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SOCIAL DIMENSION OF ARTIFICIAL INTELLIGENCE: PHILOSOPHICAL ANALYSIS

Abstract.

The paper studies general specific features of modern society, presented in the socio-philosophical concepts of the "information society" taking into account prominent technologies and global trends in the relevant areas of public life. By means of comparative-historical and hermeneutic methods, as well as institutional sociological approaches, we have represented the main scientific-futurological theories, and have determined ontological preconditions and the social role of information technologies. Within the problem review of artificial intelligence we have described the approaches to its modeling, and have compared the parameters of human and artificial intelligence, assessed the prospects of "strong artificial intelligence". Thus, the study identifies the humanistic dimension of the global introduction of such information technologies as artificial intelligence, and weighs the ambiguous economic, political, humanitarian consequences that nowadays provide the grounds for both utopian and anti-utopian predictions for the future of human civilization.

Keywords: information society, information technology, artificial intelligence, utopia, anti-utopia.

The definition of society as a «set of people» is burdened by a long list of specific features that reflect various *areas* of social life (practice) required for the reproduction of the social organism. Since each of them (industrial, political, spiritual, etc.) is studied by *special* scientific approaches, we need an integrator of this knowledge, which would provide an understanding of the society as a whole. Creating such an integral image of the society in the syntax of worldview categories using different methodologies, philosophy gets the prospect to determine the specific features of sociality through the correlation of existing social practice with the principle of *social existence* on such issues as the origin, regularity and tendency of its development, common wealth, the structure of the society, social relations and so on. However, social philosophy is related to social practice not «from below» – through the preparation of the current shortcomings of human coexistence, but «from above» – when the theoretical reasons are added to their implementation as obtaining, distributing and delegating appropriate opportunities.

Through the efforts to achieve a universal level of universality, modern social philosophers adhere to the principle of anti-reductionism, which is to abandon the *privileged* theoretical reason, research point of view or social practice: social structure is created not only by an ethnic or an educational-professional factor, but also a demographic, a political, a class-stratification factor and etc. connections between people, involvement of which makes it possible to combine philosophical and scientific study of the society, theorizing and socio-political practice. Therefore, when it comes to the representation of today's society, socio-philosophical concepts are often limited to *negative* definitions with the prefixes «non-« or «post-». «Post-capitalism» by P.F. Drucker and R. Dahrendorf, «post-economic society» by H. Kahn, «post-modernism» by A. Etzioni, «post-civilization society» by K.Boulding, «post-historic man» by R. Seidenberg, «network society» by M. Kastells, «third wave» by A. Toffler, «information society» by Y. Masuda and other similar concepts give rise to very ambiguous extrapolations of modern *trends* in human civilization into the future. At the same time, there is a general tendency to distinguish qualitative changes in the social functions of information from among the *features* of the post-industrial historical stage of mankind (sharp growth of the economic sector of services, increasing the role of theoretical knowledge, predominance of futurological scenarios over traditions…).

As early as the 1960s, the term «information society» came into use in view of the study of science-intensive industries by Japanese and American economists Y. Hayashi, T. Umesao, F. Machlup, and despite the use in the international programs, conventions and declarations it took some time to gain a conceptual sense. Thus, in the significant works by American sociologist and philosopher D. Bell [1; 2], the historical understanding of various societies in relation to industrialization, and after all, is concretized in certain descriptions of «information». Although he uses this concept not as a representation of the «current state of affairs» in the modern society, but as a way to understand it in the spirit of the «ideal type» of M. Weber, in the public consciousness there is an established idea of the

decisive role of information technology (IT) and appropriate infrastructure not only in the communication, but also in the area of production, economy, culture, etc.

