional and international organizations and creating new challenges.

Keywords: Decolonization; artificial intelligibility; AI colonialism; AI coloniality; economics

THE LEGACY OF COLONIALISM AND ITS EVOLUTION IN THE AGE OF ARTIFICIAL INTELLIGENCE (AI)

Colonialism, etymologically, finds its root in the Latin word *colonus*, meaning farmers, when colonists transferred a part of their population to a new territory to exploit agricultural resources (Kohn & Kavita, 2024). Defining and

distinguishing coloniality from colonialism will inform our discussion on an unambiguous foundation, clarifying what we mean by what we are saying. [United Nations \(2024\)](#) defines (1) colonialism as control by occupying forces to exploit land and people, (2) neocolonialism as socioeconomic, political, and cultural domination with the help of a group of national elites who facilitate the process in the colonized countries, and (3) coloniality is a universal subjection based on ideological, patriarchal, sexist, and religious ideas sustaining colonial conditions ecologically, economically, politically, and socially around the globe intertwined with modernity.

Coloniality is the process by which colonial and imperial powers influence and control the minds of people, minimizing the need for physical violence or deterrents achieved by subtly diffusing selected information, knowledge, and narratives that conform to the interests of powerholders through education, mass media, politics, culture, research centers, and corporations ([Kellecioglu, 2020](#)). The aim is to produce self-surveillance, self-censorship, and conformity to power-accepting norms, thereby maintaining control and preventing challenging ideas or conflicts from arising ([Kellecioglu, 2020](#)). This mental domination is seen as a deeper level of colonialism, affecting people's consciousness and perpetuating power imbalances and subjugation.

Irrespective of which part of Europe participated in its birth and growth, modernity's absolute Eurocentric view of the world, assuming its central role in all aspects of life, became its prominent characteristic, violently suppressing all other views ([Dussel, 1995](#)). Coloniality, particularly in Latin America and Africa, became a byproduct of modernity where the White descendants continued to dominate politically, socially, and culturally ([Quijano, 2024](#)). In turn, coloniality using the capitalist economic system created an inferior and superior class globally, offering a Cartesian dualism giving rise to race violence and prejudice, dividing them by owners of capital and laborers (artisans, clerks, builders, etc.) ([Quijano, 2024](#)). Modernity gave rise to Eurocentric coloniality by repressing the thinking, feeling, and believing, assimilating them under its complete power structure, and subjecting all others to epistemic violence ([Quijano, 2007](#)). Modernity and coloniality became intertwined, creating an inseparable epistemological frame for the European coloniality project ([Mignolo, 2007](#)). The literature has offered various perspectives and coined various terms in defining coloniality.

Coloniality has been viewed as "alterity," ideologies of Otherness by [Mudimbé \(1992\)](#). This concept addresses the phenomenon of "the Other" in Western consciousness and Western empire, similar to what [Said \(1979\)](#) referred to as "Orientalism." Both Mudimbe and Said critique how the West perceives and constructs the identity of non-Western societies,

portraying them as exotic, intellectually inferior, and culturally passive (Mazrui, 2005). Alterity and Otherness are closely related concepts dealing with the perception and construction of identities that differ from one's own. Through his concept of "Orientalism," Edward Said depicts non-Western societies as exotic, inferior, and fundamentally different from the West. Both concepts critique how Western consciousness and empire construct and perceive "the Other," often in a way that reinforces stereotypes and justifies domination (Mazrui, 2005).

Beyond modernism, postmodernism has settled in by harnessing the power of wind, water, and sun, expanding trade routes, and developing global bookkeeping and financial instruments, where humanity faced abstraction, alienated from self (Borgmann, 1993). Postmodernism, at the dawn of the 21st century, ushered in a revitalized coloniality where Eurocentrism became only one part of the multipolar humanity domination. The Americans, well advanced in their AI field, the Chinese, through their soft direct investment approach, and the Russians, with their para-military interferences opportunistically, became the other quarters to new coloniality. It is critical to remind readers that coloniality is all-encompassing, including all dimensions of life.

