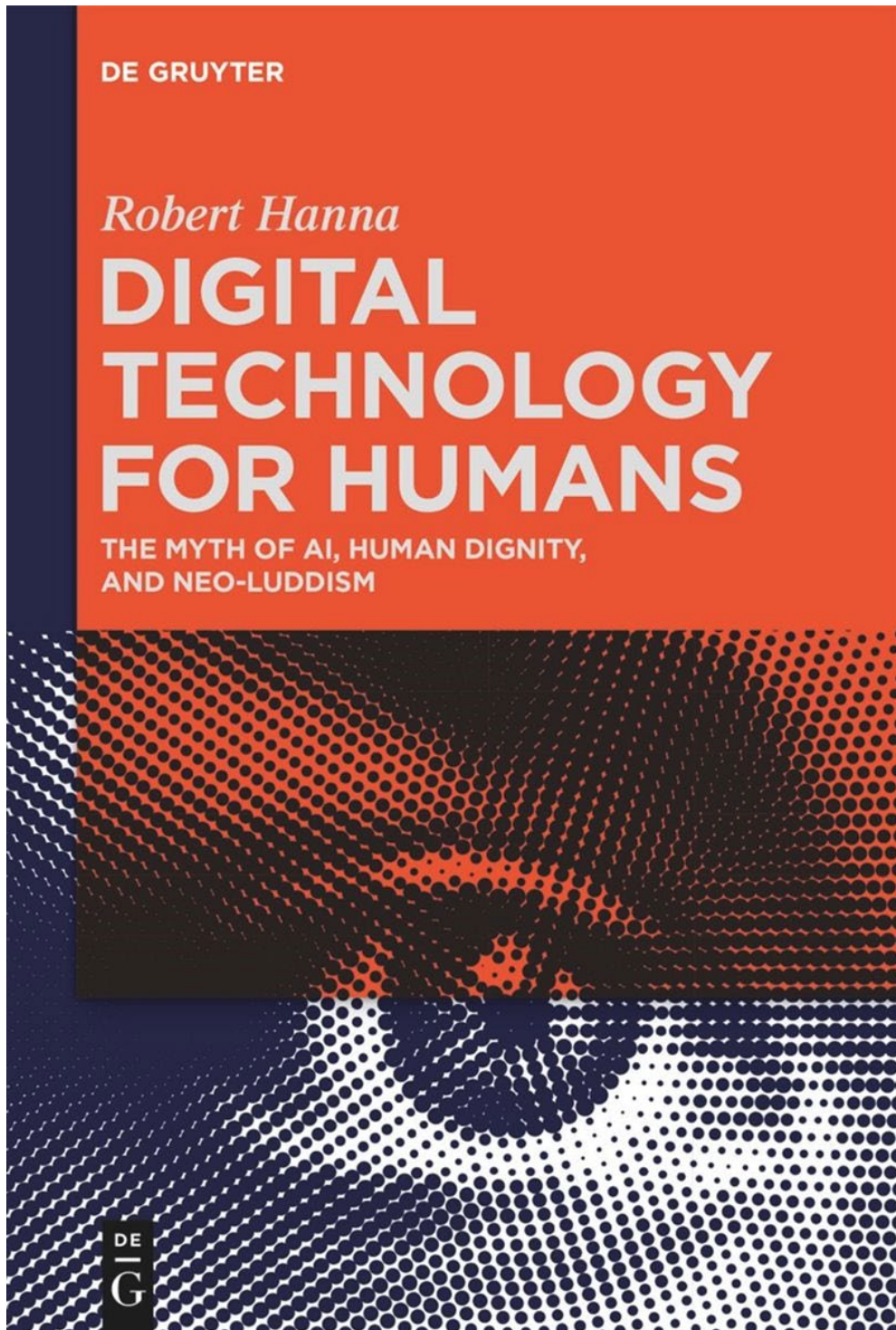


Why Read *Digital Technology for Humans*?

Robert Hanna



(Hanna, 2025)

Digital ethics and AI ethics are of fundamental importance for humankind and its future. In *Digital Technology for Humans* (Hanna, 2025), I show how specifically *Kantian* moral principles can be applied to the design, production, and implementation of digital technology, with a special focus on how these principles flow from the concept and fact of *human dignity*. My core thesis is that digital technology is nothing more and nothing less than a tool created by humankind for the betterment of humankind, whose use should be constrained by Kantian moral principles grounded in human dignity.

