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Human Interest and Moral Responsibility in The Application of Artificial Intelligence Technologies

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Abstract
This article analyzes issues of human interest and moral responsibility during the application of artificial intelligence technologies. It is highlighted that in modern society, artificial intelligence is being widely implemented in many fields such as medicine, education, economics, management, and information exchange, which, along with its positive potential, also raises complex ethical issues. The article interprets principles such as the priority of human interests, justice, transparency, accountability, privacy of personal data, digital equality, and security as the primary criteria for assessing artificial intelligence.

Keywords: Artificial intelligence, human interest, ethical responsibility, digital ethics, justice, transparency, accountability, personal data, human rights, algorithmic bias, human-centered approach, digital equality.

Introduction

Nowadays, artificial intelligence is creating great opportunities in various fields. For example, in medicine, it plays an important role in early detection, diagnosis, rapid analysis processing, and improving treatment strategies. In education, an individual approach allows for determining the level of knowledge, supporting independent learning processes, and adapting educational resources. In the economy, it provides advantages such as data analysis, risk forecasting, and the rational use of resources. At the same time, its practical significance is growing in the fields of public administration, transport, agriculture, and ecology. But the more opportunities there are, the greater the responsibility. Because the incorrect or uncontrolled use of artificial intelligence can cause serious harm to human interests. At this point, the concept of moral responsibility is of particular importance. Moral responsibility is a deep sense of duty to a person in the process of creating, implementing, and using a technology. The programmer must think about what social consequences will arise as a result of the algorithm created. When implementing the system, the head of the organization must consider its impact on employees, customers, and the general public. The state must develop legal and ethical norms that protect the interests of society when regulating such technologies. An important aspect of moral responsibility is that it requires not only taking

responsibility when a problem arises, but also taking measures to prevent the problem from arising.

Literature review on the topic

One of the most pressing ethical issues related to artificial intelligence is the issue of justice and objectivity. Algorithms often operate based on pre-collected data. If this data contains elements of historical injustice, social stereotypes, or discrimination, artificial intelligence will repeat or even amplify the same mistakes. For example, in recruitment, credit allocation, insurance assessment, or law enforcement processes, artificial intelligence can shape a biased attitude toward certain groups. This is contrary to human interests. Therefore, for algorithmic decisions to be fair, the database must be high-quality, balanced, and objective [1]. Furthermore, the system's results must be verified by independent experts, and incorrect and biased conclusions must be identified in a timely manner. Another important aspect is the issue of transparency. Many artificial intelligence systems have a complex structure that makes it difficult for the average user to understand how they inferred. This situation is also considered a black box problem. If important decisions affecting human life are recommended or made by artificial intelligence, the grounds for those decisions must be explained. Because a person has the right to know on what criteria the decision about him was made. In the absence of transparency, trust weakens, accountability becomes unclear, and it becomes difficult to prove injustice. Therefore, the principle of explainable artificial intelligence is being put forward. According to this principle, the results of the system should be interpreted as simply, clearly, and controllably as possible.

Another aspect of the issue is related to the privacy of personal data. Artificial intelligence often operates effectively by collecting, storing, and analyzing large volumes of data. But information about a person can include sensitive information about their personal life, habits, health, financial status, and worldview. If such information is collected without authorization, stored incorrectly, or shared with interested parties, human rights will be violated. There is a delicate balance here between technological convenience and privacy [2]. When creating artificial intelligence systems, it is crucial to minimize data, obtain user consent, clearly define the purpose of data use, and strengthen security measures. Protecting a person's interests begins, first and foremost, with respecting their personal space. Furthermore, the impact of artificial intelligence on the labor market is also fueling ethical debates. Automation accelerates many processes, reduces costs, and increases productivity. However, at the same time, it causes problems such as the reduction of certain professions, the loss of jobs for some employees, and the emergence of new qualification requirements. The value of human labor must not diminish as a result of technological development. Instead, societies and states should establish retraining programs, continuous education, digital skills development, and social protection mechanisms. Ethical responsibility dictates that the economic benefits derived from artificial intelligence should not be concentrated in the hands of specific groups, but rather serve the welfare of the general public.

The application of artificial intelligence in the field of medicine requires particular caution. Artificial intelligence can provide great assistance in matters such as diagnosis, drug selection, and patient monitoring. But since his recommendation is directly related to a person's life, the question of who bears the ultimate responsibility remains relevant. If the system provides an incorrect recommendation, the consequences can be very severe [3]. Therefore, in medicine, it is

advisable to view artificial intelligence not as a complete substitute for a doctor, but as a tool that helps in decision-making. No algorithm can fully replace communication with a patient, psychological support, human kindness, and an individual approach. In this sense, protecting human interests requires combining technical precision with a humane approach. Similar issues are observed in the education system. Artificial intelligence can analyze a student's level of knowledge, recommend appropriate tasks, and help the teacher evaluate them. However, education is not only the transmission of information, but also the process of educating the individual, developing independent thinking, social communication, and the formation of spiritual maturity. If education is overly algorithmic, human interaction can be reduced, and the student may become dependent on ready-made recommendations. Therefore, artificial intelligence should be an auxiliary tool in education and should not diminish the spiritual and pedagogical role of the teacher. Moral responsibility here is linked to ensuring that the younger generation grows up to be not only knowledgeable but also conscious, responsible, and independent individuals.

