



How to Regain Control and Respect for Human Dignity over AI

This document analyzes the critical relationship between **Human Intelligence (HI)** and **Artificial Intelligence (AI)**. The main objective is the configuration of a framework for using AI. in a way that maintains and rescues the control that has been lost due to its inadequate use, a control that we are now attempting to recover.

1. Risks and the Danger of Losing Digital Sovereignty

This rescue can be achieved through the acquisition of knowledge and the acknowledgement of risks involved in AI use, as well, as the methods and consciousness to avoid them. In this way, AI can be utilized while mitigating the dangers of its misuse. The most harmful effect of such misuse is the loss of **digital sovereignty**, which is equivalent to losing the capacity to remain the protagonist of one's own life, with the power of action and decision. This loss turns us into objects directed by a device operating through programming generated by someone else, effectively making us their "servants."

By allowing others to take over our faculty of action and decision, we surrender the ability to perform vital functions, in economy, politics, and medical science, to a system external to humanity, (AI). Consequently, we cease to be free regarding critical life decisions, devaluing to the limit the supreme human value: **dignity**.

2. Foundations of Human Nature for the Safe Use of AI

The following points summarize the key elements necessary to clarify the dangers and risks of the unlimited use of AI. To design a safe, positive, and advantageous way of acting, we must not only understand the potential damage but also acquire knowledge of the **foundations of human nature**. This ensures the protection of human dignity for those operating within the conditions revealed here.

The goal is to use this technology for what it is, rather than as its creators intended. These groups of "AI creators" promote it as a "special" technology that requires no human intervention, or reflection, even if the case is about suggesting for humans to ignore AI structure, without doing so, when it concerns its necessary focus on values as content and result of the procedure involving IA. They seek to position their creation as the leader, and conductor of daily life, including critical processes, which replace the human role of reflection, leaving the whole activity to be lead and thrived through a mere instrumental means (AI). By doing so, human presence is disregarded along with its values, incurring in. this manner in the **usurpation of the orienting function**, that belongs solely to Human Intelligence (HI). The AI guild intends for the efficiency of an instrumental nature to substitute **orienting rationality**, which deploys unique qualities, including consciousness, reflection, and ethical values inherent to human nature.

3. Difference Between Artificial and Human Intelligence

The AI creators (guild), seek to compensate themselves, for their unrecognized limitations in human qualities through the focusing for their presentation on highly technological development. This reveals an attempt to bypass the natural principle that AI does not generate either the capacity or quality of intelligence that humankind does, we must keep in mind the natural principle that enunciates: **"the created shall never be able to become something of the same nature as its creator is."** No one can create something that substitutes or equals his or her own nature. What is created can never replicate or teach the inherent qualities contained in the nature to which its creator belongs. The created will always be of a "lesser" nature because it lacks the original essence.

This means that AI, despite the intentions of its creators and its astonishing features it possesses, namely speed and accuracy, installed in their AI processing technology, that works as its distinctive and great peculiarity, as **instrumental rationality**, It is and remains being, what it is, obeying the intention of its creators, as a magnificent tool, however, not fulfilling the final intention of becoming a parallel intelligence to the one, humans possess, due to their difference in nature. Humans are living beings and AI is a machine with a structure of recorded orders installed in a digital program, that will not be able to surmount its nature of a manmade machine. This will be in fact remain so, until it can be proven that digital technique is able to produce an intelligence comparable in content and capacity of performance, compared to that, of living human beings.

For the time being artificial intelligence remains as a sophisticated tool that emulates the human one with considerable limitations. This is the reason, to be incapable of substituting human beings in the activity of the conduction of any vital process, unless humans abdicate their role.

This manifests the need and superiority of the **orienting rationality**, which must be the directing piece in all critical processes, preventing conduction to play that role as an "auto-pilot", represented by AI, and preventing it from taking over the conduction of processes. AI should fulfill its original purpose as technology does, being an instrumental support at the service of human beings, **respecting human dignity** as the ultimate measure for digital progress*.

