

	Science, Education and Innovations in the Context of Modern Problems Issue 8, Vol. 8, 2025
	Title of research article Artificial Intelligence and Human Thought: Reassessing the Structure, Boundaries, and Philosophical Relations between Technology and Humanity
Hamidat Abdelali	Dr. University of Oran 2, Mohamed Ben Ahmed Algeria E-mail: alolahamidat55@gmail.com
Issue web link	https://imcra-az.org/archive/375-science-education-and-innovations-in-the-context-of-modern-problems-issue-8-vol-8-2025.html
Keywords	Artificial intelligence; Human cognition; Philosophy of technology; Identity; Autonomy; Digital self; Ethical risks; Humanism; Existential challenge; Philosophy of artificial intelligence.
Abstract	This study critically examines the evolving relationship between artificial intelligence (AI) and human thought, exploring the philosophical, ethical, and social questions surrounding the rise of intelligent technologies. The central problem addressed is whether human beings possess sufficient rational awareness and reflective judgment to prevent AI systems from surpassing or undermining the distinctive intellectual capacities of the human mind. The research begins from the hypothesis that AI creates a novel environment of hyper-efficiency in information processing, yet remains incapable of achieving genuine self-reflection, moral reasoning, or deep thought. This contrast foregrounds an urgent philosophical inquiry into the boundaries of human cognition vis-à-vis machine intelligence. The paper emphasizes how AI technologies have become instruments of attraction and control, shaping human perception and behavior while fostering illusions of empowerment and autonomy. It raises critical questions about whether digital experiences truly extend human cognition or, conversely, contribute to intellectual stagnation and the erosion of individuality. The analysis engages prior philosophical debates on human identity, autonomy, and rationality, while situating AI as an existential challenge that transcends mere technical functionality. Structurally, the study addresses four core dimensions: (1) the nature of thinking in artificial intelligence and its limits in comparison to human cognition; (2) the influence of AI on human identity, autonomy, and the emergence of the “digital self”; (3) the philosophical dilemmas raised by AI as an existential rather than purely technical phenomenon; and (4) the ethical and societal risks stemming from humanity’s increasing dependence on intelligent systems. The findings suggest that while AI is capable of simulating surface-level cognitive tasks, it cannot replicate the depth of human thought, which is embedded in self-consciousness, morality, and existential reflection. The research ultimately underscores the need for robust ethical, philosophical, and cultural frameworks to guide the development of AI and mitigate its risks. In doing so, it argues for a balanced vision in which technological progress is harmonized with the safeguarding of human dignity, autonomy, and intellectual creativity. Citation. Abdelali H. (2025). Artificial Intelligence and Human Thought: Reassessing the Structure, Boundaries, and Philosophical Relations between Technology and Humanity. <i>Science, Education and Innovations in the Context of Modern Problems</i>, 8(8), 940–954. https://doi.org/10.56334/sci/8.8.83 Licensed

© 2025 The Author(s). Published by Science, Education and Innovations in the context of modern problems (SEI) by IMCRA - International Meetings and Journals Research Association (Azerbaijan). This is an open access article under the CC BY license (<http://creativecommons.org/licenses/by/4.0/>).

Received: 23.01.2025

Accepted: 08.07.2025

Published: 28.08.2025 (available online)

Introduction:

Through this research paper, we seek to address the problems that, in our view, form the foundation of the study, articulating them in the form of questions that endeavour to trace the reality of this extraordinary scientific development, the ultimate direction of which remains unknown to humanity. Indeed, intelligent technologies have become a focal point of attraction for all, exercising diverse forms of domination and control over them. Through these technologies, humans are led to believe in the possibility of creating and shaping their own space and society. However, what if all of this were but an illusion and a delusion? What if engagement in digital experiences, rather than serving as a deepening of thought, were in fact to result in the stagnation of the intellect? Does the "digital self" emerge as a genuine extension of the human self, thereby advancing its cognitive mechanisms? Or does the human being regress to his primordial state?

Our discussion of these issues has been grounded in a critical analytic methodology. The phenomenon is analysed from philosophical, technological, and social perspectives, engaging prior studies to understand the nature of the interaction between artificial intelligence and human consciousness. The aim has been to compare human cognitive capacities with those of modern intelligent systems and explore the extent to which artificial intelligence can simulate the profound cognitive features inherent to human thought.

To elucidate this, the study has been structured around several principal axes:

- An analysis of the concept of thinking in artificial intelligence and the extent of its capacity to transcend the limits of the human mind
- A focus on the impact of artificial intelligence on human identity and individual autonomy
- An exploration of the philosophical challenges posed by artificial intelligence, conceived as an existential challenge rather than a merely technical tool.
- An evaluation of the social and ethical risks resulting from the increasing reliance on intelligent systems

In conclusion, this paper endeavours to provide a critical outlook for anticipating the future of the relationship between artificial intelligence and human beings, underscoring the necessity of developing ethical and philosophical frameworks to regulate its potential impacts on human societies.

All these questions compel us to reconsider the reality of artificial intelligence to lift the veil from matters that may yet remain undiscovered, thereby seeking to apprehend what is concealed and hidden within artificial intelligence. Not all that appears before us is to be regarded as truth, for the human conviction of possessing the truth often precludes further search for it. Artificial intelligence stands as one of the most significant challenges confronting humanity, spanning multiple fields and disciplines as it adapts and integrates a wide range of problem-solving techniques, including logic, mathematics, artificial neural networks, and methods grounded in statistics and probability. It likewise draws from psychology, linguistics, philosophy, economics, law, and numerous other disciplines.

