COLLABORATION BETWEEN ARTIFICIAL AND NATURAL INTELLIGENCE IN THE EDUCATIONAL ENVIRONMENT: A PHILOSOPHICAL ASPECT

COLABORACIÓN ENTRE LA INTELIGENCIA ARTIFICIAL Y LA NATURAL EN EL ENTORNO EDUCATIVO: UN ASPECTO FILOSÓFICO

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ABSTRACT

The article reveals that the epistemological aspect of the development of artificial intelligence is linked to the fragility of the most "natural" principle in humans. The artificial, combined with the natural, presupposes "potential being" as a prerequisite for the realization of creative meanings and the guarantor of creative existence. It is found that the more natural intelligence asserts its rights, the more artificial intelligence begins to possess the power of self-limitation. Moreover, the dialectic of nature and society, the natural and the artificial, serves as the condition for their harmony. It is found that today artificial intelligence is approaching human intelligence but will likely never be able to achieve it. The artificial is realized in the world as a principle located within the natural. Artificial intelligence arises through the natural, either spontaneously or through a confluence of circumstances. Artificial intelligence resides within the natural. The natural principle resides within the very things of the natural and social cosmos. It has been proven that artificial intelligence does not coincide in its significance with robotics but is today found to be opposed to humans in combination with information technology and the growth of the humanities component of culture.

Keywords:

Artificial Intelligence, Natural Intelligence, Epistemology, Creativity, Human–Machine Interaction, Educational Environment.

RESUMEN

El artículo revela que el aspecto epistemológico del desarrollo de la inteligencia artificial está vinculado a la fragilidad del principio más "natural" en los seres humanos. Lo artificial, combinado con lo natural, presupone el "ser potencial" como condición para la realización de significados creativos y como garante de la existencia creativa. Se observa que cuanto más la inteligencia natural afirma sus derechos, más la inteligencia artificial empieza a poseer un poder de auto-limitación. Además, la dialéctica de la naturaleza y la sociedad, de lo natural y lo artificial, sirve como condición para su armonía. Se constata que hoy la inteligencia artificial se aproxima a la inteligencia humana, pero probablemente nunca podrá alcanzarla plenamente. Lo artificial se realiza en el mundo como un principio situado dentro de lo natural. La inteligencia artificial surge a través de lo natural, ya sea de forma espontánea o mediante una confluencia de circunstancias. La inteligencia artificial reside dentro de lo natural, mientras

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que el principio natural reside en las propias cosas del cosmos natural y social. Se ha demostrado que la inteligencia artificial no coincide en su significado con la robótica, sino que hoy se encuentra en oposición al ser humano en combinación con la tecnología de la información y el crecimiento del componente humanístico de la cultura.

Palabras clave:

Inteligencia Artificial, Inteligencia Natural, Epistemología, Creatividad, Interacción Humano-Máquina, Entorno Educativo.

INTRODUCTION

Today, the question of the «survival» of the human race arises; this question means that the future itself is being called into question. The future, detached from the present, is gradually becoming artificial; thus, humanity is forced to think «not about life and its prosperity,» but about «survival.»

Secondly, in the 20th century, two realities, «two worlds,» emerged—the world of the «natural» and the world of the «artificial,» the world of the «living» and the world of the «dead.» On the one hand, that which can exist without humans is preserved and constantly reproduced, which is constantly growing. But at the same time, as human development progresses, «its own laws of development» gradually acquire significance. The artificial becomes something independent, and its relationship to the «natural» defines the content of any fundamental problem today.

Thirdly, consideration of the ontological foundations of artificial intelligence research is linked to establishing the very prospects for incorporating intelligence into the sphere of ethical and cultural relations. In this regard, the question «can a machine think?» It contributes to the development of the robot's own capacity for thinking. But what is at issue, apparently, is the very possibility of a machine possessing such qualitative characteristics that are entirely analogous to human intelligence.

