

UDC 35

SCOPUS CODE 1702

<https://doi.org/10.36073/1512-0996-2025-3-148-156>

Technosophy - A New Philosophical Paradigm in the Age of Artificial Intelligence

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Abstract.

The article argues that technological changes necessitate a new philosophical approach capable of adequately responding to contemporary challenges. In this context, the authors develop the concept of technosophy, aiming to establish a harmonious balance between technological progress and humanistic values. Technosophy addresses the impact of technological advancements on human consciousness and behavior, founded on the coexistence of progress and ethical humanism. The authors present technosophy as a model that integrates humanistic values with postmodernist critique. Decisions driven by artificial intelligence increasingly alter individual behavior and social relationships, thereby posing a threat to human autonomy. In response to these dynamics, technosophy offers a model that fosters the ethical, responsible, and stable deve-

lopment of the interaction between technology and humanity.

Keywords: Artificial Intelligence; Ethics; Humanist Values; Philosophical Paradigm; Postmodernism; Technosophy.

Introduction

It is widely accepted today that new technologies are fundamentally changing human values [5] and the boundaries of consciousness [11]. In an era where artificial intelligence, robotics, and biotechnology are transforming daily life, important questions arise: What impact does advanced artificial intelligence have on human consciousness and decision-making? How can we ensure that technological development remains human-centered, rather than becoming just a tool for

industrialization? How can we protect individuals when technological systems make decisions on their behalf?

This article aims to address these crucial questions by developing a new philosophical framework-technosophy. Unlike traditional philosophical approaches, technosophy seeks to create a comprehensive, human-centered theory that integrates technological progress with ethical considerations. The primary goal of technosophy, as developed in this article, is to analyze the evolving role of technology in human life, proposing an ethical path that ensures the safe coexistence of humans and advanced technologies.

In the age of artificial intelligence, technosophy is not just an abstract concept, but a practical guide for navigating the complexities of new technologies. By examining AI, robotics, and biotechnology, technosophy offers solutions to the ethical dilemmas arising from technological advancements, advocating for a balanced approach that upholds human values. It unites humanist values, understood as the legal guarantees of dignity and independence, with postmodern diversity, which offers alternative perspectives on ethics, law, and social norms.

Through the development of technosophy, this article proposes a novel philosophical response to the rapid transformations in technology and society.

Understanding the Problem

Contemporary technological progress is not limited to improving individual and societal welfare. The dynamics of technological development may also give rise to ethical dilemmas [12], security risks [6], and the exacerbation of social inequality [21]. The central issue lies in how technologies impact consciousness, alter individual freedom of choice, and increase social polarization. This polarization may be driven by unequal access to resources [9] or the lack of normative regulation [15]. The problem has two main dimensions: the technological, involving complexities like software bugs and ineffective interface design, and the socio-ethical,

addressing challenges such as the disproportionate impact of technological progress on society, the limitation of individual freedoms, and the deepening of digital inequality.

Main Part

The problem becomes even more pressing as technologies increasingly shape human consciousness. For example, the ethical guidelines established by OpenAI [24] and Google DeepMind prohibit the use of artificial intelligence (AI) for purposes that violate human rights. The use of robots in elderly care, while alleviating the shortage of human resources, cannot replicate the empathetic connections necessary for human well-being [28]. Ethical concerns become particularly acute when intelligent systems take part in decision-making processes. As Nyholm argues, anthropomorphism and the perception of robotic autonomy challenge traditional human-centered moral frameworks by raising complex questions about agency and responsibility [23].

The example of CRISPR (Clustered Regularly Interspaced Short Palindromic Repeats) technology illustrates that while genetic manipulation can be a medical breakthrough, it also raises complex bioethical questions about the justification for altering human nature [2]. New technologies also influence democratic processes. The 2018 Cambridge Analytica case confirmed that data micro-targeting technologies, rather than enhancing democratic participation, could lead to a crisis in controlling voter behavior and autonomy [31].

