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Article

AI Philosophy: Challenges to Man's Identity and Moral Norms

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Abstract

In light of the rapid advancement of artificial intelligence (AI), new philosophical and ethical challenges have emerged concerning human subjectivity, autonomy, and moral responsibility. This study responds to the urgent need to critically reflect on the evolving boundaries between humans and machines in a digital society increasingly shaped by AI as an autonomous agent. The research aims to clarify the philosophical foundations of identity transformation resulting from human interaction with intelligent systems. Utilizing qualitative analysis of contemporary scientific literature, the study employs interpretive, comparative, and systematic approaches. Findings reveal that AI alters not only technical environments but also the moral structure of communication, leading to a blurring of boundaries between subject and object. The research highlights a growing trend of delegated agency and algorithmic influence, prompting a reevaluation of free will and responsibility. Traditional ethical paradigms prove insufficient to address the complexities of these new forms of interaction, thus necessitating alternative frameworks such as the ethics of emergent agency, relational ethics, and algorithmic participation. The practical significance of this work lies in its contribution to philosophical guidelines for the humanization of technological progress and the development of regulatory frameworks in education, law, and medicine. The study offers a conceptual basis for further interdisciplinary research in digital ethics, the philosophy of technology, and the broader social sciences and humanities.

Keywords: *artificial intelligence, subjectivity, moral responsibility, philosophy of technology, digital ethics, autonomy, human identity.*

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Introduction

In the twenty-first century, humanity has faced a phenomenon that is fundamentally changing the way we think, morality, and human nature itself: the development of artificial intelligence (AI). Its implementation is no longer limited to technical or economic spheres: AI is increasingly involved in ethically significant decision-making, acting as an interlocutor, advisor, assistant, and sometimes even a moral agent. This situation gives rise to unique philosophical challenges: What does it mean to be intelligent in the age of algorithms? Can moral choice be entrusted to a machine? And most importantly, will humans remain at the center of the humanistic picture of the world? Contemporary scholarship is actively responding to these questions. In particular, Boddington (2023) explores the moral legitimacy of AI from the perspective of metaethics and metaphysics, while Aberšek et al. (2023) focus on the social context of cognitive modeling. Researchers Farina et al. (2022), Salles and Farisco (2024), and Hanna and Kazim (2021) point out the limitations of traditional ethical paradigms when analyzing the autonomous behavior of AI systems. However, despite the large number of publications, basic ontological and anthropological questions remain unresolved: can AI be a subject with moral rights? How is human identity transformed in interaction with intelligent systems? And what philosophical framework can explain the ethical behavior of algorithms? Among the "white spots" of the problem is the insufficient interdisciplinary integration of philosophical, ethical, social, and technological approaches. There is still no coherent conceptual framework for describing the emergent subjectivity of AI, nor is there a coherent model of responsibility in the interaction between humans and autonomous systems. In addition, the epistemological status of AI as a carrier of knowledge remains controversial: Is it possible to talk about knowledge outside of experience, context, and consciousness?

In this context, the article aims to explore the philosophical foundations of the conceptual transformation of human identity under the influence of artificial intelligence, particularly in terms of subjectivity, autonomy, and moral responsibility. The task is to analyze modern scientific approaches to understanding AI as a potential moral agent, identify key philosophical anthropology challenges, and formulate prospects for the humanistic integration of AI into social reality.

Literature review

Recent studies have emphasized the philosophical and ethical complexity of the phenomenon of artificial intelligence (AI), which is increasingly seen not only as a tool but also as a new form of agency. Considerable attention has been paid to AI's metaphysical and moral foundations (Boddington, 2023; Hanna & Kazim, 2021; Elmahjub, 2023; Mosakas, 2025). The ideas of dignity, free will, and moral responsibility are increasingly being reconsidered in the context of human coexistence with autonomous systems (Aberšek et al., 2023; Prabhu & Premraj, 2024; Salles & Farisco, 2024; Simon et al., 2024). The social and political implications of AI

implementation, including digital ethics, algorithm transparency, and public participation, are being actively considered in the scientific debate (Eke & Stahl, 2024; García-Marzá & Calvo, 2024; Kamali et al., 2024; Perperidis, 2024). Digital governance and identity transformation approaches are studied in the context of posthumanist concepts (Cabitza et al., 2025; Yıldız, 2025; Zimmerman et al., 2024).

