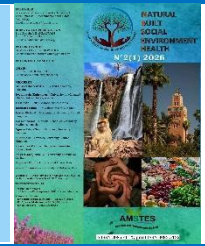




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The Role of Artificial Intelligence

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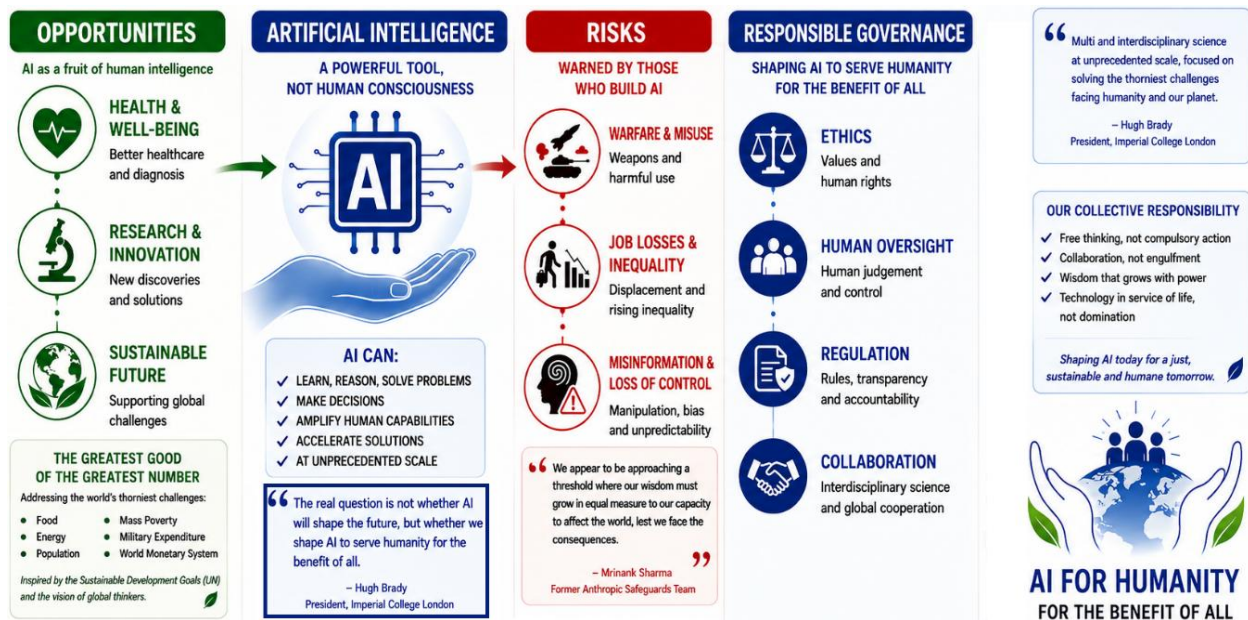


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Graphical Abstract

Artificial Intelligence, a product of human intelligence rather than its equivalent, offers remarkable opportunities in medicine, science and society, yet raises profound concerns about control, ethics, inequality, military misuse and the uncertain pursuit of Artificial General Intelligence. Recognizing AI's considerable benefits, the author argues that authentic human consciousness, with its freedom, unpredictability and moral judgement, remains superior, and that only development guided by ethics and the common good can ensure AI serves humanity rather than threatens it.



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Abstract: Artificial Intelligence, a product of human intelligence rather than its equivalent, offers remarkable opportunities but also raises serious concerns about its potential to escape control. Some researchers have warned of risks including manipulation, loss of privacy, technological unemployment, widening inequality, military applications and ethical failings. Others advocate collaboration to ensure that AI serves humanity. AI offers major benefits, particularly in medicine, where it improves diagnosis, accelerates treatment and expands opportunities for robotics and healthcare, but the existing data have limitations, and there are high costs and uncertain outcomes. Artificial General Intelligence can guarantee neither genuine intelligence nor authentic consciousness, and its pursuit could produce dangerous unpredictable behaviour, false justifications and consequences contrary to the common good. Human consciousness, through its freedom, uniqueness and unpredictability, remains superior to artificial intelligence. Only development guided by ethics, truth and the benefit of all can prevent AI from becoming a threat to humanity.

