



EOC
EUROASIAN
ONLINE
CONFERENCES

GERMANY

CONFERENCE

**INTERNATIONAL CONFERENCE ON
SCIENCE, ENGINEERING AND
TECHNOLOGY**



Google Scholar

zenodo

OpenAIRE

doi = digital object
identifier

eoconf.com - from 2024

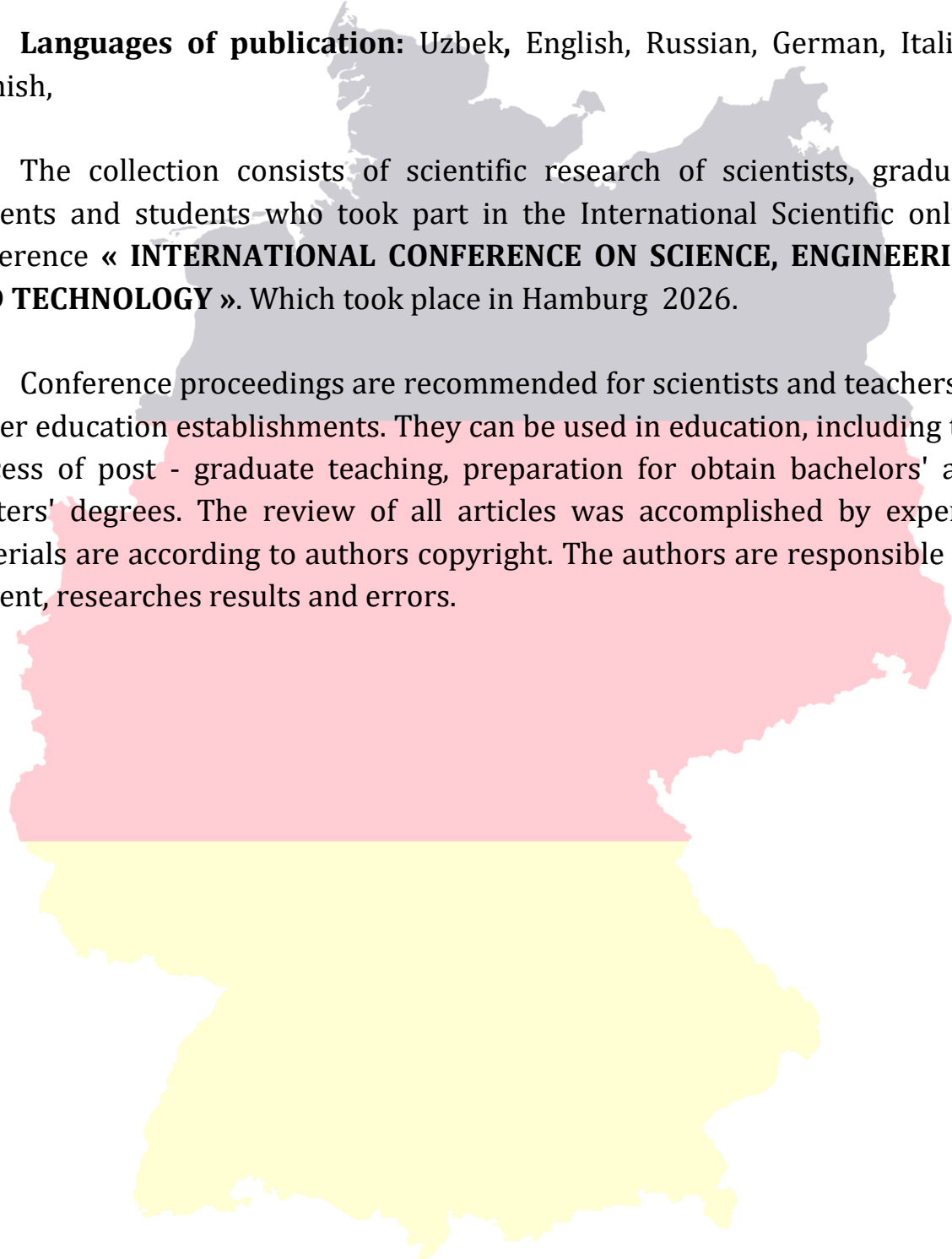


INTERNATIONAL CONFERENCE ON SCIENCE, ENGINEERING AND TECHNOLOGY:
a collection scientific works of the International scientific conference –
Hamburg, Germany, 2026 Issue 5

Languages of publication: Uzbek, English, Russian, German, Italian,
Spanish,

The collection consists of scientific research of scientists, graduate students and students who took part in the International Scientific online conference « **INTERNATIONAL CONFERENCE ON SCIENCE, ENGINEERING AND TECHNOLOGY** ». Which took place in Hamburg 2026.

