The Phenomenon and Ethics of Artificial Intelligence in Shaping Youth Worldview

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Abstract: The phenomenon of artificial intelligence (AI) has become a central focus in discussions about the digital transformation of society, particularly in how it shapes the worldview of younger generations. This paper explores the ethical implications of AI development and its influence on youth perception, decision-making, and value formation. While some experts argue that digital ethics is simply traditional ethics in a new context, others emphasize the unique challenges posed by autonomous AI systems. The discussion includes philosophical perspectives, such as those of Ludwig Feuerbach and Norbert Wiener, and touches on contemporary debates, including concerns about AI autonomy and its potential to either support or threaten human well-being. The paper argues for a comprehensive metaethical framework and regulatory principles to ensure responsible AI integration into human life**.**

Keywords: Artificial Intelligence, Digital Ethics, Youth Worldview, Autonomous Systems, Philosophical Ethics, Metaethics, Human Values, Technological Transformation, AI Regulation.

Introduction

In the context of the rapid development of digital technologies and the widespread introduction of artificial intelligence (AI) in various spheres of life, the question of its impact on the worldview of young people is becoming particularly relevant. The younger generation not only actively uses digital technologies, but also forms their system of values, thinking and behavior under the influence of intelligent algorithms, social networks and information platforms based on AI.

The ethical aspects of human interaction with AI are becoming central to modern scientific and philosophical discourse. New moral challenges are emerging related to the autonomy of machines, the transparency of algorithms, responsibility for decisions made by AI, and the risks of replacing human choice with machine choice. It is especially important to take these processes into account in the context of personality formation and the civic position of young people who are in the process of active socialization development.

Thus, the study of the phenomenon and ethics of artificial intelligence in the context of its impact on the youth worldview is an urgent and necessary area of scientific research

that contributes to understanding the long-term social and humanitarian consequences of the digital transformation of society. Technology not only provides comfort and speed, but also encourages the human mind and spirituality to adapt to a new environment in which values, thinking and relationships are formed.

Methodology

The phenomenon of artificial intelligence (AI) in the modern world affects the deep foundations of human existence and requires a rethinking of many traditional philosophical categories — reason, consciousness, subjectivity, freedom and responsibility. The impact of AI on the formation of worldviews, especially among young people, calls into question not only the boundaries between human and machine thinking, but also the very essence of ethical choice in digital reality. From a philosophical point of view, AI is not just a technological tool, but a new socio—humanitarian phenomenon capable of changing the forms of cognition, communication and self-identification of an individual. In this context, the question arises about the nature of morality, if decisions are increasingly made by algorithms, and about the role of man in a world where the boundaries between natural and artificial are becoming increasingly blurred.

AI ethics is a field of philosophical analysis in which concepts such as autonomy, virtue, goodness, justice, and dignity collide. Young people, as the most susceptible part of society to technological innovations, especially need critical philosophical thinking to understand the consequences of digital transformation and develop a responsible attitude to new forms of reality. Thus, the philosophical essence of this topic lies in the need for a deep understanding of the influence of AI on humans as a moral and spiritual being, as well as in the development of new guidelines for ethical interaction between humans and intelligent technologies. The rapid development of digital technologies has led to significant changes in the forms of human communication, the transition from traditional ways of communication to a digital interactive environment, which requires rethinking the principles of emotional connection, trust and cooperation between people.

At the same time, virtually unlimited freedom of communication in the virtual space can, in some cases, lead to widespread disinformation or manipulation of people. Therefore, it is important to effectively manage digital technologies, use them wisely, while preserving the moral and spiritual values of a person in the process of technological progress. With the advent of new forms of communication and social networks, the ways of communication and interaction are changing, influencing the formation of socio-cultural norms and stereotypes. It is also important to note the influence of digital technologies on the worldview through the creation of new forms of self-expression and self-knowledge, perception of the world through education. As the Head of State Sh.M.Mirziyoyev noted, "we consider improving the activities of all parts of the education and training system based on the requirements of today's time to be our first-level task".

In the modern era of digital technologies, humanity is experiencing large-scale changes affecting not only social institutions and economic spheres, but also the deep layers of spiritual and moral culture, as well as the ideological foundations of personality. This

chapter is devoted to the analysis of the philosophical aspects of the impact of digital technologies on humans and society, especially in the context of spiritual and moral education and training, which is being formed in the context of increasing virtualization. The purpose of the work is to reveal how the use of digital platforms, network communications and virtual spaces affects the worldview of modern people, what theoretical approaches allow for a comprehensive study of these processes and what is their relationship with socio-philosophical issues.

The chapter discusses such key issues as: the transformation of a person's attitude to reality in the context of total informatization; the role of digital technologies in the formation of new forms of communication; the influence of virtual environments on spiritual and moral education and its principles.; socio-philosophical theories explaining the processes of digitalization of society and the formation of ideological attitudes.

The chapter purports to contribute to the discussion of how profoundly digital technologies are reshaping the structure of consciousness, as well as how they form new value orientations, ways of education and training. This phenomenon in itself poses a challenge to digitalization, as it exposes complex moral and philosophical issues related to the development of technology. To avoid confusion, it is important to note that the content of most ethically colored discourses around digital technologies inherits many generations of debates about the ethics of technology. Among these debates, the issue of the value neutrality of technology seems to be the most significant. It is not for nothing that L. Feuerbach emphasized: "Thinking without the desire to think, even the most sober, the most rigorous, even mathematical thinking - without feeling pleasure or happiness in this thinking - is empty, fruitless, dead thinking".

