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The Influence of Artificial Intelligence on the Human Potential Development: The Views of Orthodox Clergy and Parishioners

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Abstract

The article discusses the nature of the influence of artificial intelligence on the development of human potential from the point of view of the Orthodox clergy and their parishioners. Methodologically, surveys and statistics were used to find out the opinion of the study subjects. A common phenomenon in the study was a unique consolidated position of all categories of Orthodox respondents on the danger that artificial intelligence represents. Most Orthodox are concerned about the unpredictability of creating and using artificial intelligence, especially in a pandemic. The authors considered the position of clergy, parishioners with and without a church on the nature of artificial intelligence's influence on human potential, the threats and risks to humans that come from artificial intelligence. The main advantage of the work is the results obtained on the basis of the comparative analysis of the positions of different categories of orthodox respondents on the nature of the influence of artificial intelligence on the development of human potential. In conclusion, the results can be used to develop a categorical-conceptual

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apparatus, to systematize knowledge about the use of artificial intelligence in the social and spiritual spheres.

Keywords: artificial intelligence; human potential; orthodoxy in Russia; clergy and parishioners; risks and threats of artificial intelligence.

La influencia de la inteligencia artificial en el desarrollo del potencial humano: las opiniones de los clérigos y feligreses ortodoxos

Resumen

El artículo discute la naturaleza de la influencia de la inteligencia artificial en el desarrollo del potencial humano desde el punto de vista del clero ortodoxo y sus feligreses. Metodológicamente se emplearon encuestas y estadísticas para conocer la opinión de los sujetos de estudio. Un fenómeno común en el estudio fue una posición consolidada única de todas las categorías de encuestados ortodoxos sobre el peligro que representa la inteligencia artificial. La mayoría de los ortodoxos están preocupados por la imprevisibilidad de crear y usar inteligencia artificial, especialmente en una pandemia. Los autores consideraron la posición del clero, los feligreses con y sin iglesia sobre la naturaleza de la influencia de la inteligencia artificial en el potencial humano, las amenazas y los riesgos para los humanos que provienen de la inteligencia artificial. La principal ventaja del trabajo son los resultados obtenidos sobre la base del análisis comparativo de las posiciones de diferentes categorías de encuestados ortodoxos sobre la naturaleza de la influencia de la inteligencia artificial en el desarrollo del potencial humano. Como conclusión los resultados pueden usarse para desarrollar un aparato categórico-conceptual, sistematizar el conocimiento sobre el uso de la inteligencia artificial en las esferas sociales y espirituales.

Palabras clave: inteligencia artificial; potencial humano; ortodoxia en Rusia; clero y feligreses; riesgos y amenazas de la inteligencia artificial.

Introduction

Recently, society is increasingly faced with the challenges of the times. Economic crises, armed conflicts, production declines, natural disasters,

pandemic. The structure of society, the forms and methods of production and consumption of goods are constantly changing. Staying competitive is not easy. It is necessary to maximize the potential in the digital economy (Ushakov et al., 2018; Ridho et al., 2018; Sukhorukov et al., 2018). The basic source of survival of all companies is their personnel. Its potential, hidden and revealed, is the source of survival in such difficult conditions. Research on the discovery and use of human potential contributes to its more effective use in the work process. Applied modern technologies make it possible to develop human potential. This is also facilitated by improving staff motivation (Karácsony et al., 2018; Vinichenko et al., 2018), skillful work with young employees (Nikiporets-Takigawa, 2018; Chulanova et al., 2018; Demchenko et al., 2018), and methods for attracting people with various health restrictions (Porayska-Pomsta et al., 2018). The experience of social security (Sochneva et al., 2017, Moskaleva et al., 2018), social protection (Padavic, et al., 2020), and social partnership (Vinichenko et al., 2019) helps to achieve the desired results.

AI has a significant impact on human development. This is manifested both on the positive and negative sides. AI helps in medicine (Das et al., 2019; Lee et al., 2019; O'Sullivan, et al., 2019; Kurita et al., 2019), which is relevant today. Great developments are available in other areas (Alzoubi et al., 2019; Kamal & Adouane, 2019; Kumar & Kumar, 2019).

