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Review Article

Artificial Intelligence and Human Condition: Opposing Entities or Complementary Forces?

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ABSTRACT

In the 21st century, artificial intelligence is a force that surpasses artificial intelligence in many aspects, because it has appeared in all fields of social life, from the Internet search engine that determines the taste and preference of obtaining digital information to the intelligent refrigerator that can issue purchase orders to maintain its availability when some food is exhausted. The purpose of this paper is to analyze the ethical, ontological and legal problems that may arise from the wide use of artificial intelligence in today's society, as a preliminary attempt to solve the problems raised in the title. In terms of methodology, this is a paper prepared using written document sources, such as: literary works, international news articles and arbitration articles published in scientific journals. Its conclusion is that AI may change the lifestyle of the whole civilization in many ways, and even negatively change the human condition by changing human identity and genetic integrity, and weaken people's leading role in building their own realityd.

Keywords: *Artificial Intelligence in the 21st Century; Significance of Human Conditions; Ethical, Ontological; and Legal Conflicts; Complementary Forces*

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1. Introduction

What is intelligence? Are humans really intelligent? Do humans monopolize intelligence in front of other life forms? Is life limited to organic organisms? In order to contribute assertively to the current debate on the transcendence and importance of artificial intelligence in the 21st century, efforts should be made to answer these questions, emphasizing that the concept of intelligence is by its very semantic essence: polysemic and at the same time multidimensional. Therefore, cognition, emotion, behavior, multiple intelligences and artificial intelligence are all daily topics. Traditionally:

Intelligence is a very common mental ability, including reasoning, planning, problem solving, abstract thinking, understanding complex ideas, rapid learning and learning from experience (...) it requires a broad and profound ability to understand the environment, be able to capture and give meaning to things, or figure out what to do[1].

Ardilla[2] believes that intelligence is the core ability to exist, create and live in different fields as diverse as: Logical–mathematical domain, linguistic skills, musical talent, interpersonal and social interiors, and the systemic bodily dimension. For psychology and neuroscience, it is a measurable phenomenon, and its development or degradation is related to logical, environmental, educational and cultural factors. According to this idea, the concept of artificial intelligence is subsidiary

to the theory and concept of human intelligence to some extent, and its particularity lies in:

(...) specifically refers to a special type of technological intelligence. Although its starting point is human, which is human art and the main reason, it can operate independently and autonomously, and even surpass human cognitive and procedural ability in many aspects[3].

However, the concept of intelligence has been reified by a anthropocentric and logocentric discourse, which implicitly assumes the so-called intellectual superiority of mankind without questioning its paradoxes, but to what extent are the pollical system that have been historically produced and reproduced intelligent ? When they are troubled by the obvious authoritarian contradictions in asymmetric power relations, they subject citizens to the authorization of the government, no matter how absurd they may sometimes be, to what extent the existing economic system intelligent? When they systematically plunder non-renewable natural resources for profit and concentrate their wealth in 1% of the population of developed countries at an exponential rate[4].

Fortunately, AI can overcome the limitations and contradictions of human intelligence in many aspects, deepen its position as a complementary force of intelligence, or on the contrary, eventually lead to hostile factors, which will be proved in the future. It is these and other similar ideas that drive the development of this article. It is worth mentioning that in many literary or film works such as Isaac Asimov's *I, Robot* or James Cameron's *Terminator*, AI contacts humans in the form of robotic-anthropomorphic to the same extent as the high degree of autonomy, enabling these" entities "to deploy a set of decisions that may be ethically, ontologically or legally controversial.

However, there is no doubt that in the 21st century, artificial intelligence goes beyond action in many aspects, because it exists in various fields of modern social life in some way, from Internet search engines to determine tastes and preferences for obtaining digital information, to smart refrigerators capable of issuing purchase orders to maintain availability of some foods as they run out. Therefore, the purpose of this paper is to analyze the potential ethical, ontological and legal problems caused by the wide use of artificial intelligence in today's society, as an attempt to solve the problems raised in the title, and as an excuse for debate on this important issue.