Conference proceedings are recommended for scientists and teachers in higher education establishments. They can be used in education, including the process of post - graduate teaching, preparation for obtain bachelors' and masters' degrees. The review of all articles was accomplished by experts, materials are according to authors copyright. The authors are responsible for content, researches results and errors.





HUMAN NATURE IN THE ERA OF DIGITAL CIVILIZATION: PHILOSOPHICAL-ANTHROPOLOGICAL AND ETHICAL PROBLEMS OF ARTIFICIAL INTELLIGENCE

09.00.00 – PHILOSOPHICAL SCIENCES

Aripova Zulfiyaxon Solijonovna

Associate Professor of the Department of Languages and Humanities at
Andijan State Technical Institute, PhD in Philosophical Sciences.

E-mail: zulfiyaxonaripova@gmail.com

Abstract: This article analyzes the impact of artificial intelligence (AI) technologies on human essence, identity, and social relations from the perspectives of digital anthropology and ethical philosophy. The study examines the influence of artificial intelligence on human decision-making processes, freedom, spirituality, and social values. From the standpoint of digital anthropology, the transformations of the biosocial nature of human beings and the fundamental principles of AI ethics are explored. The research also reveals the dialectical relationship between technological determinism and anthropocentrism.

Keywords: philosophy, artificial intelligence, ethics, digital anthropology, human essence, transformation, algorithm, ethical issues, technosphere.

INTRODUCTION

Human civilization has reached a stage of technological development that cannot be accurately described merely as the "information age." The rapid penetration of artificial intelligence (AI) systems into all spheres of human activity—ranging from education to heavy industry, medicine to art—is fundamentally altering not only the socio-economic structure but also the core definitions of human existence. As noted in the textbook *Philosophy*, philosophy always serves as a discipline that investigates the most acute contradictions of its era and seeks theoretical solutions for them[1]. Today, the issues of "digital anthropology" and "the ethics of artificial intelligence" occupy the epicenter of these contradictions.

Digital anthropology is a philosophical sub-discipline that studies the transformations occurring within human nature, behavior, and self-awareness as a result of interaction with digital technologies. While classical anthropology interpreted humans strictly as bio-social beings, today we are compelled to introduce a "technological" dimension to this definition[2]. The human being is no longer a mere subject utilizing external tools; rather, humans are transforming into a new type of subject intimately intertwined with algorithms, relying on machine intelligence for daily decision-making. This process triggers a profound transformation of the human essence: our memory, attention span, and even



emotional intelligence are being systematically reshaped under the influence of digital instruments.

At the same time, the ethics of artificial intelligence remains one of the most pressing challenges on the global agenda. At a time when AI systems possess self-learning capabilities and independently make complex social decisions, crucial questions arise regarding the ethical standards that should regulate these processes. The principles of moral philosophy (ethics) expounded in academic literature—concepts of humanism, justice, responsibility, and freedom—acquire entirely new meanings within the digital environment[3]. For instance, the concept of "algorithmic justice" entails the prevention of digital discrimination, while the principle of "transparency" demands that machine-made decisions remain comprehensible to human beings.

The literature review demonstrates that this problem is being extensively debated across various global academic schools. Among foreign scholars, Shoshana Zuboff extensively analyzes how digital mechanisms manipulate human behavior under the framework of "surveillance capitalism"[4]. Max Tegmark investigates the existential future of human consciousness in the age of AI, characterizing this phase as the transition to "Life 3.0"[5]. Nick Bostrom highlights the strategic threats and ethical barriers associated with the hypothetical attainment of superintelligence[6].

Among Russian researchers, V.V. Bychkov introduces the concept of "non-classics" to explain the transformation of aesthetic and ethical perception in the era of virtualization[7]. In the context of national Uzbek philosophy, N.A. Shermukhamedova evaluates the epistemological and anthropocentric shifts brought by the computerization and informatization of society, warning against the fragmentation of human spiritual integrity[8]. M.A. Axmedova emphasizes the necessity of maintaining a dialogue between Eastern spiritual values and Western technological paradigms, viewing the preservation of national identity as a crucial ethical filter against negative digital trends[9].