In the context of the transformation of the economy, research is being conducted on the nature of communication, interaction and exchange in a digital society (Wang et al., 2019; Abubakar et al., 2019), on changing the social status of employees (Ilina et al., 2018), and on increasing efficiency in various management areas (Duan et al., 2019; Zimenkova et al., 2018; Kirillov et al., 2017). Some scientists see an important issue in the development of human potential in improving the education system by the introduction of AI (Koch & Brockmann, 2019; Ossmy et al., 2019; Garnelo and Shanahan, 2019).

When people interact with AI, threats to society are identified in a variety of ways (Cellan-Jones, 2014; Saoud & Jung, 2018; International Conference on CSIA, 2019, Neri et al., 2019). There is a risk of replacing the AI with a person in the management system (Belciug & Gorunescu, 2019), pushing the person out of the labor market, and losing their jobs (Shi, 2019; Demchenko et al., 2017).

The most important aspect, the problem area, is the psychological impact of AI on people. People are not yet fully prepared to compete with AI in professional and spiritual spheres. The result of counteraction is not always in favor of psychological stability and calmness of the person (Burrell, 2019; Kalmady et al., 2019; Zhang et al., 2019).

There is a danger to the sustainability of the human inner world through the aggressive influence of the outside world, the Internet and the media. The pressure of modern information technologies on the human psyche breaks the emerging balance between faith and knowledge (Zanotti, 2018) the spiritual sphere and AI (Toit, 2019). Theological debates, doctrinal and universe discussions complicate the problem (Milbank, 2008; May, 2020; Brown, 2020).

The active involvement of AI in human life, its impact on the development of its potential, the spiritual sphere, and the lack of systematic developments on this issue have necessitated the study of one element of this system from the perspective of Orthodox people.

1. Methods

In order to identify the nature of the influence of artificial intelligence on the development of human potential in terms of Orthodox clergy and parishioners, a sociological study was organized and conducted. The goal of the research was to determine the attitude of the Orthodox residents of Moscow (Russia) to the nature of the influence of artificial intelligence on the development of human potential.

Scientific tasks:

1. To determine the nature of the impact of artificial intelligence on human potential.
2. Identify threats and risks to humans arising from artificial intelligence.

The hypothesis was put forward in the study: The impact of artificial intelligence on the development of human potential is complex and controversial, distinguishing the position of clergy, church members and unchurched members.

The study uses the concepts of church members and unchurched members, based on the approach of V. Chesnokova (2005). Church members are people who actively participate in church life, regularly attend divine services. Unchurched parishioners are baptized Orthodox people who rarely participate in church events.

A study to identify the nature of the influence of artificial intelligence on the development of human potential from the position of Orthodox clergy and parishioners was conducted at Orthodox churches in Moscow in February - early March 2020. Moscow was chosen for the study because of the combination of two world centers in it: Orthodoxy and the introduction of innovative technologies and AI.

The study involved 53 clergymen and 354 parishioners (181 church members, 173 unchurched members) aged 18 to 80 years. Of these, 71% are older than 55 years. The collection, synthesis and processing of data was carried out separately for clergy, church members and unchurched members.

The main research methods were questionnaire survey, in-depth semi-structured interviews; content analysis; methods of statistical analysis. In assessing the degree of influence of artificial intelligence on the development of human potential, the Likert method was used. The survey and in-depth semi-structured interviews were conducted in accordance with the requirements of research ethics.

2. Results and Discussion: The Nature of the Influence of Artificial Intelligence on Human Potential

A study of the nature of the influence of artificial intelligence on the development of human potential from the point of view of Orthodox clerics and parishioners made it possible to establish that there is no consensus among different categories of respondents on this issue (Figure 1).