Research methodology

This article is of a theoretical and analytical nature, providing a comparative analysis of scientific sources in the fields of pedagogy, distance learning, and communicative competence. Two criteria were used as a basis for selecting sources: the first is classical works covering the theoretical foundations of communicative competence; the second is modern sources dedicated to online education and student activity. Through such an approach, the topic was revealed in two layers: first, the essence and components of communicative activity were identified, and then this concept was transferred to the digital educational environment [4]. Content analysis, comparative analysis, and synthesis methods were used during the analysis process. Through content analysis, the authors' views on communicative activity, interactivity, social presence, and the moderating role of the teacher were identified. Through comparative analysis, the differences between forms of communication in traditional classrooms and online educational environments were examined. Synthesis served to bring individual ideas into a single methodological system. As a result, several priority areas for increasing the communicative activity of future teachers were formed: interactive tasks, group collaboration, harmonization of written and oral communication, reflection, assessment, and technological support. This methodological approach did not limit itself to a theoretical description of the topic, but made it possible to draw conclusions from it that could be applied to pedagogical practice. This is because knowledge of communication alone is not enough for a future teacher; they must be able to express themselves freely, logically, and methodically correctly even in an online environment.

Analysis and Results

In today's information space, artificial intelligence is also increasing the possibility of creating false information, manipulative content, and fake images. This can negatively impact public consciousness, erode social trust, and prevent people from making the right decisions. This risk is particularly high in the fields of politics, mass media, advertising, and social media. Human interests include not only economic but also moral and information security. If artificial intelligence leads a person to make incorrect conclusions, false perceptions, or to be under psychological pressure, this is also considered an ethical problem [5]. Therefore, verifying the

reliability of information, identifying artificially created content, and increasing media literacy are becoming urgent tasks. From this perspective, a human-centered approach to the creation and implementation of artificial intelligence is very important. A human-centric approach means that the design, purpose, and application of technology must correspond to human needs, rights, and values. In this approach, the main criterion is not the speed or utility of the system, but how it contributes to human well-being. This principle is particularly important when considering the interests of vulnerable groups, persons with disabilities, the elderly, children, and socially vulnerable groups. Because often technological innovations first bring more benefits to the strong and empowered. An ethical approach requires equal opportunity and inclusivity.

The issue of digital inequality is also one of the central issues of the ethics of artificial intelligence. If AI services are available only to developed regions, wealthy segments, or organizations with high-tech capabilities, it will further deepen the gaps within society. For example, high-quality digital education, smart medical services, or automated financial advisory systems may not be accessible to everyone equally. As a result, there is a risk that the progress of one group will accelerate while others lag behind. A human interest-based approach should serve to strengthen the social justice of artificial intelligence. To achieve this, it is necessary to expand technological infrastructure, increase digital literacy, and develop publicly accessible and open systems [6]. Furthermore, moral responsibility extends not only to the creators of the system but also to the users. Because any technology has positive or negative consequences depending on what purpose it is used for. For example, while artificial intelligence can be effectively used in scientific research, education, and healthcare, it can also be used for fraud, control, manipulation, or infringement of intellectual property. Therefore, it is necessary to form a digital ethical culture in society. Every user must adhere to the principles of truth, honesty, responsibility, and respect when using artificial intelligence. The ethical quality of a technology depends not only on its software structure but also on the purpose and consciousness of the person using it.

From a philosophical perspective, the issue of artificial intelligence is also bringing questions about the essence of man back to the agenda. The question of what are the most important characteristics that make a person a person is becoming increasingly relevant [7]. Emotion, conscience, compassion, spiritual choice, a sense of responsibility, and a system of values are unique aspects of a person. Artificial intelligence can process, analyze, and recommend specific decisions, but it does not make a truly conscious choice. Therefore, the human factor must remain central to moral decision-making. No matter how much technology develops, it is not a spiritual subject. Consequently, humanity must maintain its role as a moral leader.

The harmony between legal norms and ethical principles is also important. Law often regulates an existing problem, while morality provides guidance before a problem arises. In the field of artificial intelligence, one cannot limit oneself to law alone, as technology changes very rapidly, and the legal system does not always develop at the same pace. Therefore, organizations should establish internal codes of ethics, risk assessment criteria, independent supervisory boards, and open communication systems with the public. If moral responsibility is strong, the culture of using technology will also improve. In such an environment, the risk of law violations decreases, trust increases, and innovation develops in a positive direction.

When approached from the perspective of the future, it is clear that the importance of artificial intelligence will increase even further. It creates new professions, new management methods, new

economic models, and new forms of communication. However, the direction of development is not predetermined. How it takes shape depends on the current choices of humanity. If we view artificial intelligence only as a means of profit, speed, and competition, social and ethical problems may deepen. If it is developed in harmony with human dignity, justice, security, and prosperity, it will become a powerful tool for human development. So the question is not the technology itself, but the values on which we are guiding it.

Conclusions and suggestions

In conclusion, human interest and moral responsibility in the application of artificial intelligence technologies are inseparable concepts. Technological progress that does not protect human interests remains one-sided. Innovation without ethical responsibility undermines trust, justice, and security. Therefore, in the creation, implementation, and management of artificial intelligence, the principles of human honor, rights, freedoms, justice, transparency, immunity, and accountability must be prioritized. Cooperation between society, the state, representatives of science and users serves this purpose. Only then can artificial intelligence become not a force that suppresses a person, but a tool that unlocks their potential, improves the quality of life and serves their spiritual development.

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