Technological progress and its contemporary challenges can be interpreted through both humanist and postmodern perspectives [8]. However, technosophy is not merely a synthesis of these theories; it is a methodological framework for critically reflecting on and evaluating the limits of technological influence on humanity, encouraging ethical scrutiny and responsible innovation [4].

The Necessity of Technosophy in the Age of Artificial Intelligence

Technosophy¹ Technosophy represents an answer to the existential questions related to human existence in the era of technological progress. It is a general philosophical paradigm that possesses the ability for self-concretization. It is based on informational grammatism and zautopoietic² systematization. Its logical purposiveness is considered within the philosophical, genetic, and empirical-analytical context of history

Technosophy defines how we view, develop, and utilize new technologies. It is not only the development of technical knowledge and innovations but also the study of the ethical and social impacts of new technologies. Naturally, it involves both. Therefore, the integration of these two components forms the basis for the application of the cognitive management model. The elements of the cognitive management model include:

- Biosophical Being – the perception of humans as viable, natural beings, which implies the fusion of ethical, psychological, and physical contexts;
- Intentionality – the human ability and desire for individual intent in action, making decisions;
- Technology – as an instrument for the expression of being;
- Practicable³ Interaction of Forms – specific and practical forms of human interaction through technology, enabling the realization of intentions;
- Mechanistic Manifestation – the systemic calculation of technological processes and tools, which directly impacts human behavior.

This paradigm challenges the notion of new technologies as autonomous forces. Establishing a rational relationship with technology is directly connected to the psycho-emotional crisis. The expansion of the informational field under the conditions of new technologies is so vast that transitioning informational systems into an operational phase and losing control over conscious influence becomes a natural phenomenon. Accompanying this process is another challenge: how can individuals maintain their authentic consciousness in the era of technologies? Explaining the nature of the impact on collective consciousness helps overcome this challenge. Human consciousness, as a natural cognitive space, gives rise to individual worldview experiences in the context of technological progress, which is connected to public ethics, governs these processes, and preserves authenticity.

The psycho-emotional crisis refers to a specific state of perceiving life dilemmas that transcend time and space, which may result in either positive or negative outcomes. The outcome is positive when an individual, by perceiving the dilemma, successfully expands the informational field. The outcome is negative when an individual, by perceiving the dilemma, succeeds in expanding the quality of the informational field but cannot transition it into the operational phase due to the vast volume of the informational field, making conscious influence impossible.

In the age of artificial intelligence, technosophy acts as a mirror, helping us see the boundaries of technology use and maintain a balance between human values and technological progress.

¹ "Technē" – craftsmanship (an ancient Greek term used for the craft of architecture, sculpture, and medicine. In modern terms, it can be associated with the craft and skills related to the interaction with new technologies), "sophia" – wisdom.

² "Zautopoietic" – a self-regulating, systemic concept that refers to the self-control of cognitive processes.

³ "Practicable" – a businesslike, practical attitude towards something

Humanistic Values in Technosophy

Humanistic philosophy focuses on values and principles related to human civilization, individual freedom, and moral responsibility. Its goal is to strengthen and promote these values. This approach considers technology as a system created for human well-being. Although it is oriented toward human welfare, it does not fully explain the role of technology. For example, Carl Rogers' theories are based on empathy, personal growth, and freedom [26]. Abraham Maslow's humanistic philosophy emphasizes spiritual development and personal fulfillment [20], while Viktor Frankl explores overcoming life's difficulties and achieving emotional and spiritual elevation [14]. Although Jean-Paul Sartre was an existentialist philosopher, his views can be examined from the perspective of humanistic values, as he emphasized essential human freedom and personal development [27]. Frantz Fanon's humanistic philosophy is not solely concerned with individual well-being but also with the survival of society and culture, as individual perfection within society is essential for spiritual development [10]. Michel Foucault focused on human potential, freedom, and creativity. Similarly, he viewed technology as a tool designed for human well-being, which should be used and developed for the protection of human rights and welfare [13].