The question of whether technologies can be completely neutral and independent of human values, or whether they inevitably reflect and shape the values of their creators and users, is central to these discussions. In the academic discussion on digital ethics, a categorical position is common, succinctly formulated by Anton Ivanov: "... no special concept of digital ethics is needed, it is ordinary ethics, only in the digital sphere".

In general, this judgment is quite consistent with the conclusions we made earlier. This point of view, which asserts that digital ethics does not require a special definition and is only a continuation of ordinary ethics in the digital sphere, really reflects an important aspect of the philosophical approach to ethical issues.

Razin pays special attention in his research to the fact that at the moment the most technologically complex and ethically ambiguous is the creation of an AI that will autonomously evaluate situations that are not taken into account in its algorithm and that AI ethics is inherently different from other types of scientific ethics, because "in AI, ethical issues are closer to understanding ethics in a philosophical or ethical sense, or ethical issues are closer to understanding ethics in a philosophical or socio-humanitarian sense, and are related to these ethical aspects primarily in that they relate to issues of behavior and decision–making".

The question of the possible war of machines against humanity (as in the films directed by James Cameron Terminator) and their potential displacement of humans is of

interest both from a scientific and philosophical point of view. However, based scientific research and philosophical reflections indicate that these concerns may be unfounded. One of Wiener's main ideas. was that the development of technologies, including artificial intelligence, can lead to situations when machines begin to act outside of human control and even against his interests. He put forward the concept of "autonomous machines" that are able to make decisions and act independently of human intervention, when machines will make decisions based on their own algorithms and goals, which may not always correspond to human interests and values.

This could create potential threats to people's safety and well-being. From the point of view of science, machines and artificial intelligence do not have free will or desires, as is typical for humans. Their behavior is determined by programs created by humans.

Thus, the idea of a war between machines and humans may turn out to be more of a science fiction plot than a real threat. Elon Musk puts forward an interesting idea that artificial intelligence should be seen as an extension of human capabilities, rather than as a separate and opposing entity. He compares this to the use of social networks and applications in smartphones that make people more effective in solving everyday tasks. Artificial intelligence should become a part of humanity, improving our abilities and helping us with everyday tasks. This concept allows us to consider artificial intelligence not as an alien or threatening force, but as a tool capable of cooperating with humans in solving various tasks. She also emphasizes the importance of making artificial intelligence accessible in order to maximize its benefits and minimize possible negative consequences.

Result and Discussion

Further development in the field of artificial intelligence ethics requires in-depth meta-ethical analysis and systematization of ethical principles that should underpin the development and application of AI. It is necessary to take into account the categories of value, goodness and justice when formulating the regulatory framework and rules for the use of artificial intelligence. In parallel with technical innovations, it is necessary to develop a regulatory framework for the ethical regulation of the use of artificial intelligence. Digital technologies are a key factor in the transformation of socio-cultural reality, having a complex impact on people and society. They contribute to the intensification of information flows, changes in the structure of public communications and the formation of new behavioral patterns, which leads to a rethinking of traditional values and the formation of hybrid forms of worldview that combine elements of virtual and real spaces.

On the one hand, the digital environment increases the risks of moral relativism and individualism due to the availability of various points of view and the possibilities of anonymous interaction. On the other hand, it has a spiritual and moral potential, contributing to the development of empathy and solidarity in a globalized world. The formation of spiritual and moral values in the digital space requires targeted pedagogical support, which makes it possible to harmonize the pragmatic and existential needs of the individual. The recognition of the key role of the spiritual and moral factor in the era of digitalization opens up the prospect of developing new methodologies and conceptual

models that take into account the balance between technological progress and humanistic values.

A systematic research program is needed, focused on ensuring ethical and anthropological security in a digital environment, strengthening social responsibility and developing a competent, empathetic and culturally sensitive user of digital technologies. The phenomenon of artificial intelligence goes beyond a purely technical or applied phenomenon and represents a deep philosophical challenge related to the revision of the fundamental concepts of human nature, free will, responsibility and meaning. In an environment where AI not only serves humans, but also begins to influence decision-making, the formation of preferences and worldviews, especially among the younger generation, there is a need for a fundamental ethical understanding of this interaction.

AI is not a neutral tool — it reflects the values, intentions, and goals of its creators and users. Therefore, the philosophy of AI requires a transition from a utilitarian approach to a critical analysis of the boundaries of technological impact on the individual and society. Special attention should be paid to fostering the ethical responsibility of developers, users, and future generations who are able not only to use, but also to critically reflect on digital technologies. Thus, the philosophical approach to the ethics of artificial intelligence is not so much in the search for universal norms, but rather in the formation of a culture of conscious human interaction with technology — a culture in which young people retain the ability to think independently, make moral choices and humanistic values in the digital age.

Conclusion

Artificial intelligence has a profound impact on many areas of youth life, including education, access to information, and social relationships. The article analyzed the positive and negative effects of artificial intelligence on the youth worldview, specifically focusing on ethical issues related to information filtering, algorithmic bias, and personal data security. The article examined the educational capabilities of artificial intelligence, including aspects such as personal education, automated assessment, and new skills training.

However, it has been argued that artificial intelligence's ability to select and filter information can limit youth exposure to different perspectives and lead to a one-sided formation of a worldview. In addition, the paper addressed issues of bias in artificial intelligence algorithms and personal data security. Bias of algorithms can disrupt youth perceptions of discrimination and inequality, while misuse of personal information can threaten their privacy.

In conclusion, artificial intelligence plays an important role in shaping the worldview of young people, but its ethical aspects require serious attention. The education sector, policymakers and artificial intelligence developers are required to work together to develop youth critical thinking skills, ensure information security, and combat algorithm bias. In shaping the worldview of the younger generation, it is possible to ensure the future of our society by strengthening the positive effects of artificial intelligence and reducing the negative consequences.

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