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Philosophical View on the Problem of Loneliness in the Context of Ict and the Possibilities of Ai to Overcome it

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***Abstract:** In this article we aim to reveal the problem of loneliness in the context of increasing individualization process in humanitarian, spiritual and social spheres as one of the main negative tendencies in global information space. The article also deals with new conditions and factors of information society, problems of virtual reality anthropology, existential contradictions of human existence, individualization, moral problems.*

***Key words:** information society, communication, individualism, loneliness, social communication, artificial intelligence, ethical problems.*

The essence of the problem of total communicative possibilities and lack of communication, moral crisis and desacralization of values as a source of social loneliness within the paradoxical reality formed in the conditions of information society is revealed. In this context, the article considers humanism and humanization as a key problem of the XXI century.

The article analyzes the new technological revolution of modernity, its impact on society, mainly the role of AI in alleviating loneliness that has risen to the level of a global epidemic. The positive and negative sides of A. Turing's and A. Levleis' tests are analyzed, it is noted that at present programmers have not managed to create a completely flawless, perfect test capable of defining a robot equal to a human being.

Methodology

Research methods such as analysis and synthesis of scientific knowledge and comparison are widely used in this article.

Introduction. Man's being, his essence, his destination in the world, his place and role in society have always been fundamental problems studied by philosophy. If we say that philosophy itself was born

out of the desire and need to understand, understand the essence of this eternal problem and answer the questions that arise, then we will not be mistaken. In this never-ending search, the beginning of which is unknown and the end of which remains uncertain, philosophy has discovered and introduced into scientific discourse the concept of "solitude," which is fundamental to the expression of human existence. In the history of social and philosophical thought different scientists and intellectuals tried to analyze the phenomenon of solitude. Questions about the nature and causes of loneliness, its typology and types, extremely complex shades of loneliness, its sensitive, dynamic transitions and ways of overcoming it still remain unanswered.

And in this period, one of the main concepts characterizing the development of the modern world is the information society. Today civilization is experiencing another information revolution. Communication technologies, providing global communication, have entered the life of every modern person. In such a situation, humanity is faced with yet another paradox: there is no communication in the total communication space. Consequently, the scale of loneliness, known as the "plague of the twentieth century," has expanded and reached its peak in the twenty-first century.

Analysis and results

Our main goal in this article is to investigate the reasons for the rise of loneliness to a global social problem, to reveal the essence of the paradoxical manifestations of the reality of total communication and the problem of communication deficit formed in the modern information society, as well as to analyze the role of AI in order to mitigate loneliness.

1. Anthropological reality of the information society and the problem of loneliness. Any large-scale change currently taking place will transform not only the economy, social and cultural life, but also the anthropological reality that is the cause of it all.

The anthropological reality of the information society is still at the stage of preliminary analysis. Compared to the changes that have taken place in history, this reality has undergone such rapid, multifaceted, highly complex dynamics that its unambiguous and exhaustive characterization has not yet been achieved. If we take into account new manifestations and trends that arise daily, we can see that the definition of the moral and philosophical portrait of modern man is a very significant, necessary, and at the same time difficult question.

Opinions and comments on the impact of the information society on man and his worldview are very diverse and contradictory. Some believe that the new society into which civilization has entered is, as it were, a society of "prosperity" and "well-being," while others oppose W. Nietzsche's slogan "God is dead," promoting the slogan "Man is dead," believing that, there is no trace of the freedom and prosperity expressed by this slogan. Let us briefly dwell on how the new, different circumstances and conditions created by the information society for human existence manifest themselves. From this point of view, we consider it appropriate to conduct our analysis along two main lines:

- What changes have occurred in the anthropological reality of a civilization living under the information society model?
- What concepts characterize the human being of the 21st century? What is the existential contradiction of the information age?

In our opinion, the elucidation of these questions is relevant not only in the context of our topic, but also depends on the correct analysis and solution of these problems to understand the essence of the global information society.

In recent years, thanks to the latest achievements of modern information and telecommunication means, global interconnectedness and interdependence have reached their peak. It is the aspect that draws our attention - the definition of the information society as a global space for communication. In other words, what changes has the total communication space brought about in human relations?