Technosophy draws from these classical approaches the humanistic perspective on how technology can serve and align with human values. It sees new technology not merely as an auxiliary tool but as a strategic ally of natural human thinking, significantly shaping future vectors of development.

Despite recognizing the significance of technology and its positive aspects, the humanistic paradigm and technosophy have distinct approaches. Humanists view technology as an instrument that serves the process of developing human ideals. Their goal is to utilize technology to enhance human needs, social justice, and cultural values. At the same time, humans are con-

sidered autonomous and free beings with the ability to exercise free will.

The key issue is that new technologies are not merely tools; they are also part of human cognitive processes and serve as strategic allies to human intellectual and creative abilities. Technology can serve human needs harmoniously rather than dominate them, but only if its development and application are purposefully directed. Emerging technologies open new cognitive possibilities, shaping the way humans think and create. While technology influences human life, it does not represent an autonomous force. It is understood that technology is fully integrated with human cognition, acting as its strategic ally.

Thus, the humanistic paradigm perceives technology merely as an auxiliary tool for humans, aiming for its controlled and manageable use. In contrast, technosophy not only conceptualizes technology as part of human cognition but also establishes a new level of interrelation. It emphasizes "synergetic interactions," where technology and human cognition collectively form a unified strategic force. This means that the interaction of two or more systems results in new processes or functions that did not exist separately. These relationships emerge when different elements create a new unity that retains the properties of both systems while generating new abilities or processes solely through their interaction.

In this context, technology and human cognition create a new systemic disposition that could not have emerged in their separate existence. Technosophy represents a dialogue and interaction between technology and human thought, through which they are seamlessly and synergistically integrated.

Technosophy and Postmodernism

Postmodernism encompasses various schools and approaches, including Anglo-American and Francophone directions. The Anglo-American school emphasizes the role of technology as a powerful tool for societal

development. Representatives of the Francophone school argue that technology influences individual consciousness and societal systems, shaping new forms of individual and collective identities.

American philosopher and media theorist Mark Poster discusses the dual nature of technology. While technology provides new means of communication, information acquisition, and self-expression, it simultaneously enhances individual control - enabling data collection and social behavior regulation. In this perspective, the digital era transforms societal systems, where technology defines new forms of power distribution and social control.

Douglas Kellner [19] and Sherry Turkle [30] assert that technology significantly impacts human identity and social structures. However, their perspective pays less attention to the moral responsibility of technology and its value-based frameworks, which remain a critical challenge in contemporary philosophical and ethical discourse.¹

According to J. D. Bolter,[3] the concept of hyper-reality suggests that technology can be perceived as a means of replacing reality. However, his approach gives little consideration to the harmonious coexistence of real and virtual experiences. This issue becomes especially significant as everyday life increasingly depends on technology.²

While J. D. Bolter's theory of hyperreality views technology as a replacement for reality, Donna Haraway's cyborg concept entirely erases the boundaries between technology and humans [16]. Haraway argues that the cyborg is a new type of human being that is no longer subject to traditional social and cultural identities such

as gender, race, or nationality. This idea not only expands human existence but also transforms thought processes regarding social and cultural constraints. Technology is gradually becoming an integral part of human nature, altering our consciousness and the essence of existence.

Richard Coyne goes even further, discussing psycho-cultural transformations - specifically, how technology and virtual reality reshape culture and philosophy [7]. He explores how technology creates new mental frameworks that directly influence thinking, behavior, and the perception of the world.

A technological progress idealist, Nicholas Negroponte predicts that digital technologies will fundamentally transform human identity and everyday life [22]. His vision highlights how technology is not only used to enhance communication but also to establish new social norms and practices.

The issue of moral responsibility in technology is often overlooked in both postmodernist and technological discourses. Therefore, a deeper analysis is necessary - one that links the ethical evaluation of technology with its technical and social capabilities. Otherwise, the absolutization of technology risks turning humans into dependent instruments of technology. In such a process, innovations no longer serve human well-being but rather define behavior, identity, and social interactions.