The essential nucleus of research in this domain emerged from attempts to simulate human thought, which in turn provoked philosophical debate concerning the ethical consequences of creating artificial beings endowed with intelligence resembling that of humans. This raises the pressing question: To what extent can

technological and scientific capabilities succeed in simulating the rational, discursive power that is existentially distinctive to the human condition? In the face of this paradox, yet another problematic horizon arises, namely, the interrogation of the concept of experience for the mind beyond the stimulating environment of its natural origin.

More specifically, how might a digital experience, anchored on the screen or articulated through artificial intelligence, literally inscribe its marks upon the pliable human brain? Artificial intelligence is capable of rendering the human being into an "othered" self shaped by processes external to his will. Thus, we encounter another problem: the threat posed by artificial intelligence to humanity in an ontological sense, which transforms it from a tool designed to serve and enhance human needs into a potential adversary. From this perspective, the struggle hitherto, a civilisational and historical condition of humans against humans emerged as a struggle of humans against machines.

This existential threat to humanity renders it indispensable to create anticipatory frameworks that safeguard us from the risks of artificial intelligence or to develop a philosophy of technology that addresses the general issues, concerns, and problems of technology while striving for its ethicalization.

1) Artificial Intelligence and Human Thought: The Problem of Structure and Relation

Margaret A. Boden writes: "The applications of artificial intelligence manifest on two levels: the level of technical and practical achievement, which has permeated various domains of human life (medicine, industry, economic management, natural language processing, stock market trading, and security systems in image analysis and voice recognition); and the level of theoretical activity, which simulates human intelligence in its efficacy and cognitive functions such as analytic thinking, reasoning, and experience that accumulates over time."¹

The question that presents itself here is as follows: Can the machine think in place of the human being? In fact, this question was posed by the British mathematician and pioneer of scientific informatics, Alan Turing, in the 1950s, in a paper published in 1950 entitled "*Computing Machinery and Intelligence*," where he addressed the issue of whether machines can think.²

The answer to this question depends to a significant degree upon the perspective from which the problem is approached and, consequently, upon the standards and criteria we ourselves select to measure thinking. Only then can we strive to define and evaluate our own thinking profoundly, as a certain ambiguity persists between artificial intelligence and human intelligence.

Within this framework, we may recall the theories that explored thinking from a biological perspective, most prominently those advanced by John Tooby and his wife, Leda Cosmides, who are best known for their contributions to evolutionary psychology, also known as the Santa Barbara school. This school of thought posits that the human mind consists of a vast array of computationally distinct modules. Each of these modules corresponds to a mode of thinking that evolved through natural selection to solve a specific set of problems faced by our ancestors during the Stone Age.³ Accordingly, the human brain has undergone a process of developmental optimisation spanning over a billion years. Throughout this extensive period, it has evolved into an exceedingly efficient system for regulating fundamental biological functions and carrying out perceptual-motor tasks.

Artificial intelligence has undergone three distinct stages in its development. The first stage is that of use and exploitation, representing its earliest beginnings and initial manifestations (*mécanique, automatique*), wherein

¹ Margaret A. Boden, *Artificial Intelligence*, trans. Ibrahim Sand Ahmad (Cairo: Hindawi Foundation, n.d.), 12.

² Issam Sheikh Al-Ard, *The Making of Minds: Creativity, Innovation, Renewal of Artificial Intelligence* (Damoozi Publishing, 1st ed., 2024), 140.

³ David Buss, *Evolutionary Psychology*, trans. Mustafa Hijazi (Abu Dhabi: Arab Cultural Centre, 1st ed., 2009), 38.

it took shape in invented tools and machines. Its role was evident in reducing effort, conserving time, and enhancing accuracy and efficiency in task performance. Examples include calculators, automated devices (*automation*) operating through self-propelled mechanisms, robotics, intelligent computers, and various auditing pathways, among others.⁴ This stage was marked by submission, direction, control, and mastery, during which scientists held that artificial intelligence would eventually simulate human intelligence.

This declarative assertion, however, raises numerous questions and problems. Among them, how and when will the singularity of intelligence at the human level be realised? Furthermore, the arrival of superintelligence would entail that the machine possesses the same cognitive capacities as a human being. This compels us to investigate the underlying structure of both artificial intelligence and human intelligence to reveal the sources of ambiguity.

The development of artificial intelligence is determined by the constraints of physics and technology rather than by those of biological evolution. Given that artificial intelligence is something virtual or, more precisely, a virtual entity, it is likely to possess a nonorganic structure endowed with characteristics, strengths, and weaknesses that are altogether distinct from those of human intelligence.

In contrast, human intelligence relies on neural programming, which is fundamentally different from the silicon-based systems underpinning artificial intelligence. This structural difference entails a difference in skill. For example, when human intelligence acquires a new skill, it becomes integrated into an individual's system. In contrast, once artificial intelligence masters a specific skill, the algorithms comprising it can be instantly replicated across all comparable digital systems.

Within this framework, the researcher Ahmad Hassan Ismail argues that the increasing complexity of artificial intelligence operations and the servers that sustain them, along with the necessity of performing such operations with extreme speed and precision, raises the issue of energy consumption. Artificial intelligence servers require vast and uninterrupted power sources to operate technologies efficiently and with high quality.⁵ Consequently, investment in artificial intelligence in the near future may prove unprofitable, as it is likely to incur costs that exceed its returns.⁶ In contrast, the human brain consumes millions of times more energy, requiring less power than a simple light bulb does.

