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The Ethical Degree of Artificial Intelligence from the Perspective of Alienation Theory

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Abstract: Artificial intelligence technology has epoch-making significance, especially in changing human lifestyles and playing a role in promotion. But... Yes, with the widespread use of artificial intelligence technology, human labor time and labor input have been weakened to a certain extent, precisely because the technical characteristics of artificial intelligence and the way of human labor form a clear contrast, leading people to pay great attention to the ethical aspects of artificial intelligence research. Therefore, with the development of technology, Marx's theory of alienation is also applicable to the study of the ethical dimension of man and technology in contemporary society, this is of great significance in the modern human society formed by the technological community.

Keywords: Alienation theory; Artificial intelligence; Ethical dimension

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1. Productivity characteristics in the era of artificial intelligence

1.1. Artificial intelligence technology and productivity development

The level of social productivity determines the process of human history and the change of social structure. From the perspective of historical materialism, social development is the result of a variety of joint forces, rather than one-dimensional heroism or individualism. In Marx's theory, group labor is plural. Therefore, group labor itself is an important productivity of social development, and with the further development of science and technology, technical forces have greatly improved social productivity. In other words, the more developed the society, the higher the technical level of its productivity, and the proportion of scientific and technological components is higher than that of an underdeveloped society. This difference is more obvious in modern society. For example, the knowledge level of modern society is higher than that of ancient society, and the production experience of the whole society is richer than that of ancient society. In the superior social environment of technological development, the quality of workers is also strictly required, especially from the beginning of the first industrial revolution, and then to the development of automated production

technology, production enterprises for the level of knowledge of workers is more and more high, again, this is an important labor indicator in the 20th century. For example, after the Second World War, many countries began to attach importance to national quality education in their development, and the emphasis on school education began to improve the cultural level of social groups by eliminating illiteracy, so as to send qualified workers to society. Therefore, in the development of science and technology, the cultural and educational promotion of social groups has been formed, and at the same time, it has also improved the intellectual level of the public. It can be said that the progress of science and technology is closely related to the overall improvement of the level of human knowledge.

On the other hand, artificial intelligence technology is also developing under the circumstances of the gradual popularization of popular science and the continuous improvement of the level of social education. However, with the development of artificial intelligence technology, it not only brings great convenience to human life and work, but also brings confusion about the future; this confusion comes from the uncertainty of the future society of mankind. The progress of productivity shows the development of social science and technology. However, when things develop to a critical point, their essence will also change, which is why people are worried about the birth of the so-called super artificial intelligence in the future.

1.2. Artificial intelligence technology and the development of production relations

With the widespread use of artificial intelligence technology, human labor time and labor input have been weakened to a certain extent, especially in some alternative jobs, and machines have begun to replace human work. This seemingly convenient and efficient machine production model is gradually weakening part of the human labor force. Therefore, the productive forces of mankind have formed a special structure of the times under this scientific and technological community, and the relations of production are no longer the traditional model of modern times. People's working methods have further undergone major changes. As long as artificial intelligence technology develops from strong intelligence to super intelligence, then the future production relations of human beings will 1 a kind of uncertainty. And this uncertainty, using Marx's theory of alienation to explain this phenomenon, can also be used as a 1 way to understand the crisis of modern society. In the era of strong artificial intelligence, the structure of social production relations is more complicated than before, and it also involves the redesign of production, distribution and other methods. These problems directly affect the stability of the country and society, that is, the "economic foundation and superstructure" pointed out by Marx." the relationship.

In addition, with the advent of the intelligent era, the social distribution system is bound to be affected by this technical structure, and how to distribute social wealth and interests rationally has become a political problem. This is no longer a one-dimensional science and technology is the objective existence of the first productive force, and the social problems derived from it are the ethical dimension of human beings and technology. Technology is closely linked to the future of mankind, and the nature of production relations will obviously change in this over-dependence on technology. The era of intelligence highlights the efficient assistance of technology to human labor, but this function gradually weakens people's own labor force with further technological upgrading. Therefore, the subject of production relations is no longer human beings in the traditional sense. On the contrary, it is very likely that technology and machines will become a kind of subject of production relations. Under the reorganization of this production structure, where will human beings go? A kind of topic of modern crisis.