Regarding the Francophone school, one of its representatives, Jean Baudrillard, in his theory of "hyper-reality," argues that technology and media create an altered version of reality that surpasses reality itself [1].

¹ Sherry Turkle has explored the impact of technology on human identity and relationships in various academic contexts, particularly in her publications *Alone Together* (2011) and *Reclaiming Conversation* (2015). She has also presented her views in public forums such as TED Talks and academic conferences, where she discusses the evolving role of technology in human interaction and its ethical implications.

² This conclusion is supported by J.D. Bolter's works, such as *Writing Space: The Computer, Hypertext, and the Remediation of Print* (2001).

Martin Heidegger's philosophy [17] perceives technology as a means of destroying the "human world," as people lose their real place in the world and become subjugated to technology.

Gilbert Ryle suggests that technology has penetrated human life so profoundly that it ultimately affects personal traits [25].

Bernard Stiegler [29] views technology as a crucial strategic partner for human intellectual development, yet warns that the absolutization of technology and its transformation into an independent force significantly alters human nature.

Don Ihde's phenomenological approach [18] to technology suggests that technology is not merely a tool serving human interests but instead defines human experience itself.

According to the Francophone school, technology is not merely instrumental but also a reality-creating force that constantly changes and frequently generates moral and social conflicts. These changes influence human relationships and consciousness. At the same time, representatives of this school do not accept the idea that technology has unpredictable and uncontrollable effects.

Ultimately, both schools acknowledge the extent of technology's influence, where humans become unconditionally dependent on it. However, both approaches remain insufficient, as they do not consider the harmonious coexistence of technology and human freedom. The development of technology should not lead to the replacement of reality; rather, the virtual should exist in a way that the primary reality does not lose its significance and authenticity.

This raises the question: "For what purpose?" Technological progress is not merely an end but a means that should serve human well-being and global sustainability. Virtual reality should not become a tool for the dehumanization of identity or mental manipulation.

Technology is a conceptual and material product of the human intellect, which, when used consciously and purposefully, transforms into a powerful ally. Considering that technology is a creation of human intellect, it is evident that it can never dominate its creator. Humanity remains the origin and essential foundation of this process. The technology created by human thought can never eliminate its source, though it may temporarily overshadow it.

From this perspective, technosophy is based on the idea that the threat of technological dictatorship must diminish and become a thing of the past. Its foundation lies in the natural significance of human thought, which ensures the harmonization of intellectual interaction between humanity and the world. Through this approach, technosophy not only protects humans but also develops their ideological and astro-sophical abilities.

Technosophy resolves the psycho-emotional crisis caused by the interaction between technology and humans by emphasizing the necessity of transforming quantitative data into qualitative, actionable phases during the information processing process.

Thus, while the postmodern paradigm questions technological and social narratives, the technosophical paradigm focuses on directing technology toward wisdom.

Table 1:

Technosophical Perspective: Technology's Role and Ethical Boundaries

Component	Description
Role of Technology	Technologies should serve the advancement of human well-being and intellectual development.
Human and Technology Interaction	A harmonious relationship where both sides support each other, and technology is not an end in itself.
Technological Progress and Ethical Boundaries	Technologies should be used within ethical boundaries to avoid undesirable outcomes.
Vision of the Future	The relationship between technology and humans in a new harmony, based on the concept of "new symbiosis."
Practical	Development of technologies guided by ethical and social principles; initiatives such as "technological humanism."

Conclusion

Thus, technosophy is a conceptual approach that views new technologies not as an end in themselves, but as ethically governed and socially beneficial tools. It is based on the principles of wisdom and aims to achieve holistic progress, which encompasses human well-being, social justice, and metastable development.

Technosophy, as a philosophical approach, combines technological progress with human ethical and spiritual development. It significantly diverges from both humanist and postmodern traditions. Its core idea is that technologies should not become ends in themselves. Instead, they should serve as tools for promoting long-term human well-being and intellectual growth.

