

# Reflections on Ethics, Human Intelligence and Artificial Intelligence (AI)

José Luis Garcia Vigil\*

*Department of Medical Sciences, National Autonomous University, Mexico City, Mexico*

## **Corresponding Author\***

José Luis Garcia Vigil  
Department of Medical Sciences,  
National Autonomous University,  
Mexico City, Mexico  
E-mail: jlgarciavigil@msn.com

**Copyright:** © 2020 Garcia-Vigil JL. This is open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

**Received date:** October 26, 2020; **Accepted date:** November 10, 2020; **Published date:** November 17, 2020

## **Abstract**

The history of AI is very long, which began in the mid-50s of the last century, since the creation of the Internet for military purposes (Darpanet) which became due to its great utility in the commercial and application form in all the fields of knowledge and human endeavor. These programs that "initially ran" in the operating systems of the time in the primitive Internet, have evolved along with the technological advances in programming languages, operating systems and software with such innovation capabilities that it has allowed their architecture with transistors and increasingly smaller chips, high-speed processing of text, number and matrix tables with formulas; coupled with the speed of RAM and hard disk memory. In this platform, AI has grown to the unimaginable, until it becomes a program with codes and algorithms that learn and re-map themselves to carry out their pre-established task more efficiently, a situation that when it happens, means improvement of the program but results and type of programming with codes and algorithms that are no longer known by the programmer, so in view of the risk of deviation from the pre-established objectives and taking care of ethical laws and regulations, the programs of this software must install filters at the beginning, during the process and at the end, as signals alarm when there are deviations such that they have ethical implications for humans. This interaction of Human Intelligence (HI) with AI has had negative as well as positive disagreements, for which in principle, the adaptation of labor and human rights standards and laws was sufficient, but now with the great development of AI, The establishment of ethical standards in the development of such programs is mandatory. At the moment, the standard already formally exists: Barcelona Declaration for the Adequate Development and Use of Artificial Intelligence in Europe.

**Keywords:** Artificial intelligence • Human intelligence • IH vs AI interaction • Ethical standards in AI • Bioethics edition AI programs

## **Literature Review**

The so-called Artificial Intelligence (AI) already has a long history, which starts from the middle of the last century in the 60s when the development of computer science had a greater development when going from semi-automatic processing of information with the use of calculators Para commercial and scientific uses, to the full automation carried out by means of equipment (Hardware) and operating systems (Software) that allowed a faster and more exact mechanization of information, especially in mathematical and statistical calculations at the beginning, and later in word processing and more elaborate texts.

At this time in the development of computational informatics, there was no major regulatory or ethical problem for its acceptance, since it supported the human in many of the routine and repetitive administrative and mathematical tasks that could be performed more quickly, thus freeing the individuals to focus their time more on carrying out intellectual and scientific tasks. It seems to me that this moment is the turning point when the human mind broke free and decided to expand its intellect based

on the nascent AI.

From this point of inflection with expansion of the human mind and subordination of routine tasks to the computer or individual desktop computer, the only thing to regulate was the time and type of work to be carried out with said equipment and training of personnel for its use; for example, preparation and reproduction of documents in electronic formats, as well as their distribution and safeguarding in databases and files for this purpose (letters, messages, memos, executive and supervisory reports, scientific, financial and commercial or commercial works, etc). Also training in the use of automated telecommunications and the Internet (email, phone calls, messaging in general) [1-3].

What to do at this time, training of personnel in companies and administrative regulations to define jobs in order to protect information and safeguard labor rights with mediation between managers and union representatives. In this AI development step, the ethical implication was related to labor rights and the human rights of workers.

The following development of AI was parallel to that of the nascent Internet, which went from limited scientific and military uses, to commercial, scientific, labor, educational and cultural use, in all kinds of human endeavors. Little by little, the subordination of repetitive and routine tasks of Human Intelligence (HI) was transferred to AI, the latter becoming practically a prosthesis of the HI. At this time there was no major ethical conflict in the coexistence of the IH and AI, their relationship was friendly and let's says that to some extent, more productive in every way [4].

Technological innovation and the further development of AI was deriving to automate practically all human tasks in the management and processing of information, emerging the so-called Information and Computing Telecommunications (ICT) and sciences, techniques and professions related to their learning, development, application and feedback in greater technological innovation with positive feedback, making the ontological relationship of Science with Technology more apparent [5].

This virtuous ontological relationship was strengthened in such a way that science by generating new knowledge, these already validated became part of the cultural, scientific and intellectual heritage of the human being. Likewise, when applied in the daily work with the automation and manufacture of household objects, they made people's lives more comfortable, examples: electronics in devices such as television, radio, music player, landlines, kitchen utensils, computers desk, cell phones, surveillance cameras, alarm clock, etc [6].

There was still no major conflict in the IH coexistence with AI, but when it was decided that many of the jobs were replaced by computers and not by new people already trained, the situation became uncomfortable and the ethical implication of greater impact. Effect, unemployment, requirement for more training or training in new professions such as the use of ICT and computer science and automated information. This change became apparent at the end of the last century and the beginning of the present.

