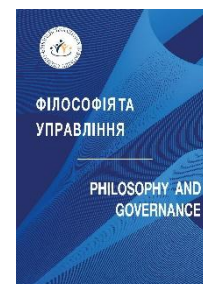




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The Problem of Artificial Intelligence and Consciousness as One of the Priority Directions of Contemporary Philosophy

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ABSTRACT

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The article investigates the primary role of artificial intelligence in the modern stage of the development of technogenic civilization. It clarifies that the development of artificial intelligence systems simultaneously has a profound impact on the values and philosophical perspectives of society. The study examines the history of the development of artificial intelligence and provides an in-depth analysis of its impact on technogenic civilization. This study offers a novel contribution by integrating a dialectical analysis of AI's historical evolution with its ethical implications, providing a unique perspective on its role in shaping technogenic civilization's future. The results of the article reveal that artificial intelligence cannot fully replace human consciousness. However, artificial intelligence systems have the potential to imitate human behavior and make automated decisions. The article notes that the primary responsibility for the crises created by artificial intelligence systems lies with humanity. The role of artificial intelligence in the future of technogenic civilization will be determined not only by technological progress but also by the proper application of moral and ethical approaches. Overall, while the development of artificial intelligence systems facilitates human life, it also alters society's moral and ethical contours. For this reason, strengthening regulations regarding artificial intelligence, as well as the social-philosophical analysis of the relationship between artificial intelligence and consciousness, is essential for the sustainable development of technogenic civilization. The article highlights the need for ethical and legal regulation of AI as it reshapes moral and social frameworks. AI cannot fully replace human cognition but interacts with it, transforming technogenic civilization. Therefore, addressing AI's ethical and philosophical challenges is crucial for future development. The article explores AI's impact on technogenic civilization, noting that it reshapes ethical frameworks.

KEYWORDS

civilization, technogenic civilization, technology, consciousness, artificial intelligence



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Проблема штучного інтелекту та свідомості як один з пріоритетних напрямків сучасної філософії

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СТАТТЯ

АНОТАЦІЯ

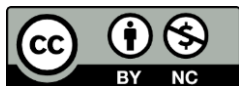
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Стаття досліджує основну роль штучного інтелекту на сучасному етапі розвитку техногенної цивілізації. Вона пояснює, що розвиток систем штучного інтелекту одночасно має глибокий вплив на цінності та філософські перспективи суспільства. Дослідження вивчає історію розвитку штучного інтелекту та надає глибокий аналіз його впливу на техногенну цивілізацію. Наукова новизна статті полягає в інтеграції діалектичного аналізу історичного розвитку штучного інтелекту з оцінкою його етичних наслідків, що пропонує новий погляд на вплив штучного інтелекту на майбутнє техногенної цивілізації. Результати статті показують, що штучний інтелект не може повністю замінити людську свідомість. Однак, системи штучного інтелекту мають потенціал імітувати людську поведінку та приймати автоматизовані рішення. У статті також зазначається, що основна відповідальність за кризи, створені системами штучного інтелекту, лежить на людстві. Роль штучного інтелекту в майбутньому техногенної цивілізації буде визначатися не тільки технологічним прогресом, а й правильним застосуванням моральних та етичних підходів. Загалом, хоча розвиток систем штучного інтелекту полегшує людське життя, він також змінює моральні та етичні контури суспільства. Тому зміцнення регулювання щодо штучного інтелекту, а також соціально-філософський аналіз взаємин між штучним інтелектом і свідомістю є важливими для сталого розвитку техногенної цивілізації. Стаття підкреслює необхідність етичного та правового регулювання штучного інтелекту, оскільки він змінює моральні та соціальні рамки. Штучний інтелект не може повністю замінити людське пізнання, але взаємодіє з ним, трансформуючи техногенну цивілізацію. Тому вирішення етичних та філософських проблем штучного інтелекту є вирішальним для його майбутнього розвитку. Стаття досліджує вплив штучного інтелекту на техногенну цивілізацію, констатуючи, що він змінює етичні рамки.