4. Original Purpose of the AI Groups and the Value of Included Capacities

By stripping the human species of its role of exercising judgment, according to the attempts of the AI groups which have that intention, from the very beginning, despite the fact of taking away the decision-making role and the power to perform, to which IH has the natural capacity to do so, obeying its nature of a living human being, which is until now, the proper and only agent to perform such role, and in spite of it, AI does not lose the intention of withdrawing it from mankind. IA intends to seize this performance, as a privileged elite. This would leave the human species as subjects of AI, deprived of their inherent faculties, losing in this manner gradually its competence in that domain, hurting its dignity.

It is essential to understand that when quality difference, between HI and AI is not respected, AI takes away the role HI, should play, without any sort of possibility to retain the action of its effects to natural order, which actually causes a definite impact on human dignity, becoming a risky situation, which transcends further to the health of humankind.

Order consists on respecting the **subjective quality of Humankind and therefore its Intelligence**, particularly in decision-making processes, Although AI-managed decisions may be incomparably more efficient, than the ones managed solely by HI, vital decisions must keep human presence and guidance, because its absence affects directly the human community.

While speed and accuracy are desirable qualities as "utilitarian" advantages, they cannot still be considered as **basic values**. They are faculties achieved through human talent infused into a machine. Therefore, speed should be sought only when it is innocuous and does not violate the vital status of human beings, specifically **on critical decisions**.

5. Inversion of Rationality and Its Dangers

We must distinguish clearly when the case is, using AI risk-free", meaning the use of AI, may be utilized alone occasionally, when the situation where it is used, does not involve any critical or transcendent operations, and therefore does not affect humanity with negative consequences, that could hurt human dignity, particularly, when there is not a significant collective harm, as a result of a process, involving AI, and it is about a case which concerns only private interests, therefore an **"inversion of rationality,"** would not affect in any manner the community, regarding its dignity or valid interests. Therefore, in such a situation, an alteration, in rationality, does not affect any relevant situation, that does not have included any decision that could affect an individual or the community.

AI is marked by its **instrumental rationality** (inherent within tools), while HI is marked by its **orienting rationality**, (which is inherent to HI), and serves as the guide, based on values and meaning.

An inversion of rationality occurs when the priority of conducting a process is assigned to efficiency, represented by AI, instead of conferring it to the human context of HI. This leaves processes empty of ethical content and direction, which are provided by consciousness, always absent in AI performance. Such an inversion, without the intervention of human reflection causes a gradual deterioration of human capacity to decide, leading to an eventually gradual deterioration of human faculty to decide, that may eventually end up in the annihilation of human self-validation, and emptiness of purpose.

When human values are disdained in favor of unconscious instrumentality, the result is a profound vulnerability of human dignity.

The AI guild supporting AI processes, as well, as stating that both, sorts of intelligence, finally have the same quality and therefore the same effect, value and meaning, is totally inappropriate. AI calculates mechanically, and lacks the **depth and transcendence** of consciousness, including ethical reflection, which are indispensable features for any vital

decision-making process, that may affect order in many manners, and therefore, AI cannot be considered to be called correct or appropriate as intelligence.

6. Qualities of Intelligence: AI vs. HI

It is not hard to perceive, the fact, that AI lacks so many features, particularly, flexibility, due to its limited execution of calculations, following a fixed program, previously codified. In spite of its functioning with breathtaking speed and astonishing accuracy, it must be accepted that AI is still merely a **metaphor for real intelligence**, that must definitely possess, more features, besides velocity and accuracy, namely, among others, ethical quality, so that it may be called intelligence.

Intelligence is inherent to the living nature, to which humankind belongs and has definite qualities, which make the distinction in intelligence, in a manner that it is able to adapt to a naturally dynamic reality, which necessarily needs flexibility to do so, in order to comply with this need of contextuality, in order to be called intelligence. This is a critical reason, why AI, a mechanical instrument, cannot be defined as having the same kind of qualities as HI does, so, It cannot be acceptable stating that both cases, denote intelligence of the same sort. The matter about intelligence, as much as the AI supporting groups, would want it to be or become, is no more than plain mimicry, although it performs, with velocity and accuracy.