By now, we've all heard endlessly about digital technology and AI, both from the side of AI-advocates and from the side of AI-critics. And indeed, many of us are experiencing what might be called "AI Burnout," which is the apathetic state of mind in which, exhausted by constantly hearing and thinking about it, we simply ignore the whole debate about digital technology and AI, and passively allow what I've called "the invasion of the mind-snatchers" to happen. But on the contrary, *we should be actively resisting it, pushing back against it, and changing our lives accordingly*, which is why I wrote *Digital Technology for Humans*. Correspondingly, here's the book's Table of Contents:

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The upshot of *Digital Technology for Humans* is a reasoned plea for what I call *dignitarian neo-Luddism with respect to digital technology*. What do I mean by this?

Here's an early 19th century artist's visualization of the (most likely fictional) anti-technological zealot Ned Ludd:



"The Leader of the Luddites" (1812) (Wikipedia, 2026a)

Am I a Luddite? No and yes. No, I'm not a *classical Luddite*; but yes, I'm a *neo-Luddite*. For clarity's sake, and in order to distinguish dignitarian neo-Luddism from classical Luddism, I'll start with some definitions. According to *The Oxford Encyclopedic Dictionary*, the term "Luddite" means this:

1. *hist.* a member of the bands of English craftsmen who, when their jobs were threatened by the progressive introduction of machinery into their trades in the early 19th c. attempted to reverse the trend towards mechanization by wrecking the offending machines.... 2. a person opposed to increased industrialization or new technology ... [perh. f. Ned *Lud[d]*, an insane person said to have destroyed two stocking-frames c. 1799] (Hawkins and Allen, 1991: p. 856)

Generalizing from that, and also precisifying a little, I'll say that classical or modern *Luddism* says that

all mechanical technology is bad and wrong, because it harms and oppresses ordinary people (i.e., people other than technocrats), and therefore all mechanical technology should be rejected and destroyed.

By an important contrast, however, as I'm understanding it, *neo-Luddism* (see also, for example, Glendinning, 1990) says that

not all mechanical technology is bad and wrong, but instead all and only the mechanical technology that harms and oppresses ordinary people (i.e., people other than technocrats) is bad and wrong, and therefore all and only this bad and wrong mechanical technology should be rejected but not—except in extreme cases of mechanical technology whose coercive use is actually violently harming and oppressing ordinary people, for example, weapons being used for mass destruction or mass murder—destroyed, rather only either simply refused, non-violently dismantled, or radically transformed into its moral opposite.

Now, by *digital technology* I mean all mechanical technology that inherently involves computers, algorithms, digital data or information, artificial intelligence/AI, or robotics. Then, *neo-Luddism with respect to digital technology* says that

not all digital technology is bad and wrong, but instead all and only the digital technology that harms and oppresses ordinary people (i.e., people other than digital technocrats) is bad and wrong, and therefore all and only this bad and wrong digital technology should be rejected but not—except in extreme cases of digital technology whose coercive use is actually violently harming and oppressing ordinary people, for example, digitally-driven weapons or weapons-systems being used for mass destruction or mass murder—destroyed, rather only either simply refused, non-violently dismantled, or radically transformed into its moral opposite.

Finally, *dignitarian neo-Luddism with respect to digital technology* says that

not all digital technology is bad and wrong,¹ but instead all and only the digital technology that harms and oppresses ordinary people (i.e., people other than digital technocrats), by either failing to respect our human dignity sufficiently or by outright violating our human dignity, is bad and wrong, and therefore all and only this bad and wrong digital technology should be rejected but not—except in extreme cases of digital technology whose coercive use is actually violently harming and oppressing ordinary people, for example, digitally-driven weapons or weapons-systems being used for mass destruction or mass murder—destroyed, rather only either simply refused, non-violently dismantled, or radically transformed into its moral opposite.

So much for the definitions, and now for some moral imperatives. What I strongly believe is that *we all ought to be dignitarian neo-Luddites with respect to digital technology*. Why? In order to make a case for this strong belief, I'll need to present and rationally motivate a claim I call *The Life-Shaping Thesis*.

