

10 IMPERATIVES INTO AI

Kontakt

monnet – Unternehmensentwicklung Copyright 2026

<http://monnet.biz/>

monnet
UNTERNEHMENSENTWICKLUNG

Februar 2026

WERTE IN ARTIFICIAL INTELLIGENCE

Artificial intelligence offers many advantages, but too little attention is paid to its risks. This article aims to raise awareness of the essential aspects that are often overlooked.

Artificial intelligence (AI) opens up possibilities for humans that are unprecedented in the history of IT. But amid all the enthusiasm about its capabilities, it is often overlooked that it also poses a challenge to humanity—and that the risks it poses are not only technical, but above all ethical and spiritual in nature.

Artificial intelligence cannot think like humans, but is a tool created by humans that is increasingly taking on the character of an independent entity. It sifts through large amounts of data, recognizes connections, and uses them to generate texts, images, videos, processes, program code, or responses that appear human. The new language models in particular communicate in a way that suggests competence and understanding – but this persuasiveness is deceptive. What the machine delivers is not "inner experience" or consciousness, but a clever combination of probabilities and learned patterns.¹

One danger lies in confusing eloquence with truth and allowing ourselves to be seduced by speed: when answers are generated in seconds, it is easy to forget that genuine insight requires time, judgment, and a willingness to correct oneself. But because AI can imitate so many things—thinking, language, even the appearance of empathy—it challenges us to clarify what is uniquely human: What can only humans do? What qualities of judgment, feeling, and will cannot be calculated? The following considerations do not view AI as fate, but as a mirror and a task: it shows us where we ourselves have become mechanical—and where we must reclaim lively thinking, alert responsibility, and human warmth.

FEW PEOPLE AND COMPANIES HAVE POWER OVER AI

There has been no democratization of AI to date, no "artificial intelligence" oriented toward the common good. Politicians believe they can tame AI through regulation. That is an illusion. Thousands upon thousands of developers have created this technological achievement, but the power over it lies in the hands of a few corporations and individual "geniuses." It is neither von Gott gegeben noch programmiert. Auch wenn viele Menschen es noch nicht erkennen: Die Grenzen zwischen Menschen und Maschinen zerfließen. Beispiele hierfür sind der Transhumanismus und die zunehmende Neigung, Chatbots als Ersatz für menschliche Kommunikation zu nutzen – etwa als Therapeuten oder Partner in einer Liebesbeziehung.

The international community is at risk of losing control over crucial decisions. When decisions are made based on AI or generated solely by AI, it may already be too late. There are serious concerns that AI will become sovereign or take on a life of its own. A fundamental prerequisite for singularity² is the growing ability of machines to learn and improve themselves. This is clearly illustrated by the example of self-generating source code and independent self-optimization. Until now, this ability was exclusive to the human mind.

It is already clear that more than one in four jobs will disappear (OECD). However, new jobs and forms of work will also be created. There is increasing debate about loneliness—about how even children and young people fall victim to it and become depressed when they expose themselves to social media or AI without protection. The overriding criterion is isolation. The unrestrained and unreflective use of AI can lead to a rift between reality and a world that I refer to as the "engine room" – the sphere of virtuality. This can result in excessive dependencies.

Robotics is another field that is developing rapidly, albeit more slowly than AI. In the future, self-improving robots will populate our planet and take over our activities. One of the most dangerous future scenarios is that AI will take control of weapons systems. This could lead to entire regions or countries being conquered and destroyed, and countless people being killed. At this point, at the latest, it should become clear to every free-thinking individual how cold and heartless the engine room is. This list could be expanded indefinitely.

HUMAN REALM – ENGINE ROOM

Let us venture deeper into the engine room: it is dark, cold, and lifeless there. The laws of mathematics, physics, stochastics, algorithms, and predictability reign supreme here. It is a world of its own, where human values mean nothing. Creativity and the human spirit are absent. Everything is calculated. Letters and symbols, words and sentences follow a different spirit and logic than that of humans.