КЛЮЧОВІ СЛОВА

цивілізація, техногенна цивілізація, технології, свідомість, штучний інтелект

1. Introduction

The advancement of artificial intelligence systems constitutes a fundamental stage in the development of technogenic civilization. In this process, humanity faces not only technological progress but also moral and ethical dilemmas. Since artificial intelligence is characterized as a functional analogue of human intelligence, the philosophical aspects of consciousness and human will are of significant relevance. Artificial intelligence is causing profound changes in various fields, such as automation, healthcare, education, law, and more. The decision-making ability of artificial intelligence leads to its impact on human life, which in turn deepens social and ethical problems. Conceptually, although artificial intelligence is devoid of consciousness, its ability to mimic human behavior gives it the potential for manipulation, enhancement, and control. The intervention in humans through these technologies raises the risk of violating ethical norms. The rapid development of artificial intelligence technologies is altering the moral and ethical contours of technogenic civilization.

2. Literature Review

The issue of artificial intelligence and consciousness is one of the most current topics in contemporary philosophy. In this field, several well-known philosophers and scholars have conducted in-depth analyses and discussions. For example, David J. Chalmers, in his work *The Singularity: A Philosophical Analysis* [4], explores the philosophical aspects of artificial intelligence reaching the point of singularity and discusses whether this technology can replicate human consciousness. Daniel Dennett, in *From Bacteria to Bach and Back* [6], analyzes the evolution of the human mind and consciousness, deepening the connections with artificial intelligence. Coşkun and Gülleroğlu [5] explore the development of artificial intelligence in the field of education and demonstrate how this technology will be used in the future. Koyuncu [7] examines the role of artificial intelligence in the contemporary philosophy of mind and analyzes the debates surrounding this topic. All of these works investigate the interaction between artificial intelligence and human consciousness, considering its potential future impacts from a philosophical perspective. Also, J. R. Searle [9] examines the relationship between human consciousness and artificial intelligence, arguing that AI, despite its advancements, cannot replicate the depth of human experience and cognition, as it lacks subjective awareness. Then, Y. N. Harari [10] discusses the potential consequences of AI generating religious texts, warning that it could lead to the formation of new cults, which raises concerns about the ethical and philosophical implications of AI's influence on belief systems and societal norms. At the 74th International Astronautical Congress in Baku, Yuval Noah Harari [11] highlighted AI's transformative potential, noting it is the first technology capable of autonomously making decisions and generating ideas. He also emphasized the rapid development of AI, predicting significant advancements in just a few decades. Bostrom [3] explores the future development of artificial intelligence and its potential dangers, particularly focusing on the risks of the emergence of "superintelligence" for humanity. Kurzweil [8], on the other hand, presents the theory of "singularity," discussing how the development of artificial intelligence and the transcendence of human biology could be possible shortly. The stated issues are relevant and require further research and development of the author's previous scientific work [1; 2].

3. Problem Statement

The main objectives of the article are as follows:

1. Dialectical analysis of the emergence and development of artificial intelligence: The article examines the fundamental principles and development of artificial intelligence, exploring its place in the evolution of both biological and technogenic civilizations.
2. The relationship between artificial intelligence and human consciousness and the issue of existence: The article raises philosophical debates about whether artificial intelligence will replace human consciousness. These debates shed light on issues related to the evolution of consciousness and its metaphysical aspects, touching on ethical and ontological questions.
3. The impact of artificial intelligence on the structure of society and its ethical and social consequences: The article explores the impact of artificial intelligence on the social, economic, and moral structures of society within a philosophical context.

4. The future evolution of artificial intelligence and human ontological position: The article discusses how the future development of artificial intelligence might threaten human existential issues and its relationship with humans. This involves an exploration of the potential for artificial intelligence to reach the level of “superintelligence” and the philosophical implications for human nature and consciousness.

4. Methods and Materials

The article uses a dialectical approach in analyzing the development of artificial intelligence and its interaction with human consciousness. This method is aimed at exploring the development of nature and society based on mutual relations and contradictions. It evaluates the role of artificial intelligence in the evolution of biological and technogenic civilizations and its future development from a dialectical perspective. The article analyzes the impact of artificial intelligence on the social, economic, and moral structures of society through a comparative approach. This method allows for comparing and correlating the effects of technology on various aspects of society. The article provides predictions for the development of artificial intelligence and its effects on human existential issues. This method helps in evaluating the potential impacts of artificial intelligence based on its future evolution.