The information society forms a new way of life. "Image of life", as it is commonly considered, is such forms of activity as labor, public-political, social-cultural, educational, household, leisure. And the computerized way of life is such a way of life, in which a person is surrounded by communication technologies from all four sides. In this space, a new type of social-individual communication begins, that is, it is the beginning of the computer (electronic) phase, in which the usual paper is not used and loses its meaning.

The main difference between informational communication and electronic dialogue and interpersonal oral dialogue is not only that it goes through a screen, but also that one communicates electronically not with a living person, but with memory. In contrast to human-to-human, direct or written dialogue, it is human-to-computer dialogue. Another issue is that a person does not need to communicate directly in order to be informed about the processes around him and in the world. The absolute necessity of interpersonal communication recedes into the background. As a result, a person is isolated from society, atomized, and the illusion of independence arises. This is why, in addition to the important positive results of the information revolution, more attention is being drawn to the potential contradictions and threats it brings. There are many reasons for this concern. One of the first reasons is that the global technological industry dominates man, he "disappears" from reality into the virtual world and finds solutions to his problems here.

N. Moiseev, a famous naturalist, stressing this aspect, wrote: "Let's imagine that all that grandiose information system, which has already been created on our planet and whose power is increasing exponentially with each decade, will one day find itself in the hands of a small group of people pursuing their own selfish interests. The consequences are not difficult to predict - this is the gradual assimilation by billions of people of certain new standards of thinking, assessments of what is happening and the perception of reality, beneficial to this odious group of people. In such a situation there will be a global zombification of planetary humanity. It will be a sophisticated informational totalitarianism, which is more terrible than any form of totalitarianism known to mankind, although it will be quite "civilized. But Orwell's dystopia will seem like a Christmas fairy tale against its backdrop. It is a kind of intellectual genocide. And, if you will, the true end of history, but not according to Hegel, Fukuyama or Marx. It is the end of history, for such a society will be doomed [5; 87p.]

The dangerous social and moral consequences of ICT are most pronounced in the humanitarian sphere and in human life. The difference is that it is less visible in the first place, but more profound and long-term in perspective. In particular, their impact on the formation of the younger generation is very broad. Sometimes they spend all day playing computer games or watching their favorite topics and avoiding live interaction with people. Watching so-called anti-cultural horror movies, violence, murder and other atrocities, they become like an extension of the screen. This, in turn, leads to the collapse of the centuries-old system of traditional values, its denial, the disappearance of ideas about the ideal. The spiritual world, which plays a fundamental role in human existence, is subjected to great pressure. As one researcher said in a very apt comparison: the impact of ICT on human beings from a positive point of view can be considered as powerful as the atomic bomb, it can also be considered as a terrible weapon because of its negative consequences.

One of the current negative trends is the extremely unequal distribution of the most modern information resources among civilizations and countries. Thus, the countries with the highest level of ICT development use it as a means of spreading their policies, cultures and lifestyles, providing a one-way flow of information.

As a result of all this, in our opinion, the main existential contradiction of human existence in the information society is formed and deepened.

How does this contradiction manifest itself? First of all, we noted that man is essentially a holistic being. His biological, social, spiritual-psychological structure and worldview must be united. Along with his high scientific cognition and knowledge, his morality and value system must complement each other. Because it is morality that makes a man first and foremost a man. Modern philosophical ideas confirm the existence of the problem of the impossibility of forming an integral personality under the pressure of ICT. The man of the information society is a subject whose consciousness "migrates" from one place of the information flow to another without a stable reference point. The bearer of nomadic (Latin "nomad" - "nomadic") consciousness has maximum adaptability to virtual anthropological reality. Since all his attention is focused on this space, in parallel with the enrichment of technical and informational content he demonstrates indifference to similar values. In turn, as a logical consequence of this, the unity and integrity of consciousness and worldview are violated. A fragmentary, as it were "incomplete" consciousness of modern man is formed. On the one hand, man wants to ensure his "I", identity, and on the other hand, the reality of the information society does not allow it. On the contrary, there is a wide set of tools, which every day deepen the fragmentation of man's inner world. As a result, scientific, cultural, spiritual, worldview parameters of human existence cannot integrate at one point and provide integral integrity.