In addition, this paper is divided into four separate but logically related parts. In the state of art, the selected works that shaped the concept of artificial intelligence and its different effects on human conditions are presented. The second section explains the methodological procedures for interpreting and organizing consulting sources, and clarifying the cognitive positions of researchers. In the third section, there is an interest in addressing the proposed objectives, at least temporarily, in order to arrive at conclusions and findings of the case in the last part.

2. State of art

According to the limits of the length of the scientific article genre, we briefly review different works and authors whose contributions underpinned the theoretical and analytical apparatus of this article, and also served as an influence to structure this vision of artificial intelligence in today's world. This is a technical phenomenon that under appropriate circumstances, can make a significant contribution to the transformation of the whole human civilization in unexpected ways.

The work of Vinuesa *et al*.[5] was important to visualize the practicability and versatility of artificial intelligence in modern society. In the words of the author, artificial intelligence plays an important role in promoting sustainable development goals through the implementation of algorithms and software. These algorithms and software can supervise the realization of more than 100 goals with the support of qualitative and quantitative information. However, the current limitations of this form of autonomous intelligence are not excluded, highlighting some gaps in transparent data processing, security vulnerabilities and the proper implementation of ethical standards.

Similarly, the research of André and Romy[6] also helps to clarify the preconditions for integrating artificial intelligence into the teaching process of higher education and to study the new business model of *Ed Tech* technology. The author believes that with the development of social reality, new business models have

emerged, which have an impact on the market and education.

Therefore, a considerable number of educational technology companies (*Ed Tech*) are trying to update the traditional educational model through the systematic implementation of artificial intelligence to deal with different types of metadata, which come from the daily use of web search engines and other sources reflecting people's tastes and preferences. They concluded that uncertainty and inadequate understanding of strategic data are hindering the development of solutions, so artificial intelligence is the best tool to promote the development of such businesses.

For their part, Belk, Humayun and Gopaldas[7] pointed out that AI is not necessarily a typical novel concept of Western modernity, because some ancient civilizations tried to represent AI like concepts through magic and religious activities such as alchemy, thus establishing a mythical tradition in which humans are fascinated or afraid of another form of alternative intelligence to challenge their intellectual hegemony on the planet or surpass their cognitive and procedural abilities.

In conclusion, Belk *et al*.[7] pointed out that artificial intelligence methods based on software (soft) or robot (hard) can be expressed in humans, resulting in a difficult process to determine a priori of transhumanism. There is an urgent need to establish a framework for human dignity and social security for all practical reasons. Finally, two discourse traditions originated from artificial intelligence are valued: on the one hand, skeptical and cautious views, on the other hand, futuristic views welcome this form of intellectual progress without further doubts.

Biagini *et al*.[8] also emphasized the autonomy of artificial intelligence in managing the power system in the near future, which is a possible condition for establishing a sustainable energy park with little human supervision. The author believes that the introduction of AI software and hardware can also promote the technological evolution transition of human beings to a higher life cycle stage, with AI produces and reasonably distributes abundant renewable energy.

Of particular interest to the research team were the works of the controversial Hebrew historian Yuval Noah Harari[9, 10] which now comes to confirm with specific empirical evidence and makes predictions of science at different times, even surpassing them in many ways. For him, intelligent people are on the verge of extinction. Due to the combination of genetic engineering, robotics and artificial intelligence, another post-human or superhuman entity (as seen in the phenomenon) will be replaced by another biomechanical and cybernetic entity, which will overcome the material and cognitive limitations of human conditions and develop their skills and abilities at an exponential speed. In this regard, he believes that:

Cyborg engineering will go a step further by integrating organic bodies with non-organic devices, such as bionic hands, artificial eyes or millions of nanorobots, which will navigate our bloodstream, diagnose problems and repair damage. This type of cyborg will be able to enjoy far more power than any organic object[10].