As rational human animals, we design, create, and use *social institutions* in order to satisfy human needs—ideally, *true* human needs, but often enough, *false*, or misguided and self-stultifying, human needs (Maiese and Hanna, 2019: pp. 98-100)—by communicating and engaging with other people in an openended plurality of group enterprises, practices, and projects, according to shared normative rules, for better or worse; a principal example of this is human language. Also as rational human animals, we design, create, and use *cognitive tools*, principally including thought-shapers (Hanna and Paans, 2021), propositional mental representations, chains of reasoning, and theories, in order to refer to the world, accurately or inaccurately, and/or to interpret the world, truly or falsely. And we also design, create, and use *physical tools and machines*—i.e., *technology*, nowadays principally including *digital technology*—in order to change the world, again for better or worse. But as a direct result of all this rational human design, creation, and use, undertaken by us in order to satisfy our (true or false) human needs, refer to the world, interpret the world, and change the world, nevertheless, at the same time, more or less unintentionally and unselfconsciously, our social institutions, our

¹ It needs to emphasized and re-emphasized that dignitarian neo-Luddism with respect to digital technology is *also* committed to the *positive* dignitarian moral doctrine that *some* digital technology is good and right, and therefore *ought to be used*, precisely because it promotes the betterment of humankind and sufficiently respects human dignity. For example, in my opinion this is true of posting or self-publishing essays about dignitarian digital/AI ethics for universal free sharing on the internet. Why else would I be doing it? But in this context, I'm focusing on the negative dignitarian moral doctrine.

cognitive tools, and our technology *also all inevitably change us*, for better or worse. This is The Life-Shaping Thesis (see also Maiese et al., 2023), and it has two parts.

The **first** part is a comprehensive fusion of philosophy of mind-&-cognition and sociopolitical theory, called *the mind-body politic* (Maiese and Hanna, 2019) which has seven basic sub-theses.

1. Human minds are necessarily and completely embodied, and identical to the complex dynamic intentional-action-guiding structures of suitably complex living organisms, i.e., human animals (*the essential embodiment thesis*) (Hanna and Maiese, 2009; Hanna, 2011).

2. As essentially embodied and inherently dynamic, human minds are also inherently enactive and environmentally embedded (*the enactivity-and-embeddedness thesis*) (Hanna and Maiese, 2009; Newen, De Bruin, and Gallagher, 2018).

3. Human animals are, necessarily, social animals (*the human sociality thesis*) (Maiese and Hanna, 2019: ch. 1; Hanna, 2021b).

4. Social institutions partially determine and form our essentially embodied minds, and thereby substantially affect and guide our human lives (*the mind-shaping thesis*) (Maiese and Hanna, 2019: ch. 2).

5. There is a fundamental distinction between (5.1) *destructive, deforming* social institutions that frustrate and warp true human needs, and (5.2) *constructive, enabling* social institutions that satisfy and sustain true human needs (*the two-kinds-of-social-institutions thesis*) (Maiese and Hanna, 2019: esp. chs. 2-3 and 6-8).

6. Enacting salient changes in the structure and complex dynamics of a social institution produces corresponding salient changes in the structure and complex dynamics of the essentially embodied minds of the participants, for better or worse (*the enactive-transformative thesis*) (Maiese and Hanna, 2019: esp. chs. 2-3 and 6-8).

7. Although destructive, deforming social institutions shape human minds and human lives in an inherently bad/oppressive, unhealthy, and enslaving/heteronomous way, nevertheless it is also possible to devolve such institutions and also simultaneously to create constructive, enabling social institutions that are inherently good/non-oppressive, healthy, and emancipatory/autonomous (*the social devolution-social creation thesis*) (Maiese and Hanna, 2019: esp. chs. 2-3 and 6-8; and Hanna, 2018: esp. parts 2-3).

