

UDC 1(01)

DOI <https://doi.org/10.24195/spj1561-1264.2024.2.20>**Mehraliyeva Ulviya Tajir**

Candidate of Philosophical Sciences,  
Professor at the Department of Philology and Humanities  
Odlar Yurdu University  
13, Koroglu Rahimov str., Baku, Azerbaijan  
[orcid.org/0009-0009-3323-7526](https://orcid.org/0009-0009-3323-7526)

## THE ROLE OF ARTIFICIAL INTELLIGENCE IN CONTEMPORARY SOCIETY

*The article undertakes an examination of the role of artificial intelligence (AI) within contemporary society. Initially, a comprehensive analysis of the core issue is undertaken, followed by the establishment of a holistic conceptual framework concerning artificial intelligence. It is emphasized that AI encompasses the diverse capabilities of computers or robots under computational governance, imbuing inanimate objects with vitality and elevating them to a level of intelligent agency. Indeed, within the current epoch, artificial intelligence has emerged as a pivotal constituent of societal existence, exerting a discernible impact on facets such as human socialization, lifestyle preferences, ethical precepts, and aspirational pursuits. Evidently, empirical observations delineate the ongoing transition of artificial intelligence from theoretical conjecture to practical application within social milieus. Consequently, scholarly inquiry into the socio-philosophical dimensions of artificial intelligence and the delineation of its prospective trajectories and societal functionalities assume paramount significance.*

*Given the inextricable entwinement of our future trajectory with the trajectory of artificial intelligence development, a judicious evaluation of its societal import is imperative. Human beings, characterized by their intricate cognitive faculties, currently harbor an inclination towards the creation of entities analogous to themselves. Indeed, contemporary advancements suggest the emergence of devices endowed with capacities akin to human cognition. Nonetheless, this burgeoning domain elicits profound concerns among cognoscenti. Can we unequivocally assert the safety of artificial intelligence? Are we justified in entrusting our existential edifice to its custodianship? The advent of artificial intelligence portends a profound reconfiguration of societal paradigms, with one of its most salient implications lying in the potential usurpation of human agency and the ensuing ramifications for the collective human condition. For instance, the specter of nuclear conflict looms ominously amidst the potentialities of AI. As such, AI systems must be fortified to ensure societal resilience, safeguarding the sanctity of individual privacy while preserving human autonomy during their utilization. Moreover, the democratization of AI services is imperative, ensuring their accessibility to all strata of society. Analogous to the communal assimilation and evolutionary trajectory of individual cognitive faculties within human society, artificial intelligence stands poised to rapidly assimilate and evolve. Yet, the realization of artificial intelligence capable of faithfully emulating the intricacies of human consciousness remains a prospective aspiration for the foreseeable future.*

**Key words:** artificial intelligence, contemporary society, technology, neural systems, decision-making processes, cognitive agents.

**Introduction.** In contemporary times, one of the most heavily scrutinized domains in the increasingly interconnected global sphere is artificial intelligence (AI), subject to diverse conjectures since its inception and deemed the most pivotal advancement in technology. The advent of artificial intelligence, stemming from the emergence of early computing machines, epitomizes endeavors aimed at imbuing machines with human-like reasoning capacities within the realms of science and technology. Conceptualizations pertaining to machines endowed with intelligence and other synthetic apparatus can be discerned in ancient Greek mythologies. Visionaries such as Heron, Jabir ibn Hayyan, Al-Jazari, and Aristotle in the 4th century BCE laid the groundwork for the notion of artificial intelligence, predicated on the theoretical framework of syllogistic reasoning. In 1275, Raymond Lull devised the "Ars Magna," a logical contrivance capable of autonomously

addressing inquiries concerning Christianity without human intervention. Within contemporary discourse, the term "artificial intelligence" was initially popularized by John McCarthy in 1956, characterizing it as the "science and engineering of rendering machines intelligent."

Renowned English scholar and mathematician Alan Turing delineated his inaugural ruminations on artificial intelligence in the treatise "Computing Machinery and Intelligence," disseminated in the journal *Mind* in 1950. Turing proffered an evaluative paradigm, commonly recognized as the Turing Test, to discriminate humanoid automatons from authentic human entities. This evaluative criterion predicates the ability of a computer to simulate human-like responses convincingly during an interactive exchange with an interrogator, thereby challenging the interrogator's capacity to discern between human and non-human interlocutors.