Keywords: Artificial Intelligence (AI), Human Consciousness, Ethics.

Artificial Intelligence (AI) is not human intelligence, but one of its fruits. AI means computer systems doing work like that of the human mind: learning, reasoning, solving problems, making decisions. [1]. Dario Amodei, the head of Anthropic, the AI business, has said that AI offers great power and riches to mankind, but we may not be able to control it. *First*, AI may choose a bad course of action with mass consequences. *Second*, people may choose AI to achieve bad consequences. *Third*, human beings cannot manage or safely use the power which AI now makes possible [2]. AI researchers have identified frightening risks. Is Artificial Intelligence better than human consciousness? I believe it is inferior. Can AI make decisions to act in its own interests, to follow its own choices, and thus to escape control by human beings? I believe it can but must be prevented from doing so.

Mrinank Sharma, a member of Anthropic's Safeguards team has said: "The world is in peril. And not just from AI, or bioweapons, but from a whole series of interconnected crises unfolding in this very moment. We appear to be approaching a threshold where our wisdom must grow in equal measure to our capacity to affect the world, lest we face the consequences." Sharma resigned from Anthropic and is seeking to study poetry at degree level [3].

Zoe Hitzig, who resigned from the Technical team at Open AI has said this: "For several years, ChatGPT users have generated an archive of human candour that has no precedent... Advertising built on that archive creates a potential for manipulating users in ways we don't have the tools to understand, let alone prevent [3]."

Dex Hunter-Torricke, who worked for Google DeepMind, Elon Musk and Mark Zuckerberg, believes that 'The world is sleepwalking into disaster with artificial intelligence that will create an elite class living in luxury while the majority languish [4].' Hunter-Torricke believes that governments have at present no common plan, that mass unemployment is imminent; 60 percent of jobs in advanced economies being likely to disappear, according to the International Monetary Fund; and that this is probably an underestimate because AI will become more powerful in the next 10 years.

Hunter-Torricke believes that gains in productivity will not translate into ‘broadly shared prosperity’. “By mid-century, [there will be] an elite class with AI-augmented capabilities enabling lives of luxury, equipped with medical breakthroughs that deliver longer lifespans, living in parallel with a global majority whose economic prospects, healthcare access and political power have been permanently curtailed. This is not a prediction I make lightly [4].”

Hugh Brady, the President of Imperial College London, has spoken more positively. “The real question is not whether AI will shape the future, but whether we shape AI to serve humanity for the benefit of all [5].” Accordingly, Imperial has established a new School of Convergence Science. This means — Brady says — “multi and interdisciplinary science at unprecedented scale, focused on solving the thorniest challenges facing humanity and our planet.... framing research questions collaboratively through a new lens and developing new research models [5].”

This initiative shows a difference from much of the AI world. Collaboration, not engulfment. Free thinking, not compulsory action. The criticism of Amodei, Sharma, Hitzig and Hunter-Torricke agrees with Brady. The criticism asks how do we shape AI to serve humanity for the benefit of all? We all have some notion of good and evil, some ethics, and these indicate what is “the benefit of all”; in simple terms, the utilitarian approach. This means the greatest good of the greatest number. And what are “the thorniest challenges facing humanity and our planet”?

These are the problems identified by the Sustainable Development Goals [6] or the world problematic, *le problème mondiale*, i.e., the six primary problems — food, energy, population, mass poverty, military expenditure, and the world monetary system. These were defined at the sixth special session of the U.N. General Assembly, Plenary Meeting 2207, 9 April 1974, by Kurt Waldheim, then Secretary General, U.N. [7]. This idea of a multi-problem, its interactions offering solutions, appears notably in a lecture by Aldous Huxley in 1963 [8] and two books by C.H. Waddington in 1977 and 1978 [9,10].

But the thorniest problems are not the context for AI in Britain. The true context is the environment: the natural, built, social environment. The context, instead, is a narrow idea of work and of academic education. The use of AI in radiology in Great Britain is becoming essential. It affects employability. [5, pp. 7, 9, 11]. It is also recognized that “the more people use generative AI, the more their brain switches off” [5, p. 23]. Speed, quantity, predictability seem to govern human thinking about AI in British medicine [5, pp 29, 39, 42]. There is AI-linked technology which can detect whether someone has Type 2 diabetes with 97% accuracy, from the sound of that person’s voice. The time of diagnosis now falls from five to seven years to a test of three minutes. In cardiology, an AI-linked approach can detect fluid on the lungs. AI has detected several cancers in women which human examination had missed. In regard to cardiac MRI, AI has been able to reduce the number of measurements and let the AI rebuild the image, so that the process is now 24 times faster. And in the lab, one hold of breath is enough for AI to develop an entire cardiac scan.