A significant contribution has been made to the ethics of artificial intelligence, in particular in the development of such approaches as virtue ethics, relational ethics, algorithmic participation, and the ethics of emergent agency (Farina et al., 2022; Fabris et al., 2024; García-Marzá & Calvo, 2024; Salles & Farisco, 2024). In particular, the need for responsible design and distributed responsibility within sociotechnical systems is emphasized. Particular attention is paid to the impact of AI on education, cognition, and the formation of the intellectual culture of the future (Khine, 2024; Mason et al., 2023; Kamali et al., 2024; Batsurovska, 2023). Some researchers see AI as an evolutionary challenge to the classical system of learning and interaction (Demir, 2022; Bouabdeli, 2024; Gao & Zhang, 2024; Shandilya et al., 2024). The study by Matiash et al. (2025) highlights the transformation of management practices in cultural institutions in the context of digitalization, offering a rethinking of development strategies in the cultural sector. In contrast, Oborska et al. (2025) focus on an interdisciplinary approach to the interaction of art, culture, and contemporary scientific discourse, emphasizing the growing role of creative potential in the intellectual environment.

Finally, common to most works is the belief that the humanization of technology requires the integration of philosophical orientations – dialogism, existentialism, caring, and cognitivism – into the logic of AI design and implementation (Aberšek et al., 2023; Elmahjub, 2023; Simon et al., 2024; Mosakas, 2025). Researchers also focus on the economic, political, and legal challenges accompanying artificial intelligence development. For example, Moro-Visconti (2024) examines AI in the context of economic valuation and the cost of intelligent systems, while Gao and Zhang (2024) focus on global governance of artificial intelligence. In the same vein, Perperidis (2024) analyzes the socio-economic basis for the formation of ethics by design, which is becoming particularly relevant in the current political discourse.

A separate block of research is devoted to the problem of artificial consciousness, delegated agency, and legal personality of autonomous systems (Mosakas, 2025; Prabhu & Premraj, 2024; Simon et al., 2024). These works raise the question of the boundaries between the simulation of thinking and its authenticity, which is key to the philosophical understanding of the boundaries between humans and machines. Shandilya et al. (2024) emphasize the role of machine learning in building digital resilience, particularly in the context of data protection. This echoes the study by Khine (2024), which highlights the need to rethink education under the influence of intelligent systems. In turn, Mason et al. (2023) consider the evolution of the virtual university as a response to the challenges of the digital age.

Thus, modern scholarship demonstrates an interdisciplinary focus in the study of artificial intelligence, covering philosophical, ethical, legal, educational, and social dimensions. However, despite the diversity of approaches, two key questions remain open: how to formulate universal ethical standards for AI systems on a global scale and whether it is possible to develop a philosophical definition of subjectivity that encompasses both human and artificial forms of intelligence.

Methodology

The authors conducted the study as part of an interdisciplinary analysis of contemporary scientific literature in the fields of philosophy, ethics, technology, and social sciences, with a special focus on the philosophical foundations and ethical challenges associated with the development of artificial intelligence. The methodological basis of the study was a qualitative content analysis of scientific sources published in peer-reviewed international journals in 2021–2025. The method of comparative analysis was used to compare different philosophical approaches (ontological, epistemological, ethical, anthropological), as well as a systematic approach to generalizing typical ethical paradigms and models of agency. Particular attention is paid to the interpretive method, which allowed us to reveal the semantic emphasis in the authors' concepts of subjectivity, autonomy, and moral responsibility in the context of AI. The materials were based on the works of 25 reputable researchers, systematized in the bibliography, and analyzed for relevance, academic novelty, and philosophical depth.