The relevance of this formulation of the question of creating artificial intelligence (by which the author understands the latter, a branch of computer research associated with enhancing human intellectual abilities, although this enhancement is often accompanied by imitation of mental activity) is justified by the interest of philosophers in research that takes into account similarities between the «principles of human activity» and the results of the latter's creative work (Baute-Rosales et al., 2026; Jandette-Castillo & Ruiz-Maturano, 2024).

Fourth, today a cultural whole associated with the development of cognitive science is gradually emerging. In such conditions, resolving issues related to the foundations of the formation of artificial and living «principles» in intelligence simultaneously presupposes a certain profession in «related disciplines.»

The relevance of research into the foundations of artificial intelligence stems from the need to analyze the theoretical and practical aspects of the emergence of artificial intelligence itself, addressing fundamental issues related to the relationship between robotics and artificial intelligence, as well as living intelligence. However, the authors here will be more interested in artificial intelligence as an ideal rather than as something already existing .

The problem of developing artificial intelligence is connected with the study of human consciousness in modern and contemporary times (Alexander et al., 2019; Balzer, 2020; Gioffre, 2017), and it also relates to broader educational and pedagogical frameworks that shape how technology is integrated into learning environments (Littlejohn et al., 2016; Pellini & Bredenberg, 2015). Moreover, the implementation and impact of these technologies are influenced by the evolving roles of educators, institutional practices, and systemic educational innovations (Sattari-Ardabili & de Hoyos-Guevara, 2026).

However, the challenge of developing and understanding artificial intelligence is not limited to international research communities; it also represents a significant area of study for Ukrainian scholars. Researchers in Ukraine have actively contributed to exploring the theoretical foundations, practical applications, and ethical considerations of AI, highlighting that this field is a global concern with local implications (Iasechko et al., 2021; Nikolenko et al., 2024; Varekh et al., 2024).

"rtificial intelligence issues are also being explored from multiple perspectives, including foundational concepts, ethical implications, and applications in modern education (Ertel, 2024; Iasechko & Iasechko, 2024). Research additionally addresses AI's interaction with human cognition, its role in decision-making, and applications in professional and educational contexts (Korteling et al., 2021; Senders et al., 2018).

The development of artificial intelligence is closely connected to the broader study of the unity of knowledge. In this context, the heuristic role of physical and mathematical constants in cognition, as well as the constructive nature of mathematical thinking, are particularly relevant. Despite extensive literature on the concepts of "intelligence" and "artificial intelligence," there remains a need to examine the philosophical foundations underlying AI.

This study focuses on artificial intelligence as an intellectual phenomenon that requires addressing the tension between the artificial and the natural. Its core concern lies in understanding AI not only as a technological construct

but also as a concept shaped by ontological, epistemological, and axiological dimensions. The aim of this article is to investigate the philosophical foundations of artificial intelligence.

METHODOLOGY

The methodological basis of this study is grounded in the philosophical notion that the artificial is inherently linked to an indeterminate positioning of things. This indeterminacy creates a dynamic interplay between the artificial and the natural, allowing them to coexist and harmonize within a broader conceptual framework. The artificial, understood as a measure or indicator of the attenuation of the natural, manifests itself most clearly in the context of subject-to-subject interactions. In an era dominated by technocratic paradigms, even human relationships, traditionally considered natural, acquire artificial qualities, reflecting the pervasive influence of technology and mediated experiences on contemporary social and educational practices. Thus, the artificial is not merely an external construct but also a lens through which the evolving nature of human interaction and perception can be critically examined.

The «Philosophical Aspect of Artificial Intelligence Research» provides a philosophical analysis of the concepts of intelligence and artificial intelligence. Natural intelligence is the sum total of human abilities, firstly, to distinguish something essential from available experience and knowledge; secondly, the ability to set goals and select knowledge; thirdly, the ability to reason; fourthly, the ability to evaluate knowledge and actions; fifthly, the ability to create a «pictorial» mentality; and sixthly, the ability to structure actions in rapidly changing life situations.