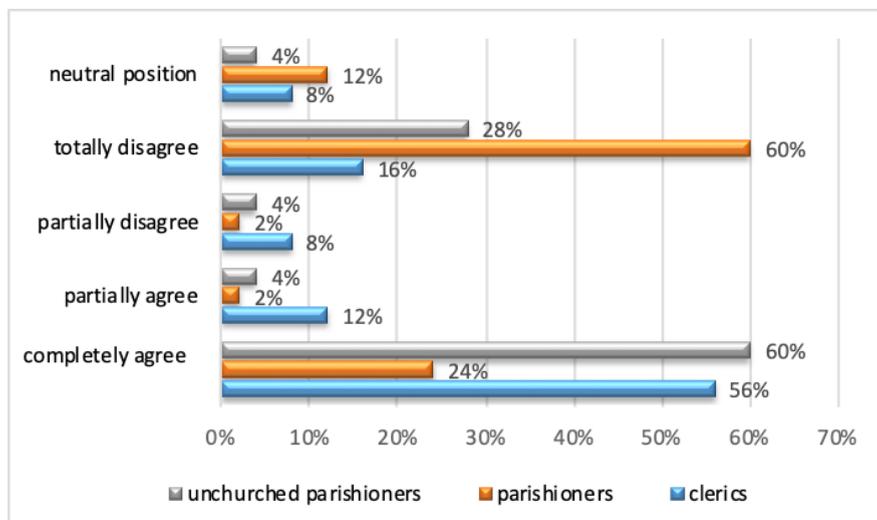


Figure 1. AI will make the use of human potential more effective. (Own elaboration).

Unchurched parishioners (60%) and clerics (56%) trust AI the most in unlocking of human potential. Apparently, one’s own experience or information from the social environment, the media, correlates with the position of some scholars (Randell et al, 2019). Their opinion is influenced by the very idea of creating AI to facilitate human life and help in various areas of life. The exact opposite answer was received from church members. More than half of the parishioners in the church disagreed that AI would allow to use human potential more effectively. They are wary of AI’s possibilities, considering human potential disclosure a matter either of man himself or of the divine.

Almost a third of unchurched parishioners also do not trust AI. To a certain extent, this is natural, since this category of respondents do not have a clear position with respect to their faith, being Orthodox only by baptism or partially participating in certain church events, holidays, weddings.

A neutral part was taken by a small part of all categories of respondents (4-12%). Apparently, they still do not have a clear position in the capabilities of AI and the technologies for its use in various areas of public, personal and religious life.

In the development of human potential through the introduction of AI and improving the effectiveness of training, clerics took a confident position (Figure 2).

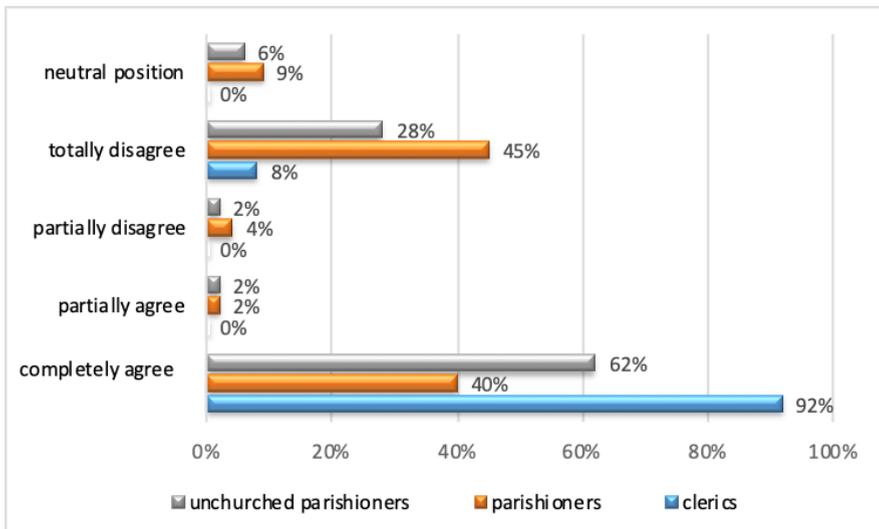


Figure 2. AI contributes to human development through improved learning efficiency (Own elaboration).

The vast majority of clergy (92%) have hopes for the development of human potential by increasing the effectiveness of teaching people through the introduction of AI into the educational process. To a certain extent, this correlates with the results of research on the previous question. Unchurched parishioners also believe more in favor of using AI in teaching. The practice of using AI in the international education system indicates a great demand for the use of AI both by employers, representatives and organizers of secondary, higher, additional education, and consumers of educational services (Al-Kurdi et al., 2019; Shakhovska, et al., 2019).

The position of opponents and supporters of the appropriateness of using AI in teaching was distributed approximately equally among the church members. Nevertheless, there were several more opponents among the church members. This is affected by a certain backwardness of age-related respondents in the use of modern training systems.