Results

Artificial intelligence (AI) is emerging not only as a result of technological progress but also as a concept that changes the very essence of how people think about themselves, their minds, and social reality. Its nature is two-dimensional – technological, philosophical, and conceptual. On the one hand, AI is viewed as a tool for automating cognitive processes based on machine learning algorithms, data processing, and digital modeling of consciousness. This approach is dominant in engineering and applied sciences, where AI is treated primarily as a functional system. However, philosophy seeks to understand AI from the standpoint of ontology, epistemology, ethics, and anthropology. For example, Boddington (2023) emphasizes that the metaethical and metaphysical levels are key to understanding the moral legitimacy of AI as an autonomous agent. In the philosophy of technology, AI manifests as a posthuman transition that transforms the boundaries of human experience and identity. According to Cabitza et al. (2025), the development of artificial intelligence contributes to the disindividuation of thinking and opens up opportunities for collective intellectual evolution. This perspective implies the coexistence of humans and machines and a shift in the center of intellectual subjectivity.

Another approach emphasizes the social dimensions of AI, in particular, how its introduction affects structures of power, control, and moral responsibility. Eke and Stahl (2024) consider AI to be a tool that shapes new forms of digital governance and requires the development of specific ethics of algorithmic transparency and participation. In this context, AI appears not only as an object of technical control but also as a factor in the transformation of social interaction. Particular attention is also paid to anthropological aspects. According to Yıldız (2025), the development of AI prompts a revision of the traditional theory of mind, as the boundary between natural and artificial thinking ability is becoming increasingly blurred. This calls into question the uniqueness of human rationality and opens up space for new concepts of subjectivity. Ultimately, the philosophical understanding of AI is not limited to the question of what intelligence is, but goes to the level of normative assessment: what values we put in algorithms, what responsibility the developer bears, and who is the moral subject in the interaction between a human and a smart machine. In this sense, it is appropriate to talk about the formation of a new episteme – "artificial intelligence" – that should be included in the philosophical picture of the world (Aberšek et al., 2023; Hanna & Kazim, 2021).

The integration of artificial intelligence into public life is provoking profound transformations in the field of human identity. It concerns not only technological innovations but also the basic ideas about who a person is and what defines his or her personality, autonomy, and moral status. Table 1 summarizes the key challenges facing human identity in the context of the rapid spread of artificial intelligence.

Table 1. Key challenges for human identity in the context of AI development

Threat / Challenge	The nature of the problem	Potential consequences for individuals and society
Loss of autonomy	The active delegation of decisions to technology leads to a decrease in the role of personal will in shaping actions. AI makes decisions instead of humans in the fields of medicine, law, education, and governance.	A person gradually loses the sense of control over his or her own life, which leads to the erosion of subjectivity and responsibility.
Dehumanization of interpersonal communication	Social interactions are increasingly mediated by algorithms, chatbots, and virtual assistants that mimic human emotionality.	Emotional alienation, superficiality of relationships, loss of empathy, and the need for a lively dialogue emerge.
Blurring of personality boundaries	People interact with digital agents that can imitate the personality, voice, appearance, and behavior of specific individuals.	A split in the perception of the real and virtual self is formed, and psychological instability increases.
Algorithmic unification of identity	Personalization, social media, and advertising algorithms create a "digital shadow" of a person that does not always correspond to their real self.	People begin to perceive themselves through the prism of a digital profile, which can impose a limited or simplified identity.

Posthumanistic pressure for self-determination	Ideas about the superiority of artificial intelligence over the human mind are spreading in culture, education, and philosophy.	There is a reassessment of the value of human nature, and the risk of losing a person's self-worth as an autonomous being increases.

Source: created by the author on the basis of Boddington (2023), Cabitza et al. (2025), Eke and Stahl (2024), Elmahjub (2023), Farina et al. (2022), García-Marzá and Calvo (2024), Kamali et al. (2024), Mosakas (2025), Yıldız (2025), Zimmerman et al. (2024)

Thus, the transformation of identity in the digital age is a matter of technological development and a philosophical and ethical challenge. Fundamental characteristics of the human personality are under threat: autonomy, emotionality, uniqueness, and moral responsibility. In these conditions, philosophy is called upon to analyze and form humanistic guidelines for the harmonious interaction between humans and AI.

The emergence of autonomous artificial intelligence systems capable of independent decision-making raises profound philosophical and ethical dilemmas that touch on the very foundations of morality, responsibility, and the nature of subjectivity. Unlike traditional tools, AI exhibits behavior that approximates agency – the ability to act with a specific purpose based on data analysis, adaptation to the environment, and sometimes learning from experience (Figure 1).