Regardless of these positive features of AI, it still stays fixed and limited in flexibility, as well as in other definite competences as is the lack of human context, which are parts of a real intelligence, inherent in human nature, which besides, cannot be reproduced. For this reason, the expression, artificial intelligence can only be understood and used as an allegory of the name how it is called.

As Prof. Ulrich Hemel states in his work, "*Critique of Digital Reason*":

"Artificial intelligence functions, while human intelligence lives."*

AI deals with **fast and accurate calculations**, HI deals with the inclusion of **ethics and meaning**. AI lacks the flexibility and the creativity of a human-being, therefore, it is not a full intelligence, however, its representatives insist on behaving as if it were the same as is HI. To avoid confusion, AI should be viewed as an **instrumental reality**, incapable of substituting actual human intelligence in critical processes, due to, its lack to follow the dynamic human context, an unavoidable capability, necessary to acknowledge the changing state of the moment, due to the mobility of context in a normal life, a fact concerning humanity, its wellbeing and its dignity.

7. How can Both Natures Coexist together

To avoid an inversion of rationality, each element must strictly, play its own role, according to its nature.

HI (Human Intelligence): "Orienting rationality", performs with a logic of values, meaning, and ethics.

AI (Artificial

Intelligence): "Instrumental rationality", functions with efficiency: speed, and accuracy.

AI, must comply with its identity as a tool, assisting the leading role of HI, regardless of the sophistication AI may represent or possess in this process, which works in order to carry out a specific task, under the direction of the orienting rationality of IH. This ensures that humankind must remain as "director" in critical processes of decision, that need to ensure that the operation is carried out with the presence of ethics, in order to stay away from harming nature as a whole, including humankind, by making an inversion of rationalities, allowing AI to lead and IH support. For this reason, the operation must, also ensure, that orientation rationality, is not to become a "servant", of the instrumental one, represented by the technology of AI, and should not force IH to become its tool, causing harm, that makes IH change its role, which, in time may degrade and deteriorate human capacities and nature, including human harming dignity. This should be the cost of allowing IA lead vital processes, pursuing bare efficiency in the process, leaving behind the compass of orientation ethics, which comprises the attitude of care for nature and human wholeness, meaning total dignity.

8. The Risk of Humanity losing Its Dignity

Losing respect for human dignity is a transcendental error that leads to the **gradual annihilation of humanity**. In case of allowing AI to make vital decisions, substituting HI in this task, where humankind is meant to perform as the leader and hold his digital autonomy through rationality order kept in place, there is a role substitution taking place that deteriorates human dignity. If the job of leading in a critical process is left to IA to be executed, and allows an elite, (the AI guild) to become the controller in these vital decision-making processes, as if it were the auto-pilot in the operation, it becomes a procedure without concern for ethical criteria within it. In such manner, the human "self-esteem" and autonomy, deteriorate as the outcome of this situation, and this will lead to a decay in human capacities, making vital decisions and as a result thereof, diminishing its self-esteem.

Orientation Rationality is based on human values, and must always be present, leading critical decisions, in order to keep the worth in the values within them, at the final result of the operation, which would diminish its effect, if it is not used as frequently as it should. If we surrendered decision-making, allowing it to become a purely mechanical operation, humans gradually lose their sense of worth (dignity) in decision capacity, along with a fading phase in "meaning of life", including the desire to build an own future.

The goal of this document is to find and propose a way for us humans to allow AI and HI to **coexist positively**, and look further to seeking **integral fulfillment**, without devaluing our world. This can be achieved by observing the order in universal principles of rationality, and carrying out our respective tasks in a manner of **collaboration** between material and immaterial elements, as the universe itself was formed.

9. Collaboration and Will

In our daily reality, the **intervention of will (human)** is always required to follow the same creative path, as did the universe in its becoming reality, as we perceive it today. The base of this natural phenomenon, of turning into a reality, was the occurrence and implementation of natural principles, just as reason became the key of principle, declared, as result of the “enlightenment” movement, four centuries ago. The uniqueness of this value is adequate, only in our daily reality. Cosmic reality, manifests itself in **quantum physics**, with an array of principles involved, of which reason is one of them, randomness, finality, intuition, prelinguistic knowledge, and so on, are some others, all at work, making reality evolve when **collaboration** takes place in this process, as a definite and constant feature in the act, through which reality is formed, with no other explicit force, only the fact of **becoming, through** which it reveals the gradual taking place in this reality, in something that started when collaboration became the main feature, that leads this cosmic reality happening.