The primary objective of this research is to comprehensively analyze how the evolution of AI technologies affects the bio-social essence of human beings and to determine the ethical mechanisms required to preserve human dignity within the digital realm. We seek answers to existential questions such as: "Is harmony between the technosphere and human nature possible?" and "Is artificial intelligence a force replacing humanity, or is it an intellectual extension of human capabilities?"

METHODS

Given the multifaceted and interdisciplinary nature of the topic, a comprehensive methodological framework consisting of 11 distinct research methods was utilized to ensure scientific validity:



1. **Hermeneutical Method:** Applied to interpret the hidden meanings, symbols, and metaphors embedded within algorithmic structures, virtual interfaces, and digital culture.
2. **Phenomenological Method:** Used to examine the direct, subjective lived experiences of individuals within virtual environments and to study the phenomenon of altered perception.
3. **Structuralism:** Enabled the analysis of digital culture and visual media as an integrated system of signs, codes, and rigid structural relations.
4. **Post-structuralism:** Utilized to understand the decentering of meaning, the deconstruction of traditional authorities, and the phenomenon of "free play" of signs within internet networks.
5. **Comparative Method:** Allowed for a systematic comparison between the principles of classical philosophy (humanism, objective reality) and postmodern digital aesthetics/ethics (simulation, irony, disorientation).
6. **Axiological Approach:** Served as the core instrument for evaluating the spiritual, moral, and cultural value of digital images and virtual interactions.
7. **Systems Analysis:** Applied to treat the interaction between visual culture, AI, and human society as an interconnected, evolving socio-technical system.
8. **Synergetic Method:** Used to explain the processes of self-organization within virtual communities and the emergence of new ethical orders out of digital information chaos.
9. **Semiotic Analysis:** Provided a framework for decoding visual images, hyperlinks, and algorithms as complex communicative sign systems.
10. **Dialectical Method:** Exposed the internal contradictions and relationships between the physical reality and virtuality, investigating their mutual transitions.
11. **Epistemological (Gnoseological) Analysis:** Used to trace the structural adjustments occurring within human cognitive faculties (memory, thinking patterns) under the pressure of continuous data streams.

RESULTS

The research findings indicate that aesthetic and ethical perception in the postmodern digital world has shifted into a phase of "contested essence." The human being has largely transitioned from linear, text-based analytical thinking to "mosaic" or visual-image-based perception, a phenomenon widely referred to as *clip-thinking*. This accelerates information processing speeds but significantly decreases the depth of cognitive assimilation.

Furthermore, virtual reality has radically transformed the ontological status of the human being as an aesthetic and ethical subject. In classical cultural paradigms, the individual acted as an "external observer" of simulated or represented realities. In advanced VR and AI-driven environments, the individual becomes an "immersive participant-producer" (prosumer). In digital spaces, perception is



inherently synesthetic: visual, auditory, and haptic sensations merge into a singular virtual experience. The empirical parameters of this historical transition are systematically structured in Table 1.

Table 1. Comparative Analysis of Classical and Postmodern (Digital) Paradigm Shifts

Evaluation Criteria	Classical Philosophical Approach	Postmodern / Digital Anthropological Shift
Object of Perception	Original artwork / Objective physical reality	Simulacrum (A copy without an original)[^10]
Mode of Engagement	Distanced contemplation / Analytical observation	Full immersion / Interactive co-creation
Role of the Author	Central creator / Definitive source of meaning	Moderator / "Death of the Author"
Cognitive Thinking	Linear, deeply focused, text-based textuality	Fragmented, rapid, image-driven clip-thinking
Responsibility Allocation	Absolute individual moral agency	Distributed accountability (Man-machine loops)

Our findings demonstrate that the expansion of the technosphere results in a form of "cognitive outsourcing," where memory retention and basic analytical reflections are handed over to cloud networks and AI assistants. While this broadens technical capabilities, it introduces severe existential vulnerabilities, including the fragmentation of personal identity and a reliance on pre-programmed algorithmic choices.

DISCUSSION

The empirical and theoretical results obtained raise several highly debated philosophical questions. First and foremost among them is the existential dilemma: does virtual reality enrich human existence or deplete its authentic essence? Thinkers aligned with technological pessimism, such as Jean Baudrillard, interpret the virtual simulation of the world as the "murder of reality." Conversely, techno-optimists view it as an unprecedented expansion of human freedom and potential. Our stance avoids these binary extremes; virtual reality must be conceptualized as an ontological laboratory where humanity tests its creative boundaries outside the limitations of physical matter.