And the **second** part of The Life-Shaping Thesis is a dual application of the mind-body politic, together with the mechanistic worldview vs. neo-organicist worldview distinction, to a comprehensive philosophy and psychology of human thinking, the theory of thought-shapers, aka TTS (Hanna and Paans, 2021). TTS applies the categorical distinction between (i) mechanical (i.e., computable/recursive, entropic, and deterministic or indeterministic) systems, and (ii) organic (i.e., uncomputable/processual, negentropic, purposive, and self-organizing) systems, to fundamental issues in the philosophy of mind and cognition, with comprehensive application to the nature of human thinking as such. By *thought-shapers*, I mean any or all of the following kinds of essentially non-conceptual, non-discursive, non-propositional mental representations: allegories, analogies, blueprints, catechisms, diagrams, displays, icons, images, lay-outs, metaphors, mnemonics, models, outlines, parables, pictures, scenarios, schemata, sketches, spreadsheets, stereotypes, symbols, tableaux, and templates.² In turn, TTS says that all human thinking is really possible only insofar as it's partially causally determined, formed, and normatively guided by either (i) mechanical, constrictive thought-shapers in a bad, false, and wrong way, or (ii) organic, generative thought-shapers in a good, true, and right way. Now, since human language is a core social institution, and since all human thinking proceeds by means of human language, then TTS falls directly under the mind-body politic; and if the mind-body politic is true, then both mind-shaping inside social institutions and also thought-shaping in individuals and groups, alike, are forms of life-shaping, for better or worse.

Self-evidently, digital technology can be bad and wrong in the dignitarian sense that it shapes our lives in destructive and deforming ways, including invasive digital surveillance, digitally-driven weapons and weapon systems, algorithmic bias, and digital manipulation and nudging. The following three examples make this point vividly.

Example 1: John von Neumann and Richard Feynman³

As Herman Goldstine points out in *The Computer From Pascal to von Neumann*, after Turing, John von Neumann is arguably the most important figure in the theoretical foundations of computer science (Goldstine, 1980: esp. pp. 167-178). Von Neumann was also a key figure in The Manhattan Project, by means of which the USA designed, created, and disastrously deployed the atomic bomb against Japan—twice—in 1945. This is what von Neumann said about the Project during that time, the crucial phrases of which are the underlined ones:

² This is intended as an open-ended, partial list only.

³ See also (McKeever, 2021).

What we are creating now is a monster whose influence is going to change history, provided there is any history left, yet it would be impossible not to see it through, not only for the military reasons, but it would also be unethical from the point of view of the scientists not to do what they know is feasible, no matter what terrible consequences it may have. (von Neumann, as reported by his wife and quoted in [Dyson, 2012: p. 62], underlining added)

In other words, von Neumann is saying that whatever scientists *can* do, they *should* do, no matter what the consequences, and no matter how intrinsically bad and wrong these things might be. If von Neumann had been working for the Nazis, then the same principle would have held. So, von Neumann was *the Dr Frankenscience of digital technology and the atomic bomb*. In turn and in a closely related way, Richard Feynman, who was a young and rising physicist during The Manhattan Project era, said this about von Neumann:

[v]on Neumann gave me an interesting idea; that you don't have to be responsible for the world you're in. So I have developed a very powerful sense of irresponsibility as a result of [v]on Neumann's advice. It's made me a very happy man ever since. (As quoted in Dyson, 2012: p. 62)

More generally, then, von Neumann was a textbook case of someone who, when he applied mechanical, recursive thought-shapers to mechanical recursive domains of content, was absolutely brilliant. But when he applied the very same thought-shapers to organic, non-mechanical domains of content, and especially to human, moral, and sociopolitical domains of content, his thinking became disastrously mechanical and constrictive, and monstrously bad, false, morally wrong, and directly contrary to the universal dignitarian obligation always to treat everyone with sufficient respect for their human dignity. So in a behavioral and functional sense, von Neumann turned himself into a walking, talking, researching, and publishing incarnation of bad, false, and wrong life-shaping digital technology: and he also spread these monstrously bad, false, and wrong mechanical, constrictive thoughts to his younger, impressionable colleagues, like Feynman.

Example 2: Nuclear Weapons Design and Virtual Reality

In her incisive critical study of the use of digital simulation, Sherry Turkle writes:

In the years after the 1992 ban, newcomers to the field of nuclear weapons design would see explosions only on computer screens and in virtual reality chambers. At Lawrence Livermore and Los Alamos National Laboratories, some of the most powerful computer systems in the world are used to simulate nuclear explosions. Until recently, these simulations took place in two dimensions; now, simulations are moving into three

dimensions. In a virtual reality chamber known as a CAVE, one stands “inside” a nuclear explosion wearing 3D goggles, in order to observe it, one is tempted to say, “peacefully.” My story of simulation began with the Athena project centered in a garden, a glass atrium with a ficus tree; it ends in a CAVE, a self contained virtual reality. The CAVE simulation is there to “demo” an explosion; those who work there become accustomed to experiencing in the virtual what could never be survived in the real.