It also emphasizes that:

(...) Cyborg can exist in many places at the same time. Dr cyborg can perform emergency surgery in Tokyo, in Chicago and on a space station on Mars without leaving his office in Stockholm. All she would need is a fast Internet connection, a few pairs of bionic eyes and hands. But think about it, why pairs? Why not quartets? In fact, even these are really superfluous. Why would a cyborg doctor have to hold a surgeon's scalpel when he could connect his mind directly to the instrument?[10]

There is no doubt that this information may be exaggerated and fantastic from a conservative point of view, but even an superficial review of the history of the last century shows that the dazzling scientific progress has achieved unimaginable achievements in daily life for generations, such as real-time communication with people all over the world, provided by intelligent mobile devices with wireless broadband Internet; the open socialization of scientific knowledge or the promotion of new forms of work, interpersonal relationships and virtual education facilitated by Information and Communication Technology (ICT). Therefore, in the coming decades, Harari's avant-garde thought today will certainly be replaced by the future.

3. Clarification of epistemology and methodology

The authors of this work believe that mankind will soon undergo a transformation of the world order[11, 12], partly due to the devastating impact of the new coronavirus and the depletion of the political and economic models that have worked so far.

It is reasonable to assume that these upcoming changes will, in turn, promote the paradigm shift of scientific structure, consolidating the new rationality described by Martinez[13], so as to break through the restrictions imposed by neopositivism. At least in the field of social and human sciences, as a fruitful attempt to re-examine humanistic knowledge, such as philosophy, literature and art, without prejudice, within the framework of a unified systematic conception of scientific that, without losing its rigorousness in its methodical and theoretical bodies, is simultaneously : objective-subjective, inductive but deeply interdisciplinary; perhaps recalling the integrity and holistic sense of integrity of his understanding of the ancients or people in the Renaissance.

It is inspired by these Gnostic gestures that herald the paradigm revolution that prose can appear effectively, not just as a breakthrough of a literary school. It emphasizes:

(...) Because of its freedom of form and theme, and because of its ideology-although it appears mainly as a hostile response to a given gender-this article is a typical example of the visibility of general issues. From Aristotle to today, any position of literary thought is on the pillar of genre theory, which is a limit, if not a blind spot[14].

In fact, critical writing is also a key tool of general scientific discourse. It allows the course of a free hermeneutics to be expounded with some originality under the combination of the following factors: the author's creativity, criticality and flexibility in dealing with sources go beyond the rigid formal standards of traditional monographs. These monographs reproduce that cognition belongs to the dominant paradigm and obliterate innovation to some extent.

In terms of operation, the theme was first identified to recognize the importance of artificial intelligence to today's and future world. Subsequently, a large number of written literature sources were recorded in physical and digital form, including scientific articles in recognized databases: *Scopus,* WOS, Dialnet, etc; in addition to text and gender differences, international literary and news articles agree that artificial intelligence has an unusual central position in its various forms and ways of existence. Finally, the work was drafted in accordance with the authors' rules of the Journal of Social Sciences for evaluation, comparison and publication if appropriate.

4. Artificial intelligence and human condition: Ethical, ontological and legal issues arising from its widespread use in society

When discussing the great possibility of the wide spread of artificial intelligence in society, we can quickly see at least two views: on the one hand, it reveals that individuals and researchers believe that this form of intelligence is a multidimensional tool to improve human living conditions. They promote work, process and decision-making in an autonomous and equal manner according to the interests and needs of people in different backgrounds. On the other hand, there are also voices of criticism, which indicates that artificial intelligence may completely change the historical process of society in the 21st century incurring in anachronism or retrogression of the times.

On this main line, without falling into the fallacy of wrong dilemma, every requirement on this issue means a certain positioning of the pointed position, and this article is no exception. To date, however, AI has shown significant versatility in helping manage almost all human activities, such as: education, health, finance, entertainment, housekeeping, and even engage in some free professions dominated by technology, intellectual knowledge, creativity and experience. For example, the apps available on smartphones today include: ADA, *iDoctus* and IA based Endomodo can make accurate medical diagnosis of various diseases, while other diseases such as: *E Law Guide, SmartLeges* does the same thing on legal issues.

