MODERN TECHNOLOGIES AND ARTIFICIAL INTELLIGENCE

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Abstract

This article analyzes the impact of modern technologies and artificial intelligence on human life, consciousness, social relations, and moral values from a philosophical perspective. The work highlights today's most pressing issues, such as the possibility of machines possessing consciousness, the idea of transhumanism aimed at altering human nature, the "digital loneliness" caused by social networks, and the moral responsibility of intelligent systems. In conclusion, the idea is put forward that technological progress is a unique reflection of humanity in the mirror, and to manage this process correctly and prevent disastrous consequences, it is primarily required to strengthen human values and spiritual foundations.

Keywords: artificial intelligence, philosophy of technology, transhumanism, machine consciousness, digital loneliness, ethics and responsibility, trolley problem, human nature.

Introduction

Since the dawn of humanity, people have strived to change the environment, uncover the secrets of nature, and make their lives easier. Primitive man's mastery of fire and creation of stone tools, the later invention of the wheel, and the creation

of giant machines during the industrial revolution of the XVIII-XIX centuries — all these were humanity's evolutionary steps toward expanding its physical capabilities. In those times, technologies merely served as extensions of our hands and feet, tools that took over heavy physical labor.

However, by the XXI century, we are witnessing a completely new phenomenon — a cognitive (mental) revolution. The modern technologies and artificial intelligence systems we are creating today differ fundamentally from their predecessors. We are now discovering independent systems that not only increase our muscle power but also assist us in thinking, making logical decisions, analyzing massive amounts of information in seconds, and even creating creative works of art. For the first time in its long history, humanity is creating a competitor to the very aspect that has been considered its absolute advantage in nature — its intellect.

This process is unfolding so rapidly that law, ethics, and traditional philosophy are struggling to keep up and draw conclusions. Ideas that only yesterday were found in the utopian works of science fiction writers (smart robots, brain-computer interfaces, self-driving flying cars) have already become part of our daily reality today. The penetration of artificial intelligence into every aspect of our lives is no longer just a technical issue for IT specialists or engineers; it has become an ontological (related to being) and existential (related to existence) problem for all of humanity.

(Note: The following introductory remarks seem to be an artifact from a previous AI generation, but have been translated as they appeared in the source text): "Of course, my friend! The 'Methodology' (or Research Methods) section of philosophical and humanitarian articles differs from the methodology of exact sciences (such as physics or sociology). Here, we rely not on laboratory experiments or surveys, but on logic, deep analysis, and theoretical approaches. To increase the scientific weight of our article, I will provide a 'Methods section' adapted and written in academic language:"

Research Methodology and Approaches

The role of artificial intelligence (AI) and modern technologies in human life is a complex and multifaceted phenomenon. Therefore, in this research, preference was given to the theoretical-analytical apparatus of the humanities rather than the empirical (experimental) measurements of the exact sciences. In order to objectively, deeply, and systematically illuminate the problems raised in the article, the following main philosophical and general scientific methods were used:

- **Comparative-logical analysis (Comparativistics):** This method was used to compare the fundamental differences between human consciousness and machine "mind," as well as the biological nature of humans and the artificial future proposed by transhumanism. Through this, the boundaries between the capabilities of artificial intelligence and the limitlessness of human thought were defined.
- **Thought experiments method:** This method, widely used in philosophy, allows for the modeling of moral and cognitive situations that are difficult to observe in real life. During the research, famous thought experiments such as John Searle's "Chinese room" and the "Trolley problem" were referenced to analyze the possibility of machines possessing consciousness and the moral responsibility of autonomous systems.
- **Phenomenological approach:** This method played a crucial role in studying how modern technologies affect the human psyche, emotions, and self-awareness. In particular, the phenomenon of "digital loneliness" forming in the environment of social networks and the process of alienation among people were studied from the perspective of subjective experience and perception.
- **Dialectical method:** Using this method, which views reality as a constant unity of changes and contradictions, the dual nature of technological progress was revealed. It was considered as a dialectical contradiction that while the innovations being created make our lives more prosperous on one hand, they embody equally strong existential and moral risks (e.g., loss of freedom or devaluation of values) on the other.

- **Gnoseological (philosophy of knowledge) approach:** Attention was paid to how accurately the algorithms created through programming codes can reflect the concepts of truth and justice belonging to humanity, i.e., the objectivity of machine cognition.