Technosophy recognizes that the relationship between humans and technology cannot be merely mechanical. It must rest on ethical and spiritual foundations that enable a harmonious interaction between the two.

Importantly, technosophy introduces the notion of a "lyrical connection" - a vision in which humans and technologies function freely and harmoniously. This idea demands the creation of specific frameworks to guide such a relationship. One such framework is the model of ethical innovation, which proposes that technologies should not be driven solely by business

interests or technical efficiency, but must serve the common good.

Aligned with this model, the concept of ethical innovation should be actively developed. It directs technological advancement toward public welfare and social responsibility. The idea of socially responsible technologies defines how innovation must evolve to address pressing social and ethical challenges.

Technosophy's focus extends beyond technology itself. It emphasizes the psychological and ethical dimensions of the human being. Its purpose is not only to address technological issues, but also to uphold human dignity, ethics, and spiritual growth.

It moves beyond the ethical governance of technology alone. Technosophy calls for new collaborative models in which humans and technologies form a new symbiosis. This creative partnership can take form through initiatives such as technological humanism, where technologies operate not only within economic and technical systems, but also follow ethical principles to help build a more just and orderly society.

In this way, technosophy offers a philosophical response to modern challenges. It envisions a future where technology and human intellect function in a balanced and ethical relationship—ensuring the sustained well-being of society.

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UDC 35

SCOPUS CODE 1702

<https://doi.org/10.36073/1512-0996-2025-3-148-156>**ტექნოსოფია–ახალი ფილოსოფიური პარადიგმა ხელოვნური ინტელექტის ეპოქაში**

მარიამ ცაცანაშვილი საჯარო მმართველობისა და ელექტრონული ბიზნესის დეპარტამენტი, ბიზნესტექნოლოგიების ფაკულტეტის საჯარო მმართველობის პრობლემათა კვლევების ინსტიტუტი, საქართველოს ტექნიკური უნივერსიტეტი, საქართველო, 0160, თბილისი, მ. კოსტავას 77
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ანოტაცია. სტატიაში დასაბუთებულია, რომ ტექნოლოგიური ცვლილებები მოითხოვს ახალ ფილოსოფიურ მიდგომას, რომელიც შეძლებს ადეკვატურად უპასუხოს თანამედროვე გამოწვევებს. ამ კონტექსტში ავტორები აცალიბებენ ტექნოსოფიის კონცეფციას, რომელიც ტექნოლოგიურ პროგრესსა და ჰუმანისტურ ღირებულებებს შორის ჰარმონიულ ბალანსს ისახავს მიზნად. ტექნოსოფია ეხმარება ტექნოლოგიური პროგრესის გავლენას ადამიანის ცნობიერებასა და ქცევაზე, ეფუძნება პროგრესისა და ეთიკური ჰუმანიზმის თანაარსებობას. ავტორები ტექნოსოფიას წარმოაჩენენ როგორც მოდელს, რომელიც აერთიანებს ჰუმანისტურ ღირებულებებსა და პოსტმოდერნისტულ კრიტიკას. ხელოვნური ინტელექტის გამოყენებით მიღებული გადაწყვეტილებები ცვლის ინდივიდის ქცევას და სოციალურ ურთიერთობებს, რაც ადამიანის ავტონომიის შესუსტების საფრთხეს ქმნის. ამ ფონზე ტექნოსოფია წარმოადგენს მოდელს, რომელიც უზრუნველყოფს ტექნოლოგიებისა და ადამიანის ურთიერთობის ეთიკურ და პასუხისმგებლიან, სტაბილურ განვითარებას.

საკვანძო სიტყვები: ეთიკა; პოსტმოდერნიზმი; ტექნოსოფია; ფილოსოფიური პარადიგმა; ხელოვნური ინტელექტი; ჰუმანისტური ღირებულებები.

*The date of review 28.03.2025**The date of submission 15.04.2025**Signed for publishing 25.09.2025*