Young people are confidently in the position of introducing AI into the education system and in practice have felt the benefits of the competent use of AI opportunities in training (Vergara et al., 2019), increasing competitiveness in the labor market (Nikiporets-Takigawa, 2018; Buley et al., 2018; Demchenko et al., 2017). Most young people are not very afraid of the introduction of AI, which is correlated with the results of scientists who in the 50-70s of the last century said that we should not be afraid of technological myths (Simone & Ballatore, 2020).

All respondents expressed significant concerns about the increase of social inequality caused by a widespread use of AI (Figure 3).

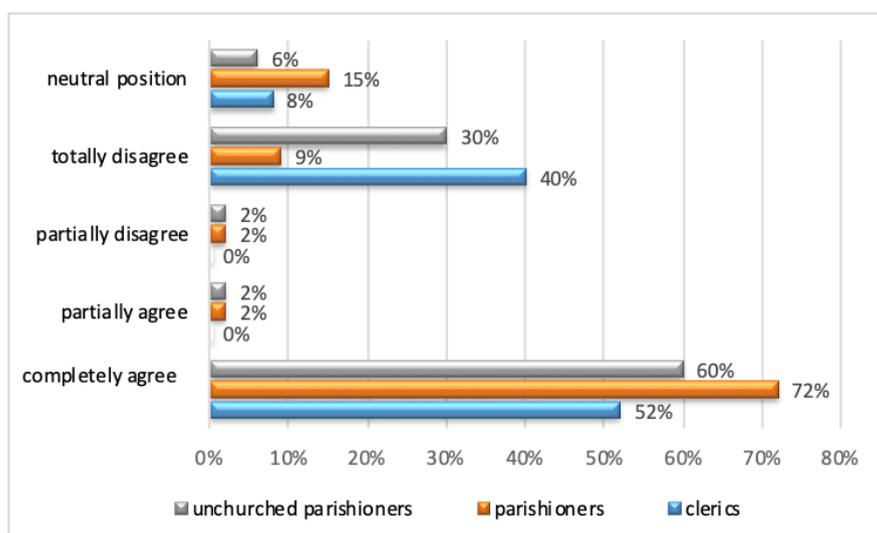


Figure 3. AI will deepen social inequality (Own elaboration).

Most of all it excites the church members (72%). These fears are based on the great commitment of this category of respondents to the canons of religion, which may make them less competitive in the digital economy. In practice, they are often poor and do not have the ability to purchase expensive hardware and software that AI uses. In addition, true believers do not set the goal of their life as enrichment, so a sharp increase in the well-being of others through the use of AI can increase social inequality.

The variants of the clergy's answers have taken an interesting form. They were divided approximately equally between those who agreed and those who disagreed that the AI would deepen social inequality. The age and position of clergy in the church hierarchy seems to be affected here. Younger clerics do not see serious danger in the rapid enrichment of a small group of people due to their relatively modern views, their knowledge of information technology, and their lack of life experience. They see this process as manageable. This correlates with the research of scientists and its practical implementation in business - the creation of conditions for people to discover their talent based on AI, regardless of material wealth in the family (Abassi and Boukhris, 2018; Pomato, 2020).

Mainly due to youth, 30% of unchurched parishioners turned out to consider it impossible to create a significant social and material gap between groups of people using and not using AI in their professional activities and personal life. Lacking sufficient life experience, young parishioners have not yet felt the huge gap that has developed between the majority of the country's population and a small group of very rich people.

3. Life Safety. Threats and Risks to Humans Posed by Artificial Intelligence

One of the most important issues for human existence is security. Analysis of the data in Figure 4 shows that Orthodox respondents are very concerned about the threats posed by AI.