Recapturing colonialism is typically associated with Western European domination of policies, which reached its heights in the 19th century and extended until the middle of the 20th century (Kazeroony, 2023). However, its historical roots are extended to Phoenicians and Greeks and during the seventh century, Arab expansionism (Kazeroony, 2023). By the mid-20th century, neocolonialism offered a new colonial landscape where China and the Soviets entered the colonial fray under the guise of non-aligned nations and support for emerging independent states (Kazeroony, 2023). Parallel to states' domination policies and in conjunction with the policies, colonial social structures were developed through the centuries (Kazeroony, 2023), and the mid-20th century changed the geopolitical landscape, offering economic and political opportunism for China and the Soviets to counteract the Western sphere of influence.

From the mid-20th century, China, requiring raw materials (Calderón-Zaks, 2014) through investment, lending, infrastructure projects and requiring political support in international bodies (Chiun-yi Kuo, 2023), positioned its neocolonial dominance in Africa. Since 2005, China's rapprochement to coloniality in Africa, East Asia, and Latin America has operated under the banner of a *harmonious world* (Ding, 2008). Cementing its coloniality framework operation, China increased its investment in Africa from \$7.3 in 2000 to \$127 in 2010 (Xinyue & Wilhelm, 2012). However, despite its economic efforts and aligning its economic and political policies toward African nations, in the first

decade of the 21st century, China struggled to establish a pervasive coloniality framework in Africa (Lumumba-Kasongo, 2011).

Chinese 21st-century coloniality is rooted in Mao's philosophy of production based on "the dialectical-materialist movement of cognition arising based on the practice which changes reality—to make clear the gradually deepening movement of cognition" (Mao, 1966, p. 9). In Mao's view, the practice was derived from production, where its development offered contradictions leading to political struggles within the party, reflecting the social contradictions arising from class struggles engaged in economic activities (Mao, 1966). In line with Mao's philosophy, by 1999, the Chinese Central Committee adopted an outward direct investment, aiming to shore up resources for internal needs and open markets to export its products based on its political needs for influence and the nature of lax regulations in the host country (Tong et al., 2023). Since 2014, Xi China's Belt and Road Initiative has aimed to link Africa to a big infrastructure network, making Africa more dependent, taking resources from Africa, and importing goods from China, worsening this dependency (Taylor & Zajontz, 2020), expanding China's coloniality approach to global political economy. Of course, some blame the African elite for Africa's problem rather than China's approach to Africa (Taylor & Xiao, 2009).

China, on the one hand, has risen to an imperial position in Africa, cementing its coloniality over African dominions and exploiting resources such as oil and copper, agricultural land, imposing cost-prohibitive infrastructure projects, and dislocating local pollution, e.g., Dam construction in Sudan, oil in Angola, and Nigeria, taking land in Zimbabwe, to name a few (Bello, 2007). On the other hand, China has become an intermediary from a semi-periphery that exploits its own population labor and the labor and raw materials of peripheral countries, transferring wealth to capitalist countries (Li, 2021). Using social exchange theory (Blau, 1964; Homans, 1958), China's foreign direct investment (FDI) in Africa, considering political factors, the African nations' economic dependencies on China's FDI has led African nations to support China in international organizations offering support vis-à-vis other nations (Ndofor et al., 2024). The support, particularly from countries with fewer governance rules, for such an imperial power has been prominent in international bodies such as the United Nations (Ndofor et al., 2024), enabling its position of global coloniality. An example of a country where the Chinese have successfully exploited the country's corruption for their colonial purposes is Angola (de Morais, 2011). Two examples illustrate the exploitation of Angola by the Chinese: (a) in 2010, a two-story hospital building shoddily constructed by the Chinese in Luanda in

2006 had to be evacuated due to building disintegration and (b) a promised airport in Luanda due in 2010 was not open until November of 2024 at the cost of \$3.8 (de Moraes, 2011; Ekanem, 2024). In Southeast Asia, China attempted to duplicate exerting the same influence as Africa but with less success. China used its direct foreign investment to influence regional alignment with its colonial goals, which proved more successful in lower-income ASEAN countries (Chiang & de Micheaux, 2022).¹

Unlike China, Russia emerged out of the Soviet system, building on the Soviet legacies of supporting movements such as ANC in South Africa, and established its neocolonial dominance in Africa, Latin America, and Central Asia through selective interferences in various state affairs, following Putin's personal ambitions rather than strategic state policy (Duursma & Masuhr, 2022). Using the Soviet legacy loans to numerous countries opposed to Western countries, Russia, particularly after Putin's rise to power, has used loans to authoritarian regimes in most parts as political leverage with easy terms (Svoboda, 2024). Russia has used outward direct investment and loans to spread its influence under Putin without regard to financial risks. It uses political pressure when money cannot be repaid by exploiting resources and political opportunities (Svoboda, 2024).