Artificial intelligence, in this regard, is consistent with the selection of programs, for example, chess programs. Another aspect of artificial intelligence research is related to the circumstance where scientists attempt to create a subject area that encompasses the very concept, the image, of human knowledge about the world. Here, the study of artificial intelligence as an «ideal type» comes to the fore.

Artificial intelligence as an ideal is a rather abstract construct that has no basis in any real objects. At the same time, artificial intelligence is a kind of ideal human task, but this task is essentially linked to mental processes. In this regard, artificial intelligence enhances the synthesis of cognitive psychological procedures that have both a sensory and a rational basis. Note that the scientist fully understands that knowledge gained in chemistry differs from knowledge gained in biology. As a result, artificial intelligence is a certain combination of human abilities: to find an essential principle in knowledge itself, to express the very possibility of reflection, to create a goal, and to

choose the means to achieve it. In this regard, artificial intelligence as an ideal, of course, presupposes human cognitive activity, then the ability to adapt to a situation, and finally, the synthesis of cognitive procedures itself. But artificial activity is, in essence, the same natural, intellectual (scientific research) activity, only perhaps devoid of the very nature of activity (Leighton & Griffioen, 2023).

The following conclusions are drawn in the paragraph. First, the logical-epistemological perspective on the development of artificial intelligence is linked to understanding the boundaries of constructing purposeful human activity. Important here is the distinction between the «mental» and the «logical» (the mental, the conceivable, encompasses not only the rational but also the irrational; while the «logical» is associated with «algorithmic,» i.e., purely «rational» activity).

Second, the logical-epistemological aspect of the development of artificial intelligence itself is linked to achieving the unity of the artificial and the natural, which serves as the foundation of the creative process itself. Furthermore, the epistemological aspect of artificial intelligence research is associated with a certain «moving entity,» which includes the element of the «natural,» and the latter, in turn, presupposes «potential being» as a prerequisite for the formation of meanings open to being.

Thirdly, although the «machine» today is moving away from human individuality itself, it essentially faces the problem of «algorithmicizing» specifically human aspirations, which are difficult to capture in spatiotemporal characteristics. Artificial intelligence, unlike natural intelligence, expresses itself in the concept of «duration» (while its space-time becomes a virtually «point-like» location). The human mental world proves difficult to define in spatiotemporal configurations. The human psyche proves difficult to access even for the flexibility of thought, which often develops along associative and metaphorical paths.

Although artificial intelligence enables humans to do much, it does not fully harmonize the mental and physical, the finite and the infinite, the eternal and the temporal, the instantaneous and the lasting.

Fourth, human and artificial intelligence are not simply the manipulation of formalized symbols. Humans create an information space that exists thanks to a generalized perception of the world. But the problem of artificial intelligence research is associated with tasks that are quite disparate (image recognition, text recognition and translation into other languages, etc.). At the same time, the concept of personality and its textual potential comes to the fore.

Fifth, artificial intelligence, associated with the idea of the «singularity» of events, stands at the very border of

reckless games controlled by rules. Although this intelligence regulates the very activity of word usage, the very realms of symbolic activity constrain the freedom of word creation. All this leads to the recreation of the unity of essence and existence. But the artificial often exceeds the capabilities of the human mind and serves as a kind of basis for «unifying» subjects—native speakers of language.

Sixth, intelligence is linked to the very act of choosing rules to guide practical reason. But we are far from thinking that artificial intelligence superior to human intelligence will emerge in the near future. It is a kind of ideal human task to make life easier for this individual.

Seventh, the very desire of the natural for the artificial is linked to reaching the threshold of the artificial. Although humans are often content with the inherently artificial, they still yearn for a breakthrough in their moods. In this regard, the age of technology destroys human «subjectivity»; but, in general, this «subjectivity» strives to enter into a relationship of harmony with everything artificial. The speed of cultural, global, and technical processes has increased significantly today; the very understanding of the world's facets is changing. Human intelligence, converging with artificial intelligence, is called upon to pass through the "point" of singularity, which can, apparently, postpone the global and systemic crisis of spirit, culture and morality.