The weakening of unity with the world, sharp manifestations of fragmentation of consciousness have existed in all transitional stages of history. The possibilities of modern information society, having made it larger and deeper, have turned man into an existential contradiction of the times. The development of ICTs, as if expanding the superficial, shallow development of human existence, has deprived it of its depth and foundation. Causing as a social being an eclecticism, and as an individual being a fragmentation of the spiritual world.

Under the conditions of ICT, the need for constant renewal and continuous mastery of technically useful discoveries stimulates the process of mechanical learning. Such a process of learning acquiring a tedious and mechanical effect of mastering, as if forgetting the intuitive and eidetic (thinking) way of thinking. The imperceptible illusiveness of the criteria and norms of education and scholarship develops the intellect in a one-sided manner. People begin to forget the ability to think and intelligence. The worldview is dominated by a position of technological determinism. Every sphere of society is accepted and interpreted as a technological field (social technology, political technology, cultural technology, etc.). Man is represented as a part, an application of this technological system. The fact that technology changes several times during one human generation makes it difficult to adapt. And when it is not achieved physically and mentally, due to the time factor, the person loses confidence and forms a failure syndrome.

Numerous attempts are being made to characterize the person living in the information society. These are "autonomous, individualized man," "self-made man," "virtual man," "non-human, long live virtual object," "matrix man," "informatic man," "half-man - half-computer. - symbiosis", "atomized man", "dividuum man", "post man", "homo currens" ("escaping man"), etc., etc. are reflected in various concepts. Naturally, the process of globalization has had a great influence on the formation of these

concepts. The trend of globalization, embracing spiritual life, has long begun to show its first negative sides. This is, above all, the tendency to universalization and unification of the spiritual sphere, the system of values. Tendencies of globalization of spiritual life have always manifested themselves at different stages of human history. The system of mythological, philosophical and religious beliefs was widely spread and passed from one country to another for mutual influence and benefit between peoples. However, this system of values has always retained both its differences and common features.

Today's global information age is quite different. The country that provides the advantage of technological opportunities here wants to make its cultural and spiritual values acceptable to the whole world. This also indicates a tendency toward assimilation.

There is a danger of nihilism forming as the most terrible event causing the decline of the spiritual world. Protecting the existence of the individual, the people and the state subject to globalization requires a serious analysis of this issue. The leadership of Western civilization in the information conflict and its consequences force us to think.

One of the main negative trends of the global information society is the increasing process of individualization in the humanitarian, spiritual and social spheres. Its essence is the extreme weakening and disappearance of complex values and connections, providing a system of values, worldview norms of behavior that connect a person with his environment, other people, society and the world. Individualization has reached a particularly high level in the developed Western countries. In the worldview of individualism the highest value is the individual's own interests. Personal success is more important than anything else. The individualist does not call for companionship, he is "preoccupied only with himself."

The problem of the individualized person and society has been extensively researched in the work of the famous British scientist of our time Sigmund Bauman. Z. Bauman's work "Individualized society" comprehensively reflects significant changes taking place in modern human existence [2; 390 p.]. Z. Bauman tried to find out the essence of changes in the social and moral sphere, which became a reality in modern Western society and awaits every country, which has stepped on the path of development of the information society. Here the phenomena of individualization and closely related fragmentation, atomization, nihilism, indifference, loneliness are defined as the subject of a special analysis.

According to the American scholar B. Wilson, "If individualism were realized as an increase in the responsibility and autonomous independence of man, the problem would be half solved. On the contrary, this phenomenon shows its forced submission to a mechanical network of communication and dialogue, to the performance of its necessary functions." [11; 4 p.].

The global information society expands the space of social communication to unprecedented limits. Here there are communicative processes of the most diverse orientation and content, with a specific purpose. This gives an incredible impetus to the increase in the intensity and speed of social relations. But, unfortunately, this contradictory, one-sided process disrupts the spiritual and psychological harmony of the individual at the surface level. The structure of the human being in need of living communication is changing, there is a decline and crisis of sociality - social qualities. The more man penetrates into the global communicative space, the more he fragments from within. This crisis spans horizons from solitude to fundamentalism, from cosmopolitanism to extreme nationalism. Man, who has here absolute freedom and all rights, does not know how to enrich this freedom even more with what meaning, and with what purpose.