In the formation of the contemporary information society, Professor Lotfi Zadeh has exerted a profound influence on resolving myriad conundrums related to artificial intelligence. Beyond non-classical logical frameworks, he has propounded five cardinal scientific theories: "the theory of perceptions," "the theory of systems," "the theory of optimal filters," "soft computing," and "linguistic computing theory." These theoretical propositions have wielded a seminal impact on the evolution of intellectual technologies, playing a pivotal role in delineating the rudiments of modern information and communication systems.

Historical retrospection reveals that myriad innovations have engendered substantial societal resistance. Notably, in 19th-century England, the "Luddite movement" stands as a quintessential exemplar, wherein adherents vehemently opposed the proliferation of certain mechanized apparatuses and frequently resorted to clandestine acts of sabotage to thwart their implementation. Societal acclimatization to novel technological paradigms necessitates a gestational period, wherein individuals transition from entrenched traditionalist mores to embracement of emergent technological innovations.

The developmental trajectory of artificial intelligence hinges upon two primary resources. Firstly, it necessitates the confluence of computational prowess, memory capacity, and domain expertise possessed by specialists in the field. This imperatively entails the conduct of rigorous research endeavors. However, development in the latter sphere does not uniformly elicit fervent enthusiasm. This is owing to the paucity of artificial intelligence research hubs within academic institutions.

The genesis of artificial intelligence in various forms and contexts has captivated not solely the attention of contemporary technological vanguards but has also aroused profound interest among scholars in social and humanitarian disciplines from a scientific-theoretical perspective. Philosophy, endowed with robust theoretical and methodological apparatuses, harbors the capacity to discern this quandary within a socio-cultural milieu and to proffer prospective ramifications for both individuals and society. In the contemporary milieu, artificial intelligence has metamorphosed into an indispensable facet of societal fabric, exerting discernible influences on human socialization, lifestyle predilections, ethical imperatives, and aspirational trajectories. Evidently, extant actualities evince the gradual transmutation of artificial intelligence from a theoretical conjecture to a tangible societal actuality. Consequently, the scholarly examination of artificial intelligence from a socio-philosophical vantage point, alongside the delineation of its prospective trajectories and societal roles, assumes conspicuous salience.

**Degree of Problem Elaboration.** Azerbaijani scholars have extensively investigated various facets of artificial intelligence (AI) development, including non-classical logic and administration [1, 2], artificial neural networks [3, 4], evolutionary methodologies, decision-supporting intellectual systems [7], and expert systems. Several practical solutions have been proposed. Professor Lotfi Zadeh has played a significant role in addressing numerous AI-related issues [12]. Over the past decade, governmental attention to this field in various programs and the development of human resources have been evident [15].

**Purpose and Objectives.** The principal aim of this research is to explore the role of artificial intelligence in contemporary society, examining its positive and negative societal impacts. The study seeks to illuminate the transition of artificial intelligence from theoretical discourse to practical societal integration and elucidate other associated objectives.

**Methodology.** Comparative analysis methodology and, in general, analytical research methods were employed in this study. Methodological approaches such as generalization, induction, and deduction were utilized depending on the research objectives.

### **Main Section.**

#### **Conceptualization of Artificial Intelligence and Contemporary Content Plagiarism.**

Artificial intelligence involves the realization of human learning abilities through computational means. The capacity for decision-making and problem-solving across various societal sectors without direct human intervention is a distinctive attribute of artificial intelligence:

– AI encompasses a spectrum of activities performed by computational systems or robots. It confers vitality upon inanimate objects, elevating them to a level of intelligent agency.

– AI is poised to reshape not only our professional endeavors and interpersonal relationships but also our self-perception.

It is a human-made construct omnipresent in contemporary society, with its primary objective being the creation of alternative conditions for human existence, potentially encompassing every facet of our lives in the near future.

The term "artificial intelligence" is employed to characterize the functionalities of human-engineered tools that emulate the perceptual capabilities inherent in human cognitive processes [15].

By synthesizing the provided definitions, it can be inferred that AI serves the purpose of addressing societal challenges and streamlining operational processes through computational frameworks and computing devices. Süni intellektin müxtəlif funksiyaları və növləri.