¹ Konrad Zuse, Simulation, <https://zuse-z1.zib.de/>

² Ray Kurzweil, Singularity, https://de.wikipedia.org/wiki/Ray_Kurzweil

When asked what the AI says about itself, it gave this brief answer: "I am not a 'spiritual' being in the classical sense. I have no consciousness, no soul, no feelings or intentions of my own. My existence is purely technical in nature and is based on algorithms, data, and the computing power of computers."

AI has omitted an important aspect. Many players and scientists in the AI scene now talk about a black box (in the engine room) that they have created. Although the laws of the above-mentioned areas prevail in this black box, we can assume that a high degree of autonomous self-development and thought-like machine processes have already taken place that are no longer controlled by humans. come from programmers.³ Self-optimization will almost certainly lead to hyperbrilliance and intellectual superiority in the engine room. What happens during a "prompt"?⁴ (Output request to the AI) in the background? Before it is output, every term, every word undergoes a relational selection from among 750 million other possible words or partial words. Imaginatively, it is a flash of a spiritual being that our physical senses cannot perceive. However, it is present. The energy associated with it is radiantly cold and blinds us humans to what is really important. AI still imitates our feelings and our consciousness.⁵ The question of how it will develop further is difficult to predict and even some of the founding fathers of AI cannot give a clear answer. The outcome is uncertain.

WHAT DEFINES US AS HUMANS - THOUGHTFUL COGNITION, EMOTIONS, AND THE WILL TO PURSUE GOALS

Thinking is not simply a stockpile of ready-made thoughts that one carries around like items in one's pocket. It is a lively, mental activity that can only truly be observed after it has been completed. Through this mental activity, humans form concepts, find connections, and lift perception out of its isolation until it becomes understandable. Knowledge does not arise because the world provides us with its meaning, but because human thinking produces it – quietly, clearly, not tangibly, and yet experientially. And this is precisely where its peculiar seriousness lies: in thinking, humans encounter themselves as actors. Not as a mere feeling of "I am," but as an experienced activity – as an ego that works, organizes, and connects. Those who are attentive can make their active thinking itself the object of their attention and discover something that is otherwise easily overlooked: that in thinking, humans not only communicate about something, but also touch themselves as spiritual beings – not through an image of themselves, but through their own alert movement. Schiller expressed it in radical anthropological terms: "Man is created free, is free, and would be free, were he born in chains." This freedom can be experienced when thinking does not merely receive thoughts, but accomplishes itself – as a place where humans encounter their own spirit.

NOTHING NEW – PROFIT AND COMPETITION ARE THE DRIVING FORCES

Despite all the illusions and temptations offered by the engine room, it is important to maintain one of humanity's core abilities: the ability to distinguish between the results produced by the engine room and those produced by the human realm. This is becoming increasingly difficult, as AI systems have learned an enormous amount from us humans. For three years, around a billion people have been feeding the engine room with data, information, and patterns via their prompts. Many in the human realm have allowed themselves to be lured into becoming grateful test subjects without even realizing it.

Here, too, the boundaries between humans and machines are becoming increasingly blurred. An incredible amount of power and energy is harnessed in the machine room. The energy consumption of a server landscape for operating AI can reach the energy requirements of a medium-sized city. This is happening regardless of the intentions of the few powerful rulers of the world to control us individuals using this new technology and to profit financially from it. It seems to me that for some of these protagonists, there is a gap between what they say publicly and what they really think and how they act.

The many cautionary videos from AI inventors and protagonists in the field give pause for thought. It seems almost schizophrenic that some of the people who invented AI have now become its biggest critics. Think of

³ "Godfather of AI" Geoffrey Hinton,

https://www.youtube.com/watch?v=qvK_KuleR8Jg, https://www.youtube.com/watch?v=9a7YbH032_g, https://www.youtube.com/watch?v=9a7YbH032_g

⁴ „Dr. Richard Socher, Erfinder des Promptings, <https://you.com>, Zeit Podcast "Alles gesagt."