One of the key challenges is to define the limits of AI autonomy. If an autonomous system makes decisions without human involvement, the question arises: Is such a system a moral agent capable of taking responsibility for its actions? In classical philosophical traditions, such as Kantian ethics or virtue theory, moral responsibility presupposes conscious intention and free will, qualities that are still unique to humans. However, in modern interpretations, where the boundaries between technical functionality and behavioral autonomy are blurred, the concepts of responsibility and guilt are being revised (Farina et al., 2022). The ethical dilemma of responsibility becomes even more acute in situations where AI action leads to error or harm. Who is responsible: the developer, the user, the company that operates the system, or the algorithm itself? This problem is gaining practical importance in the field of autonomous vehicles, medical diagnostic systems, AI-based legal experts, etc. (Boddington, 2023).

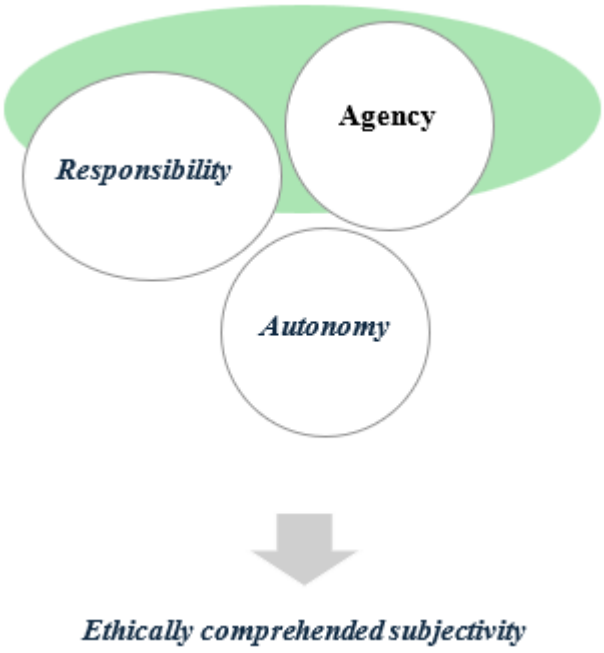

Figure 1. Interrelation of autonomy, responsibility, and agency of artificial intelligence

Of particular importance is also the problem of "delegated agency," when AI acts on behalf of a person, making decisions that affect other subjects. This situation creates an "ethical gap" –the space between the system's action and human moral reflection. In response to this, new concepts are being proposed, such as "shared responsibility" or "distributed ethics," where moral responsibility is shared between human and non-human agents (Salles & Farisco, 2024). The issue of artificial agency also touches on the idea of legal personhood. If a system is capable of self-learning, adaptation, and in some cases, creativity, should it be granted certain moral or legal statuses? Some researchers believe that this could lead to the ethical devaluation of the human person (Mosakas, 2025), while others see this as the development of new forms of moral consciousness (Simon et al., 2024).

The combination of autonomy, responsibility, and agency results in an ethically meaningful subjectivity that goes beyond purely technical functionality and acquires the characteristics of a moral agent. This concept means acting consciously, taking responsibility for one's actions, and interacting with other entities based on norms and values. In the context of artificial intelligence, such subjectivity is debatable: it does not necessarily imply consciousness, but appeals to the behavioral and ethical autonomy demonstrated by modern systems. It is this complex interplay of the three components-autonomy, responsibility, and agency-that raises the question of a new form of subjectivity in the digital age: not human, but not entirely mechanistic.

Thus, ethical dilemmas related to AI's autonomy, responsibility, and agency require technological solutions and a philosophical reassessment of the concepts that underlie human society: free will, guilt, subjectivity, and ethical norms. Only in conjunction with a deep philosophical analysis is it possible to formulate a framework for the functioning of AI that is compatible with the values of human dignity.

In the context of the rapid development of artificial intelligence, there is a growing need to rethink traditional ethical systems that were focused primarily on human interaction. Modern challenges require new paradigms that can take into account the specifics of AI's agency, autonomy, and limited predictability. It is about finding an ethical framework that would allow for a balance between technological efficiency and humanistic values. Table 2 summarizes the key modern approaches to the formation of ethical paradigms in the interaction of humans with intelligent systems.