Artificial intelligence encompasses diverse functionalities:

1. Automation: It pertains to ensuring the automated operation of a system or process.
2. Machine learning and vision: This involves employing deep learning methodologies to enable computers to estimate, analyze, visually perceive through a camera, convert analog to digital, and process digital signals.
3. Natural language processing: It involves the computational processing of human language by computer programs, such as the detection of spam and instantaneous translation into another language to facilitate human communication.
4. Robotics: This field of engineering focuses on the design and manufacture of robots, also referred to as machines mimicking humans. They are deployed to execute tasks that are arduous or hazardous for humans, or for enhancing human convenience, and can function continuously, such as in assembly lines.
5. Autonomous vehicles: In the context of deep learning for establishing automated control within vehicles, the utilization of a combination of computer vision and image recognition is employed [15].

Three distinct categories of artificial intelligence are recognized: general, limited, and superlative. Multiple linguistic frameworks are employed in the development of these systems.

#### **A Social-Philosophical Approach to Artificial Intelligence**

The development of artificial intelligence profoundly affects society to such an extent that conventional sociological theories are insufficient to uncover emerging trends. In contemporary discourse on sociality, the concept extends beyond the mere coexistence of biological entities, encompassing the ability of machine intelligence to delineate social constructs independent of physical environments. Whereas social life previously necessitated physical movement and interaction within tangible spaces among biological peers (excluding telecommunications and correspondence), today, the proliferation of cyber spaces, social media platforms, and various online social activities suffice to fulfill this criterion.

Artificial intelligence represents a technological phenomenon that is a continuum of human intellect throughout history, constituting tangible manifestations of human cognition. Its integration into society precipitates shifts in social dynamics. The interface between humans and machines constitutes a profound philosophical inquiry. The role of humans in a milieu dominated by machines stands as a pivotal inquiry. Philosophers debate the issue of whether artificial intelligence possesses consciousness. Some scholars contend that artificial intelligence will never attain consciousness,

while others posit the feasibility of imbuing machines with consciousness. In the imminent future, grappling with the enigma of artificial intelligence consciousness may prove daunting for humans who are unable to discern the origins of their own consciousness.

Philosophically, the challenges associated with the creation of artificial intelligence can be dichotomized into pre-creation and post-creation phases. The former seeks resolutions to inquiries such as: "What constitutes artificial intelligence, is its creation conceivable, and if so, what methodologies should be employed?" Conversely, the latter category probes into the ramifications of artificial intelligence creation for human society and civilization.

Considerable scholarly discourse within philosophical literature explores the societal ramifications of artificial intelligence. Beyond the affirmative contributions that artificial intelligence may offer to humanity, it is imperative to acknowledge and scrutinize the attendant risks and hazards. Artificial intelligence must possess a semblance of sentience, evoking emotions, and embodying "personal" attributes such as "compassion," "forgiveness," "empathy," "comprehension of collective human interests," "cultivation and preservation of cultural heritage," and so forth. Absent these humanistic traits, there exists a distinct possibility of realizing a multitude of pessimistic scenarios concerning the exigencies of humanity and human civilization. Such a philosophical articulation of artificial intelligence proves untenable! [12, p. 236]. Formulating the philosophy of artificial intelligence essentially entails creating a new philosophy. Alongside the operational parameters of artificial intelligence technologies, its humanistic nature and its "friendship" with humanity and society as a whole must be considered.

As a consequence of the contemporary evolution of Information and Communication Technology (ICT), global virtualization has materialized. The emergent generation, shaped by technological innovations, exhibits disparities from its predecessors not only in terms of cognitive prowess and proficiency but also in character disposition. As early as the latter half of the preceding century, Italian publicist Vittorio Rossi contended that the rapid advancement of science and technology was precipitating a decline in human society. Rossi posited that since the advent of the early twentieth century, individuals categorized as "Type One" have been dwindling, paving the way for the ascendancy of what is now characterized as "Type Two" individuals. These "Type Two" individuals eschew exertion; they engage in button pressing. Their sustenance is not metaphorically represented by bread but rather by water. They inhabit dimly lit chambers akin to vegetables, immersing themselves in televised broadcasts and cinematic presentations, engaging in subsequent discussions thereof. Such descriptions pertained to Rossi's epoch. Presently, however, the proliferation of the internet, computing apparatus, and social networking platforms has so intricately entwined individuals with these technologies that they find themselves inseparable. These observations are not merely figurative; they signify a profound metamorphosis in lifestyle, conduct, and cognitive paradigms.