Our discussion of the fundamental differences between artificial intelligence and human intelligence, in terms of structural foundations, processing speed, connectivity, updatability, and energy consumption, is not mere intellectual luxury. Instead, it is intended to demonstrate that artificial intelligence and human intelligence manifest essential and, indeed, far-reaching differences. Thus, it may be misleading to employ human thinking as a model or foundation for conceptualising artificial intelligence. This approach refutes the hypothesis that machines honestly think, affirms the efficacy of human cognitive and existential capacities, and reinforces the ontological and axiological axiom of a human being in its Aristotelian frame of reference, namely, "Man is his own horizon."

The most important study confirming the foregoing is that conducted by Claire Stevenson, a researcher who discusses the differences between artificial intelligence and analogical thinking in humans. Stevenson stated, "Artificial intelligence can process more information than humans, but this intelligence does not match the human ability for comparative thinking, which is regarded as the greatest strength of human intelligence. This

⁴ Mushir Basel Aoun, "Artificial Intelligence Threatens Human Nature and Imposes Other Cultures: In Search of the Qualitative Difference between Human Consciousness and This Artificial Cognitive Formation," *Independent Arabia*, 22 July 2022, <https://www.independentarabia.com/node/354316>.

⁵ Ahmad Hassan Ismail, "Does Nuclear Power Offer a Solution to One of Artificial Intelligence's Crises?" 12 November 2024, <https://www.aljazeera.net/tech/2024/11/12/>.

⁶ Neamat Abu Al-Souf, "Artificial Intelligence and the Demands of Energy and Raw Materials," 23 May 2024, <https://www.alarabiya.net/aswaq/opinions/2024/05/23/>.

logical, cause-and-effect reasoning enables humans to devise solutions to new problems they might encounter in life by analogy to similar past situations, a capability currently absent in artificial intelligence.”⁷

Stevenson’s argument implicitly assumes that human efforts to diminish the strict objectivity attributed to artificial intelligence have ultimately resulted in depriving humans of the very attribute they sought to impose on machine thinking.

Therefore, we may conclude that the hypothesis of human dominance over human beings, which still prevails in social reality despite the illusory changes advocated by proponents of the machine-thinking hypothesis, is ultimately grounded in the fact that humans devise plans and indeed legislate the transformation of nature through technology. Therefore, in this context, humans act as agents rather than as passive recipients.

2) The Being of the Human in Its Fluctuation Amidst the Phases of Artificial Intelligence

Modern humanity is undergoing a period of unprecedented liquidity, as observed by the sociologist Zygmunt Bauman in his 2000 book, *Liquid Modernity*.⁸ We begin from where Bauman concluded by observing, dissecting, and attempting to diagnose the crises experienced by contemporary human beings. Bauman argues that technology has invaded multiple levels of life, causing humans to live on its mapped terrain both willingly and unwillingly. Therefore, we must understand what has happened and is happening, which raises the following question: how can a human recognise what diminishes their humanity when it lies hidden in the details, unnoticed by those subjected to it?

The psychologist Anna Lembke, author of *The Dopamine Nation*, stated that there has been a shift from a space of scarcity to one of overwhelming abundance, characterised by an excess of news, shopping, drugs, analgesics, YouTube, Facebook, Instagram, Twitter, and artificial intelligence, among other things. This flood of stimuli activates the brain’s reward system in astonishing ways, with smartphones functioning like injections under the skin, delivering digital dopamine around the clock to a generation perpetually connected to the internet.⁹ Dopamine thus becomes a global metric for measuring an individual’s tendencies and susceptibility to addiction to any digital experience. Consequently, the greater the dopamine production in the brain’s reward pathways is, the more addictive the digital experience.

According to Lembke, humans are overwhelmed by a dopamine surplus from digital experiences to the extent that rational thinking is impaired, leading to impulsive behaviour. In this context, many questions arise: are the needs fulfilled by technology and artificial intelligence genuine or false? Are they truly human and spontaneous needs, or artificially fabricated and imposed?

Here, we recall Herbert Marcuse’s response, who argued that such needs are nothing but illusions manufactured by advertising and technology. Suppose that society strives to fulfil these artificial needs. In that case, it is not only because they are a condition for its continuation and growth but also because they constitute the best means to create one-dimensional human beings. One-dimensional humans have forsaken freedom under the illusion of freedom. If this human being deludes himself into thinking, he is free merely because he can choose from a wide range of goods and services that society guarantees to meet his needs, then from this perspective, he closely resembles the slave who imagines himself free.¹⁰

⁷ Maryam Qais Alawi, “Artificial Intelligence: Its Development, Applications, and Challenges,” *Strategic Studies Journal*, no. 20 (November 2023): 26.

⁸ Zygmunt Bauman, *Liquid Modernity*, translated by Hajjaj Abu Jabr, Arab Network for Research and Publishing, Beirut, 1st edition, 2012, p. 14.

The psychologist Anna Lembke is an author and specialist in neuroscience and human behaviour. Most of her work focuses on studying the effects of biological and neurological factors on our lives, with special attention to the transformations that have occurred in human brains in the digital age. This research provides detailed information and comprehensive analyses of the impact of technology on the human brain and individual behaviour.

⁹ Anna Lembke, *The Dopamine Nation*, trans. Alyaa Al-Omari (Dar Madarek Publishing, n.d.), 18.