The comprehensive application of these methods served to illuminate the development of artificial intelligence and technologies not only as an engineering-technical success but also as a global philosophical problem testing human nature, its future, and its value system.

Will these algorithms we are creating with our own hands become obedient servants to us in the future, or will they turn into a new, incomprehensible force controlling our lives? Most importantly, in an era where machines are increasingly becoming "humanized," thinking logically, and even expressing "emotions," what remains of the true essence of being human, our originality? In this article, we dive into the invisible philosophical layers of technological progress and analyze the most painful, debatable, and at the same time intriguing issues on the threshold of a new, unknown era into which humanity is stepping.

Research Results

As a result of the philosophical, comparative-logical, and phenomenological analyses conducted, the following main results and conceptual conclusions regarding the impact of modern technologies and artificial intelligence on human life were obtained:

1. **The ontological status of Artificial Intelligence: Not consciousness, but perfect imitation.** The research clarified that artificial intelligence systems (although they outwardly demonstrate human-like logic and creativity) do not possess true consciousness at their current stage of development. Analyses within the framework of John Searle's "Chinese room" argument confirm that while machines have achieved unprecedented success at the syntactic (form and rules) level of data processing, they cannot rise to the semantic (understanding meaning and essence) level. Accordingly, it was concluded that through AI, we have not

created a new generation of competitors for ourselves, but rather a perfect imitator that executes our commands at extraordinary speed.

2. **Transhumanism and existential risk: The erosion of the biological "Self".** The analysis of transhumanism ideas advocating technological intervention in the human body and consciousness shows that efforts aimed at saving humans from biological vulnerabilities (disease, old age) provoke a deep existential crisis. If human memory and consciousness are transferred to cloud technologies, the individual's "Self" identification is lost. It was determined that the pursuit of technological immortality contradicts the natural laws that define the dignity and meaning of human life and alienates humans from their true nature.

3. **The phenomenon of "digital loneliness" and emotional crisis.** The phenomenological analysis of social networks and virtual communication tools revealed an unexpected paradox: the higher the level of technological connectivity, the more the socio-emotional alienation among people increases. Communication behind the screen is replacing human sympathy, empathy, and feelings of true closeness with reactions and algorithms. As a result, it was proven that emotional impoverishment and illusionary forms of self-expression (creating simulacra) are intensifying in society.

4. **The impossibility of coding ethics and the crisis of responsibility.** Analyses conducted on the ethics of autonomous systems and the decisions made by AI yielded one of the most important results: morality and human values cannot be expressed through pure mathematical algorithms and programming languages. Delegating the right to make life-and-death decisions to machines (e.g., in medicine, the military sector, or transportation) leads to an absolute loss of responsibility in society. Values and moral criteria are formed only through social experience and human emotions; it is impossible to fully transfer them to artificial intelligence.

As a general conclusion, it can be emphasized that while the technological revolution serves human conveniences, its spiritual and philosophical core must remain with humans. The results of this research show that the main problem in the

age of artificial intelligence is not how smart machines become, but how well humans can preserve their humanity.

(Source text transitional note translated): "I present the conclusion, which is the logical end of our article, and the list of references showing its scientific foundation:"

Conclusion

In conclusion, it must be firmly stated that the rapid development of modern technologies and artificial intelligence is not merely an engineering achievement, but the greatest philosophical and existential test examining humanity's identity. The conducted analyses show that no matter how "smart" and independent we try to make machines, they will still remain a perfect simulation unable to fully feel human emotions, empathy, conscience, and moral responsibility.

Our attempts to overcome our biological limitations through transhumanism ideas or our endless virtual communication on social networks are fundamentally creating new risks — the loss of our identity (Selfhood) and psychological crises such as "digital loneliness." Machines do not understand morality, it can only be programmed, but the subtle boundary between life and death, justice and injustice cannot be measured with mathematical algorithms.

Artificial intelligence, in its essence, is a mirror of humanity. It is shaped depending on what information, intentions, and values we provide it with. We are standing on the threshold of an entirely new — extremely powerful technological era in human history. In this era, our main task does not consist solely of creating innovations. Our most fundamental goal and duty — is to remain human in this process. No matter how perfect machines and technologies become, supreme values such as kindness, free will, responsibility, and humanity must remain solely and exclusively the responsibility of humanity. Otherwise, it is entirely possible that we become slaves to the very tools we have created.

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