If the *first* researchers (W. Rostow, A. Toffler) paid special attention to the positive economic and infrastructural consequences of the rapid development of information and communication technologies, the *next* generation (Y. Masuda, T. Stoun'er, H.M. McLuhan, J. Baudrillard, J. Habermas) draws its attention to the study of new quality information and ways of knowledge operation. On this way there are ambiguous or frankly pessimistic interpretations of the socio-anthropological applications of the information wave. For example, D. Kola attributes the concept of «information society» as excessive expectations from the new generation of communication tools, indicating for comparison how the railway once changed urban planning, employment structure and social mobility, but did not much affect the political relations of the Western society[5, p. 349-351]. The situation is complicated by the fact that the IT development practice in combination with the policy of information production and operation significantly differs in different regions of the world, fueling the impression about the ambivalence of the consequences of total informatization.

At the philosophical level, the said **problem** to assess the social significance of informatization is a continuation of the controversy over the educational idea of scientific and technological *progress*, which, on the one hand, releases the human spirit from the burden of *material nature*, and on the other – brings human nature under control [13]. The **task** of this paper is to *analyze* the changes in the structure of vital activities caused by the introduction of information technology and a new level of communication that can be conducted according to the main «power lines» of public informatization: transformation of information into economic and strategic resources, democratization of political institutions due to inclusion of information to the structure of cultural values, the formation of artificial intelligence (AI) as a leading means of scientific research and educational process, etc.

The meaning of the Latin verb «socio» (to connect, organize together) and the noun «socialitas» (immediate environment), which are the basis for the set of social terms, does not cover all the distinctive *features* of human society: they also include the systemacity, available internal structure and relations between the groups, operation of social institutions, the mechanism of experience inheritance... By all means, the given detailed elaboration to define the *society* will somehow depend on the level of its historical development, but in general determined by the original diversity of *activities* necessary for joint survival (industrial, economic, socio-political, spiritual and cultural, family and household). Each of them, starting from the XVIII century, is subject to *scientific* research in order to establish the relevant immanent economic, political, sociological, socio-psychological and other *common factors*. At present time, there are many disciplines that study society in some specific *aspect*: sociologists develop general models of social *processes* and their numerous applications concerning the pressing problems of social life;

political scientists often do similar work related to the *power* relations in the society; social psychologists pay special attention to the forms of social consciousness that arise under specific conditions; historians search for what drives social *change*s, whether they have objective meaning and laws.

However, a *holistic view* of the society as such with its preconditions and prospects is got only due to the ideological reflection, which in philosophy involves the study of logical relations of universal *categories*, such as «individual», «subject», «whole», «part», «willfulness», «coercion», etc. The definitions and theoretical models obtained in this way make it possible to understand the boundary limits of the terminology *used* in the social sciences, and the social events described by them to represent in an essential sense, taking into consideration anthropology and the natural environment, as well as *during runtime*. The classical understanding of the latter provided defining the leading social practice, so that its regularities initiated a chain reaction from the genesis or changes of another derived practices. It made it possible to create linear algorithms of social transformations «from above» – taking into account the awareness of the general *picture* of the socio-historical process and conscious selection for its theoretical *reasons* (sources, driving forces, goals, meaning, normative mechanisms). In this way, the most famous *paradigms* to study and improve the society have developed in social philosophy, namely naturalistic, legal, idealistic, historical-materialist. As time has shown, in reality each of them has tendency to empiricism and reductionism, reflecting «from below» and absolutizing «broadwide» some of the development stages of a certain type of the society.

Modern philosophical reflection is based on the interdependence of all spheres of life: the embryo of the social organism is equally fertilized by the *subject* dependencies of different spheres of life and the relations between their *subjects* – from individuals to communities of different scales – which in addition to material or spiritual production are related to common territory, origin, values and in general the intention to meet their living needs. And the mediator, able to resolve the contradictions of subject-production and subject-social relations of Western industrial society, is progressively considered to be informatization, despite its very man-made origin.

Analysis of the original scientific and technical sphere of social life shows that informatization is reflected in the diffusion of classical distinctions of science and production, basic and applied researches, a scientist and a customer, natural history and social science, living and artificial ontology. Such «technology», driven by the possibilities of computer experimentation (not only for testing, but also to create theoretical models), sensor devices, automatic analyzers, etc., minimizes the time of industrial and social implementation of discoveries, making technological knowledge more profitable than its industrial replication. However, otherwise, it falls under the social determination of its own standards (increasing the share of external issues, interdisciplinary and international researches, network scientometrics of publications).