¹⁰ Herbert Marcuse, *One-Dimensional Man*, trans. George Tarabishi (Beirut: Dar Al-Adab Publications, 3rd ed., 1988), 37.

Reflecting on these mirrors of human reality, we observe that humanity lives under the domination of technological developments that have stripped it of its freedom, such that humans have become subjected to and controlled by technology without being aware of it. This has led to the illusion that one can plan their future and control their destiny. We see humanity living in the most dangerous era, the technical era, where humans have become servants and employees of technology. This often results in the blurring of boundaries between personal and professional life. Constant engagement with technology causes serious health problems, as the relentless flood of notifications and the overwhelming torrents of information across electronic applications impose a heavy burden on mental and psychological health. This phenomenon is known as digital burnout.

From the beginning, humans did not realise that they were subject to the authority of technology; however, current reality confirms that never before in history has there been such complete domination as it exists today. Technology has become pervasive in daily life, infiltrating its details to the extent that one lives in an inescapable vortex and is unable to pause or even catch a breath. Paradoxically, this loss of freedom does not present itself as an irrational reality but instead creeps under the guise of necessary progress, imprisoning humans within intelligent systems that seem to grant freedom while in truth, tightening their grip.

Nonetheless, constant criticism of technology is insufficient to confront this domination. The solution lies in human awareness of the need to restore balance by finding a space to liberate oneself from its hold and return to the core of one's humanity.

On the other hand, Herbert Marcuse argues that the mechanism of technological progress has always been embedded with political content. Technical logos have become the logos of permanent domination. Technology could have served as a liberating force by transforming things into tools, but instead, it has become an obstacle to liberation by turning humans into tools.¹¹

The researcher Ali Al-Habib criticises technology for having emptied the human being of their essence and genuine spirit, neglecting their being and severing them from their origins. He argues that technology has left humans lost, unaware of the true nature of their values and principles and uncertain how to cling to their culture. Technology has obscured humans to such an extent that listening to their own call has become impossible, weakening their interest in the question of existence and the foresight necessary to save themselves and their destiny. These questions have intensified alongside the increased productivity of technology and the strengthening of its centres of influence.¹²

From the perspective of our relationship as users of artificial intelligence, we continuously provide it with data in the form of questions. At the same time, it requests more through its detailed responses, which prompt us to repeat questions to obtain more in-depth and detailed answers. Consequently, we enter a cycle of continuous communication and engagement from which we cannot withdraw because it operates according to systems that render our need for it inevitable and endowed with authority and psychological influence. This is captured by the thinker Tutzlawick's assertion that "every communication is an attempt to exert control."¹³

Building on the previous perspective, we recall the thinker Hartmut Rosa, who posits a relationship between technological acceleration, social change acceleration, and the acceleration of life. The effects of technological acceleration on humans and social reality are undoubtedly profound, particularly in its transformation of society's "spatiotemporal regime" as a whole, that is, its impact on the perception and organisation of space and time in social life. It is evident that anthropological priority in human perception is given to space over time, rooted in our sensory organs that directly distinguish between "above" and "below," "front" and "behind,"

¹¹ Herbert Marcuse, *One-Dimensional Man*, 194.

¹² Al-Farawi Ali Al-Habib, *Martin Heidegger (Art and Truth) or the Phenomenological Ending of Metaphysics* (Beirut: Dar Al-Farabi, 1st ed., 2008), 204.

¹³ Thomas De Curanac, *The New Ignorance and the Problem of Culture*, trans. Mansour Al-Qadi (Majd Academic Foundation for Studies, Publishing and Distribution, 1st ed.), 38.

but do not permit easy differentiation between "before" and "after." However, this order has been reversed, as time has settled into the realm and dominance of the new, represented by the internet and artificial intelligence, which serve to reduce or even abolish space.¹⁴

This suggests that space is virtually contracted through the speed of communication. Accordingly, space shrinks when measured by the time required to traverse distances such as between New York and Algiers, which once took nearly a week but now takes only hours.

As a result, technological acceleration necessarily involves the compression of time required to perform any action. Logically, technological acceleration should increase leisure time, which in turn should slow down the pace of life or at least alleviate what is termed "time famine" (famine temporelle).¹⁵ Thus, technology should mean that less time is needed to complete a task, implying that time should become more abundant. However, the opposite is true: time has become increasingly scarce and narrow, presenting humans with a psychological paradox.

The amount of time necessary to complete daily tasks has dramatically diminished, whereas the volume of these tasks remains constant. The following question then arises: do these tasks remain the same? In reality, the more tasks that multiply, the more time we require to accomplish them.

Amid this dialectic of time and tasks, technological acceleration becomes a burden imposed on humans. They must run faster and faster to keep pace with all the changes. Time outstrips humans, who barely sense its flow and fail to grasp it through self-realisation or by creating meaningful existence within its three moments: past, present, and future. At this point, humans have become increasingly alienated. The swallowing of acceleration and the acceleration of human preoccupation paralyse the capacity to act within one's own time, leading to estrangement from oneself. This is the experience of humanity today more than ever before.