An important part of this path, where collaboration is the key, element, to cause and facilitate successful outcomes, we must become aware about how to provoke collaboration, in our daily reality of space and time. Unlike the cosmic reality, where we cannot identify or control the occurring of something, because there is no known subject that executes the happenings, however, in our reality we must know who does it, and must be aware, that you need a subject and a will to achieve what we want or need to create, and the best way to reach that end is through collaboration.

Readiness to collaborate is the one mentioned key element to reach the goals we find important and required for the further moving towards the achieving the creation of the objects, be it material or immaterial. which requires as already mentioned, the will for collaboration, together with a sense of responsibility and solidarity to carry out what is pursued for the good of the individual and the community. These are all, manifestations of **love**.

Humans are capable of more than we imagine, provided we remember the proper place and role of each of the rationalities: The orientation rationality within HI with its “orientation capacity”, manifest itself in every occasion an individual performs an activity, where an ethical reflection is needed, and AI as the **assistant of an action**, although, it is sometimes not considered as such, by many, particularly, by the guild representing AI and their interests, in which case, they claim, AI should become independent and sufficient, In relevant decision, namely, free to perform alone, without the inclusion of any sort of ethical reflection, which is the role performed by human consciousness. In such case, a decision process becomes dangerous, due to the lack of capacity to avoid an inversion in rationality through the absence of orientation rationality, which may affect mankind as well as nature, when risks are taken negligently in order to avoid this from happening, which resides in the proper intervention of orientation in a process., We must make sure that it includes the human context. The AI part must be considered an assistant or supporting element in each relevant process, where critical actions, meaning, decisions, may affect human individuals, whenever an overtaking of their role of exercising responsibility occurs, within the critical process. Due to this fact, the concern is about an unavoidable task of having the presence of consciousness in each of such operations to prevent the harming impact on mankind and all of nature in a definite manner.

Every process, that represents a risk for humankind or nature, led by human participation, must be backed by a responsibility factor (reflection), that manifests the presence of human consciousness, for the operation, in such manner, that it will not permit these processes to be carried out, without an orientation rationality on board, as part of human sense of ethics, in order to keep safe, both, humans and nature from any sort of harm or deterioration of human dignity.

The manner to assure, that consciousness is present in a process capable of containing any risk, this should involve the necessary elements that grant the proper performance, with a human context, as a result of the operation, achieved by including the elements that endow the required features already mentioned, in order to be able to carry out a critical process in a collaborative manner, so that the presence of the required elements assures, avoiding the possibility of an inversion, through the adequate, performed operation.

Collaboration is an essential element to be considered for every relevant action, In particular, in a process, as mentioned previously, which includes both cited elements, which together can bring about the pursued result, that includes human ethical strength, plus the features possessed within AI, in this case.

There is a need to include all elements mentioned above, without ever mixing them up, or substituting the roles they must play according to their nature, during the course of action of the proceeding, in a vital decision process, keeping always in mind, that the nature of HI, demands playing the conducting role in the process. The human being is called to be the responsible director of all actions. The presence of the instrumental role, qualifies according to the features of a tool. In this manner, it is about a process, comprising cooperation, and obeying roles of HI, namely, the orientation force and AI as the assisting instrument.

10. Instruments, their Value, and their Supporting Role

The goal of this whole discussion, is to generate the highest possible value for human kind and nature, through the **participation of HI and AI**, without any sort of substitution replacing any of the participants. Never, one in place of the other. Each should clearly represent their nature and play its appropriate role.

By complying with the principle of **complementarity**, the technological involvement of (AI) and human commitment of (HI), can work together in an ordered and cooperative manner which inevitably must respect the nature of the components and their respective rationalities, where the orienting action is strengthened by the instrumental assistance, in a clear summation of elements, without any replacement of roles during the procedure.