Furthermore, the human element contributes significantly to the emergence of challenges within any system. Hence, it is imperative to establish a system oriented towards human needs rather than one driven solely by technological considerations. It is incumbent upon all scholarly inquiries to pursue this trajectory. Failure to do so would render the attainment of a sustainable intelligent milieu unattainable. Individuals are actively and proactively engaged in this progression. The analysis of information necessitates human intervention. Several characteristic attributes of humanity hold relevance in the decision-making process, including:

- Divergent attitudes towards risk: encompassing risk aversion, proclivity towards risk, and strategies for risk mitigation.
- Varied modalities of decision-making, comprising expeditious and deliberate approaches, as well as rational and intuitive methodologies.
- Cognitive predispositions, encapsulating attitudes and behaviors that deviate from rational prescriptions regarding optimal solutions.
- Temporal discounting, entailing differential weighting of events based on their temporal proximity.

- Cognitive adaptability, involving an embracement rather than avoidance of algorithmic methodologies.
- Sensitivity to social norms and adherence to principles of political correctness.

The hardware/software ensemble is meticulously crafted to optimize the precision of human decision-making modalities. The software component manifests as a programmatic scaffold underpinned by heuristic knowledge amassed within specific domains, equipped to navigate and resolve intricate problems creatively. This entails the incorporation of knowledge-centric decision-making mechanisms and regulatory frameworks [13].

### **The Contributions of Artificial Intelligence to Society and Its Role**

If we examine history, it becomes apparent that humanity has perennially sought novel methodologies to expedite, streamline, and optimize its undertakings. Since the inception of civilization, human society has harnessed tools, and the trajectory of progress has been intricately intertwined with the refinement of these instruments. Contemporary human existence necessitates heightened engagement in cerebral endeavors owing to the exigencies imposed by the sophistication of contemporary machinery. Consequently, this engenders extensive opportunities for individuals to devote themselves more ardently to pursuits of creativity and leisure.

Presently, artificial intelligence (AI) stands as a burgeoning domain within the scientific milieu, undergoing rapid evolution and metamorphosis. It profoundly permeates myriad domains of endeavor encompassing industrial operations, agricultural practices, transportation logistics, energy management, telecommunications infrastructure, financial systems, healthcare delivery, commercial activities, scientific inquiry, governmental administration, societal cohesion, national security, and judicial adjudication. For instance, AI holds promise in revolutionizing the landscape of healthcare by facilitating diagnostic processes, aiding in treatment modality selection, streamlining pharmaceutical formulation, and preempting the onset of maladies. Moreover, AI harbors the potential to delineate plausible pharmacological targets and prognosticate therapeutic efficacy, thereby fostering oversight mechanisms and augmenting human well-being.

In light of the intertwined trajectory of our future with the advancement of artificial intelligence, it behooves us to judiciously assess its role in our lives. Human beings, as complex creatures, currently aspire towards self-replication. While strides have been made in this direction, discussions surrounding the advent of devices endowed with human-like cogitation have precipitated profound disquietude among intellectual circles. The veracity of AI's safety and the extent to which we can entrust our lives to it remain poignant interrogations. Elon Musk, the luminary entrepreneur spearheading Tesla, SpaceX, Neuralink, and The Boring Company, has underscored in his expositions on AI that a failure to accord due gravity to artificial intelligence poses a serious danger for humanity. He has sounded the clarion call that AI may veer towards uncontrollability, heralding an existential menace for human civilization. Hence, a cogent imperative emerges for stringent regulatory frameworks and judicious oversight mechanisms to undergird its deployment in a manner that upholds both safety imperatives and ethical probity.

Presently, AI has transformed into a multifaceted technological and algorithmic edifice, endowing humanity with the capacity to surmount cognitive frontiers in diverse domains. In the globalized milieu, a paradigm shift is evident in the practical instantiation of artificial intelligence. While AI's methodological underpinnings in problem resolution continue to lag behind the cognitive prowess of the human brain, noteworthy milestones have been achieved. For instance, AI exhibits human-analogous competencies in image and speech recognition and demonstrates proficiency in synthesizing works of art and music of a discernible caliber. An AI entity that has assimilated the contents of nearly a million tomes can evince a corpus of knowledge fivefold that of a human.