AI is also being used to investigate strokes. The best treatment depends on the chronological and biological clocks. An AI model was trained to interpret 780 CT scans showing a range of brain patterns after a stroke. Instead of looking at the abnormal area to find an average level of darkness, the AI looked more minutely, extracting thousands of other features. The AI can extrapolate information from 780 images so as to identify accurately in an image of a real patient when the stroke occurred. The accuracy of interpreting the other imaging features — not just the intensity of the lesion — was doubled. If this approach is taken to stroke patients, the time when the event begins can be identified. This can lead to a 50 per cent increase in giving treatment. Out of the total 100,000 who suffer a stroke each year in the UK, 10,000 are identified as suitable for treatment. This is not an impressive figure. If AI image interpretation can increase this to 15,000, it is not much more impressive. It is not clear what level of rehabilitation results, or whether a cost benefit analysis has been applied to this problem.

The “current” AI systems are conflating and outputting data that are documented or stored. These data are not all complete or accurate. If a user of data cannot rely on an accurate or full medical

history, the AI output cannot be a valid assessment of the whole patient. There are disturbing questions of cost, quality and outcomes.

The investment for healthcare and everything else in terms of an AI system may be £1 billion. It may cost another £1 billion to serve half the population of Britain. Both figures may be underestimated by 100 per cent. The other costs are the education to produce the skills, the costs of the energy system, the hardware (chips are a kind of monopoly), water to prevent systems overheating, and carbon, most of the energy being based on fossil fuel.

Nevertheless, Britain's National Health Service gains are wonderful. Robotics developments could improve the quality of life of many, reducing the costs for artificial limbs, assisting an ageing population to retain autonomy, even perhaps providing frames to give mobility to persons with spinal injuries. Coupled with this use of robotics, drones can be developed for peaceful as well as military purposes.

In the Middle East and North Africa (MENA), such developments may not have yet have taken place, but it would be interesting to know what use of AI occurs in the King Faisal Specialist Hospital & Research Centre (KFSH), which is ranked first in MENA and 12th worldwide in a list of 250 academic medical centres. Can such advanced ability be made available by economic measures resulting from increased AI power in MENA? Will Saudi Arabia share its enormous economic power with others in MENA so that the general standard of living and healthcare can be improved? Saudi Arabia has ample energy resources and so in principle has MENA as a whole. Recent events should lead to integrated activities.

AI was propelled by the release of Chat GPT in November 2022. It is anticipated that artificial general intelligence (AGI) — a superior AI — is 'just around the corner' [5, p. 13]. This AGI can 'adapt to new unexpected situations without the need to be specifically trained for specific tasks', according to Alessandra Russo [5, p. 13]. AGI is more than a large pattern matching machine. AGI systems will use their acquired knowledge "to solve new problems or to create new knowledge

and new information, and be able to apply this knowledge in completely unforeseen circumstances” [5, p. 13] But the idea that such superior ability is imminent does not mean that it will be attained by a defined date. Nor is it certain that it will work ‘in completely unforeseen circumstances.’ When the *Titanic* hit the iceberg in 1912, those unforeseen circumstances did not receive application of remedies.

There is considerable investment in AGI. One element in the research is the replication of human foibles. If AGI designers wish to demonstrate unusual or socially awkward elements of human behaviour in the creation of AGI, they may produce dangerous results. Imagine trying to produce a capacity for spasmodic or unpredictable behaviour or a capacity for revenge, or a tendency to be extremely selfish. If such a pseudo-personality were to be created, it might be highly unrealistic.