In the economic sphere, we can observe a noticeable displacement of the employment structure from manual labor towards IT services for the production, processing and transmission of *information*, which represented by technological innovations, mathematical models of marketing, computer design, etc. predominates raw materials, energy and means of production to the amount equal to the cost of goods. At the same time, J. Danaher points to the existential consequences of technological unemployment, when the life of a part of the population loses the system of goals and the main meaning, which cannot be restored by virtual reality [6].

Information *networks* not only centralize the information market, determining the distribution of financial and labor resources in the world, but also structure the social space-time continuum into some cyberspace, replacing the artificial *dimension* of industrial society, just as it previously displaced the natural space of agricultural society.

According to the concept of «knowledge society» by P.F. Drucker [8], information networks, in addition to the social structure, generate new ambivalent forms of social organization and social relations. For example, «cyberocracy», which constitutes the subordination of spontaneous or biased administrative decisions to logical and statistical models of social development (based on game theory and system analysis), can increase management efficiency by reorganizing the state into a coordinator of social projects and communication of social subjects, and on the other hand, - to lead to «digital inequality» with the monopolization of the IT market or to «information wars» with the manipulation of public consciousness in the electronic networks. In a similar way, the subordination of communicative forms of civil society to computer technology and networks opens the prospect of eliminating cultural imbalances, but computer-aided control of information channels carries the risk of social space unification with the leveling of cultural landscape and loss of personal identity.

In one way or another, with the increase in the share of communication in the information networks, we can observe the intensification of the postmodern intentions of the symbolic mediation of the material world and expedient relations. In comparison with the printed mediation of messages, electronic communicative exchange carries out the «decentralization» of authors, reproducing and dispersing them in anonymous networks and electronic databases [16]. Authorial messages, in order to be loaded into telecommunications and then found in giant streams of information, must be so codified that the value differences in their *semantics* are leveled in favor of syntactic consistency and media representativeness. Thus, the *means* of transmitting information, providing effective standards for imitation, take on the role of the *purpose* of their creation, and the expanded opportunities for self-realization of social subjects turn into devaluation, simulation or splitting of the personal principle. A symptom of this «virtualization of the self» is the illusion of *freedom* – positive, when a person leaves unlimited opportunities to move or exit the rhizome of electronic networks, and

negative, when a person considers himself free from many obligations of real life.

Social practice takes place at some *suprapersonal* life level, consisting of more or less conscious and constant connections of its *participants*. The latter, according to the mechanical metaphor of the times of classical social philosophy, are initially nominally represented by ordinary indistinguishable individuals (atoms). The circle of their communication and activities (family, neighbors, preschool institutions, school, mass media, etc.) is always selective, and against the background of a rigid social structure – existing «barriers» between the subcultures and the absence of «elevators» between the conditions – provided only the development of basic *norms and roles* of social behavior. The individuality of «social atoms» developed due to them turned out to be one-sided, stereotypical or completely impersonal in order to serve certain – national, class, group – interests. However, the *individual* socialization, that teaches to link social rights and responsibilities when performing various social roles in administrative activities, cultural projects, political forecasts or economic assessments, and is an integral condition for the formation of its reverse volitional activity concerning adopted unilateral or inert social features and qualities. But the transition to such a «directorial» level in the context of modern democratic conditions requires a *holistic view* of all social action. The difference between its experimental and theoretical (transcendent) versions is the potential for creativity and responsibility, which distinguishes the *personal* level of maturation of a social person with true freedom to correlate the system of personal values with recognizable and changing opportunities of social life.

The main counterbalance to the multidimensional and decentralized social practice of the information age, which mediates the place of an individual in the world and in the society by temporary «network» communities and deprives the individual of guarantees of social status and professional qualifications, is «edification», described by R. Rorty – personal self-determination and its progressive amendments [17, p. 360]. Its formation and development constitute ambivalent specific features of post-industrial *education*: on the one hand, it focuses on adapting educational content to the interests of the learner, on the other hand – it demands from the learner to be involved into the representation of this content in order to realize the particularity of their own interests. Accordingly, knowledge-intensive information technologies (telecommunications, computerization, robotics, etc.), which become the leading tools in the system of modern education, are able to provide such «dialogue of subjects» and decrease it by overloading more and more functions of human consciousness to IT tools. The apotheosis of this ambivalence is considered to be the vicissitudes of «artificial intelligence» (AI) development as a assistant and competitor of human «common sense».