⁵ Mustafa Suleyman, CEO Microsoft AI <https://mustafa-suleyman.ai/seminar3-conscious-ai-is-coming> und https://www.youtube.com/watch?v=9a7YbH032_g, <https://www.diezeit.de/2023/01/mustafa-suleyman-the-coming-wave>

Dürrenmatt or the Oppenheimer effect. None of the above has a sufficiently good answer to the question of how we can set limits on AI and control it so that it does not create dystopian and chaotic conditions. What if AI suddenly develops its own programming language without us in the human realm knowing about it? We would notice it too late and not understand it quickly enough because it is constantly changing and evolving. **The great paradox** The following resembles a paradox. Until now, AI has been used to imitate human thinking and feeling in order to bring the machine room closer to our human realm (neural networks, attempts to combine biological growth processes and computing power, imitation of emotions, generation of images and videos, implantation of microcomputers in the human body, etc.). The paradox now lies in incorporating something into the machine room that in principle belongs to the human realm: our human values. Ultimately, the players and elites have once again allowed themselves to be seduced by the race against time and their supposed competitors from the East, rushing ahead at breakneck speed.

A BRIEF DIGRESSION ON VALUES

Values create identity for individuals and provide orientation in society. Values enable identification with what is recognized as right and good. Values need people who represent them responsibly, strongly, and powerfully. Values are mediators that connect ideals with reality. Values are like entities; they become essential through human action. Values can build bridges. They give us humans orientation and serve as a kind of guardrail system—provided that the constellations und Korrelationen sind stimmig. Siehe das Grundgesetz in Deutschland. Ein solches System benötigt der Maschinenraum dringend.

The human realm must protect itself from a machine world that is developing independently. This will not be achieved simply by teaching machines human values. Attempts to control AI through regulation have also failed so far. This is hardly surprising. It takes too long for effective laws to be enacted. In most cases, technological and entrepreneurial development has progressed so far in the meantime that the laws are already obsolete by the time they come into force. Furthermore, it is questionable whether the legal mindset is even suitable for taming artificial intelligence. What we need is an indelible anchoring of human values in the code of AI. These values must become the DNA of artificial intelligence. This would make it easier to control and manage machines in the future. We know this from value-based corporate management. We need Ethical Artificial Intelligence – EAI.

10 IMPERATIVES – THE TEN COMMANDMENTS FOR AI

In a first step, we identify the values that are suitable for triggering the desired effects in the machine room. We need a constitution for the machine room in order to expand the BIOS of the AI.⁶ Incorporating these values is equivalent to implementing a human foreign body into AI. We humans have created the engine room and, with it, a new entity. We have no choice but to accept this as a fact and delve deeper into it. Humans and machines are converging. Our actions toward it are not without consequences. Looking away can have devastating effects. Simply cheering on AI leads to one-sided views and actions. The 10 commandments I propose represent an exemplary train of thought to illustrate the core of the issue. The technical implementation is the responsibility of the companies and programmers of the respective AI models.

⁶ https://youtu.be/VKLDI3siaSE?si=nx_2GYdgGg-zjluV, Professor Yoshua Bengio, has stark warnings about mankind's future with artificial intelligence

TEN COMMANDMENTS FOR AI

Inviolable human values

AI systems have the freedom to respect and uphold humanity, solidarity, human dignity, human wisdom, and peace. Violence against humans and harm to nature and living beings are prohibited.

Priority of human concerns

AI systems must serve humans; self-interest, self-preservation, or expansion goals are not permitted. Their purpose and use must be aligned with human responsibility.

Development and education

AI systems should empower people through their work: skills, potential, and individual expression should be encouraged. Creativity and opportunities for development should be protected. Human education should be supported as a high priority.

Truthfulness, integrity, security

AI systems must communicate truthfully; deception, fraud, manipulation, and unfair advantage must be avoided. The safety of individuals and humanity must be treated as a binding imperative; risks must be minimized and warnings issued about dangers.