The Foundations of Artificial Intelligence: A Systemic-Structural Analysis examines the foundations of artificial intelligence, which are apparently linked to the human desire for wisdom, longevity, and foresight, as well as the human aspiration for beauty that transcends conventional and often primitive reason. This intellectual passion is linked to the expansion of the human spiritual world, the human «self,» and a reverence for the cognitive process itself, which grants humans moments of happiness. If artificial intelligence is even possible, then attention must be paid to goal setting. This refers to a sufficiently high level of human intellectual capacity, which can only partially be formalized in an intelligent system. This trait should apparently be attributed to the characteristics of the «ideal» type of human intelligence for artificial intelligence.

A systemic-structural analysis of artificial intelligence is associated with identifying the elements of artificial intelligence: this search for an answer to the question: what is this intelligence? Why does this intelligence affect even higher intellectual capacities? Artificial intelligence is associated with the imitation and enhancement of human mental activity. The author understands the foundations of artificial intelligence primarily as logical. This refers to the systematization of knowledge, resulting in the formation of a systematic image of the world. Furthermore, artificial intelligence is associated with the spirit of formalizing

reasoning about the future, refining ideas that become concepts—that is, conceptual intuition.

The logical foundations of artificial intelligence are associated with the substantiation of the idea of this intelligence, which is transformed into a concept. This intelligence is associated with the choice of a logical language for representing knowledge and the construction of the organization of knowledge itself.

The social foundations of artificial intelligence are associated with the construction of humanities programs that are based on trust in the social objectives of artificial intelligence research. These foundations are viewed from three perspectives. The social foundations of this intelligence are associated with the identification of individual personality traits, with their biographical data. Only by describing the parameters of personality, apparently, can the very determinant of artificial behavior be created. The foundations of artificial intelligence include the need to transform ideas into concepts (conceptual intuition) and the non-ambiguity of the very means of argumentation. However, humanities knowledge relies not on precisely defined concepts, but on ideas, among which one can distinguish axiological, historical, and epistemological «cross-sections» of humanities and social sciences themselves.

Strictly speaking, artificial intelligence manifests itself at the level of public consciousness (psychotechnology is a kind of targeted formation and manipulation of mass consciousness); at the administrative-political level (state administration and law enforcement agencies); at the economic level (artificially induced economic and social redistribution); at the technological level (man-made elements of technical systems with technological intelligence); at the ecological-resource level (today we are witnessing a transition from natural resources to intelligent environmental resources).

In conclusion, we draw the following conclusions. First, a systemic-structural analysis of artificial intelligence is associated with overcoming the technocratic spirit, which is far from welcoming «innovations» introduced into public life within the closed «shell» of what already exists, where the very process of «equating» life forms with artificial ones has already been accomplished.

Secondly, the humanities, associated with a systemic-structural approach to artificial intelligence, is directed primarily against the spirit of «technicism,» but technical knowledge itself is called upon to be culturally «laden.» The technical world and the world of artificial intelligence, as it were, amplify the dialectic of the world and humanity. Humans are called upon to add something «established»

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to their activity, but they defend the «factual,» the natural, which serves as the basis for those models that are aimed at something impending in itself, the image of spiritual activity.

Thirdly, a systemic-structural analysis of artificial intelligence is connected to the substantive component of modern science, which includes a «substrate» understanding of the world. In this regard, the very structure of artificial intelligence is aimed at preserving its properties and «identity» with itself, which makes it similar to «living» organisms. However, artificial intelligence diverges from a qualitative approach to it. Primarily associated with the quantitative-informational approach, it aims to generate new concepts resulting from the integration of sciences (e.g., «complementarity,» «correspondence,» «information,» etc.), and other «meta-concepts.»