2. Alienation theory and the ethical degree of artificial intelligence

2.1. Technology and human alienation

With the continuous development of artificial intelligence technology, the dependence between humans and technology has been further increased. From an objective point of view, artificial intelligence technology has epoch-making significance, especially for the change of human lifestyle has played a role in promoting. But... Yes, precisely because the technical characteristics of artificial intelligence are in obvious contrast to human labor, especially the escalating controversy over strong artificial intelligence, which has led to great attention to the ethical aspects of artificial intelligence. For a long time, the category of artificial intelligence ethics research has focused on humanism, with the purpose of specifically solving the problem of the human-computer relationship. However, the researchers who hold the view of technology centralism do not think that the technological community will cause damage to human beings, because the researchers who hold the view of technology centralism regard science and technology as the first productive force as a symbol of the development of human productive forces. It is precisely because of the opposition between humanism and technology-centered theory in the process of the development of technological ethics that the debate on the crisis of modernity broke out in the field of philosophy in the twentieth century. In the debate on the crisis of modernity, one of the concerns is technical ethics. Therefore, Marx's theory of alienation has been paid attention to by academic circles, which is of great significance in the modern human society formed by the technological community.

Marx's alienation theory in the nineteenth century is 1 a tool to criticize the capitalist mode of production; through the overall analysis and criticism of the employment relationship in capitalist society, the alienation theory was formed. Marx's theory of alienation revolves around the unfree interpretation of human beings, especially in the period of gradual development of industrial society, the combination of human labor and machines has produced a different nature. The most direct is that workers and their own production of labor products in the capitalist special distribution system under the formation of a mode of separation, not only that, human freedom with the combination of human labor and machines by the machine. Mechanization, as an advanced productive force at that time, was an epochal symbol of the development of human technology. The combination of the power of science and technology and human labor force formed a common mode of production in industrial society. Therefore, this method produced alienated production relations-- in the end, a 1 reality is derived from the relationship between labor and people, that is, "labor is decomposed into itself and wages. Workers themselves are capital, commodities" [1]. While referring to alienated labor, Marx pointed out that human nature is also alienated through the alienation of labor. The result is that people work hard to make money, and finally determine the existence and value of people in the form of consumption. The research basis of this criticism lies in Marx's reasonable analysis of the social productive forces at that time. The rapid development of industrial society is due to the intervention of the power of science and technology in human production. Of course, Marx's description of these realities is not subjective. He spoke highly of the development of science and technology. At the same time, he also believed that the development of technology is an important promotion of human material civilization through the perspective of historical materialism.

However, everything has two sides. From the standpoint of dialectical materialism, science and technology itself also has two contradictory sides. The current situation of science and technology in modern society is developed, and the production and consumption conditions that match it are also developed. This is a symbol of wealth created by the power of science and technology in this era. However, it is easy to become a vassal of this mode of production and consumption. In this situation, the purpose of human beings tends toward consumption, which is a reality of highly developed material civilization. This kind of alienation is

a technological community formed by the high development of science and technology, and the material desires of human beings are also realized through this community. Alienation is an inevitable social reality when technology develops to a certain extent. Therefore, Marx tried to find a balance point in such a realistic dilemma-the existence of spiritual civilization has become a way to combine with material civilization. In fact, in essence, this is also Marx's 1 way to alleviate the alienation of people caused by the formation of the technological community. Because, at the objective level of historical development, human beings need the power brought by technology, which is an important factor of production. In addition, Marx also set up a complementary material civilization for human beings in addition to technology, which is the reconciliation of spiritual civilization to this technological community.