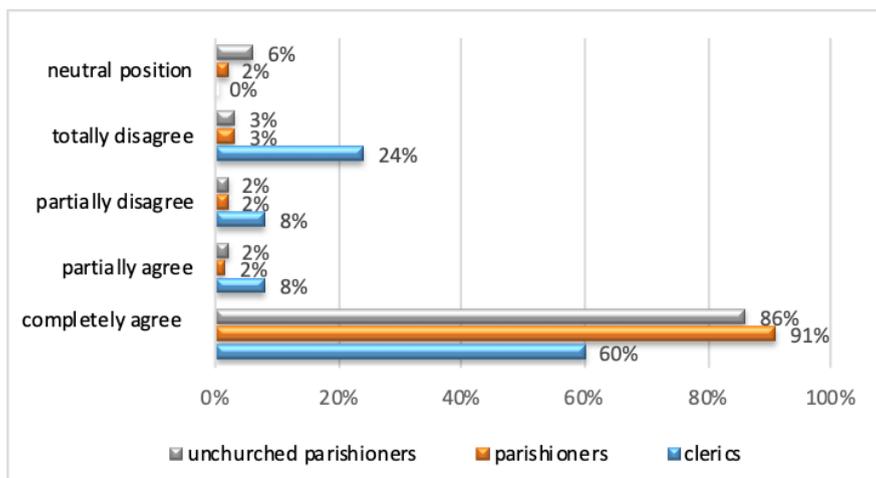


Figure 4. Artificial intelligence is dangerous for humans (Own elaboration).

It should be noted that the overwhelming majority (86-91%) of unchurched and church parishioners see a serious danger, risks emanating from the AI. These risks and dangers are both abstract and specific. Unexpectedly many (24%) of Orthodox clergy consider AI not dangerous, rather, even useful for a person. This can be explained by confidence in their abilities to influence parishioners, exceeding the ability of AI in the matter of faith. At the same time, the experience of using social networks, information technologies in their activities and at home, and the ability to benefit from the digitalization of society are also affected (Titarenko et al., 2017).

In addition to this question, an attempt to find out some aspects of people's fear of using AI was made. The results of the answers to the question about the dangers of AI for society due to the possibility of its use for evil purposes are somewhat different from the previous question (Figure 5). Almost all Orthodox respondents fear a situation where enemies of faith and humanity will be able to use AI to the detriment of people, which coincides with the problems raised at the international conference on security (International Conference on CSIA, 2019).

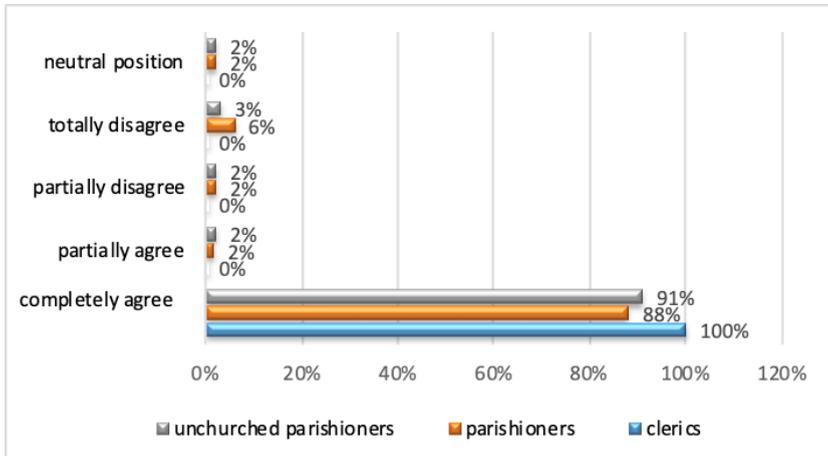


Figure 5. Artificial intelligence is a danger to society, since it can be used for evil purposes (Own elaboration).

At the same time, all clergymen see a dangerous enemy in the person of AI, if it or with its help the enemies of faith, humanity will strive to achieve bad goals. This is especially true in a pandemic.

The AI is also dangerous to a person’s private life. It will interfere with a person’s private life, causing him inconvenience. Most respondents agree with this (Figure 6).

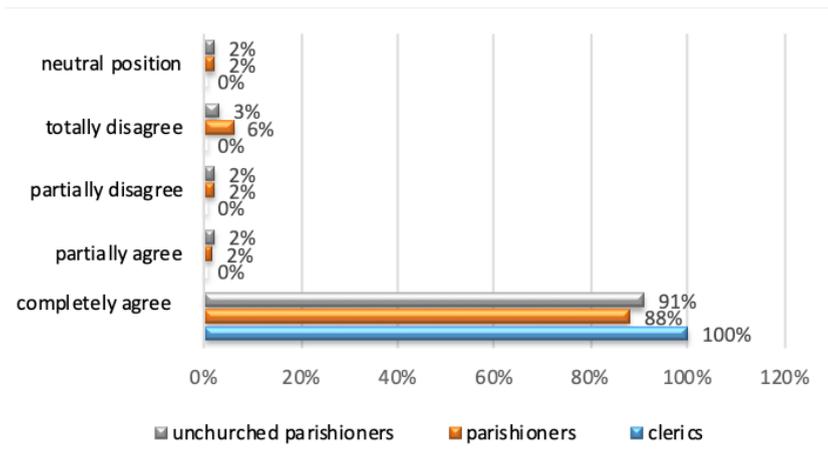


Figure 6. Artificial intelligence will interfere with a person’s private life, causing him inconvenience (Own elaboration).