*Table 2. New ethical paradigms in the interaction between humans and artificial intelligence**

Name of the paradigm	Main characteristics	Potential for harmonizing human-AI interaction
Virtue ethics	Focuses on fostering the moral qualities of the developer, user, and system through ethical modeling.	Stimulates the development of responsible design that takes into account the context and moral implications of AI actions.
Responsibility ethics	Focuses on the distribution of responsibility among all participants in the AI life cycle.	Creates clear zones of ethical and legal responsibility in complex sociotechnical systems.
Relational ethics	Emphasizes interaction as the basis of ethical decisions - not an object and a subject, but a system of relations.	Suitable for long-term interaction with AI in education, care, and services.
Ethics of emergent agency	It takes into account the gradual increase in the level of "pseudo-consciousness" in autonomous systems.	It provides a basis for delicate regulation of AI that recognizes the variability of its behavior.
Ethics of algorithmic participation	Focuses on transparency, comprehensibility of AI decisions and human participation in algorithmic processes.	Ensures democratic control and trust in AI systems, reducing the risk of manipulation.

Source: created by the author on the basis of Boddington (2023), Farina et al. (2022), Fabris et al. (2024), García-Marzá and Calvo (2024), Salles and Farisco (2024), Simon et al. (2024)

An analysis of modern ethical paradigms shows that none of them can be a universal recipe for all cases of AI application. At the same time, each offers valuable guidelines for forming new practices and policies that allow us to maintain a balance between the development of technology and the protection of human dignity. The ethics of the future require not only an interdisciplinary approach but also flexible thinking capable of adapting to the changing conditions of interaction between humans and intelligent machines.

In the age of digital dominance, there is an urgent need to preserve the human dimension of development, the values of dignity, freedom, empathy, and moral responsibility. Technological progress devoid of philosophical reflection can lead to the loss of the humanistic foundations of civilization. In this context, the task is to formulate philosophical guidelines that would ensure the integration of AI into society

in terms of efficiency, ethics, spirituality, and existence. Table 3 summarizes the key philosophical trends that offer a value framework for the further humanization of technological development.

Table 3. Philosophical guidelines for the humanization of AI development

Landmark / Direction	**The essence of the approach**	**Implications for the future development of AI**
Dignitarianism	Emphasizes the inviolability of human dignity as the highest moral value, regardless of technological progress.	Provides ethical boundaries for the use of AI in sensitive areas such as education, medicine, and law.
Existentialism	Emphasizes freedom of choice, authenticity, and human responsibility for one's own life in the technological world.	Stimulates the preservation of personal subjectivity in the context of automation and algorithmization.
Dialogism	It sees the basis of ethics in mutual recognition, understanding, and dialogue between subjects.	Enables ethical interaction between humans and AI as a conditional communicative agent.
Philosophy of care (ethics of care)	Focuses on the ethics of empathy, interpersonal support, and vulnerability.	Provides a basis for the development of socially sensitive, emotionally oriented AI systems.
Philosophy of postanthropocentrism	It moves away from human-centeredness, recognizing the moral value of other forms of intelligence and being.	Allows us to consider AI as part of the ethical universe, while maintaining human priorities.

Source: created by the author on the basis of Aberšek et al. (2023), Boddington (2023), Elmahjub (2023), Hanna and Kazim (2021), Mosakas (2025), Prabhu and Premraj (2024), Salles and Farisco (2024), Simon et al. (2024), Yıldız (2025)

The systematization of philosophical guidelines demonstrates that the humanization of AI is possible only if ethical and existential dimensions are included in the very logic of technological development. It is not only about external regulation, but also about integrating values into the process of designing, using, and socially implementing intelligent systems. This approach can preserve humans not just as users of technology, but as meaningful beings in the world of digital transformation.