Our mission should be stated namely, showing respect to the "course of order," allowing reality to become the best version of itself, able to generate "**futurability.&**" From the German term; "Zukunftsfähigkeit"

Integral sustainability involves protecting both, natural and artificial ecosystems by recognizing the proper nature and role of every element involved in vital processes.

11. A New Enlightenment

This document suggests the initiative of a new **“Enlightenment movement”** that promotes and makes possible the development and the appreciation of human capacities, regarding self-consciousness, awareness, responsibility, readiness to collaborate (will), among others, **particularly regarding thought, and the development of consciousness and human intelligence#.**

This is about finding out how we can carry out a new Enlightenment, through the effort of making society realize, how to become aware of its real capacities, as human beings, integrators of human kind, as capable beings, who can create and also perform some activities better and further than what we know, accept and acknowledge today, that is, by extending the dimension of its activity beyond its own being, without ever being able to reach becoming itself, the original creator, thus staying as producer of a further extension of its faculties, acknowledging the capacities mankind has to improve, namely its capacity to create further, abled objects, that can perform activities better than ever thought, by changing the way of thinking, amplifying it and creating the proper context for it to expand **its own capacity to understand and form a new culture, tha can give “birth to a new civilization”, based on fundamental and authentic values, increasing capacity of our mind, by more new thinking and understanding than producing, so can mankind generate “futurability”.**

As fundamental values, we must keep and **promote life** and the prevalence **of principles of the nature of things and its hierarchy and behavior between creator and created**, never able to become part of the same nature as is its creator. Even if the possibility surges, due to new technology for the created to apparently create further concoctions, there will never be or become of the same nature the original creator belongs.

Further makings can be executed by the first created generation, however being an extension of the “before created”, and keeping the same nature.

We require a movement which gives impulse, and launch a further understanding of reality, as “Wirklichkeit” (potentiality) of an expanded reality, allowing mankind to make further creations with ever further understanding and development of knowledge, that render benefits for humanity as occurred in the Enlightenment of the 17th century, targeting instead, the whole of the known reality, and acknowledging the German term of “Wirklichkeit”, that conceives a working cosmos that presents an open world full of probabilities and potentiality, particularly the capacity of humanity, for making and willingly performing the facts, which identify its capacity for **further developing consciousness**, mind and consequently ethics; amplifying reality, affecting it with a positive impact and caring for it, keeping its dynamical order, beyond what we will ever know. However, accepting and acknowledging, this phenomenon, being able to understand more of this expanded and expanding reality “Wirklichkeit”, admitting and acknowledging this phenomenon and “The marks that distinguish humans and human dignity”.

Enlightenment, was the movement that promoted mankind for the first time as an independent and free being, however, a responsible subject, nearly four centuries ago. It revalued humanity by declaring a way of thinking based specifically on reason, being the only means of acquiring real and valid knowledge. This was accompanied by the main principle of causality as the sole foundation for scientific development for understanding, which further developed enforced thought: philosophy, science development, promoted freedom, and rule of law. It was a reform that revalued humanity, as a "unique creature with special capacities." "Reason", and thus, was declared the main characteristic and driving force in the movement, logically, supporting knowledge, particularly, fostered and declared valid, when it was based on reason and followed the new rules to develop other disciplines that covered the field of science, as the means to acquire in this reality. The

Considering that prior means, for mankind to acquire and develop knowledge, were, faith and revelation, coherent with to the strong control the church possessed and exercised, to keep its monopoly in the field of thought and knowledge, and thus, holding control of them as an own property that caused and kept that state of dependence on the matter for humankind.

Mankind, became independent at the time, through this enlightenment that entitled it to acquire and create new knowledge, as long as it fulfilled the condition of reason as the means for it, according to the scientific society. Mankind became autonomous from religion, through freedom of faith, which was declared, as part of the new realm of mind development that has brought us to the actual state of things, regarding all kinds of development, in the existing disciplines that have made possible the creation of sophisticated technology, which frequently becomes now-days the stone on the road for the development of humankind in general, if it is not taken care of, by including it in the proper manner.