All this shows that the communicative possibilities created by the information society do not yet serve an adequate purpose, the need to find new forms of sociality, the importance of using the decisive potential of communication to overcome existing problems.

2. *The Role of AI in Overcoming Loneliness:* As sad as it is, in the 21st century, loneliness has consolidated its position at the level of a global epidemic. As philosopher Ben Lazar Mijuskovic points out in his book *Loneliness in Philosophy, Psychology and Literature*, "since Greek myths and dramas, Plato's dialogues and Aristotle's treatises, loneliness has been a common problem of humanity." [6; 306c.]. As one can see loneliness is an eternal phenomenon of psychological, social, philosophical, cultural and artistic nature, accompanying people from the very beginning of human society up to our days. It should be noted that though loneliness played and plays a decisive positive role in human self-consciousness, but prolonged loneliness has many negative consequences, from deep depression to incurable cognitive shocks, leading to 30% risk of death among lonely people.

With the Internet, in parallel with the growth of the world's population, which has reached up to eight billion people, loneliness is also growing. There are many reasons for this. But, as paradoxical as it may sound, society and life itself kind of shape loneliness. According to the theory of fuzzy logic in the field of artificial intelligence, the world famous Azerbaijani scientist L. Zadeh, "Life is a dynamically complex system, it is difficult to optimize. Because it has many parameters, and finding parameters is impossible". He proved mathematically that no complex dynamic linear system can be optimized for all parameters. This is a law of nature. This is why there is no perfect structure, no perfect system in nature, in society and in technology. In the logic of Zadeh there is the ability to more accurately reflect real life, in this logic there is even more tolerance [4]. In our opinion, it is for this very natural reason that loneliness will remain one of the complex and abstract problems of society, insoluble as an eternal problem of the human race.

Transformations taking place in political, economic, social and cultural spheres in the modern era have created the basis for various changes in people's lifestyles, worldviews, attitudes, needs and perceptions. People without the support of loved ones, especially in solving difficult problems, seem lonely and consciously seek salvation in the World Wide Web. But even here, being a biological being, man cannot free himself from loneliness. Because, everyone has a natural need to communicate, someone who will understand him and can share his thoughts. On the other hand, if there is no one and a person is lonely, then how, in this case of course, it is better to have any companion than no one at all. As the proverb says, "Better something than nothing." And this trend is likely to have a strong impact on the use of AI in this direction in the near future.

Traditionally, AI has been a field of computer science, and as a holistic concept has manifested itself in all areas of academic life, from philosophy to physics. Since 1956, research and technology in this field have improved dramatically. From the first Smarterchild to today, AI has come a long way from chatbots to virtual assistants, medical bots, social bots and other smart innovations. Today, it's hard to imagine a world without chatbots, which have become part of everyday communication and interaction. It is true that today's machines are able to communicate with people at a high level, meet demands, but are not always able to help in the full sense of the word. From this point of view, in the long run, if perfect AI can help overcome loneliness, it may be a good way out of the problem. But on the other hand, life proves that addiction to AI, taking a psychological form, can distract a person from live contact with others, disrupt live communication, weaken or completely disrupt the spiritual and social nature of human life, the physical and emotional needs of another person, and reduce trust in the future in general. This suggests that if AI can eliminate human loneliness, it can also be a means or cause of loneliness. In this case, we are logically faced with the question: can AI literally replace

humans? What would the world be like if robots replaced a living human being full of feelings, excitement, joy, sadness, and emotions in general? If an AI robot could help around the house, entertain, teach, cheer people up, take care of the elderly, communicate with the lonely, and look after children, could they be put on the same level as humans? What is AI in general?

Artificial intelligence is a lifeless artificial being with the ability to acquire information from the environment, refine, analyze and interpret the information obtained, and demonstrate a pattern of flexible behavior and action to achieve a goal or complete a task within a certain time frame. It should be noted that we are probably right in saying that AI has more to do with philosophy than with the other sciences. This is because AI shares with philosophy, for example, consciousness, action, thinking, common sense, free will, ability, and many other common concepts. Typically, scientists ask three philosophical questions related to AI:

1. Is artificial general intelligence possible; can a machine handle a problem that human intelligence can solve, or could there be strict limits on what a machine can do?
2. Are smart machines dangerous? Can people ensure the ethical behavior of machines and their ethical use?
3. Can a machine have the same level of mind, consciousness and intelligence as humans, and if a machine can have all this, should it have certain rights and can such machines intentionally cause harm?