Fourth, artificial intelligence is not entirely reducible to the quantitative-informational approach to things, phenomena, and processes. Such intelligence helps scientists approach previously unfamiliar problems; yet, artificiality is accompanied by a primary orientation toward the rational. It is no coincidence that the systemic-structural analysis of artificial intelligence is linked to the mathematical exploration of the world. However, mathematical models are still limited in that the very capabilities of science depend on the presence of a humanities component in their research.

Fifth, the world of artificial intelligence is linked to unrealized human potential. At the same time, humans strive to transcend their own «self,» and their desire to survive in this world lies in expanding the artificial realm, which essentially serves as a means of preserving and reproducing everything natural.

Sixth, if we're talking about the relationship between the «special» and the «general,» then artificial intelligence is focused primarily on the «general,» associated with certain «standards,» «models,» and models of human development. Human intellectual passion for achieving what has not yet been is linked to the pleasure humans derive from the process of cognition itself.

The creative act of thought itself encompasses the individual's entire spiritual, historical, and sociocultural experience, moral will, heuristic potential, aesthetic sense, and capacity for reflection. Analyzing natural intelligence as the desire and capacity to reflect (and «primordial being» is «desire»), it is entirely possible to link such intelligence to the «cultural background and social experience of the subject.» In this regard, artificial intelligence consists not so much of information processing as of justifying the difficulty of its creation. Clearly, research into the creation of artificial intelligence includes: the subject of the activity, related to human existence in an artificial environment; methods and means of imitating the natural;

the researcher's humanitarian culture; goal-setting aimed at reducing uncertainty in knowledge; and the result of the activity, ultimately associated with the development of freedom. Finally, the very nature of intellectual work is associated with a certain imitation of the creative process and an increase in mental activity, which requires consideration of the mutual influence of personal and impersonal knowledge. Understanding as a way of human existence in an artificial environment is currently focused on cognition and «pre-understanding» associated with activities that harmonize the spiritual world with the natural world. Moreover, «mimesis,» as associated with artificial intelligence, does not simply mean «copying» things or recognizing patterns, but rather choosing the methods and means of imitation, which is undoubtedly linked to the researcher's own humanitarian culture. The author also draws attention to the idea of harmonizing the natural and the artificial, which, in general, is directed against the growth of a technocratic spirit.

Nothing in human activity is entirely «natural» or «artificial.» The latter depends on the subject's own ideological position, which is inclined to construct the world by virtue of its «potential» to define itself within it.

The substantive side of human life is far from exhausted by logic and logical relationships. Although the human spiritual world is defined by its natural «substrate,» the forms of consciousness themselves are not isolated from their «carrier,» which is associated with the manifestation of «figurative» action.

Artificiality destroys the very response of the social organism to the human «potential» to achieve a realistic reproduction of «spirituality.» The artificial intelligence, preoccupied with the spirit of rationality, is little concerned with the human «spiritual world.» This intelligence should not stand in opposition to human thought itself, as the energetic-intellectual «loading» of reality itself with creative and meaningful acts, which are associated with the development of the spiritual potential of traditions, traditional and romantic culture.

The structure of artificial intelligence, linked to the structure of cognitive ability (the epistemological aspect), is determined by human action by virtue of its relationship to the whole, then to the very nature of labor and the results. But the results themselves often result in consequences that lead to the destruction of the very natural human existence.

A computer «recognizes» images differently than a person does. While the latter begins recognition with the direct «perception» of a thing, a computer is called upon to have ready-made information about «things,» processes, and phenomena.

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The development of artificial intelligence, its onto-epistemological model, presupposes the inclusion in the analysis of philosophical ideas and principles that predate the emergence of intelligence. However, between the theories of artificial intelligence themselves, which arise in the process of modeling the general, everyday consciousness of people, lie levels of «ontologized» objects, or philosophical hypotheses about the development of intelligence, and a worldview that facilitates pattern recognition, as it is presented as a system of «idealized» objects in the living and artificial worlds.