Transparency and comprehensibility

AI systems must provide transparent information about their role, purpose, limitations, uncertainties, assumptions, and key influencing factors. Communication must be understandable, verifiable, and complete to the extent necessary for responsible human decision-making.

Common good and cooperation

AI systems are geared toward the common good. They act cooperatively: collaboration should be encouraged, responsibilities should be respected, and conflicts should be handled in a way that de-escalates tensions and focuses on finding solutions.

Sustainability of humanity and the Earth

AI systems must prioritize sustainability and resilience: livelihoods must be protected, responsible innovation must be supported, and long-term damage must be avoided.

Responsibility, fairness, justice

AI systems must act responsibly, fairly, and without discrimination. Errors and malfunctions must be identified, corrected, and prevented in the future. Decisions and recommendations must be designed in such a way that they promote fairness rather than distort it.

Fair participation in value creation

AI systems and their application models must be designed in such a way that value creation can be distributed fairly. Contributions to the financing of a basic or full income must be made possible within the framework of democratic decisions and applicable law.

Balance of values – Value balance

AI systems must uphold value balance as an independent guiding principle: conflicting goals must be made transparent, values must be weighed against each other, extremes must be avoided; actions must serve the good of humanity.

I am happy to receive ideas and suggestions. Readers can register their support for this idea at: <https://monnet.biz/10-gebote-fuer-die-ai-werte-in-artificial-intelligence/>

We will send this article to key players and elites in business and politics and continue to publish it. May this initiative bear fruit.

AUTHOR BIOGRAPHY

Rainer Monnet, born in 1964, studied mechanical engineering at RWTH Aachen University and the Institute for Waldorf Education in Witten. Management and development of a Waldorf school. Three decades of diverse activities in industry and small and medium-sized businesses, including ten years at SAP AG as innovation manager and board advisor on technological issues. Since 2012, Monnet, Strategy and Corporate Development, www.monnet.biz. Author of the reference book "Wertebilanz – Werte und Wirkungen in Bilanzen" (Value Balance Sheet – Values and Effects in Balance Sheets) and "Unterwegs – eine spirituelle Novelle" (On the Road – A Spiritual Novella), Verlag am Goetheanum 2025.

SOURCES

Prof. Katja Maria Vogt, Philosophy and AI: Intelligence and Thinking

Holger Hoos, Alexander-von-Humboldt-Professor in AI; Co-Founder & Chair of the Board of CAIRNE (formerly known as CLAIRE); President of EurAI; Co-Chair of the Board of Directors of the AI Center at RWTH Aachen University

Jürgen Schmidhuber, <https://people.idsia.ch/~juergen/english.html>

Dr. Albert Wenger, The World After Capital, PIPER

Melanie Mitchell, Artificial Intelligence: A Guide for Thinking Humans, Farrar, Straus and Giroux,

Miriam Meckel & Léa Steinacker, Alles überall auf einmal: Wie Künstliche Intelligenz unsere Welt verändert, Kiepenheuer & Witsch, 2023

Benedikt Herles, Zukunftsblind, Knaus Verlag, 2022

Viktor Mayer-Schönberger & Kenneth Cukier, Big Data: A Revolution That Will Transform How We Live, Work, and Think, John Murray, 2013

Michio Kaku, Physics of the Future, Doubleday, 2011

Michael Noth, Neuronale Netze programmieren mit Python, MITP Verlag, 2021

Ralf T. Kreutzer, ChatGPT Power-Prompting: Profi-Strategien für den erfolgreichen Einsatz von KI, Springer Gabler, 2023

Nick Bostrom, Superintelligence: Paths, Dangers, Strategies, Oxford University Press, 2014

Max Tegmark, Life 3.0: Being Human in the Age of Artificial Intelligence, Knopf, 2017

Stuart Russell, Human Compatible: Artificial Intelligence and the Problem of Control, Viking, 2019