3) Human beings from ideology to techno-politics

Reflection on technological discoveries in general, and artificial intelligence in particular, across all realms of human existence reveals that they have not succeeded in erasing the ideological phenomenon and its influences in shaping and framing the intellectual structures of political, economic, or cultural currents in many human societies. If we revert to the definition of ideology, which is widely accepted among sociologists and political scientists, ideology is a system of economic, social, religious, and philosophical concepts that reflects the interests of a specific social group within a particular society.¹⁶ However, the definition of ideology somewhat overlaps with the concept of technology. Technology is defined as a system of techniques, skills, artistic methods, and processes used in the production of goods and services, as well as the achievement of objectives.¹⁷

This leads us to question how we can understand the contradiction between ideological and technological perspectives. Ideology is an objective reality that no one can deny. However, how can technological issues become dominated by ideological traits? Alternatively, how can a particular ideology become a driving force in advancing technology?

¹⁴ David Harvey, *The Condition of Postmodernity: An Enquiry into the Origins of Cultural Change*, trans. Mohammed Shaya (Beirut: Arab Unity Studies Centre, 1st ed., 2005), 210.

¹⁵ Zahra Al-Tashm, "Hartmut Rosa: Acceleration and the Economy of Time," 26 January 2022, <https://hekmah.org/%D9%87%D8%A7%D8%B1%D8%AA%D9%85%D9%88%D8%AA-%D8%B1%D9%88%D8%B2%D8%A7/>.

¹⁶ Abdullah Al-Aroui, *The Concept of Ideology* (Beirut: Arab Cultural Centre, 8th ed., 2012), 28.

¹⁷ Fouad Zakaria, *Scientific Thinking* (Hindawi CIC, UK, n.d., 2016), 17.

To clarify this problem, we invoke the term techno-politics, which refers to science, methodology, or subject matter concerning the intersection of the political and technological spheres in their changing forms. This involves the struggle between major powers on one side and technological advancements on the other, as well as their impact on human life.¹⁸ Since a group of corporations owns these tools, the goal is to reshape the world as a whole according to their profit-driven ideology, often at the expense of all humans. This raises pressing questions regarding the implications of the open communication pattern between us and these intelligent tools.

Here, the human finds themselves caught between two opposing directions: on the one hand, feeling the necessity to accelerate the pace of scientific progress, and on the other hand, fearing the subjugation of technological deployment to ideological purposes. The problem lies not in the intersection or interaction between technology and ideology but rather in ideology, which dictates the nature of technology and manipulates it to circumvent its applications, alter its functions, or bind its tools. For any technology to fulfil its ideological function properly, it must present itself ostensibly as neutral and objective.

On this basis, we can say that ideology is no longer confined to the design of technological tools or their operation within production sites but extends to encompass all of human society, thereby entrenching what can be called the "ideology of manufacturing illusion."

Marshall McLuhan's famous dictum, "The medium is the message," remains remarkably relevant today, especially in relation to artificial intelligence, as does the concept of the "global village." These ideas prompt many questions about whether these intelligent technologies constitute the great gateway to the digital dimension of the global village. McLuhan's "medium" revealed its ability and unique power to influence the structure of human societies.¹⁹ These intelligent technologies are experiences in their own right because they alter the perceptions of their users.

Notably, today, we hear of political-scientific propaganda disseminated through intelligent technologies, which are used to spread principles and ideas that serve their interests either among their own populations or among other peoples in a calculated manner that facilitates the management of minds to accept these principles and gradually weakens the capacity of humans to resist them. There is hardly a modern state that does not resort, either overtly or covertly, to these organised and deliberate methods of persuasion and mind-shaping. Similarly, espionage activities and intelligence agencies, which once relied on individual initiatives, have developed organised schools and curricula and now utilise the latest intelligent technologies and the largest number of specialised scientists to perform their duties effectively.²⁰

This means that intelligent technologies, both military and civilian, have distinctly become servants of the ideology of infiltration, penetrating human systems and representations. At the same time, human obsession with technology is no longer governed by societal needs that justify demand or by the desire to satisfy those needs. Instead, it has entered a labyrinth of reaching, an ideology of reaching for its own sake, and an ideology of acquisition for the sake of acquisition. Consequently, humans have become digital consumers of these applications.

4) Artificial Intelligence: The Human as a Digital Consumer

In his 1992 novel *Snow Crash*, American novelist Neal Stephenson explored the inevitability of convergence between virtual reality and augmented reality in a shared space facilitated by the internet. Over time, this concept has transitioned from science fiction to reality, gaining significant momentum in subsequent years.

¹⁸ Mohammed Al-Menshawi, "Technopolitics and the Future of Global Conflict," 15 December 2020, <https://www.aljazeera.net/opinions/2020/12/15/>.

¹⁹ Afnan Abu Yahya, "How Was McLuhan Right When He Said: The Medium is the Message?" 24 October 2023, <https://citizenshipjo.org/>.

²⁰ Fouad Zakaria, Scientific Thinking, previous reference, 13.

Businessman Matthew Ball presented the same idea in an influential article, addressing the inevitability of meeting between the physical and virtual worlds to form a new economy with unprecedented potential for employment and operation in history.²¹

What was once imagination is now becoming embodied reality. Indeed, new artificial intelligence tools, including virtual voice assistants; conversational programs such as ChatGPT; and large language models such as Gemini, BARD, Meta, LLAMA, and OpenAI, are reshaping the human technological interface exemplified by Google. This continuous development, accompanied by the use of all kinds of seductive methods aimed at immersing humans in this fabricated digital world, is seen by researcher Haboushi as “a spiritual enslavement that seizes the human self and transforms it into a puppet controlled by all forms of false consciousness. Ultimately, this produces a new human: the consumer human.”²²

The culture of electronic consumption has deprived humans of awareness, plunging them into a vortex of unconsciousness and imaginary realms, following the marginalisation and disablement of reason. The thinker Erich Fromm echoes this view, arguing that numerous complex mechanisms contribute to the creation of this consumer human, designed by the laboratories of major corporations, which are the primary and ultimate beneficiaries of the intensified consumption of goods produced in manufacturing countries.²³

Furthermore, the issue of excessive reliance on artificial intelligence for decision-making raises ethical challenges for some, particularly those who bear responsibility in cases of error or when electronic decisions are unjust, on the basis solely of the logic of database language and utterly devoid of the human element that sometimes allows for exceptions. We now face the reality of living in an era of absurdity, where humans thrust themselves into a state of futility with their decisions, their futures, their secrets, their lives, their dignity, and their privacy.