However, scientists like Stephen Hawking[15] did not hesitate to predict the danger of artificial intelligence to humans, saying: "Human beings, limited by their slow biological evolution, will not be able to com-

pete with machines and will be surpassed" (p. 1). According to the late British physicist, a complete artificial intelligence can also be self-designed. Its purpose is to overcome all artificial control and affect people according to its rapid development, without denying the potential of this intelligence in solving various problems[15].

Anticipating this situation, robotics has become the largest material manifestation of artificial intelligence and human conditions. The famous scientific writer Isaac Asimov has long formulated three basic rules of robotics:(1) Robots will not harm humans, nor will they let humans be harmed indifferently. (2). Robots must issue or execute commands issued by humans unless they comply with the first law. (3). Robots must protect their existence as long as this protection does not comply with the first or second law[16].

From the reading between the lines of these rules or laws in the short story *Runaround* published in 1942, it can be seen that the fate of every robot is to subordinate its action to the orders of human beings, so as to ensure that under the first clear premise, people will not suffer any damage due to their own existence.

In addition, it is obvious that Asimov proposed the beginning of the ethical debate. He tried to standardize the practice of artificial intelligence regulating from the field of literature, so as to avoid any contact or tension between these new entities and the whole mankind. In fact, this ethical concern is prominent in his main works: *I, robot*; *Bicentennial Man* and the *Foundation Sega*[2].

There is no doubt that artificial intelligence is vulnerable to ethical treatment in all its manifestations and modes, because its own risks and possibilities implied by its own existence, which are constantly developing. More importantly, all signs show that it is an entity with dialectical development and has the ability to act, learn and shape itself at a speed beyond human ability according to its own personal and collective experience. In fact, selected circles such as the Bilderberg Club have included the AI paradigm as a force for change in modern society on their international discussion agenda[17], which has produced a series of conspiracy theories on social media.

On this key point, it is worth clarifying that ethical reflection, according to Savart[18], is the philosophical concern that involves the exercise of individual freedom that opts for the pursuit of a good life, all of which are from a moral point of view. Similarly, the view of the problems arising from the exercise of freedom is a subsidiary part of Fromm's[19] humanistic ethics. For Fromm, any ethical requirements are based on a formal and material standard, which connects individual practice with general or specific, utilitarian or dogmatic moral norms, based on the principle that only human conscience can determine the quality of their behavior, not necessarily an authority beyond it, that is, to promote the self-determination of will without the need for external coercive forces such as state or religion.

In both cases, Savat[18] and Fromm[19] implicitly believe that man is the only person endowed with conscience and will in essence and existence, and can act freely, so as to defend ethical treatment. Although these anthropocentric positions have dominated matter so far, the development of artificial intelligence challenges that intelligence is a unique attribute of mankind, and life is limited to the dominant paradigm of its biological essence, which at least theoretically allows a more meaningful post-human ethical debate in the coming decades, just as all doubts about the special will and consciousness of artificial intelligence have been eliminated, they exist and manufacture according to the conditions of hardware and software, which determine their own existence and self-driving force.

Without delay, what are the main ethical issues that may arise directly or indirectly from the spread of artificial intelligence to all aspects of social life from now on? In this regard, it should be remembered that, just as the first industrial revolution caused massive unemployment by replacing human beings with cheaper and more efficient machines at that time, in the upcoming revolution of telematics and nanorobots dominated by artificial intelligence, the situation will not be much different from that in Age of Enlightenment, and the results in this regard will be more remarkable, because these entities have multiple uses in almost every conceivable field.

In the case described, as Duseel[20] understood, this is an event that substantially changes the principle of political *ratio,* because a new world order dominated by artificial intelligence, as a material practical

rationality, will not only solve the conditions that decide to create and reproduce a better life for mankind, but also introduces an external force into the key process of maintaining the balance of political and social ecosystem, such as the production of goods and services, the distribution of value goods and the division of social labor and knowledge.

One might argue that the impact of artificial intelligence will lead to reduced working hours for individuals and communities as a whole, while increasing space for entertainment, family life and training, and that the loss of potential jobs selected by intelligent machines will be compensated by public policies that ensure the general basic income of all, similar to the social security experience of the welfare state after World War II. However, all historical evidence shows that in the global south, these policies have been inadequate and limited. Under no circumstances can they guarantee the resources needed to get rid of poverty and unstable life. The opposite argument is either illusory or demagogic.