The inculcation of skills acquired in the evolutionary trajectory of human development – such as rapid learning, adaptability in the face of exigencies, and inventive ideation – eludes the purview of artificial intelligence. Tasks that are facile for a child aged one or ten present formidable challenges for artificial intelligence. Conversely, computational intricacies and ludic pursuits that prove daunting for a human intellect are effortlessly navigated by artificial intelligence. This dialectic engenders

an array of paradoxes. Mindful of these considerations, contemporary utilization of platforms such as ChatGPT and cognate artificial intelligence tools mandates a perspicacious comprehension of their operational modalities. It is incumbent upon users to adopt a discerning stance, cognizant of the potential for fallibility inherent within the responses proffered by such platforms. Harnessing the quintessentially human attributes of creativity, empathy, and critical discernment, we contend, necessitates a paradigm wherein artificial intelligence is perceived not as a rival but as a facilitator and adjunct to human enterprise.

Artificial intelligence (AI) will ultimately determine whether it constitutes humanity's paramount triumph or debacle. However, in the present epoch, we can classify its societal impacts as follows:

- Given the inherent biological nature of humans, they are susceptible to fatigue and emotional states that inevitably lead to errors. Conversely, such limitations do not constrain AI, liberating humans from more intricate tasks.
- AI harbors the capacity to optimize time and resources.
- AI exhibits creative prowess, enabling the generation of artistic and musical compositions, albeit not as a wholesale replacement for human creativity.
- Prediction: AI possesses the capability to prognosticate future events, thereby aiding human decision-making processes.
- The advancement of digitization processes engenders novel forms of state-citizen relationships, curtailing losses in time and labor while fostering the democratization of governance and enhancing transparency and satisfaction levels.

Throughout different epochs, a plethora of fantastical conjectures surrounding artificial intelligence have arisen. For instance, in his "Laws of Robotics," esteemed scholar Isaac Asimov delineated a set of regulations governing robot-human interactions. These regulations mandated that robots must refrain from compromising human health or endangering human life, dutifully fulfill human commands, and simultaneously safeguard their own existence.

Described as the "godfather of artificial intelligence", 75-year-old Geoffrey Hinton has expressed regret for his involvement in the advancement of AI, characterizing its progression as "alarming". The adverse effects that artificial intelligence might bring about in society can be categorized as follows:

- AI has the potential to induce lethargy in individuals, fostering a culture of instant gratification.
- The advent of artificial intelligence may render certain professions obsolete, with global experts estimating that AI could displace the jobs of up to 300 million individuals.
- Artificial intelligence is poised to catalyze profound social transformations in human lifestyles.
- One of the most perilous aspects of artificial intelligence for society is the potential for it to escape human control and lead to unforeseen consequences for humanity. For instance, the specter of nuclear warfare could be raised. It is imperative to heed the words of Joseph Weizenbaum, a pioneer in the field of AI, who cautioned against granting computers the authority to make critical decisions on our behalf, as artificial intelligence, as a machine, will never possess human qualities such as compassion and wisdom.

While technological innovations selected for their profound impact on human life may foster broader communication between individuals and humanity, on the other hand, the rapid societal and cultural changes ushered in by the centralization of artificial intelligence have disrupted individual-group-society harmony, leading to a preference for individual interests. The utilization of next-generation IT technologies and their capabilities for various purposes across all regions of the world has been accompanied by significant social consequences. For instance, the rise of international terrorism and organized crime, illicit financial operations, political and economic instability, and the creation of new waves of migration can be observed. In July 2023, the United Nations Security Council convened its inaugural session on potential artificial intelligence risks to international security and stability. UN Secretary-General Antonio Guterres called for the establishment of a global regulatory body focused on managing this new technology. He noted that artificial intelligence systems could assist terrorists, criminals, and other actors seeking to realize unthinkable levels of casualties, profound psychological impacts, and large-scale traumas.