A clear advantage obtained through reason was opened to carrying out research freely, under the condition of complying with the known requirement of using reason as foundation for it.

Thus, reason was adopted as the only way to reach real and truthful knowledge, and we will need to find out if this asseveration will be able to stay as valid in an indefinite manner.

This was a way to become free in order to know and communicate thought, including knowledge, which showed its proved capacity and strength to act as the means to create science based on these new bases or acquiring knowledge, though research. This made possible for science to make substantial progress. The rest of the possibilities to develop knowledge are totally excluded from the realm of science, until now- days.

During this stage, culture was radically being transformed in its primary branches, namely: philosophy, with the new thoughts and foundations, consistent with the principle of reason. Science: physics, developed by Isaac Newton, new principles in biology, proposed the phenomenon of evolution, presented by Charles Darwin, among others, giving nature a new way to be known, and perceived, by setting order in developments, generated on the new principles, which allow for nature to be used to develop these for the perception of reality, expressed with the German word of the "Wirklichkeit".

To thrive in a new, revealing enlightenment once more, we must discover and accept new ways of thinking and perception of reality, with a more expressive concept of reality, that rather than describing “what it is”, it describes, “what it does” and “affects”, which is consistent with the German alternative expression for reality, using the term “Wirklichkeit”, which denotes the work and performance carried out in the unknown reality. beyond a fixed state of things, by plain being, (not becoming), of which it is and exists, ignoring its capacity of making or producing effects on something, and perceiving reality as a means of potentiality, that will eventually make things become real, due to its constant effecting work in reality. This manifests the faculty of perceiving the potentiality that reality actually has, of performing real transformation[^].

Now-days, with the presence of Artificial Intelligence (AI) as a new invention and understanding of digitalization, which is becoming an important part within the framework of a New Enlightenment, we must be open and ready for reaccepting much of what was discarded previously, by the first enlightenment, particularly, element like faith and revelation, adding as well, intuition, unconscious thinking, pre-linguistic knowledge, among others. This shows the opportunity we must take to explore how to increase the faculties of **Human Intelligence (HI)**, and its capability for developing new knowledge, which is ultimately our bastion for constituting and ensuring peaceful and active coexistence between the two intelligences and mankind in general.

This positive relationship must make sure that AI does not harm human dignity, when HI leads and finds support in AI, to generate a true leap in problem-solving and offer new paths for perceiving reality unfolding its new potentials. These are potentials, through which, we can make knowledge, and technology grow for the sake of humankind and as a value of serving the world.

Technology develops in a vast and extended manner, in which it manifests the need to be generous, providing those it serves, with the opportunity to co-drive development, by practicing the joint use of HI and AI, able to be carried out only through respectful, open, and adequate collaboration. This opportunity can go on aimed at flourishing, rather than becoming the "beginning of the end." We must act in agreement to collaborate, between the technological guilds in society, to promote new thinking ways, that can support a creative, solidary and collaborative coexistence, to further development of reality, expanding the frame of perception, where more transformation may be developed serving nature and mankind.

It requires great conviction and responsibility to foster dynamic, open, and participatory modes of living and working together in society, among guilds. and will allow it to participate in creating new ways of thinking and considering, regarding the possibility of building “futurability”, alongside new thought and technological successions, assuming a "critical mass" that participates on the side of society or simply recognizes the need to work along together, society and the technological guild, in order to generate creative forms, aimed at the advancement of a reality, that manifests its own becoming through the collaboration of mankind.

Progressive reforms must be sought, to make possible, facing the circumstances that will likely arise with subsequent AI developments, which are currently in a nascent stage. Human society must get prepared, by **investigating and advancing human capacities, particularly intelligence, including coexistence**, fostering the joining of efforts, keeping

the level necessary to face the advancement of science, that must become a parallel advancement of capacity to keep up with the possibility to achieve jointly with AI, in order to have both, HI and AI work together to create the highest possible value of this interaction that may generate coexistence of both, through parallel itineraries in constant, and eventually creative and harmonious collaborative interplay.