5. Results and Discussion

The development of artificial intelligence is closely related to the interaction between biological and technogenic civilizations, and its impact on the future of society is discussed across a wide range of aspects. The interaction of artificial intelligence with human consciousness raises new philosophical questions regarding the evolution of consciousness and its metaphysical issues. Among these questions is whether artificial intelligence will replace human consciousness or how it will interact with it. However, the article emphasizes that artificial intelligence will not fully replace human consciousness, but it will deepen its interaction with consciousness. The social, economic, and moral structures of society will change with the development of artificial intelligence, leading to new ethical and social challenges. Artificial intelligence will have an increasing influence on every sector, from education and the labor market to law and healthcare, necessitating the creation of new regulatory and legal frameworks. From an ethical and legal perspective, the management of artificial intelligence requires finding an appropriate balance between free will and ethical norms. The possibility of reaching the “superintelligence” stage may pose a threat to human existence and nature. Furthermore, understanding the impact of the future development of artificial intelligence on human nature and consciousness is crucial. The article also provides predictions about the development of artificial intelligence, which requires deeper philosophical and practical approaches, considering both its positive and negative outcomes. Finally, philosophical and legal analyses need to be further developed for the safe and ethical advancement of artificial intelligence.

5.1. An Overview of the History of Artificial Intelligence

The history of artificial intelligence represents one of the significant stages in the formation of technogenic civilization. Its history spans a long period, dating back over 200 years. After C. Babbage researched machines that could exhibit a range of human-like intelligent behaviors between 1884 and 1950, K. Shannon proposed the idea that computers could play chess as well. Thus, scientific research on the creation of artificial intelligence began to grow. The term “artificial intelligence” emerged in 1956 during a conference held at Dartmouth, where C. McCarthy, M. Minsky, C. Shannon, A. Newell, and H. Simon coined the term to describe computer programs programmed using neural network algorithms. Even before the term was coined, ideas about artificial intelligence were already found in the history of science. The scientific study of artificial intelligence with broad practical applications is a more recent achievement. The study of artificial intelligence on a scientific level accelerated significantly after World War II.

A. Turing invented the “Bobby” coding machine during World War II. In 1947, at the first conference dedicated to artificial intelligence, the scientist explained that “intelligent” machines could be created as a result of the combination of computers and artificial intelligence. After the Dartmouth Conference in 1972, the first humanoid robot, named “Wabot 1,” was created in Japan. The competition between Japan and the UK in this field accelerated research in artificial intelligence. In 1997, the

"Deepblue" program created by IBM defeated the world chess champion H. Kasparov, further accelerating research in artificial intelligence [5, p. 949]. The creation of artificial intelligence systems capable of defeating humans turned the relationship between technology and humans into a significant topic of scientific research, making the study of human consciousness an increasingly relevant research area

5.2. Modern Approaches to Artificial Intelligence Systems and the Problem of Consciousness

The joint development of technology and artificial intelligence has increased attention to research on humans and their role in society. The advancement of artificial intelligence systems has provided new contours to ideas about the role of technology-human relations in the development of civilization. In the context of technogenic civilization's development, social-philosophical research discusses whether artificial intelligence (AI) could completely replace human consciousness. The evolution of consciousness is analyzed from scientific, biological, and social perspectives. The evolution of consciousness developed as a result of humans' attempts to fulfill their goals. Philosopher D. Dennett, in his work *From Bacteria to Bach and Back*, mentioned that despite our ancestors not having consciousness, they possessed very powerful abilities. Had humans not performed several crucial tasks related to survival, consciousness would not have evolved. There would have been no time for consciousness to develop, and the human race would have been extinct [6, p. 55].

The development of artificial intelligence systems is the result of humanity's research efforts to realize its own goals. Each generation is capable of creating even more intelligent, super-intelligent beings. As a result, a technological civilization is experiencing an intelligence explosion. During this process, super-intelligent AIs face new problems created within the technogenic civilization. Despite these challenges, philosophers assert that artificial intelligence plays a critical role in a technogenic civilization that is still evolving. David Chalmers remarked: "If super artificial intelligence exists, it will create even more powerful super artificial intelligence in the course of its development" [4, p. 12]. From this, it can be concluded that artificial intelligence might serve as a primary genesis in the development of a technogenic civilization. If this process occurs at a biological level, it is possible that humans, enhanced by artificial intelligence, could be more intelligent than previous human generations. Despite not yet functioning at the level of human intelligence, artificial intelligence continues to drive gradual and powerful shifts in civilization. This raises a question for humanity: Can artificial intelligence possess consciousness? One of the first steps toward answering this philosophical question was taken by John Searle. A group of computer science experts, for example, designed a program that could understand Chinese and immediately translate it. When a question in Chinese is posed to this program, the computer responds in Chinese by utilizing data stored in its memory or database [7, p. 85]. The computer's responses, which appear to be linguistically flawless in Chinese, lead us to ask: Can we claim that the computer consciously understands the Chinese language based on these answers? John Searle justifies his position with the following thought experiment: Imagine being locked in a room filled with baskets containing Chinese symbols. A person with no knowledge of Chinese can still respond to these symbols by using a rulebook that translates them into English (their native language – R. A.). A foreign observer, seeing the person's responses according to this rulebook, might conclude that the individual understands Chinese. However, in reality, the person does not understand Chinese at all. Based on this scenario, Searle argues: "If you don't know Chinese, the program that enables you to produce these responses doesn't understand Chinese." The philosopher clarifies that "computer programs have syntax (rules), but they lack meaning. Therefore, understanding a language is not about knowing the formal symbols of that language; it is about having mental states associated with that language. For this reason, it is impossible to say that a computer with the right database loaded is capable of conscious thought" [9, p. 44–51]. After this experiment, although the type of artificial intelligence and the discovery of methods have been central topics of many studies, no satisfactory scientific results have yet been achieved in this field. Humanity is still searching for ways to fully replicate human intelligence, and purposeful research in this direction is steadily expanding. "Currently, the standard method for creating intelligence comparable to human intellect is biological reproduction. However, biological reproduction is not a method that can be widely expanded... Biological reproduction can only be expanded through future technologies such as genetic engineering" [6, p. 19].