If this is added, the main interests of AI may be monopolized by political and economic elites, as happened in Latin America with various modernization plans. According to Morales, Villasmir and Martinez[21], even today, these plans cannot provide positive solutions to the poverty, inequality and the lack of opportunities for the vast majority of people in the region to support their development, Therefore, AI will increase inequality and the mechanisms of social exclusion, because it will provide a series of comparative advantages for a few people and harm those who cannot enjoy these technologies.

In addition, AI will further strengthen the formal and informal social control mechanisms of authoritarian governments to destroy the space for democratic participation and citizen leadership, which has been achieved through arduous struggles all over the world in history. If this claim is exaggerated, we just need to see how the social network called Social Credit System has worked so far in China. The system combines facial recognition, real-time geographic location and artificial intelligence software, and uses a scorecard to reward or punish individuals. In some cases, if the "ideological purity of the system" is violated, it will lead to the prohibition on leaving the country, travelling on train or opting for a bank loan[22].

As a representation of ethical issues, a series of ontological issues have also been visualized that it is interesting to review roughly. In this case, ontology is to seek the ultimate meaning of human internal dignity. From this point of view, the existence of human beings or the establishment of their own conditions of existence in history is not only due to the absolute necessity of their biology, but also especially due to the intersubjective action of attributes such as intelligence, will, cooperative ability, etc. that characterize the species and culture, as the force of continuous reorganization of nature.

In fact, the main ontological problems arising from the wide use of artificial intelligence in today's world are those adjusted through its main role in order to transform human beings into a different entity in the future. At this time, the basic characteristics and spirit of these *entities* cannot be fully determined. If Harari's[10] forward-looking view is correct, human species have experienced this phenomenon since the biological and material sunset, which brings more questions than answers: Has the integration of artificial intelligence and human beings subvert the human situation? What are the ethical boundaries of any evolutionary process? Is the new self-generated by the combination of genetic engineering, nano thrombosis and artificial intelligence necessarily unacceptable? As early as the end of the 19th century, Friedrich Nietzsche, a great German thinker, once said:

Man exists only to be transcended. "Man is a rope between beast and Superman-a rope across the abyss." Therefore, its greatness lies in the fact that "it is a bridge, not a goal" and that what is to be loved in it is "it is a transition and sunset"[23].

Perhaps the development of technology, especially the development of artificial intelligence, will be the driving force of human transcendence known in ontology so far. Alternatively, this overall transcendence of *Homo sapiens* may coincide with Nietzsche's transformation from beast to Superman. By the way, at a complex intersection, people are discussing the sunset of human beings or the evolution of their abilities to God's own level, as Harari imagined[9].

It is true that nothing is certain and can only be guessed, but in any case, the changes in the next few decades will not be easy and will bring them with

changes in people's identity and may transform their genetic integrity, significantly alter their being, doing and living together with the way they feel the world and live their life. At this stage of the development of human history, it has always been bound by the limitations of human conditions and subjectivity.

Last but not least, AI needs to replicate a set of laws at any time. These laws test the ability of legal knowledge to regulate and regulate the design, production and use of AI at present and in the future. In this regard, Leret[24] emphasized the close relationship between biotechnology, law and bioethics due to the rapid development of technology in the fields of Informatics, medicine and genetics to protect the identity of individuals and their genetic integrity and identity.

In this regard, there are some reasonable problems, such as: Is a person's gene designed to achieve certain genotypic and phenotypic attributes contrary to the natural evolution of the species? Will these advances will divide humans into two categories: "normal" people and those who are gifted through genetic manipulation and/or biomechanical implantation? Although there is no clear answer in this regard, it is clear that developed countries will be the biggest beneficiaries of these improvements, which will further strengthen the technological and scientific gap between the North and the South.

