

involved in the relationship between man and society, nature and economics. In terms of the relationship between human and society, "alienation" means that people transition from natural person to social person and transfer part of their private rights to the state to exercise public power instead of themselves. The "alienation" between man and nature is the transition from a natural person to a civilized person, and the culture created by man becomes a shackle restricting his own development. In economics, "alienation" is the "transfer" of property, and the final result of such "transfer" is that the property is concentrated in the hands of princes and nobles. The concept of alienation that is used today was invented by Hegel, based on Feuerbach, and by Marx. In order to further promote the development of Kant's knowledge, German Fichte used the term "alien" (the relationship between self and non-self) to express the relationship between subject and object, which is created by "self" and "non-self". Hegel used the concept of "alienation" to generally mean that the spiritual entity produces its own opposites through the process of splitting into two. After Fichte and Hegel interpreted and perfected the word "alienation", Feuerbach began to analyze religion with this concept. He believed that the essence of religion was "the division of man from his own essence". At the same time, he also advocated to return the nature of God to people, so as to solve the problem of religious alienation. In a word, Hegel's and Feuerbach's judgments on the concept of "alienation" have become the reference object of Marx's theory of labor alienation.

2.1.2. Marx's theory of labor alienation

According to the fusion of Fichte's and Hegel's views and Feuerbach's analysis of religion with the theory of alienation, we can see that the theory of alienation is universal. Marx saw that workers, as the subject of labor in capitalist society, were in opposition to their own labor and labor products, and were even controlled by their own labor and labor products. This accords with the two conditions mentioned above by Fichte and Hegel, so it can be summarized as alienated labor. Marx applied the alienation theory of The German classical philosophy to the actual labor problem of workers and formed the alienation theory of labor.

Marx's theory of alienation of labor also makes a profound analysis of the alienation of workers and their products, their process of labor and its extension: the alienation of workers and their similar nature, and the alienation of human beings. We can summarize these four aspects into two points: first, labor created man, is the essence of man, so man cannot do without labor. The alienation of labor comes from the workers' own labor but also makes the workers lose their own essence. Second, in the process of capitalist production, because the means of production are owned by capitalists, the workers' labor and their achievements become the capitalists' private property, thus alienating the workers themselves and becoming uncontrollable opposites of the workers, resulting in the alienation between people.

In short, Marx's analysis of these four aspects is a dynamic process starting from national economics and ending from the empirical world, from the rule of things over people to the rule of people over people. Although this theory has Feuerbach's humanism color, but for us to study the alienation problem provides the important analysis train of thought.

2.2. Artificial intelligence alienation phenomenon and the reason analysis

At present, Artificial intelligence technology is constantly developing, but in the process of its development and application, it is alienated and opposed to us. Due to the extensiveness of the concept of "alienation", we define the alienation phenomenon related to Artificial intelligence as the problem of intelligence alienation, and analyze the problem and its causes in the following four aspects according to Marx's logical analysis framework.