Parallel with its outward investment and credit policy, since 2017, Russia has aggressively been exploiting the power vacuum by Western liberalism in places such as the Central Africa Republic and Mali, using paramilitary force, exploiting resources, and establishing itself as a colonial master (Jacobsen & Larsen, 2023). Russia's reception and positioning in Africa, e.g., Mali, Niger, and Burkina Faso, is supported by its lack of participation in the Belin Conference of 1884–1885, offering para-military assistance without imposing conditions on authoritarian regimes, benefitting from the legacy Soviet Union anti-Western engagement in Africa, and far more flexibility with the loaned money than the Chinese (Arukwe, 2023; Jacobsen & Larsen, 2023). Russia has demonstrated in the Central African Republic, Sudan, Libya, Mali, Burkina Faso, Niger, and Chad how paramilitary groups can acquire influence over several embattled strongmen willing to serve their interests in corrupt business deals (Manfredi Firmian, 2024).

Directly, Russia, using paramilitary groups (initially Wagner Group and now Africa Corp) actively undermining democratic institutions in 19 African countries, has been successful in shoring up the quasi-state authoritarian governments where it has received natural resources as a form of payment for its services, pushing out Western countries and United Nation forces (Spearin, 2024).² Using paramilitary groups, Russia has established itself as a coloniality force, dominating every aspect of life wherever it operates.

Indirectly, Russia's invading Ukraine has subjected the entire African continent to 43% less food and higher prices supplied by Ukraine and Russia before 2020, starving vulnerable populations around the continent to starvation (Yingi, 2024).

DECOLONIALITY IN THE AGE OF AI

In its roots, decoloniality is a heuristic endeavor, a self-dialogue, search, and discovery; AI intersects coloniality, where the human ego consciousness becomes aware of its path toward decoloniality. Techno-colonialism, an ideology that attempts to reproduce settler colonial practices adjusted to 21st-century realities selectively, involves exploiting new technologies to escape the state and establish new societies, often through projects like Sea Steading, which aims to create floating city-states on the ocean (Hughes, 2024). Techno-colonialism seeks to humanize the politics of settlement but ultimately fails to create a harmless form of settlement, as it still embeds relations of political and economic power. The ideology is associated with figures like Nick Land, Curtis Yarvin, Peter Thiel, and Patri Friedman, who reject democracy and social democracy in favor of anarcho-capitalism and create new political orders through technology (Hughes, 2024).

Before examining multiple aspects of decoloniality in the age of AI, we must explore the psyche individuation containing the paradoxes of being the colonized and the colonizer and then proceed to the collective ego and the role of AI. As the ego mediates and intervenes between consciousness and unconsciousness, the invading thoughts colonizing consciousness render the psyche paralyzed and ashamed in its predicaments (Charura & Bushell, 2023). Although decoloniality requires acknowledgment by individuals recognizing the need for decoloniality, it comprises epistemological and ontological projects embedded in the individual axiology.

On the technology front, as early as the 1940s, scientists began envisioning how technology could simulate neurons in the human brain (The Economist, 2024). By 1956, they were thinking about how computers could use natural language (The Economist, 2024). During the same period (1945–1963), some 750 million people were freed from the rule of their colonial masters (United Nations, n.d.). More recently, the argument has been made that AI effectively assists with automation augmentation, improving productively and expanding on human capabilities (Tschang & Almirall, 2021).

AI has become pervasive in all aspects of life. AI has become a powerful tool in patient diagnostics (Akinola, 2024), personalized treatment (Shams, 2024), robotic surgery (Hasan et al., 2023), and patient management in healthcare (Raldow et al., 2024). AI has personalized learning (Kanchon et al., 2024), has led to self-driving car theoretical frameworks (Ma et al., 2023), offers fraud detection in finance (Awosika et al., 2024), and conducts surveillance (Jacobs et al., 2024) and legal research. More broadly, AI has been on the rise to dominate the workplace, space exploration, agriculture, manufacturing, urban planning, environment, and smart homes, where humanness has offered unique requirements such as entertainment, customer service, retail, art, and creativity, social media, language and translation, and sports, touching almost every aspect of our lives and driving and shaping our actions and thoughts.