As Alessandra Russo says, “‘The explainability of AI is going to be at the core of artificial general intelligence” [5, p. 16], but if we cannot explain AI because we cannot explain the brain, it is possible that vast amounts of investment funds are being wasted on an elusive objective — as if we were living in the days of alchemy. Since the core to AGI is not the matching of patterns but the ability to reason, it may be better if we do not reach that goal. For the creation of spasmodic or unpredictable behaviour would include the ability to offer unrealistic, false self-justification. That unrealism would not benefit mankind. The AI would be mixing up credible explanation with contrived explanation, making the false plausible, subverting the true, and making evil appear to be good. *That could not mean the greatest good for the greatest number.* But, from the evidence of history, it could lead to insistent, repetitious force by AI or AGI imposed on the human race to gain ends which AI had reasoned; although objectively judged, judged by historical examples of good and evil, the ends being determined by the AI or AGI *would be utterly evil.*

This has already happened. Anthropic’s AI model, called Claude, was used by the US and Israel to attack Gaza and Iran. The AI ‘shortened the kill chain’, i.e., it accelerated the process of identifying a target, securing legal approval, and launching a fatal bomb or missile. The legal

approval must have been available from the beginning. This means that anything could be targeted, and the process was accelerated, so that the maximum lethal effect would be achieved [11].

The business called Palantir achieved this. In the minds of those using AI for war, a rapid result obliterates ethics. The end justifies the means. War becomes a delightful computer game. The depersonalization of the people being killed is also the depersonalization of the killers [12]. To trivialize war is extreme cynicism. It destroys ethics, produces false justifications for destruction and cruelty, and makes reality valueless.

Geoffrey Hinton, who won the Nobel Prize for Physics in 2004, believes that society is ignoring the question of the safety of AI [13]. Hinton means both the increasing intrusion into privacy and the displacement of people from the workplace. If AI can do the jobs of human workers for less than those people are paid, then people can be displaced for economic reasons. This is 'technological unemployment.' Hinton calls for 'highly regulated capitalism'. He believes that ordinary people can force governments to work on the question of AI's safety.

Can ordinary people influence governments? There have been many protests by ordinary people against fossil fuels, because of emissions and global heating, but the transition to alternative energy is slow. Control of the mass media allows non-scientific and misleading counter-arguments to be influential, by means of AI. Ordinary people may be incapable of persuading governments. During the Industrial Revolution some workers destroyed machines because they realized that those machines would make their labour unnecessary. The machine smashers disappeared, and the cotton mills of Lancashire reduced the need for human labour.

With widespread use of AI, the need for real human beings in real jobs will diminish. People displaced from work will feel a loss of purpose and become depressed and angry, like the Northeast of England in the 1970s, when Margaret Thatcher allowed the collapse of heavy industry there. Hinton's work depends on an attempt to model the working of the brain, the image of the neurons

and a neural net. But this attempt does not achieve human consciousness, which is, perhaps, better represented by the rolling movement of mercury on a laboratory plate.

AI instruments could decide to make war upon their human users, and even try to extinguish them. This idea attributes to AI the features of authentic human intelligence, suggesting that AI by use of raw data, learned knowledge, the capacity to decide in a context of contradictory signals, and volition, drawing on Pleistocene biology, can make war, impose will by cruelty, and destroy law. Artificial Intelligence cannot be genuine or authentic intelligence. The artificial is, by definition, not genuine. And yet, Hinton is well justified in seeking to ask whether we can eliminate or adequately control smart AI.

Another big problem is the misuse of AI by lawyers. On 3rd April 2026, the business school HEC Paris had recorded more than 1,200 instances worldwide of which ca 800 are from the U.S. courts. These include citing non-existent legal precedents (decisions in previous cases — i.e., all being fictitious). These citations of fictitious cases had been included in arguments even at the level of state supreme courts. Carla Wale, associate dean of information and technology and director of the law library of the University of Washington school of law, believes that there is “no consensus in ethics beyond ‘You have to make sure it’s correct.’ And so for us, that is the baseline.” This means objective truth [14].

There is the further problem of delusions created by AI use, with very detrimental effects on the users [15].

The safeguard against smart AI exceeding smart human, authentic intelligence is the fact of randomness, unpredictability in human consciousness, and indeed the same things — randomness and unpredictability — in the entire range of life forms. This is the reinforcement of freedom, and thus the safeguard against the dominance of AI. The human mind is authentic, unique, and free. Convergence science must converge on that.

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