PHILOSOPHY OF MODERN TECHNOLOGIES AND ARTIFICIAL INTELLIGENCE: HUMANITY ON THE THRESHOLD OF A NEW ERA

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Abstract This article analyzes the impact of modern technologies and artificial intelligence on human life, its 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 concept of transhumanism aiming to alter human nature, the "digital loneliness" caused by social networks, and the moral responsibility of intelligent systems. In conclusion, it is argued that technological progress is a unique mirror reflection of humanity, and properly managing this process to prevent catastrophic consequences requires, first and foremost, the strengthening of 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 their environment, uncover the secrets of nature, and make their lives easier. Primitive man's mastery of fire and crafting of stone tools, the later invention of the wheel, and the creation of massive machines during the industrial revolution of the 18th-19th centuries—all these were evolutionary steps towards expanding humanity's physical capabilities. In those eras, technologies merely served as extensions of our hands and feet, acting as tools to take over heavy physical labor.

However, by the 21st century, we are witnessing an entirely 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 inventing independent systems that not only augment our muscle power but also assist us in thinking, making logical decisions, analyzing massive amounts of information in seconds, and even creating works of art. For the first time in its long history, humanity is creating a competitor to what was considered its absolute advantage in nature—its intellect.

This process is occurring so rapidly that law, ethics, and traditional philosophy are struggling to keep up and draw conclusions. Ideas that just yesterday were found only in the utopian works of science fiction writers (intelligent robots, brain-computer interfaces, self-driving flying cars) have already become part of our daily reality. 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 problem for all of humanity.

Will these algorithms we create with our own hands remain obedient servants 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, controversial, and simultaneously fascinating issues on the threshold of the new, unknown era humanity is stepping into.

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 mutually compare the fundamental differences between human consciousness and machine "intellect," as well as humanity's biological nature and the artificial future proposed by transhumanism. Through this, the boundaries between the capabilities of AI and the limitlessness of human thought were established.
- **Thought experiments method:** Widely used in philosophy, this method 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 probability of machines possessing consciousness and the moral responsibility of autonomous systems.
- **Phenomenological approach:** This method played a decisive 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 researched from the perspective of subjective experience and perception.
- **Dialectical method:** Using this method, which views reality as a constant change and a unity of opposites, the dual nature of technological progress was revealed. It was considered as a dialectical contradiction that while the created

innovations make our lives more prosperous on one hand, they embody strong existential and moral threats (such as loss of freedom or the devaluation of values) on the other.

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

The comprehensive application of these methods served to illuminate the development of artificial intelligence and technologies not merely as engineering and technical successes but as a global philosophical issue that tests human nature, its future, and its value system.

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 AI on human life were obtained:

1. The ontological status of AI: Not consciousness, but perfect imitation. The research revealed that AI systems (although they outwardly demonstrate logic and creativity characteristic of humans) do not possess true consciousness at their current stage of development. Analyses conducted 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, but rather a perfect imitator that executes our commands at extraordinary speed.

2. Transhumanism and existential threat: The erosion of the biological "Self." The analysis of transhumanist ideas advocating technological intervention in the human body and mind shows that efforts aimed at saving humans from biological vulnerabilities (disease, aging) lead to a deep existential crisis. If human

memory and consciousness are transferred to cloud technologies, the "Self" identification of the individual is lost. It was determined that the pursuit of technological immortality contradicts the natural laws that determine the value and meaning of human life, distancing humanity from its 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 social-emotional alienation among people increases. Communication behind the screen is replacing feelings of human sympathy, empathy, and true closeness with reactions and algorithms. As a result, it was proven that emotional impoverishment and illusory forms of self-expression (creating simulacra) are intensifying in society.

4. The impossibility of coding ethics and the crisis of responsibility. Analyses regarding the ethics of decisions made by autonomous systems and AI yielded one of the most important results: ethics and human values cannot be expressed solely through mathematical algorithms and programming languages. Handing over the right to make life-and-death decisions (for example, in medicine, the military, or transportation) to machines will lead 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 AI.

As a general conclusion, it can be stated that while the technological revolution serves human convenience, its spiritual and philosophical core must remain with humanity. The results of this study show that in the age of artificial intelligence, the main problem is not how smart machines become, but how well humans can preserve their own humanity.

Conclusion

In conclusion, it must be firmly emphasized that the rapid development of modern technologies and AI is not merely an engineering achievement, but the greatest philosophical and existential test challenging humanity's identity. The

analyses conducted show that no matter how "smart" and independent we try to make machines, they will still remain perfect simulations incapable of fully feeling human emotions, empathy, conscience, and moral responsibility.

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

AI, in its deep essence, is humanity's mirror. It is shaped by the information, intentions, and values with which we provide it. We stand on the threshold of an entirely new—an immensely powerful technological era in human history. In this era, our primary task is not merely to create innovations. Our main 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 strictly remain the sole responsibility of humanity. Otherwise, it is highly likely that we could become slaves to the tools we have created.

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