A critical point of discussion revolves around the concept of the *simulacrum*. If the digital landscape is entirely populated by copies of copies, what becomes of the "aura" of authentic human experience? Building on Walter Benjamin's historical insights, we argue that the classical aura does not completely vanish;



rather, it transforms into a "technical or algorithmic aura," where uniqueness is defined by the depth of interactivity.

Within the socio-cultural context of Uzbekistan, this technological transformation directly collides with deeply rooted traditional values and classical ethics. While the youth adapt to digital ecosystems with remarkable speed, the absolute dominance of "screen culture" risks reducing rich national cultural heritages to static "museum objects." Therefore, it is highly urgent to develop a balanced synthesis model combining digital flexibility with national spirituality.

Artificial intelligence must not alienate the individual from natural, communal, and organic ties. As emphasized in domestic sociological and philosophical studies, developing an inner spiritual and ethical "immunity" is the only sustainable mechanism to prevent the erosion of human values within the global infosphere[11][12].

CONCLUSION

The transformation of human essence and perception within the postmodern digital matrix is an objective, irreversible historical process. Visual culture has established itself as the universal language of global communication, while AI and virtual reality have elevated human engagement from passive consumption to immersive living experiences. Digital anthropology confirms that the contemporary human identity is increasingly constructed via digital twins, algorithmic interactions, and virtual footprints.

In conclusion, while postmodern digital conditions liberate the individual from classical rigid constraints, they simultaneously present the risk of trapping human consciousness within meaningless loops of hyper-real simulations. Humanity must safeguard its fundamental moral agency, empathy, and capacity for deep reflection within any virtual ecosystem. Preserving the delicate equilibrium between rapid technological advancement and permanent humanistic values remains the primary strategic task of modern philosophical science.



REFERENCES

1. Aripova Z.S. Falsafa (Darslik). (Philosophy: Textbook for Higher Education Institutions) Andijon, 2026.
2. Shoshana Zuboff. The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power is a 2019.
3. Max Tegmark. Life 3.0: Being Human in the Age of Artificial Intelligence is a 2017.
4. Aripova Z.S. Falsafa. – Andijon: Omadbek print number one, 2026.
5. Шермухамедова Н.А. Фалсафа. – Тошкент: NOSHIR, 2012.
6. Sher A. Axloqshunoslik. – Toshkent: O‘zbekiston faylasuflari milliy jamiyati, 2010.
7. Heidegger M. The Question Concerning Technology. – New York: Harper & Row, 1977.
8. Foucault M. Discipline and Punish: The Birth of the Prison. – New York: Vintage Books, 1995.
9. Bostrom N. Superintelligence: Paths, Dangers, Strategies. – Oxford University Press, 2014. – P. 112.
10. Muallif ishlanmasi
11. O‘zbekiston Respublikasi Prezidentining raqamli texnologiyalarni rivojlantirishga oid farmon va qarorlari.
12. AZ Solijonovna. The process of national and spiritual democracy of the personal socialization and its functions// Hunan Daxue Xuebao/Journal of Hunan University Natural Sciences// Vol. 48. No. 12. 湖南大学学报 (自然科学版), 2021. Pages 1565-1571. <https://johuns.net/index.php/abstract/239.html>
13. Solijonovna, Z. A. (2020). Modern Information Technologies - A Factor Of Increasing Youth Education, Potential And Spirituality. The American Journal of Social Science and Education Innovations, 2(09), 554-560. <https://doi.org/10.37547/tajssei/Volume02Issue09-83>
14. Aripova, Z. S. Informatizing society as one of the reasons for creating a global society / Z. S. Aripova, A. A. Aysachev // Ekonomika i sotsium. – 2021. – No 4-1(83). – P. 62-65.
15. Aripova, Z. S. Cultural traditions: their essence and structure / Z. S. Aripova // Ekonomika i sotsium. – 2020. – No 5-1(72). – P. 16-19.
16. Aripova, Z. S. Essence and life meaning of world view / Z. S. Aripova // Ekonomika i sotsium. – 2020. – No 11(78). – P. 78-81.
17. Aripova, Z. S. Philosophy as a unity of scientific and non-scientific knowledge / Z. S. Aripova // Ekonomika i sotsium. – 2022. – No 3-2(94). – P. 46-49. – EDN MIJHSE.