Since Calvano[25, 26] proposed the political modernity scheme, there has been a concept of justice, democracy and fairness in the western legal system through symbolic and conceptual means, such as: The rule of law and human dignity are designed to protect ordinary people from situations that violate their spirit or worsen their living conditions. In this regard, the establishment of regulators for the regulation of AI should focus on at least four key aspects, which have been regarded as:

Develop in an international legislative framework by consensus to subordinate the design, production and development of artificial intelligence to the dignity of life in its biological type. As postulated in Asimov's first law of robotics.

Identify universal ethical and axiological principles to make AI meaningful and purposeful as a tool for the development of human capabilities, as Nussbaum[27] understands, that is, the immeasurable possibility of existence and realization as part of a life project, which is formulated by individual sovereignty.

Penalize the instrumentalization of human conditions by incorporating of artificial intelligence technological implants which change people's consciousness and/or ignore the ethical standards of people's free existence and action.

Punishment uses artificial intelligence as a formal and informal means of social control to support totalitarian order, in the style of dystopian fictions such as in *Black Mirror*, Aldous Huxley's *Brave New World*, or George Orwell's *1984*.

The success of such a legislative agenda will depend not only on the political will of advanced governments to make full use of artificial intelligence, but also on the pressure of organized civil society to defend their rights in a substantive democracy, in which artificial intelligence will gradually become an unacceptable means of governance, no matter how possible its performance is on various technical equipment.

4. Conclusion

Are artificial intelligence and human state opposite entities or complementary forces? In essence, all this will depend on people's universal use of this technology, its design purpose, and the specific results obtained from it for the benefit or damage of life in general. Of course, whether humans can control this form of intelligence under some ethical and bioethical standards in the triangle that combines artificial intelligence, robotics and genetic engineering. So far, artificial intelligence seems to be able to overcome the limitations and contradictions of human intelligence in many aspects and deepen its position as a complementary force of human intelligence.

However, it should not be ruled out in advance that at a certain stage of its evolution, artificial intelligence contacts human beings in different ways, just as it has developed a high degree of autonomy, enabling it to make a series of decisions that may be ethically, ontologically or legally controversial. Whether due to their own conscious will or their use as a tool for social control and rule, as has happened in countries like China, where artificial intelligence serves dictatorship.

For the reasons described in the full text, two

views on artificial intelligence are considered: on the one hand, as a tool that helps to improve the future of individuals and communities, on the other hand, as a force, it must be critically analyzed through the various threats generated by its direct or indirect use. This choice tends to the second position without compromising its multiple contributions to modern life. All indications indicate that artificial intelligence will play a central role in the new world order being established, which is likely to indicate the transition of mankind to a higher quality entity, or, on the contrary, the moral erosion of human conditions. From this perspective, there are more questions than answers, and there are good reasons to be vigilant about what is about to happen in the global transition stage.

In addition, artificial intelligence is such a broad and complex problem that demands at all times an interdisciplinary research that addresses it in its various dimensions, as a condition of possibility to understand this phenomenon in its dialectical totality. To this end, it is not surprising to propose more and better research routes and take into account the ethical, ontological, legal, political, psychological and anthropological problems arising from the increasingly widespread use of this technology in theory and reality.

Conflict of interest

The authors declare that they have no conflict of interest.

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Notes

1. As Ritzer (1999) said: "Redistribution can be seen as a process through which people begin to believe that the social forms created by human beings are natural, universal and absolute. Therefore, these social forms do have these characteristics. The concept of "redistribution" means that people believe that the social structure is beyond their control and cannot be changed "(p. 191). Although one might say that human intelligence has a neurobiological basis, it is not a pure human attribute. We understand intelligence as a basic social concept that changes over time and culture. In addition, all life forms have a certain intelligence, which depends on the characteristics of their species, so that they can adapt to the environment, even in extreme environments, such as the so-called extreme creatures. Therefore, we assume that the concept of intelligence has been redefined.
2. For a review of Asimov's main works, it is suggested to refer to: https://www.europapress.es/cultura/libros-00132/noticia-24-anos-isaac-asimov-10-novelas fundamentales-20160406165615.html.