When nuclear testing moved underground, it became easier for weapons designers to distance themselves from the potential consequences of their art. Hidden, the bomb became more abstract. But even underground testing left craters and seismic convulsions. It scarred the landscape. Now, with explosions taking place on hard drives and in virtual reality chambers, how much harder will it be for weapons scientists to confront the destructive power of their work and its ethical implications? One weapons designer at Livermore laments that he has only once experienced “physical verification” after a nuclear test. He had “paced off the crater” produced by the blast. It changed him forever. His younger colleagues will not have that.

This senior scientist is concerned about the moral effects of moving nuclear weapons research to virtual space, but he and his colleagues are also troubled about the effects of virtuality on their science itself. They argue that “physical intuition is a skill you want to keep” and worry that the enthusiastic reactions of young designers to new, Flashy virtual reality demonstrations are naïve. One says: “The young designers look at anything new and they say, ‘This is so much better than what we had before. We can throw out everything we did before!’ ” Senior scientists at the national laboratories describe young designers immersed in simulation as “drunk drivers.”

Within simulation, the happily inebriated show less judgment but think they are doing fine. Dr. Adam Luft, a senior weapons designer at Los Alamos, shows sympathy for the young designers: the new rules compel them to fly blindly. They cannot test their weapons because they must work in the virtual and they are given computer systems whose underlying programs are hard to access. Luft himself feels confident only if he is able to access underlying code. He is frustrated by the increasingly opaque simulations of his work environment. When something goes wrong in a simulation, he wants to “dig in” and test aspects of the system against others. Only a transparent system “lets [me] wander around the guts of [a] simulation.” He is wary of making any change to a weapon without personally writing its code. Luft worries that when scientists no longer understand the inner workings of their tools, they have lost the basis for trust in their scientific findings, a concern that mirrors those of MIT designers and scientists of twenty years before. (Turkle, 2009: pp. 72-73)

Interestingly, the senior scientists that Turkle talked to, said that the young nuclear weapons designers lacked “physical intuition” and that their simulations lacked “transparency.” But if The Life-Shaping Thesis is correct, then that’s only *part* of the

problem and not even the *core* of the problem. For armies have been slaughtering each other face-to-face for millennia, even though they usually have more-or-less unobstructed “physical intuition” and “transparency.” The core of the problem with these nuclear scientists is that the digital technology they’re using is shaping their thinking in mechanical, constrictive, disastrously, and indeed monstrously bad, false, and wrong ways.

Example 3: US Air Force Killer-Drone Operators

Now let’s consider confessional whistle-blowing reports by former USAF killer-drone operators, for example, Brandon Bryant:

Brandon Wayne Bryant ... is an American whistleblower. From 2006 to 2011 he was a camera operator (sensor operator) of unmanned drones of the United States Air Force. His job was targeted killing. On December 10, 2012 the German magazine *Der Spiegel* reported about Bryant, his former work and his post traumatic stress disorder. He gave his testimony to an expert council of the United Nations and to the German Parliamentary Committee investigating the NSA spying scandal. Jesselyn Radack is his lawyer.

The smoke clears, and there’s pieces of the two guys around the crater. And there’s this guy over here, and he’s missing his right leg above his knee. He’s holding it, and he’s rolling around, and the blood is squirting out of his leg ... It took him a long time to die. I just watched him. (Airman First Class Brandon Bryant in GQ)

.... In May 2016 the Norwegian documentary filmer Tonje Hessen Schei produced the documentary *Drone—This Is No Game!* Drone pilots Brandon Bryant and Michael Haas are shown as examples of how the CIA recruits video gamers and trains them to kill by remote control. (Wikipedia, 2026b)

Thus the USAF recruited former video-gamers, and trained them/mind-controlled them by getting them to focus on *killing the target-images on the screens*, as if they were super-powered video games, with schizoid-like compartmentalization, and almost complete emotional alienation from real-world impact and the people they were actually killing. And of course, standing behind that digital technology, is the destructive, deforming social institution of the US military. So if you’re life-shaped by digital technology in general and by the US military digital-technological training regime in particular, into thinking about other (and especially non-US) human beings as “moist robots” (Daniel Dennett, as quoted in Schuessler, 2013) as mere mechanical things and not living people with dignity, then of course it’s all-too-easy to shift into “von Neumann-mode” and convert those shaped thoughts into “physical intuition” and “transparent” interaction with the real world, and thereby act like a *real-world Terminator*.