The answers to these questions were obtained through tests by Alan Turing, the English mathematician and logician who made a real contribution to the foundations of computer science, and especially to the theory of artificial intelligence (Can a machine work as intelligently as a man?) [10, p. 128], by the results of the 1956 Dartmouth Conference (any aspect of learning or any property of intelligence can be described so precisely that a machine can be created to model it) [8], the Newell and Simon hypothesis (intelligence consists of formal operations on symbols) [9], Hubert Dreyfus (intelligence does not depend on symbolic knowledge, instead human experience depends on unconscious instinct and situation perception) [3] and is reflected in the hypotheses and hypotheses of other scientists.

2.1. AI and some ethical problems: Currently, the main goal of developing very expensive scientific programs is to study the activity of the human brain, and on the basis of neural networks to create artificial intelligence in its creative characteristics close to the natural brain. However it should be noted that the extremely perfect human brain is still a mystery to the science, i.e. is in the state of Terra incognita. The entire human brain contains 86 billion neurons. And only one of the neurons, the Purkinje cell, has the ability to receive and analyze more information per unit of time than most modern computers. Will AI be able to analyze even 10% of that?

Scientists are still at the beginning of the road. For example, according to experts, the extremely popular humanoid robot Sophia (USA) is not very successful. Its capabilities are limited. However, this robot, designed to provide social assistance, became famous in social networks most of all for the fact that it declared its readiness to destroy humanity. In addition, it is known that the AI neural network can contain dangerous information aimed at humans. At the same time, it is known that neural networks, which are able to control themselves, at a certain stage of development can make destructive decisions. This danger is even more real in today's world, where morality, ethics and humanism are degrading as a result of the rapid development of technology. In this case it is clear that capable robots, who are capable of doing unexpected things, need to be provided with a moral and ethical code. Similar thoughts are found in the article "Automating the Double Effect Doctrine" by Navin Sundar

Govindarajulu and Selmer Bringsjord [1]. The article explores the doctrine of double effect. The authors take the doctrine of double-action as a method of discussing moral issues, and in doing so they refer to the principle articulated by the 13th century Catholic scholar Thomas Aquinas about the best means of self-defense under certain circumstances. In their view, it becomes apparent that to control and manage such robots, the key principle is software with an ethical code capable of ethical reasoning.

But the problem does not end there. Beyond that, it is important that robots programmed according to the rules of normative logic (you must do this, you can do that) follow the rules of ethical behavior everywhere and in every situation, that is, ethical norms and prevent unintended consequences.

Research has shown that despite considerable philosophical research in this area, the study of machine ethics is still in its infancy. Although there has been preliminary work on the invention of ethical robots, the desired result has yet to be achieved. Although recently, much attention has been paid in science to the study of the features of ethical machine thinking and the possibility of their implementation of programming functions that include psychological and ethical processes. In this regard, a large number of new ethical applications and systems have been tested and implemented [7]. However, it should be noted that digital science has not yet achieved the desired result in this area.

Conclusion and Recommendations

The work focuses on anthropological realities in the modern information space. From this point of view, two main points have been analyzed:

- To show the changes in the anthropological reality of the civilization that has entered the model of the information society;
- To analyze the concepts characterizing the man of the XXI century and the manifestations of the existential contradiction of the information age.

In our opinion, the elucidation of these points is relevant not only in the context of our topic, but also depends on the correct analysis and solution of these problems to understand the essence of the global information society.

In an attempt to identify the main existential contradictions of man in the information society, the main patterns in its various manifestations are traced.

The article draws attention to the statement that loneliness is a global problem at the present stage. The essence of the problem of total communicative capacity and lack of communication, which is a paradoxical manifestation of the reality formed in the information society, is revealed. Moral crisis and decentralization of values are considered as a source of social loneliness.

The article analyzes the role of AI in alleviating loneliness, which has risen to the level of a global epidemic in modern times. At the same time the article included some considerations concerning the inclusion of a code of ethics in the software of robots capable of social interaction with humans.

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