Human intelligence is a complex outcome rooted in the human brain neuron network based on genetics, environmental, and biological factors with the infusion of emotion, creativity, and intuition (Butkus, 2020; Franklin et al., 2014). Human intelligence is influenced by life experiences, social factors, and becoming self-aware (conscious realization capable of self-reflection and retrospection) (Dumitrescu et al., 2024). Artificial intelligibility depends on the human intelligence that writes the algorithms creating routines and subroutines for a machine to respond to a particular command (Bernabé-Moreno & Wildberger, 2019). Artificial intelligibility can be expanded by human intelligence input based on continuously improved datasets in analyzing patterns without understanding the emotions or feelings that had created those data (Bernabé-Moreno & Wildberger, 2019). At its most basic element, AI cannot appropriately generalize from particulars and apply general observations to particulars, unlike humans (Monteith et al., 2024).

Since its birth, AI has advanced exponentially by employing machine learning, accelerating its computational capabilities, generative analysis, and decision-making systems, rendering manual and professional labor redundant, dramatically expanding the multiplicity of coloniality (Muldoon & Wu, 2023). As it matures, AI replaces all forms of coloniality by reorganizing and taking over the entire human power matrix (Muldoon & Wu, 2023). More significantly, AI, controlled by a few investors at the local level, integrates the economic value chain at the meso level and is globally monopolized by Sino-American data centers; their outweigh data control imposes a colossal coloniality power over their population and the rest of the world (Hung, 2024). Because AI ethics has been focused on its role in Western societies, it reinforces coloniality, where the population and the territory have been subject to historical colonialism (Adams, 2021).

AI's colonizing nature is due to its algorithm (Birhane, 2019) or its abstraction, where even creators of some algorithms do not know the impact of what they write on other algorithms created by others (Wei, 2019). AI power requires integrative negotiated control by developers, users, and organizations and its adaptation if we hope to decolonize its nature (Grote et al., 2024), which, due to the decentralized nature of process participants, would not be possible to achieve. At its root, AI acts God-like without the ability to interpret everyday life, locked into mathematical logic, devoid of all that is human, operating independently, marginalizing, and colonizing humanity (Murphy & Largacha-Martínez, 2022). AI assumes a super-intelligent way of knowing, showing orthogonality with its normativity and genealogy rooted in power, suppressing all forms of power that could typically be enjoyed by humanity (Oliveira, 2024). AI has reinforced humanity's imprisonment through the coloniality of power, knowledge, and being (Cruz, 2021). Furthermore, as the interconnection of capitalism, colonialism, and data extraction, AI has projected a more formidable form of coloniality that never existed before (Ramadhan Warganegara, 2024).

AI colonialism refers to the transformation of AI from a neutral problem-solving tool into a politically charged entity that embodies biases rooted in its creation and training processes. This shift marks a new form of colonial power dynamics where corporate interests are intertwined with extensive data extraction practices. AI colonialism involves exploiting data as a new type of raw material, similar to traditional colonial resource extraction. It perpetuates inequalities and social segregation, particularly in the Global South. It highlights the interdependence of AI, corporate interests, and the extraction of meaning, leading to societal surveillance and the phenomenon of Digital Apartheid, which exacerbates racial biases and disproportionately affects people of color (Ramadhan Warganegara, 2024).

Racial capitalism and AI colonialism are interconnected through the exploitation of data and the perpetuation of racial biases. Racial capitalism is a concept where capitalism inherently relies on racialized arguments to weaken social ties and exploit marginalized communities for profit. This concept is deeply rooted in the historical legacy of colonialism and racial segregation. AI colonialism extends this legacy into the digital age by using AI technologies to extract data and surveil populations, particularly in the Global South. These data extraction and surveillance often disproportionately target people of color, reinforcing existing racial inequalities. The biases embedded in AI systems reflect the prejudices of their creators, leading to discriminatory practices such as Digital Apartheid, where AI-driven technologies perpetuate social segregation based on race. In essence, AI