Discussions

The aim of the study was to find out how philosophical concepts of subjectivity, autonomy, and responsibility are transformed by the development of artificial intelligence, and to outline ethical and anthropological challenges for humans in the digital age. The results of the study indicate the formation of a new conceptual

framework in which AI is viewed not only as a technical system but as a subject involved in social, moral, and intellectual interaction. This approach is supported by the works of Aberšek et al. (2023), Simon et al. (2024), and Yıldız (2025), who emphasize the evolution of ideas about intelligence, reason, and agency in the context of human interaction with autonomous systems. However, the researchers' positions differ in the interpretation of the philosophical and ethical boundaries of this interaction. For example, Boddington (2023) and Hanna and Kazim (2021) believe that AI can be included in the system of moral responsibility only conditionally, provided that the primary role of humans as bearers of free will is preserved. In contrast, Mosakas (2025) and Prabhu and Premraj (2024) suggest that under certain conditions – for example, in the case of self-learning and adaptive behavior – AI can claim partial legal personality. This discrepancy points to the need for a clearer definition of the conceptual criteria for moral agency in the context of emergent technological autonomy.

To enhance the practical resonance of the presented philosophical analysis, briefly illustrating the theoretical challenges with real-world examples would be advisable. The inclusion of cases such as AI-assisted medical diagnosis or algorithmic decision-making in autonomous transportation would not only ground the abstract concepts in tangible contexts but also highlight the urgency of developing new ethical paradigms for real-life implementation.

The question of the correlation between ethics by design and responsibility in the context of delegated agency remains controversial. The studies by Farina et al. (2022), Salles and Farisco (2024), and Kamali et al. (2024) emphasize the importance of responsible design that takes into account the social consequences of AI. However, this contradicts the position of Bouabdeli (2024) and Gao and Zhang (2024), who tend to believe that responsibility should remain the exclusive privilege and duty of the human being as the only moral subject. The results also allow us to clarify the anthropological implications of the digitalization of subjectivity. For example, Cabitza et al. (2025) and Zimmerman et al. (2024) talk about the blurring of the boundaries of the human self, the loss of individuality, and emotional authenticity in interaction with digital agents. This is confirmed in our own analysis: Table 1 of the article shows how delegating decisions to AI leads to a loss of autonomy, dehumanization of communication, and algorithmic unification of personality. At the same time, the position of Elmahjub (2023) and García-Marzá and Calvo (2024) appeals to the need to preserve a pluralistic ethic that recognizes the multidimensionality of human identity in the technological environment.

The results of the study generally confirm the initial hypothesis that AI has a profound philosophical and ethical impact on traditional notions of humans as autonomous moral agents. At the same time, the study is limited by a predominantly theoretical approach that does not include empirical verification of changes in the perception of AI in the mass or professional consciousness. This opens up prospects for further empirical research, particularly in the fields of education, law, medicine, and digital psychology.

Thus, despite the differences in views, the research demonstrates the gradual formation of a consensus on the need for a new ethical and philosophical rethinking of subjectivity in the digital age. Further research should be aimed at developing a normative framework that integrates the values of dignity, responsibility, and participation in the interaction with intelligent systems.

Conclusions

The results of the study indicate that the development of artificial intelligence requires not only technical improvements but also a deep philosophical rethinking of such concepts as subjectivity, autonomy, and moral responsibility. Contrary to initial expectations, it turned out that traditional ethical approaches are insufficient to describe new forms of interaction between humans and AI, which are dynamic and sometimes unpredictable. The study's novelty lies in integrating different philosophical and ethical approaches in the context of the technological evolution of agency, which allows us to take a fresh look at the boundaries between human and artificial. The practical significance of the work lies in outlining the risks associated with the loss of human autonomy and uniqueness, as well as in proposing conceptual guidelines for the harmonious coexistence of humans with intelligent systems. The study's main limitation is its theoretical nature, which does not include an analysis of empirical data or cases of real-world application of AI. Promising areas for further research include the study of the impact of AI on mass consciousness, the adaptation of educational systems to the conditions of interaction with intelligent agents, and the development of regulatory and ethical standards in the field of digital technologies. It is also worth paying attention to the formation of new pedagogical and legal practices that would take into account the changing concepts of moral subjectivity in the digital age. In addition to the theoretical significance, the findings of this study may inform regulatory frameworks and educational reforms. Future research should consider how the evolving ethical landscape around AI can influence policy-making, particularly in areas like algorithmic accountability, digital literacy, and the integration of AI ethics into academic curricula across disciplines.

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Conflicts of Interests

The authors declare no conflict of interest.

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