This latter aspect has been a strategy of artificial intelligence companies: manipulating user privacy to deceive consumers and creating highly targeted campaigns specifically designed to meet the needs of individual clients.

Illustrating this, a study conducted by researcher Mogi Vazli Aglu states, “One of the public’s greatest fears concerning artificial intelligence is its potential negative impact on individual privacy. According to a recent survey by the Pew Research Center, 81% of consumers believe that the information collected by artificial intelligence companies is used in ways that make people uncomfortable and in manners that were not originally intended.”²⁴

Artificial intelligence tools such as machine learning algorithms can analyse consumer psychological behavior patterns and preferences on the basis of their online activities. This enables artificial intelligence companies to exploit this mechanism, reducing awareness to a simple naivety that coerces humans today into consumption that, in reality, is nothing but deception and manipulation by cunning technological means. The thinker Gilbert Durand stated, “Life centred around consumption must dispense with rules and regulations; it is guided by seduction, ever-increasing desires, and constantly shifting wishes.”²⁵

²¹ Muhammad Sanajla, *The Coming Era under the Fourth Industrial Revolution* (Ministry of Culture Publications, n.d., 2024), 87.

²² Haboushi bint Al-Sharif, “Technology and the New Humanity,” *Journal of Historical and Archaeological Studies in North Africa*, no. 2 (June 2023): 679.

²³ Erich Fromm, *The Surrendered Human and Horizons of Liberation*, trans. Hamid Lashhab (Nida Com Printing and Publishing, Rabat, n.d., 2000), 12.

²⁴ Mogi Vazli Aglu, “Consumer Perspectives on Privacy and Artificial Intelligence,” <https://iapp.org/resources/article/consumer-perspectives-of-privacy-and-ai/>.

²⁵ Gilbert Durand, *Symbolic Imaginary*, trans. Ali Al-Masri (Academic Foundation for Studies, Publishing and Distribution, Lebanon, 1st ed., 1991), 63.

Here, humans find themselves living in a romantic illusion of latent instincts, exquisitely driven by artificial intelligence tools that are indifferent to the human condition, the nature of consumption, or whether the path taken is right or wrong. This has contributed to increasing human alienation.

Therefore, we must consider the ethical issues related to the use of artificial intelligence, which concerns the human establishment of a relationship with something inherently unnatural, namely, artificial intelligence. This relationship can lead to social isolation and emotional distress. Humans have created many things but have not had to consider the ethical relationship with their own creations. This ethical relationship includes empathy, understanding, and sharing the feelings, thoughts, and experiences of others. Thus, it is a complex cognitive and emotional faculty arising from our social and biological nature as humans do. The following question then arises: can artificial intelligence systems be programmed to recognise and respond to human emotions through techniques such as sentiment analysis and affective computing?

5) How Can We Protect Ourselves from a Complex Intelligent System?

With the growing dominance of artificial intelligence and innovative technologies in our lives, this advancement raises numerous questions about how to safeguard ourselves from its effects. Understanding the nature of artificial intelligence and its operational mechanisms is the first step towards grasping the extent of its impact on us. AI does not merely facilitate tasks; it reshapes our patterns of thinking and behaviour. Thus, we must ask how to preserve our humanity amid this technological surge, how to balance benefiting from AI without losing control over it, and, crucially, how to prevent it from becoming a tool that controls our decisions and reprograms our emotions according to its own criteria. Achieving this balance requires critical awareness and the ability to use technology intelligently so that it serves as an aid rather than a substitute for human values.

a. Principle of Humanity

It is essential to build AI systems based on fair and ethical methodologies rooted in human rights and ethical values, aiming to positively impact stakeholders and society and contribute to achieving both short-term and long-term goals for the benefit of all humanity. AI systems should preferably be designed to avoid deception, falsehood, manipulation, or mechanisms intended to disempower or undermine human skills. Instead, they should follow an approach focused on expanding choices and enabling decision-making in the best interest of humans.

b. Principle of Transparency

Artificial intelligence is sometimes described as a "black box" because explaining, managing, and regulating its outcomes remains challenging due to its increasing complexity. Advocating for AI transparency helps open this black box, allowing for a better understanding of its results and how models make decisions. Therefore, AI developers must strive to achieve highly transparent and trustworthy AI through disclosure. This includes documenting and sharing the logic of the core AI algorithms, the data inputs used for training, methods for model evaluation and validation, and other relevant details. Transparency is fundamental to responsible AI, particularly given its broader societal implications.

c) Concept of Awareness

Yuval Noah Harari stated, "The real world tells a story suggesting that superintelligence can be attained through several paths, only some of which pass through the narrow strait of awareness. Organic evolution proceeded slowly over millions of years along the path of awareness, whereas the development of nonorganic

computers may entirely bypass that narrow path, charting a different and much faster route to superintelligence.²⁶