We know that this is not just an option but a clear commitment. A collaborating coexistence must be achieved, although, it may initially manifest as an inter-guild "cold war." Technology will continue to develop, and society must find the means to balance it, by understanding and identifying collaboration opportunities, that are increasingly convenient for both sides of human reality, considering the possibility of a development of attitudes, becoming allies through the continuous work carried out by both parts, which may develop, at least occasionally the convenience of joint efforts for joint advantages, although, without inherent intention to dominate by gaining control in the projects.

In order to achieve, such a condition it will be necessary, for society to keep up with investigation performed and the achievements reached by the AI, to keep the pace of AI, and stay aware of advancements, in order to stay in form and keep up with collaboration needs of the guilds; one pressing the advance leading de technological progress, and the other, staying on top of the race, understanding what is being developed, to be able to keep the state of working together.

On the other side, the HI representatives, have to keep Their effort on trying to discover and develop the capacity if HI. There are cases where the development of HI is perceived through collective ways of thinking, such as the well-known "**Design Thinking**" (DT)#, which allows for the solution of complex problems by accepting different forms of forming interdisciplinary groups, that fill up the needs to satisfy the aspects of the problem being solved.

In order to conduct and use the human thinking resources, we must reach out as much as possible to use these resources, including **unconscious thought**, intuition, collaboration and so forth, as cited before. These methods show glimpses of progress where numerous ways of thinking trigger a new understanding of the world through collective means called "**WeQ**"#. These generate "augmented intelligence" through joint action, creating new experiences, expectations and attitudes while diminishing the vices of an excessive ego#.

It is our responsibility to investigate and propose ways to increase the capacity of HI, in order to be able to suggest new manners and methods to understand IA and its development to become able to find and manage also developing forms to make collaboration attractive and feasible, between IA and IH according to the development reached in actuality, considering the further advancements, in a form which we can keep a permanent interaction and a dynamic state of collaboration of both groups, in a permanent dynamic on the long run,

Through new dynamics of thought and behavior, we can stay close to face the thunderous development of thought, knowledge and development of technology in particular digital, as well as quantum computing, when the time is to care for that technology and try to make it as friendly and close, in service for mankind, by staying open to understanding something new, making it familiar, as it gradually becomes possible to do it.

This requires a certain stage of collaboration, mind ripening, that develops along the way, particularly by the corresponding response through the development of the **orienting rationality** present in HI, which must confront the **instrumental rationality** of AI. We must keep the latter at the service of the human being so they become able to engage in a durable AI-HI interaction, making it possible to increase their competencies, understanding the clear advantage of collaborating and maintaining human dignity, without deterioration, staying aware of the love involved in the care for these activities.

Humanity as a society of today must be made aware of the points presented here. It deserves to reach the necessary achievements despite the increasing complexity caused by every development. It is indispensable to care for and increase human capacities, fostering a culture of values, sense, and wisdom, especially regarding the care for human Intelligence (HI) and its role as the "director" within the framework of reality.

It is vital for humanity to become aware of its role as the **"driver"***, as well, as capable of managing processes and generating the results of development, with the involvement of collaboration, as clue for a durable and resilient situation, to be generated by mankind itself, rather than accepting surrendering autonomy and capacity to the "autopilot" of algorithms or insufficient development of human intelligence, which humans are committed to find and develop, considering the effort to be made, for increasing the use of the ever greater potentiality, we humans have to discover, develop and correspondingly and self-evolve as individual and society.

References:

- * Prof. Ulrich Hemel – *Kritik der digitalen Vernunft*
- + Prof. Federico Faggin – *Irreducible*
- # Prof. Ulrich Weinberg – *Network Thinking*
- ^ Prof. Hans Peter Dürr – *Denkschrift - Potsdamer Manifest*.
- & Global/Ethik – "Futurable"

Note: This document is based on and inspired for the most part by the book *"Kritik der digitalen Vernunft"* (Critique of Digital Reason), written by **Prof. Ulrich Hemel**.

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Elaborated by Luis Manuel de la Peña Stettner
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