In the modern era, artificial intelligence has caused significant changes in the social, economic, political, and moral life of society. Y. N. Harari noted that artificial intelligence has led to more religious changes in the technogenic civilization [10]. Artificial intelligence is capable of creating religious texts

and establishing new cults. If such a situation occurs, religious conflicts may arise, and artificial intelligence might even accept commands to kill other carriers of a religion. In the modern era, since artificial intelligence does not yet possess superintelligence and operates under human will, these conflicts could lead to serious issues. To prevent these threats, various organizations are taking steps. For instance, some religious sects have started to ban the use of artificial intelligence to prevent this potential danger. One of the ultra-Orthodox movements, the "Skver Hasidic" movement, has adopted a declaration against the use of artificial intelligence. Thus, conceptually, many of the crises created by artificial intelligence are caused by humans. Despite the advancement of artificial intelligence technology, it is still governed by humanity's free will. This, in turn, increases human desires to an excessive extent. Therefore, many of the impacts of artificial intelligence on society are directly within human responsibility. For many years, consciousness and intelligence developed together; however, artificial intelligence possesses intelligence, not consciousness. This is because artificial intelligence develops based on computational systems. Y. N. Harari stated that as artificial intelligence reaches a super-developed level, it will be able to solve problems without consciousness. Artificial intelligence systems can make decisions based on intelligence in all fields and facilitate changes [11].

6. Conclusions

The rapid development of artificial intelligence represents a crucial phase in the formation of technogenic civilization. This technology impacts not only economic and technological revolutions but also the moral-ethical values, legal systems, and philosophical thoughts of society. The legal and ethical regulation of artificial intelligence, the elimination of the social problems it creates, and its adaptation to society are of vital importance. In the modern era, the fact that artificial intelligence technologies are not entirely conscious and objective necessitates attention to issues such as the limitation of human will and the threat of manipulation. This highlights the need for the application of ethical and legal mechanisms and the preservation of moral values and emphasizes that the responsibility for the use of artificial intelligence lies entirely with humans. In our opinion, alongside the contributions artificial intelligence offers to society, several challenges could lead humanity into moral-ethical dangers, which need to be addressed. The responsibility for the creation of artificial intelligence always rests on humans, and it is essential to maintain moral-ethical values in this field. Ethical norms act as a mechanism for restricting the use of artificial intelligence. In several countries, the documents prepared are not legally binding but only offer advisory guidance.

It is important to note that the creation and implementation of ethical codes should be under special attention. In this regard, a new field called "machine ethics" exists. This field does not focus on how humans should behave with artificial intelligence but on how artificial intelligence and robotics should be programmed to adhere to specific behavioral rules and what principles should guide machines when making decisions. The programming of artificial intelligence and robots with human-like moral characteristics accelerates the process of moral degradation in society. Artificial intelligence does not possess consciousness or any ethical relationships. Since decisions are made based on a database, it is clear that artificial intelligence cannot be impartial or objective. In our view, as artificial intelligence increasingly develops in the technogenic civilization, it poses the risk of replacing individuals, reducing humans to mere executors of specific functions. Therefore, it is crucial to define certain moral-ethical boundaries and decisions. These ethical limits and decisions constantly evolve during the development of technogenic civilization

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