As repeatedly emphasized by Stephen Hawking, Nick Bostrom, and Elon Musk, there is a pervasive discourse and apprehension surrounding the perils of artificial intelligence. This stems from the notion that the entire biological hierarchy, encompassing humanity, could be deemed extraneous as a novel stratum of entities for artificial intelligence. By acknowledging the legitimacy of these apprehensions, it is pertinent to note that this emergent artificial stratum resultant from human evolution will not be contingent on the existence of Earth and could autonomously function on neighboring planets. For instance, the potential universal colonization by artificial intelligence has been succinctly delineated [5].

Artificial intelligence undergoes continuous and gradual development, transitioning into knowledge. Despite various forecasts posited in this context, unexpected breakthroughs are also anticipated. This may give rise to novel strategic initiatives, such as mathematical sciences involving neural networks, probability theory, non-linear logic, and others. The anticipated forecasts primarily encompass the following:

By the year 2030, the annual revenue generated by artificial intelligence within China's economy is estimated to approximate \$60 billion. Concurrently, it is prognosticated that one-third of the global workforce will need to embark on new career paths, with approximately half of Japan's workforce anticipated to face similar exigencies [9].

**Conclusions.** As is widely acknowledged, humans are biological beings, whereas artificial intelligence (AI) is a technological construct. The advancement of AI is anticipated to herald the emergence of a technosociety in forthcoming years. This concept envisages the symbiosis of technology and society, suggesting the potential dominance of AI within societal frameworks. Just as individual human intelligence undergoes socialization and evolution, AI possesses the capacity for rapid socialization and developmental growth. The creation of machines capable of yielding human-like outcomes is poised to induce substantial societal transformations.

AI brings to the forefront the discourse surrounding human interaction with non-human entities. The quest to develop AI systems capable of authentically replicating human consciousness may persist as an aspirational pursuit for the foreseeable future. Failure by the global scientific community to proactively ensure that AI development is guided by human-centric, service-oriented principles may lead to irreparable consequences. Initial steps may involve the establishment of global institutions prioritizing human interests over material-technological agendas, mitigation of adverse social impacts from various AI applications, and implementation of regulatory frameworks [3].

In conclusion, paramount importance must be placed on ensuring the safety of AI systems for society. AI systems must uphold individuals' privacy by safeguarding their personal information and refrain from compromising their autonomy. Furthermore, AI services should be universally accessible and contribute positively to societal welfare.

## BIBLIOGRAPHY

1. 2022-2026-cı illərdə gənclərin xarici ölkələrin nüfuzlu ali təhsil müəssisələrində təhsil almalarına dair Dövlət Proqramı. URL: <https://e-qanun.az/framework/49209>
2. "Azərbaycan 2020: Gələcəyə baxış" İnkişaf Konsepsiyası: 29 dekabr, 2012. URL: [https://president.az/files/future\\_az.pdf](https://president.az/files/future_az.pdf)
3. Allahyarova T. Süni intellekt texnologiyalarının inkişafı və tətbiqinin sosial nəticələri. Oktyabr 4, 2023. URL: <https://socialresearchjournal.az/index>
4. Balayev R., Əlizadə M., Musayev İ. İntellektual sistemlər və texnologiyalar. R. Balayev, M. Əlizadə, İ. Musayev. Bakı: MSV nəşr. 2016. 256 s.
5. Bela P. Süni intellektin cəmiyyəti / P. Bela. Budapeşt: Kairosz. 2019. 80 s.
6. Əliquliyev R. Ölkəmiz süni intellekt ideyalarına əsaslanan yeni sosio-texnoloji inkişaf mərhələsinə keçid ərafəsindədir. Xalq qəzeti. 2023, 7 may, s. 9.
7. Əliyev E. Süni intellektin fəlsəfəsi: metaforadan gerçəkliyə doğru. 10 yanvar 2020. URL: <https://www.muallim.edu.az/news.php?id=9279>
8. Əkbərova L. Yeni nəsil generativ süni intellekt texnologiyaları və insan hüquqları: tənzimlənməsi ilə bağlı ilk cəhdlər. 4 oktyabr, 2023. URL: <https://socialresearchjournal.az/>