Discussions regarding AI were held shortly before the reflection of the «information society» – when the discussion about the prospect for the remote control of production and transport («telematics») to take a dominating role on the part of the technology of the built-in

software operator turned into extrapolation of the consequences of its widespread implementation [11]. At the same time, «intelligent» terminology emerged due to the «external» cybernetic approach to modeling human consciousness, which reduces the latter to a sequence of processes of receiving, processing and transmitting information. On the one hand, such modeling involved the reproduction of the principles of biogenetic imitation of the adaption experience («neural networks»), and on the other hand – the application of technical and biological behavioral programs to the production needs of orientation and movement in space in order to manipulate material things («robotics technology»).

In this way the informative program of A. Turing, a famous mathematician was implemented, according to which the developments of artificial intelligence model not one's own thinking, but the ways to gain experience, which is illustrated by the famous «Turing test» regarding the (non)recognition of the machine in a distant partner in conversation [19; 4]. However, soon J. Searle, a researcher of the phenomenon of consciousness denied the prospect of modeling the semantic ability to understand the meaning of symbols («general AI») by the syntactic cyber programming tools and the schemes of problem solving («narrow AI») in the process of criticizing this test through the no less famous imaginary experiment of the «Chinese room».

At first glance, the solution of this IT-alternative Turing – Searle depends on the likelihood of the emergence and transition of machine self-learning into the phenomena of consciousness, personal self-identification and relevant creative initiatives (goal setting, self-reproduction, appropriation, recognition and free (im)imitation of others) [7]. However, the philosophical analysis of this alternative reveals the commitment of both authors to the influential behavioral psychology among scientists, according to which the creative solutions of *human* intelligence are represented through the stages of internal irrational creativity and its external rational justification, and *machine* – vice versa.

In this case, the beginning of artificial intelligence design can be considered a study of engineering psychology and ergonomics, aimed at *reducing* the forms of labor *extensive* characteristics (production area, volume of resources used, the share of physical labor), as well as injuries, occupational diseases, social costs. As the design approaches the *intensive* characteristics of labor organization – the «human factor» in its negative (physiological fatigue, psychological inattention, logical errors, volitional doubts, emotional evaluations, own biorhythms) and positive (expediency, rationalization, experimentation, creativity) manifestations – the models of engineering psychology are moving into computer science programs. Continuation of the design of the «human factor» at the social level constitutes the perspective of information civilization, where the rational properties of programs and their material and technical media are *ontologized*, that is acquire the immanent logic, their own «interests». Depending on the degree of universality of such «transformation of means into the goal» and its remoteness from the tradi-

tional system, the social consequences of informatization are assessed by philosophers in the classical conceptual framework of «kingdom of freedom» (utopia) and «kingdom of necessity» (anti-utopia).

In the first – utopian – case, the collective subject of mankind will have *control* over the technical means created by it, the unconditionality of which will be complicated only by technological unemployment and political relations of social groups, more or less distant from understanding these inventions. Program developments of artificial intelligence will be included into the cultural experience of mankind using the model of Popper's «the world three» [15] and its social applications will only strengthen the *rationality* of human civilization, and humanize all aspects of life.

For example, Y. Masuda's computopia provides that the society based on a common information network will abandon the principles of free competition of «social atoms» in favor of a «free community» of subjects whose thinking will be synchronized by common tasks [14], and R. Kurzweil's «singularity» provides that the fundamental basis of social antagonism will be eliminated together with the molecular engineering eradication of hunger and disease [10].