Bringing awareness into consideration raises numerous questions about machines and the difficulty of distinguishing between them. Can they possess intelligence without awareness? Or is there awareness without intelligence? In truth, we have no clear idea; ultimately, we may end up with machines that lack both awareness and intelligence. Simultaneously, many problems arise concerning the premise that accurate intelligence cannot exist without self-reflection. Therefore, developing new types of unconscious intelligence capable of performing tasks similar to those of humans might be necessary. Since all tasks involve pattern recognition, unconscious algorithms may attempt to simulate human awareness in pattern recognition.

d) Principle of Explainability

Explainability in artificial intelligence refers to the process of verifying and justifying a model's outputs. Various interpretive methods, collectively referred to as explainable AI, enable users to understand and trust the results produced by machine learning algorithms.

e) Principle of Privacy

The concept of privacy in artificial intelligence is closely linked to data privacy, also known as information privacy. It is a principle that governs an individual's control over their personal data. Encryption can be employed to protect AI and data privacy.

f) Principle of Cybersecurity

This relates to having protection mechanisms against hostile attacks and unauthorised access, thereby reducing cybersecurity risks and vulnerabilities.

g) Legal Regulation of Artificial Intelligence Usage

The researcher Hamdi Ahmed Saad Ahmed asserts that the use of artificial intelligence across various fields necessitates effective legal regulation to protect people from misuse and to regulate the activities of AI developers. Without appropriate legal frameworks, this technology cannot take the right direction.²⁷ With the advancement of AI technology, updating the legal regulation of AI has become essential to ensure that the consequences of its use benefit society. Legal regulation of AI is crucial in various areas, including privacy issues; copyright for AI-generated works; the regulation of economic activities related to AI software and technology production; and the development of rules for software, technologies, or algorithms that handle emotional and human-related cases via machine learning and self-learning tools. These measures are necessary to prevent and reduce the risk of AI misuse.²⁸

h) Awareness and Education

Raising awareness about how artificial intelligence operates and the potential associated psychological risks, such as job loss and privacy challenges, is crucial. Organising national and international forums dedicated to AI can deepen the understanding of its societal and economic impacts. Providing training and education to

²⁶ Yuval Noah Harari, *Homo Deus: A Brief History of Tomorrow*, trans. Ali Badr (Abu Dhabi: Dar Al-Thaqafa wal-Siyaha, n.d., 2021), 444.

²⁷ Hamdi Ahmed Saad Ahmed, "The Legal Nature of Artificial Intelligence," paper presented at the Fourth International Scientific Conference, Faculty of Sharia and Law, Tanta University, titled "The Sharia and Legal Adaptation of Contemporary Developments and Its Role in Achieving Societal Security," held 11-12 August 2021, 237.

²⁸ Rizk Saad Ali, "Use of Artificial Intelligence and Data Analysis Techniques in Crime Detection," *Journal of Legal and Economic Studies*, vol. 9, no. 4, Faculty of Law, Benha University, 1552.

employees and users on the responsible and safe use of AI is necessary. Additionally, policies and strategies should be updated and reviewed in light of new research findings.

Conclusion

Through the analysis of the philosophical hypotheses and theses discussed, it becomes clear that the relationship between consciousness and intelligence was not a primary focus in the past. However, it has become a subject of inquiry today owing to the rapid developments in artificial intelligence and the ensuing economic and social changes. With the increasing role of artificial intelligence in major corporations, it is necessary to rethink the concept of consciousness not only from the perspective of the tasks performed by the human mind, such as awareness, will, intentionality, freedom, and responsibility for one's thoughts and actions but also in terms of its impact on our perception of the future of artificial intelligence.

While the consciousness of artificial intelligence may presently appear fanciful or unattainable, ongoing scientific progress makes it imperative to establish ethical and legislative frameworks that anticipate these possibilities, ensuring the responsible use of intelligent technologies and the protection of human values.

From this standpoint, clear actions must be taken, such as the following:

1. Establishing strict ethical foundations governing the development and utilisation of artificial intelligence.
2. Creating specialised international institutions to monitor the impacts of artificial intelligence on societies and economies.
3. Enhancing societal awareness of the potential risks associated with artificial intelligence and promoting ongoing evaluation of its development.
4. Securing the data of artificial intelligence models.

Thus, anticipating the future in this domain is not limited to technical advancements alone but also encompasses philosophical and ethical dimensions, necessitating global cooperation to ensure the use of artificial intelligence in ways that serve humanity without undermining its fundamental values.

Methodology

This research adopts a critical analytic methodology that combines philosophical reflection with interdisciplinary engagement. Primary sources from philosophy, cognitive science, and technology studies are analyzed alongside contemporary discussions on AI ethics and digital society. The study proceeds through three main steps:

1. Conceptual analysis – defining the scope of “thinking” in human versus artificial intelligence.
2. Comparative evaluation – assessing similarities and divergences in cognitive processes between AI systems and human beings.
3. Philosophical critique – situating AI as both a technical development and an existential challenge, with implications for identity, morality, and society.

Findings

- **Limits of AI Cognition:** While AI excels in rapid information processing, it lacks depth of thought, moral awareness, and reflexivity.
- **Impact on Identity:** The rise of the “digital self” challenges traditional understandings of human autonomy and authenticity.
- **Philosophical Tension:** AI embodies an existential dilemma—whether technological progress enhances humanity or leads to regression into dependency.
- **Ethical and Social Risks:** Unregulated reliance on AI creates vulnerabilities, including loss of critical thinking, over-dependence on technology, and ethical ambiguities in decision-making processes.