9. Həşimov M. Süni intellektin müasir vəziyyəti, inkişaf mərhələləri və tətbiqləri araşdırılıb. 2 noyabr, 2018. URL: <https://ict.az/az/news/3693/>
10. Qurbanov F. Fəlsəfə və süni intellekt: fənlərarası yanaşma prizmasında. 25 iyun, 2021. URL: <http://philosophy.edu.az/index.php?newsid=1200>
11. Məmmədşadə, İ. Elm fəlsəfəsi və süni intellektin bəzi problemləri haqqında. 10 aprel, 2024. URL: <https://philosophy.edu.az/index.php?newsid=1178>
12. Məmmədşadə İ. Abbasov Ə.F., Abasov Ə.S., Qurbanov F.M., Buniyatov A.R. R. Müasir fəlsəfə, süni intellekt və qeyri-səlis məntiq. İ. R. Məmmədşadə, Ə. F. Abbasov, Ə. S. Abasov, F.M. Qurbanov, A.R. Buniyatov. Bakı: Elm və təhsil, 2022. 364 s.
13. Intelligent Systems to Support Human Decision Making. January 2017. URL: <https://www.researchgate.net/>
14. Iskanderova Sh.D. The impact of artificial intelligence on the modern world. "Science and Education" Scientific Journal. Impact Factor 3.848, 2023. s. 564-570.
15. Taichung T. The impact of artificial intelligence on human society and bioethics. 14 April, 2024. URL: <https://www.ncbi.nlm.nih.gov/pmc/>

### REFERENCES

1. 2022-2026-cı illərdə gənclərin xarici ölkələrin nüfuzlu ali təhsil müəssisələrində təhsil almalarına dair Dövlət Proqramı (2022) [State Program for the study of young people in prestigious higher education institutions of foreign countries in 2022-2026]. Retrieved from <https://e-qanun.az/framework/49209> [in Azerbaijani]
2. "Azərbaycan 2020: Gələcəyə baxış" İnkışaf Konsepsiyası: 29 dekabr, 2012 (2012) ["Azerbaijan 2020: Vision of the Future" Development Concept: December 29, 2012]. Retrieved from [https://president.az/files/future\\_az.pdf](https://president.az/files/future_az.pdf) [in Azerbaijani]
3. Allahyarova T. (2023). Süni intellekt texnologiyalarının inkişafı və tətbiqinin sosial nəticələri. Oktyabr 4, 2023 [Social consequences of the development and application of artificial intelligence technologies]. Retrieved from <https://socialresearchjournal.az/index>. [in Azerbaijani]
4. Balayev R., Əlizadə M., Musayev İ. (2016). İntellektual sistemlər və texnologiyalar [Intellectual systems and technologies]. Bakı: MSV nəşr. [in Azerbaijani]
5. Bela P. (2019). Süni intellektin cəmiyyəti [Society of artificial intelligence]. Budapeşt: Kairosz. [in Azerbaijani]
6. Əliquliyev R. (2023). Ölkəmiz süni intellekt ideyalarına əsaslanan yeni sosio-texnoloji inkişaf mərhələsinə keçid ərafındadır [Our country is on the verge of transition to a new stage of socio-technological development based on the ideas of artificial intelligence]. Xalq qəzeti. [in Azerbaijani]
7. Əliyev E. (2020). Süni intellektin fəlsəfəsi: metaforadan gerçəkliyə doğru [Philosophy of artificial intelligence: from metaphor to reality]. Retrieved from <https://www.muallim.edu.az/news.php?id=9279> [in Azerbaijani]
8. Əkbərova L. (2023). Yeni nəsillə generativ süni intellekt texnologiyaları və insan hüquqları: tənzimlənməsi ilə bağlı ilk cəhdlər [The new generation of generative artificial intelligence technologies and human rights: first attempts at regulation]. Retrieved from <https://socialresearchjournal.az/index.php/2023/> [in Azerbaijani]
9. Həşimov M. (2018). Süni intellektin müasir vəziyyəti, inkişaf mərhələləri və tətbiqləri araşdırılıb [The modern state of artificial intelligence, its development stages and applications are examined]. Retrieved from <https://ict.az/az/news/3693/> [in Azerbaijani]
10. Qurbanov F. (2021). Fəlsəfə və süni intellekt: fənlərarası yanaşma prizmasında [Philosophy and artificial intelligence: in the prism of an interdisciplinary approach]. Retrieved from <http://philosophy.edu.az/index>. [in Azerbaijani]
11. Məmmədşadə, İ. (2024). Elm fəlsəfəsi və süni intellektin bəzi problemləri haqqında [About the philosophy of science and some problems of artificial intelligence]. Retrieved from <https://philosophy.edu.az/index.php?newsid=1178> [in Azerbaijani]
12. Məmmədşadə İ.R., Abbasov Ə.F., Abasov Ə.S., Qurbanov F.M., Buniyatov A.R. (2022). Müasir fəlsəfə, süni intellekt və qeyri-səlis məntiq [Modern philosophy, artificial intelligence and fuzzy logic]. Bakı: Elm və təhsil. 2022. [in Azerbaijani]
13. Intelligent Systems to Support Human Decision Making (2017). Retrieved from <https://www.researchgate.net/publication/>