In the context of state laws and international legal agreements (such as the Okinawa charter on global information society in 2000), the odious prospect of total control of people's lives through telecommunication means is narrowed to remote crime *prevention* or psychological dependence of gamers. However, all the apparent threats related to the large-scale failures in machinery operation or the usurpation of power by the machines («AI takeover») will be transferred to robotics technology, especially *nanorobots*. On the one hand, they will imitate human activity, combining sensory task acquisition, comparative calculation of possibilities for their solution and appropriate transformation of the material environment in one cycle of their operation and facilitating the recovery of the «human factor» activity in space, time and communication («NBIC-convergence»). In this respect, the risks of «AI takeover» will be neutralized by the fact that their negative consequences (disasters, unemployment, alienation, discrimination) will contradict the rational guidelines of artificial intelligence and, above all, the principle of optimal energy balance.

On the other hand, their technical and biological programs (chemical synthesis, genetic engineering, bioregeneration) will not duplicate human production competencies, and therefore will not expose to «conflicts of interest» between man and machine. This refers to sensors comparable in size to the cellular level of the human body, which will make it possible to monitor state of health, prevent disease or carry out *bodybuilding* in the broadest sense of the word, including the regulation of neurophysiological parameters [9].

The second approach specifies that the space of social needs and factors is, in fact, wider than the space of *technoscience*, so the absolutization of the latter has the danger of the transition of Turing's strategy of *self-learning* of AI algorithms in the *self-sufficiency* of machinery. In order to comply with the maximum number of possible tasks, the branching of the decision-making

algorithm will sooner or later lead *artificial intelligence* to the predominance of natural intelligence, and consequently – to the subordination of human life to machine programs ignoring human goals and commands as «non-rational» [3].

Due to the globalization of telematics, this objectifying impact of intelligent machines is expected everywhere: the technical support of distance education will develop the algorithms of thinking, infrastructure of household services and entertainment – the structure of free time, advertising bots – worldview values… Some of these impacts will exceed the threshold of natural sensivity and human control, therefore, for example, *nanorobots* at their level of operation and utilization of component materials will cause a big resonance both by the programmed functions, and the smallest deviations from them. At the megascopic level, the large-scale automated military installations, such as the «Future Combat Systems» (FCS) or the «Strategic Defense Initiative» (SDI), give special causes for concern, logistics of which can take the place of a subject of diplomatic relations and in case of failure in operation – to discredit the parity basis of the negotiation process. In fact, their development contradicts the whole spirit of the science fiction anthology (from K. Čapek to Ph. Dick) regarding the *humane* axioms of artificial intelligence and robotics technology (obedience, harmlessness, tolerance) or, at least, semantic *relativity* of these axioms.

But on the other hand, the initial social problems, such as class antagonism, economic crisis, or ideological pressure in the society, will not disappear. Just as in the former context of the luddites rebellion, new machines, along with the unloading of the sector of heavy, harmful or monotonous low-skilled labor, can make economically unfeasible high human skills and spiritual traditions of vital activity [12]. Moreover, «high technologies» open new horizons for the manipulation of human needs and values up to the neurophysiological restructuring of the genetic and psychosomatic components of human nature («High-Hume»). In this way, the scientific *utopia* of the transition of scientific and technological progress into the social progress is reborn into an *anti*-utopia of the contradiction of these progress.

One way or another, at present time social philosophers refuse to accept the classical privileged point of view: on the one hand, they, as *subjects* theorizing about the society, remain under the power of their social practice, stratum, or historical time; on the other hand – they are living parts of the social organism as *objects* of cognition that often react positively or negatively to the concept concerning them. The fact is that the *comprehension* of social scale and coordination of human coexistence by individual consciousness is provided by social consciousness, which, like the individual, is based on the duality of *intentionality and reflexivity*: on the one hand, it reflects the content of all other spheres (economic, legal, political, and other forms of social consciousness), and on the other hand – it has specific properties of the spiritual and cultural sector of public life, thus connecting the *subject* and *value* development benchmarks of the society. Depending on the

consistency of its syntax and semantics, public consciousness can be spontaneous (rumors, tastes, stereotypes) or appropriate, biased or neutral, can produce or preserve social experience, justify or *anticipate* social practice. The latter is considered to be the main purpose of socio-philosophical concepts – to provide the *strategies* for social development aimed at improving the level of «social health» in the form of indicators of deviation, demography, social insurance, ecology, and sustainable development of «civil society». However, the theoretical impact of social philosophy is intertwined with the political practice of this society. Therefore, under similar conditions and with the given components, quite different social structures are often developed, and their history is increasingly presented in the spirit of «disproportionate civilizations».