2.2. Ethical dimension of artificial intelligence

Through the theory of alienation, Marx hopes that people can liberate themselves from alienation, because, starting from the actual production relations, "what the worker sells is his labor force. When his labor begins in reality, it is no longer his property. Thus, nor can he be betrayed again. Labor is the entity of value, the intrinsic measure of value, but it has no value of its own" [2]. In this situation, labor has no overall function, and its only function is artificially defined as a kind of productivity, nothing more. Man, the subject of labor, is naturally alienated at this time. However, this happens in the process of combining labor with machines (scientific and technological power). Similarly, artificial intelligence is the main technical support for current global productivity, and the productivity created by this technology exceeds the technological influence before humans. There is no doubt that artificial intelligence is not only efficient and convenient, but more importantly, the productivity of intelligent technology is more precise and creative than the general human labor force. Therefore, a certain degree of competition is naturally formed in the human-computer relationship, which is also a trend that humanism is worried about. At the same time, the possibility of intelligent technology replacing a large number of human jobs has become a major factor in people's uncertainty about the future. It is this uncertainty that leads to the debate between humanism and technocentrism.

From an objective point of view, this ethical debate is an inevitable impact of the development of technology to a certain height. Humanism's attitude towards intelligent technology is more inclined to whether human beings can fully control intelligent technology. This control highlights human concerns about the safety of technology. Similarly, it also shows that human beings are the main body of machines and machines are artificial objects. However, with the excessive dependence of human beings on intelligent technology, people have uncertainty about the future; this uncertainty is the alienation of intelligent technology from human beings. Marx believed that "human beings, as long as they are human beings, create themselves, which means that human nature is the result of human activities" [3]. Similarly, Marx pointed out that "everyone works according to the predetermined reconciliation of things... for the mutual benefit, for the common welfare, for the benefit of the whole" [4]. Therefore, human labor behavior itself shows the 1 kind of power of human beings, which is closely related to the existence of human beings. In other words, if human beings do not show their own power through labor behavior, the consequence will be the inevitable negation of human beings. Only human labor can give people get 1 a kind of real existence; if people lose this ability, human beings cannot create themselves. When humanism thinks about various problems between intelligent technology and the future of mankind, this point just points out people's pain point-if intelligent technology replaces human labor and human beings rely too much on this technology, then human beings cannot create

themselves, because in Marx's view, labor itself is the creation of life, and human beings can only complete the accumulation of knowledge and experience in the process of labor, and these accumulations have formed human wisdom, which is very similar to the current humanism.

Marx's labor theory points out the practical basis for the formation of human essential relations, and labor is the direct expression of human subjective initiative, and it is also the essence of practice. As Stigler points out-"The essence of human beings is the world, and the characteristics of the world seem to have been destroyed by the world of technological science; and the biological body of human beings is itself the object of technological intervention" [5]. Therefore, in the era of highly developed artificial intelligence technology, the technological community formed by human beings and technology has surpassed the material base created by all previous eras. This is another leap in material civilization. However, the hidden danger behind this leap has become an important topic of modern crisis. Therefore, the ethical dimension of artificial intelligence has become a philosophical question to explore the development of humans and technology.

3. Conclusion

Since the beginning of the first industrial revolution, mankind has opened Pandora's box of production technology, and the technological revolution that followed has completely separated mankind and ancient society from the material level. At the same time, each technological leap also reflects the characteristics of human autonomous initiative, which is beyond doubt. However, the relationship between technology and humans is not a simple development principle, and its complexity leads to the debate between humanism and technology-centered theory about the crisis of modernity. Artificial intelligence technology is an advanced symbol of contemporary social productivity. While bringing huge productivity to human beings, it also causes a diversified crisis of technological ethics. In such a relationship, are human beings facing the alienation of intelligent technology? Therefore, this problem itself promotes the breadth and depth of research on artificial intelligence ethics, and at the same time, it also affects the exploration of humans' own value and the meaning of life.

Disclosure statement

The author declares no conflict of interest.

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