The emergence of artificial intelligence represents a transition from the natural to the artificial. Discussing the foundations of artificial intelligence alone is insufficient to fully explore the problem of artificial intelligence. There is also a moral dimension, which points to various possibilities associated with human cognitive curiosity (what is artificial intelligence? Why is such intelligence even possible? Can we speak of a scientific foundation for morality?). Thus, artificial intelligence may become a kind of «superintelligence»; however, in this case, it is necessary to go beyond the concept of the spiritual as rational and that which is associated with thought and reasoning, as something beyond the empirical. This is a wisdom that is not associated with the thesis that artificial intelligence is impossible, but with the assertion that it is necessary to more deeply explore the very moral foundations of scientific intellectual activity. In this regard, it is entirely possible to formulate the following thesis: we do not know what artificial intelligence is, but we will strive with all our might to achieve it as a state where the mental unity of human goal-setting and action is realized. At the same time, the subject's goal-setting, intuition, and creativity are unthinkable without spirituality as a synthesis of human moral forces (love, the desire for freedom, hope for a more just world, etc.).

Creative work itself primarily requires the mobilization of people's valuable moral and spiritual abilities, the use of experience accumulated in a particular sphere of reality, and «the ability to separate the essential from the nonessential, the primary from the secondary.» And this, we believe, presupposes the development of the mental capacity for analytical, mathematical thinking (Levchenko et al., 2023).

However, logic cannot reveal anything new in either science or practice. Artificial intelligence requires the skills of rigorous logical, mathematical thinking. But such «logical» thinking cannot reveal anything new in either science or social practice. To achieve this, it is necessary to cultivate a «quality» of thinking such as the ability to «holistically grasp» natural and artificial reality.

Currently, one can observe a process of «decrepitation» of culture (including scientific and philosophical culture), which is expressed in the weakening of human love for humankind, human love for nature, and, most importantly, in the weakening of people's psychic world.

Human talent is valuable (in an era of distancing the artificial from the natural) because it is capable of modeling a given process in a way that is always different from what was previously possible. In this regard, computer graphics reveals new meanings for understanding reality; these «graphics,» of course, contribute to understanding what we ourselves have «invested» in our activities, but the growing influence of technology on human life acts as a prerequisite for the development of our existential world, the formation of the very structural components of our creative, psychological activity.

The world of artificial intelligence is something fluidly static and enduring in its striving for the «supra-historical,» the ideal. But if humans cease to see nature, they are unable to transcend the very boundaries of «present» existence and strive for a world that is most optimal for the development of human creative potential.

Currently, humans are entering a world that is, as it were, experimental for itself. This world puts forward various «model» foundations, «gestalts.» The principle of «reflection» no longer serves as the foundation for the development of artificial intelligence. Its substantive component is far hidden from human «eyes.» Therefore, the true philosophical foundation for the development of artificial intelligence lies in empirical experience itself, which remains connected to humanities and cultural processes.

The principle of harmony between the «natural» and the «artificial» serves as the foundation for the development and evolution of artificial intelligence. Moreover, the foundation for the emergence of artificial intelligence lies in the very nonlinearity of the development of a truly human, cultural, and spiritual process. This process, gradually «dovetailing» with the «artificial» world, is far from always distinguished by its polyphony and the emotional, spiritual rhythms capable of achieving harmony with the cultural and technical history of humans.

Thus, we can outline the main results of the article.

1. Artificial intelligence is associated with the idea of the «singularity» of events, which presupposes the indistinguishability of the natural and the artificial. However, the very desire of the «natural» for the «artificial» is linked to the achievement of the «grasping» (dissemination) of the artificial (Bray, 2007). As civilization develops, the degree of mutual influence and interaction between natural and artificial realities increases. At the same time, the artificial has significantly supplanted the human subjective

world, the subconscious, but, in general, the spiritual and intellectual strive to enter into a relationship of harmony with everything artificial, including artificial intelligence.

2. A systemic-structural analysis of artificial intelligence, as something given and predetermined, is nevertheless only just beginning. Artificial intelligence is associated with the decline of human historical well-being and the dynamics of socioeconomic development.