Conclusions. In the post-industrial era, the excess of information and the excess in some cognitive operations of artificial intelligence of human cognitive capabilities lead to the restructuration of the structure of mental, communicative and practical activities. In particular, it is a *civilization* that, in comparison with agricultural and industrial one, is moving to global development planning taking a leading position in information services and electronic, telecommunications and audiovisual products in the sectors of the economy, cost structure, administrative resources, existential identification and more.

Modern philosophers generalize these changes in theses on the dominance of figures of communicative practice when defining the subject boundaries and problems, the eclectic combination of methods and cognition review, the priority of formal interpretations of social projects over meaningful ones, and others. In this regard, artificial intelligence is considered as one of the symbols of the world with the prefix «post-», in which human products go beyond research and production laboratories, lose proportionality with the goals of its creator and acquire their own *ontology*.

Determining the extent of its social significance constitutes the polarization of *projects* of the information future of human civilization to utopian and anti-utopian. According to the first of them, the social role of the human mind will decrease from the exemplary absolute to a part of the information intellectual space, and according to the second – will lose the *status of the subject* of appropriate activity and social relations, transferring it to the means of artificial intelligence.

It is obvious that such assessments of the prospects of artificial intelligence are inscribed in the broader *context* of the philosophical understanding of modern society and the role of the informatization in it. Its explication can be involved into new or old categorical clothes, opening up an optimistic perspective of the information-technological solution of known social problems or the imposition of new social risks. In any case, just as lifestyle and mental activity for a long time have an impact on the socio-anthropogenic processes, the transformation of the «human factor» by means of computerization and robotics technology will become an important anthropogenic factor in the future.

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ДУХОВНІСТЬ ОСОБИСТОСТІ: ПОТЕНЦІАЛ ІНТЕГРАЦІЇ РАЦІОНАЛЬНОГО ТА ІРРАЦІОНАЛЬНОГО ПІДХОДІВ В ОСВІТНІЙ ДІЯЛЬНОСТІ

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SPIRITUALITY OF PERSONALITY: POTENTIAL OF THE INTEGRATION OF RATIONAL AND IRRATIONAL APPROACHES IN EDUCATIONAL ACTIVITIES

Анотація.

У статті розглядається проблематика становлення духовності зростаючої особистості крізь інтеграцію раціонального та трансцендентного підходів в освітній царині. Оскільки духовно-моральне становлення не обмежується тільки когнітивною складовою, а включає в себе виховний кластер, де моральні ідеали перетворюються з об'єктивних значень в особистісні сенси, то розглянуто можливість накреслення освітньо-виховних шляхів формуванні духовності зростаючої особистості у напрямку запровадження освітньої галузі "культури духовності" як синтезу релігійних та світських духовних цінностей. Накреслені основні напрями оптимізації процесу упровадження інтегрованої галузі "культура духовності" в рамках раціонально-ірраціональної моделі. Доведено, що викладання основ "культури духовності" у школі сприятиме духовно-моральній орієнтації учнів, допоможе їм спонукувати себе до розвитку і самовдосконалення саме в духовних аспектах, що є досить слабким місцем сучасної вітчизняної школи.

Abstract.

In the article is considered the issue of formation of the spirituality of the growing personality through the integration of rational and transcendental approaches in the field of education. Since spiritual and moral formation isn't limited by the cognitive component, but includes an up-brining branch, where moral ideals transform from objective meanings into personal meanings. Is considered the possibility of outlining educational and up-brining ways of forming the spirituality of the growing personality in the direction of introducing educational branch "culture of spirituality" as a synthesis of religious and secular spiritual values. Are outlined the main directions of optimization of introduction of the integrated branch "culture of spirituality" within the framework