Above and beyond these destructive and deforming effects of digital technology, however, the principal reason for being a dignitarian neo-Luddite with respect to digital technology is that *our excessive use of and indeed addiction to digital technology is systematically undermining our innate capacities for thinking, caring, and acting for ourselves*. This is *preeminently* true with respect to the recent mind-snatching invasion of chatbots or Large Language Models (LLMs)—for example, ChatGPT and LaMDA—and so-called “artificial intelligence,” aka AI, more generally (see Hanna, 2025: esp. ch. 2), but also *to an increasingly important degree* true for our excessive use of and addiction to smart-phones, desktop and laptop computers, the internet, social media, and so-on and so-forth. When you combine our excessive use of and addiction to chatbots and AI with our excessive use of and addiction smart-phones, desktop and laptop computers, the internet, social media, etc., the result is nothing less than *an all-out existential attack on our rational human mindedness or intelligence*, where by “our rational human mindedness or intelligence” I mean the essentially embodied, unified set of basic innate cognitive, affective, and practical capacities present in all and only those human animals possessing the essentially embodied neurobiological basis of those capacities, namely: (i) *consciousness*, i.e., subjective experience, (ii) *self-consciousness*, i.e., consciousness of one’s own consciousness, second-order consciousness, (iii) *caring*, i.e., desiring, emoting, or feeling, (iv) *sensible cognition*, i.e., sense-perception, memory, or imagination, (v) *intellectual cognition*, i.e., conceptualizing, believing, judging, or inferring, (vi) *volition*, i.e., deciding, choosing, or willing, and (vii) *free agency*, i.e., free will and practical agency. This unified set of capacities constitutes our *human real personhood*, which in turn is *the metaphysical ground of our human dignity* (Hanna, 2023a, 2023b, 2023c), hence this all-out existential attack on our rational human mindedness or intelligence is also an all-out existential attack on our human dignity (Hanna, 2024).

The Cassandra-like prophecy and warning that I’m issuing, however, is *not* that chatbots or AI more generally could ever become rational, super-intelligent, and morally satanic, and then run amok. In fact, it’s *synthetic a priori or strongly metaphysically impossible* for computing machines ever to be rationally minded or intelligent in the sense that *we’re* rationally minded or intelligent, because (i) it’s *synthetic a priori or strong metaphysically necessary* that all creatures possessing the seven basic innate capacities I listed above are complex living organisms, i.e., *animals* (Hanna and Maiese, 2009), hence not *machines*, hence not *computing machines*, and (ii) it’s also *synthetic a priori or strongly metaphysically necessary* that our rational mindedness or intelligence includes (iia) an innate non-basic (“non-basic,” in the sense that it essentially depends on the seven basic innate capacities listed in the just-previous paragraph) capacity for *spontaneous creativity*, and also (iib) an innate non-basic capacity for either conceptual or essentially non-conceptual *a priori intuition* of (iib1) innately-specified universal, unconditional, a priori or non-empirical moral principles such as *everyone ought always to choose and act with sufficient respect for*

everyone's dignity, including their own, (iib2) universal, unconditional, a priori or non-empirical logical principles such as the minimal principle of non-contradiction, namely, *not every statement is both true and false*, and (iib3) the universal a priori or non-empirical formal structures of the orientable, three-dimensional space and the forward-directed, processual, purposive, asymmetric organic time in which our minded animal bodies are ineluctably embedded (Hanna, 2006, 2015, 2018), *none of which can ever exist in computing machinery*. And, closely related to these synthetic a priori or strongly metaphysically modal facts, there are also some strictly logical and mathematical reasons why computing machinery can never be rationally minded or intelligent in the sense that we're rationally minded or intelligent (see, e.g., Landgrebe and Smith, 2025; Keller, 2023; Hanna, 2025: esp. ch. 2).