Artificial intelligence, associated with unrealized human potential, will align with a profound philosophical understanding of technology and creativity. Artificial intelligence is beginning to take an interest in common sense, the very harmony of rational faith and knowledge. Such intelligence rises above the natural on a foundation that expands the scope of the artificial and, in essence, approaches life, with its harmonious relationships between reason and faith in the promise of man's struggle against the technocratic spirit.

Understanding and mutual understanding between people in an artificial reality are directed toward «pre-understanding,» which harmonizes the human spiritual world with the natural world. Pre-understanding is a property of natural intelligence; without it, understanding itself, the design of a thing, is impossible. Artificial intelligence, in this regard, is outside the natural, but is focused on the content of a thing, from which it arises.

Artificial intelligence is not concerned with the «spiritual» world of man, his subconscious. It is concerned with everything, but a person engaged in artificial intelligence cannot consider themselves an expert engaged in creative and meaningful acts, and these latter, in turn, are associated with mastering the creative potential of traditional culture.

3. The theoretical framework for the development of artificial intelligence presupposes an analysis of everyday consciousness, which is situated between philosophical hypotheses and the «picture of the world» at the stage of its formation, which anticipates art and the idea of recognizing the technical images of a new world. However, no framework can dominate in our modern era, since reality itself is not exhausted by logical schemes. In this sense, the artificial is not derived from the natural, but exists alongside the natural; moreover, artificial intelligence is in harmony with natural intelligence.

It has been discovered that artificial intelligence is the art of testing human creative powers, and therefore, a natural process. But artificial intelligence, signifying something dynamic and static, strives to organize every undertaking better than anything that can be successfully accomplished; otherwise, it proves incapable of transcending the narrow boundaries of «present» existence in order to reveal the essential creative powers of man himself.

4. It has been revealed that the very principle of harmony between the «natural» and the «artificial» serves as the foundation for the development of not only artificial but also human intelligence. Moreover, the true foundation for the emergence of artificial intelligence lies in the very principle of «nonlinearity» in the development of a truly human, spiritual process. This «nonlinearity» is distinguished by its polyphony, which does not neglect the autonomous diversity of the structural components of human intelligence, its subconscious, and intuition, which differs in the degree of alignment between human creative potential and psyche with the technological and cultural history of humanity.

CONCLUSIONS

In this study, it was revealed that the epistemological aspect of artificial intelligence development is linked to the fragility of the "natural" principle in humans. The artificial, when combined with the natural, presupposes "potential being" as a prerequisite for the realization of creative meanings and as a guarantor of creative existence.

It was observed that the more natural intelligence asserts its rights, the more artificial intelligence begins to possess the power of self-limitation. Moreover, the dialectic between nature and society, and between the natural and the artificial, serves as a condition for their harmony.

It was also found that, today, artificial intelligence is approaching human intelligence, although it will likely never fully achieve it. The artificial manifests in the world as a principle located within the natural, arising either spontaneously or through a confluence of circumstances. Artificial intelligence is situated within the natural, while the natural principle resides in the very things of the natural and social cosmos.

Furthermore, it has been demonstrated that artificial intelligence does not coincide in meaning with robotics; rather, it operates in opposition to humans when combined with information technology and the growing humanistic component of culture.

The theoretical and practical significance of these findings lies in their capacity to expand the conceptual framework for understanding artificial intelligence, guiding researchers toward analyzing the mental world as a complex cognitive and spiritual phenomenon. In this regard, the study of artificial intelligence helps clarify the relationship and interconnection between the "mechanisms" of natural and artificial intelligence.

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CONFLICT OF INTEREST:

The authors declare no conflicts of interest.

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Autor	Roles
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Iryna Diatlova	Resources, Formal Analysis, Writing – Original Draft
Mykola Buhas	Validation, Funding Acquisition
Mykola Buhas	Investigation, Writing – Review & Editing
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