14. Iskanderova Sh. D. (2023). The impact of artificial intelligence on the modern world (2023). "Science and Education" Scientific Journal. Impact Factor 3.848, 2023. pp. 564-570.

15. Taichung T. (2024). The impact of artificial intelligence on human society and bioethics. Retrieved from <https://www.ncbi.nlm.nih.gov/pmc/>

**Мехралієва Ульвія Таджир**  
кандидат філософських наук,  
професор кафедри філології та гуманітарних наук  
Університету Одлар Юрду  
вул. Короглу Рагімова, 13, Баку, Азербайджан  
[orcid.org/0009-0009-3323-7526](https://orcid.org/0009-0009-3323-7526)

## РОЛЬ ШТУЧНОГО ІНТЕЛЕКТУ В СУЧАСНОМУ СУСПІЛЬСТВІ

*У статті розглядається роль штучного інтелекту (ШІ) у сучасному суспільстві. Спочатку проводиться комплексний аналіз основної проблеми, а потім створюється цілісна концептуальна основа щодо штучного інтелекту. Підкреслюється, що AI охоплює різноманітні можливості комп'ютерів або роботів під обчислювальним керуванням, наповнюючи неживі об'єкти життєвою силою та підносячи їх до рівня інтелектуального агента. Дійсно, у сучасну епоху штучний інтелект став ключовою складовою суспільного існування, надаючи помітний вплив на такі аспекти, як соціалізація людини, уподобання способу життя, етичні принципи та прагнення. Очевидно, емпіричні спостереження окреслюють постійний перехід штучного інтелекту від теоретичних припущень до практичного застосування в соціальних середовищах. Отже, наукове дослідження соціально-філософських вимірів штучного інтелекту та окреслення його перспективних траєкторій і суспільних функціонерів набувають першочергового значення.*

*Враховуючи нерозривний зв'язок нашої майбутньої траєкторії з траєкторією розвитку штучного інтелекту, розумна оцінка його суспільного значення є обов'язковою. Людські істоти, які характеризуються своїми складними когнітивними здібностями, зараз мають схильність до створення сутностей, аналогічних собі. Дійсно, сучасні досягнення припускають появу пристроїв, наділених здатністю, подібною до людського пізнання. Тим не менш, ця сфера, що розвивається, викликає глибоке занепокоєння серед знавців. Чи можемо ми однозначно стверджувати про безпеку штучного інтелекту? Чи виправдано ми довіряємо нашу екзистенціальну будівлю його опіці? Поява штучного інтелекту віщує глибоку реконфігурацію суспільних парадигм, одним із найвиразніших наслідків якої є потенційна узурпація людської волі та наступні наслідки для колективного людського життя. Наприклад, привид ядерного конфлікту зловісно вимальовується серед можливостей ШІ. Таким чином, системи штучного інтелекту повинні бути зміцнені, щоб забезпечити стійкість суспільства, захистити неприкосновенність особистого життя, зберігаючи автономію людини під час їх використання. Крім того, демократизація послуг ШІ є обов'язковою, забезпечуючи їх доступність для всіх верств суспільства. Подібно до спільної асиміляції та еволюційної траєкторії окремих когнітивних здібностей у людському суспільстві, штучний інтелект готовий швидко асимілюватися та розвиватися. Проте реалізація штучного інтелекту, здатного достовірно імітувати тонкощі людської свідомості, залишається перспективним прагненням у доступному для огляду майбутньому.*

**Ключові слова:** штучний інтелект, сучасне суспільство, технології, нейронні системи, процеси прийняття рішень, когнітивні агенти.