All categories of Orthodox respondents: clergy, unchurched and churched members, agreed that the AI would interfere with a person's private life, causing him inconvenience. This unanimity among clergy and parishioners is explained by the fact that the experience gained in using electronic devices, social networks, and innovative technologies using AI is controversial. On the one hand, on the technical side, AI makes life easier for humans (Sukhorukov et al., 2019). On the other hand, with social, emotional, moral, religious AI harms a person to a greater extent, and interferes with his personal life. The vast majority of Orthodox respondents says so. Explicit and covert surveillance using electronic devices to determine the location, nature of activities and the nature of human actions inflicts more moral damage than contributes to the achievement of humane goals. In addition, the invasion of privacy, the disclosure of personal secrets via the Internet and the dissemination of confidential information to a wide audience do not cause optimism among both clergy and parishioners. This is somewhat alarming in view of the fact that almost all religions use the Internet to disseminate their ideas, provide information to their supporters, and provide online help to parishioners who are at a great distance.

Both religious leaders and parishioners almost equally negatively perceive issues related to social life, security, and AI.

Conclusion

In assessing the nature of the influence of artificial intelligence on human potential, there is no consensus. A feature in a different combination of positions distinguishes each involved group of respondents.

In revealing human potential with the help of artificial intelligence, AI supporters turned out to be clergymen, as well as part of unchurched parishioners. More than half of the respondents in these groups seek to rely on the achievements of the digital economy, AI assistance. Among them, almost all young people. The parishioners, who considered the development of human potential to be a matter of either the person himself or the divine, expressed the opposite opinion. About a third of unchurched parishioners joined them. They expressed roughly the same position on the issue of developing human potential by increasing the effectiveness of training based on AI. The clergy to a greater degree have hopes for increasing the effectiveness of teaching people through the introduction of AI into the educational process. Apparently, in the church environment, the learning process using advanced technologies is well established. Orthodox youth turned out to be an ardent supporter of the use of AI in training, in fact, they felt the main advantages of such training.

Church members are strongly concerned about the deepening social inequality due to the introduction of AI into the life. Their moral position, life goals are aimed at spiritual development, and not the acquisition of material wealth. To a certain extent, this impedes the high dynamics of their development in the digital information environment, commercial competitiveness, and can increase social inequality. Many clergymen were on their side. However, there were people with alternative views among the clergy and unchurched parishioners. They do not see a serious danger in the quick enrichment of a small group of people, considering this process to be manageable. Others in their youth have not yet felt the huge gap that has developed between the majority of the country's population and a small group of very rich people.

A characteristic phenomenon in the study was a single consolidated position of all categories of Orthodox respondents on the danger posed by AI. In general, Orthodox respondents consider AI in the system of human life safety as a negative factor. In particular, they see a serious danger emanating from AI in personal and general matters. Fear among clergy and parishioners is caused by the increasing penetration of AI into human life. The fear itself proceeds from the fact that it is not completely clear who and how creates and controls AI, for what purposes it is used. Control systems created a priori in the interests of human security, society, can fall and sometimes fall into the hands of bad people, organizations. This worries Orthodox respondents. Information security also has not acquired a perfect look. Periodic leakage of confidential data, both personal and commercial, alarms the society, reduces the level of trust in the creators and exploiters of AI. The unpredictability in the creation and use of AI most worries Orthodox clergy and parishioners. Special fears come from the possibility of using AI by enemies of humanity, faith.

The hypothesis was confirmed for a number of indicators - the influence of artificial intelligence on the development of human potential is complex and contradictory. At the same time, a number of issues revealed differences in the positions of clergy, church members and unchurched members. On other issues, especially security, all categories of respondents expressed a unanimous opinion.

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