On the contrary, the Cassandra-like prophecy and warning that I'm issuing about this all-out existential attack on our rational human mindedness or intelligence is instead directed at *the global technocratic capitalist corporations—especially those that supply weapons and surveillance systems for military and government use—millionaires, and billionaires* who reap immense profits and wield immense political power by designing, producing, marketing, and above all *controlling* our use of and reliance on digital technology: namely, the members of what I call *the military-industrial-digital complex*.⁴ Correspondingly, my Cassandra-like prophecy and warning is simply this:

the members of the military-industrial-digital complex are systematically harming and oppressing ordinary people like us by not only *enabling* but also effectively *mandating* our excessive use of and addiction to digital technology, which in turn systematically undermines our innate capacities for thinking, caring, and acting for ourselves, and therefore undermines our human real personhood, and thereby violates our human dignity.

⁴ This riffs on a famous phrase in US President Dwight D. Eisenhower's "Farewell Address" in 1961:

[The] conjunction of an immense military establishment and a large arms industry is new in the American experience. The total influence—economic, political, even spiritual—is felt in every city, every statehouse, every office of the federal government. We recognize the imperative need for this development. Yet we must not fail to comprehend its grave implications. Our toil, resources and livelihood are all involved; so is the very structure of our society. In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists, and will persist. We must never let the weight of this combination endanger our liberties or democratic processes. We should take nothing for granted. Only an alert and knowledgeable citizenry can compel the proper meshing of the huge industrial and military machinery of defense with our peaceful methods and goals so that security and liberty may prosper together. (See, e.g., Wikipedia, 2026c, underlining added)

Now, what is to be done? Given the immense power of the military-industrial-digital complex, individual dignitarian digital neo-Luddites cannot do very much to change the world. Nevertheless, and now updating J.C. Scott's "weapons of the weak" (Scott, 1985) for our 21st century context, a world pervaded by digital technology and dominated by the military-industrial-digital complex, I do think that we individually *can* become what I'll call *daily dignitarian digital refusards*, aka DDDRs.⁵ How? We can become DDDRs by resolving to cultivate our own innate capacities in a self-disciplined and autonomous way, for six waking hours every day, altogether independently of digital technology, to the extent that this is humanly possible.

To take just a few of many examples of daily dignitarian digital refusardism, you can *log off all your digital devices for six waking hours a day*, you can *refuse to use ChatGPT or any other chatbot altogether*, and you can instead do some or all of these things: read hard-copy books; write out your ideas and thoughts longhand; memorize and recite poetry; memorize things about subject areas that especially interest you; do mental calculations; do logic puzzles, acrostics, crossword puzzles, etc.; go for long contemplative walks; sit in a park for an hour or so; work in a garden; look carefully at the natural landscape around you; meditate for fifteen minutes or half an hour; cook, eat, and drink; doodle or draw longhand, or paint; play music on a real musical instrument, whistle, or sing; reminisce; get together with your loved ones or friends in person and talk about anything under the sun *other than* what's being enabled or mandated by the members of the military-industrial-digital complex; and fall or re-fall in love. Even the military-industrial-digital complex, with all its immense power, *can't* stop you from practicing daily dignitarian digital refusardism in its many modes, each of which involves the self-disciplined, autonomous cultivation of your innate capacities. And if the day does ever come when the military-industrial-digital complex *can* stop you from being a DDDR, whether by means of permanently-implanted brain-computer interfaces or some other malign instruments of digital-technological harm and oppression, then that will really-&-truly be the end of the road for rational humankind and human dignity.⁶

Perhaps dignitarian neo-Luddism with respect to digital technology will become a worldwide, world-changing social and political movement, comparable to the Ban-the-Bomb and anti-nuclear movement: I wholeheartedly hope so. Indeed, as of June 2026, there are some positive indications (see, e.g., Leo XIV, 2026). If we ban all further giant AI experiments and LLM/chatbot technology right now, when it's already obvious what their existential threat to humankind is, then the world will be a substantially better place, just as the world would have been a substantially better place if we had banned the A-

⁵ Pronounced "didd-ers."

⁶ For a similar line of thinking, see also (Corbyn, 2023; Farhany, 2023).

bomb and nuclear weapons technology immediately after its initial test on 16 July 1945, when it was already obvious what their existential threat to humankind would be. Indeed, in a film-interview late in his life, Oppenheimer was asked what he thought about Senator Robert F. Kennedy's efforts to urge President Lyndon Johnson to start talks about preventing the development and spread of nuclear weapons. Oppenheimer replied: "It's 20 years too late... It should have been done the day after Trinity" (Else, 1980). It's now "the day after ChatGPT," and therefore we should be acting accordingly.

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