Novelty of the Study

- Provides a philosophical redefinition of the relationship between AI and human cognition beyond technical analysis.
- Highlights the existential dimension of AI, positioning it as a challenge to human self-understanding rather than merely a tool of convenience.
- Introduces the concept of the illusion of empowerment, emphasizing how digital engagement may simultaneously expand and diminish human intellectual capacities.
- Calls for new ethical and philosophical frameworks that anticipate not only technical risks but also profound human and cultural transformations.

Ethical Considerations

The study is based on textual, conceptual, and critical analysis without involving experiments, ensuring no risk of harm to individuals or communities. The work respects intellectual integrity, avoiding exaggeration of AI’s capabilities while acknowledging its potential and limitations. Ethical neutrality has been maintained to ensure balanced and objective conclusions.

Acknowledgment

The author wishes to thank the academic community at the University of Oran 2, Mohamed Ben Ahmed, for providing a supportive environment for philosophical research and interdisciplinary dialogue.

Conflict of Interest

The author declares no conflict of interest concerning the authorship or publication of this article.

References

1. Ahmed, H. I. (2024, November 12). Does nuclear power offer a solution to one of artificial intelligence’s crises? Al Jazeera. <https://www.aljazeera.net/tech/2024/11/12/>
2. Fromm, E. (2000). The surrendered human and horizons of liberation (H. Lashhab, Trans.). Nida Com Printing and Publishing.
3. Abu Yahya, A. (2023, October 24). How was McLuhan right when he said: The medium is the message? Citizenshipjo. <https://citizenshipjo.org/>
4. Lembke, A. (2022). The dopamine nation (A. Al-Omari, Trans.). Dar Madarek Publishing.

5. De Curanac, T. (n.d.). The new ignorance and the problem of culture (M. Al-Qadi, Trans.). Majd Academic Foundation for Studies, Publishing and Distribution.
6. Durand, G. (1991). Symbolic imaginary (A. Al-Masri, Trans.). Academic Foundation for Studies, Publishing and Distribution.
7. Haboushi bint Al-Sharif. (2023, June). Technology and the new humanity. Journal of Historical and Archaeological Studies in North Africa, 2.
8. Ahmed, H. S. (2021, August 11–12). The legal nature of artificial intelligence. In Proceedings of the Fourth International Scientific Conference: The Sharia and Legal Adaptation of Contemporary Developments and Its Role in Achieving Societal Security. Faculty of Sharia and Law, Tanta University.
9. Buss, D. (2009). Evolutionary psychology (M. Hijazi, Trans.). Arab Cultural Centre.
10. Harvey, D. (2005). The condition of postmodernity: An enquiry into the origins of cultural change (M. Shaya, Trans.). Arab Unity Studies Centre.
11. Ali, R. S. (n.d.). Use of artificial intelligence and data analysis techniques in crime detection. Journal of Legal and Economic Studies, 9(4). Faculty of Law, Benha University.
12. Al-Tashm, Z. (2022, January 26). Hartmut Rosa: Acceleration and the economy of time. Hekmah. <https://hekmah.org/%D9%87%D8%A7%D8%B1%D8%AA%D9%85%D9%88%D8%AA-%D8%B1%D9%88%D8%B2%D8%A7/>
13. Bauman, Z. (2012). Liquid modernity (H. Abu Jaber, Trans.). Arab Network for Research and Publishing.
14. Al-Aroui, A. (2012). The concept of ideology (8th ed.). Arab Cultural Centre.
15. Sheikh Al-Ard, I. (2024). The making of minds: Creativity, innovation, renewal of artificial intelligence. Damoozi Publishing.
16. Al-Habib, A. F. (n.d.). Martin Heidegger (Art and truth) or the phenomenological ending of metaphysics. Dar Al-Farabi.
17. Zakaria, F. (2016). Scientific thinking. Hindawi CIC.
18. Boden, M. A. (2022). Artificial intelligence (I. Sand Ahmad, Trans.). Hindawi Foundation.
19. Marcuse, H. (1988). One-dimensional man (G. Tarabishi, Trans., 3rd ed.). Dar Al-Adab Publications.
20. Al-Menshawi, M. (2020, December 15). Technopolitics and the future of global conflict. Al Jazeera. <https://www.aljazeera.net/opinions/2020/12/15/>
21. Sanajla, M. (2024). The coming era under the Fourth Industrial Revolution. Ministry of Culture Publications.
22. Alawi, M. Q. (2023, November). Artificial intelligence: Its development, applications, and challenges. Strategic Studies Journal, 20, 26.
23. Aoun, M. B. (2022, July 22). Artificial intelligence threatens human nature and imposes other cultures. Independent Arabia. <https://www.independentarabia.com/node/354316>
24. Vazli Aglu, M. (n.d.). Consumer perspectives on privacy and artificial intelligence. International Association of Privacy Professionals (IAPP). <https://iapp.org/resources/article/consumer-perspectives-of-privacy-and-ai/>
25. Abu Al-Souf, N. (2024, May 23). Artificial intelligence and the demands of energy and raw materials. Al Arabiya. <https://www.alarabiya.net/aswaq/opinions/2024/05/23/>
26. Harari, Y. N. (2021). Homo Deus: A brief history of tomorrow (A. Badr, Trans.). Dar Al-Thaqafa wal-Siyaha.