The maximum change that decided an adjustment in labor rules and regulations, in addition to financial, commercial, commercial, cultural and labor legislation; It was the substitution of manual work of people for robots and computers in telecommunications for all kinds of administrative and bureaucratic procedures, which are part of the information processes that are verified in the institutions that generally exist in a well-organized society (central of telephone calls for recordings that answer and respond to the type of information request, or transfer of the calls to a menu of elections according to the information requested, without the participation of any person).

The biggest blow came when the experts in codes and algorithms for

AI programming decided to broaden their horizons to the Internet and to all devices where not only the automation of manual work and some of the intellectual was required, but when they now try to replace the creativity or even surpass human creativity by artificial creativity. This trend now has the metaphor of Neuron equals to Intelligent Computer and Brain equals to Intelligent Computer Networks operated with multilevel, analog, and digital neural network programs, with codes and algorithms that allow deepening learning by recoding and reorienting the programming of AI software to solving complex problems without the intervention of the human mind with its well-known and well-considered IH, awareness and creativity [7-10].

There was not much ethical or labor regulatory problem for violation of human and labor rights, but the new developments of deep learning AI from ten years to date; they have reached the limit of upsetting all kinds of legislation of knowledge and human endeavor and questioning the validity and validity of virtues and values, both ethical and moral, of the healthy coexistence of society.

These new changes imply not only learning and establishing laws and regulations to learn and properly apply AI for the benefit of HI and as support as a prosthesis in the intellectual and creative task of the human, but also, it must be legislated and regulate the education and training of professionals in automated information sciences, so that when developing new AI programs, codes of ethics are considered in their preparation.

On the other hand, the application of AI in telecommunications and especially in the so-called social networks (Facebook, Instagram, Twitter, WhatsApp, among several others) have incorporated a greater risk for society, since in a clear and flagrant way, they are violating people's privacy, giving them the false security of relationship and connection, as well as the security and sympathy of a large number of "friends"; when in reality they are creating isolation and addiction, manipulating their feelings and being them not the customers but the products that are for sale.

Also, however smart future AIs become, they will always be different from the HIs that created them. In addition, the fact of being alien to human values and needs should make us reflect on ethical aspects in their development and, in particular, on the convenience of giving machines total autonomy.

These scientific and ethical aspects justified the holding of a meeting to discuss the issue on March 8, 2017 in Barcelona, and in which different European experts in artificial intelligence, computing and communication participated, among other areas. The debate gave rise to the "Barcelona Declaration for an adequate development and use of AI in Europe; which basically contains the following principles and values.

### Prudence

The leap forward in AI has been caused by the maturation of AI technologies, vastly increased computing power and data storage, the availability of delivery platforms over the Internet, and an increased willingness of many economic players to test the technology for your own application domain.

### Reliability

All artificial systems used in our society must be tested for reliability and safety.

### Explain Ability

When an artificial intelligence system makes a decision, the humans affected by these decisions must be able to obtain an explanation of why the decision is made in terms of language that they can understand and must be able to challenge the decision with reasoned arguments.

### Responsibility

There is growing concern about AI chat-bots and other types of automated messaging systems operating on the Internet and on social media, designed for manipulation of political opinion, misinformation by spreading false facts, extortion or other forms of malicious activity that it is dangerous for people and destabilizes our society.

### Restricted Autonomy

AI systems don't just have the ability to make decisions. When embedded in physical systems, like autonomous cars, they have the potential to act on your decisions in the real world. This understandably raises questions about security and whether autonomous AI will ever outperform humans.

### Human Role

Today's undeniable enthusiasm for AI sometimes gives the impression that human intelligence is no longer needed and has led some organizations to lay off employees and replace them with AI systems. This is a very serious mistake. All AI systems are critically dependent on human intelligence [11-13].

### Conclusion

Finally, all these are calls for attention so that the same programs have the necessary coding and preventive algorithms to stop or send alert signals to the programmers in case of serious deviations in the analysis and processing of the information; when such programs could provoke, if applied in a certain way in society as a new technology, potential risks for the healthy and harmonious survival of humans. Even, that the species *Homo sapiens* disappears completely from the face of the earth.

### References

1. Curtain, A. "Ethics without morals." Tecnos Madrid. (2010).
2. Bartra, R. "Essay on morality, gambling and determinism." Economic Culture Fund. (2013).
3. Bartra, R. "Anthropology of the brain: Science and symbolic systems." Economic Culture Fund. (2012).
4. Garcia-Vigil, J. L., et al. "Ethics and teaching medicine: A principles declaration." *Rev Méd IMSS* 49.5(2011): 571-574.
5. Nicolás, J. N. J. "Humanize artificial intelligence." Expansion. (2020).
6. Clark, C. "Experiments reveal why human-like robots provoke strange feelings." *Tech Explore*. 6(2020).
7. Taylor, C. "Algorithms control your online life: Here's how to reduce their influence." Mashable. (2020).
8. "Educated but amoral: GPT-3, artificial intelligence capable of writing books." *News/Sci t Ecol*. (2020).
9. "You can get a robot to keep your lonely grandparents company." (2020).
10. "The Social Dilemma: Dark side of technol." Netflix. 9(2020).
11. López, de, Mántaras, R. "Ethics in artificial intelligence." *Res Sci*. 11(2017): 491.
12. "Barcelona Declaration for the Adequate Development and Use of Artificial Intelligence in Europe." (2020).
13. Harari, Y. N. "Penguin Random House Editorial Group." *Homo Deus*. (2018).