AI ETHICS

Global Pact: Birth and Organization of Territories

By Viviana Polisena, Professor-Researcher, Catholic University of Cordóba

In this module, Polisena makes the case for the creation of a global pact to govern emerging technologies, especially AI and data based systems. Highlighting the value of lived experience in research, she points to the need for stronger governance measures around AI technologies that account for their impacts on humanity and the environment. Later in the lecture, Polisena explores how a global pact might transform society to mitigate some of the negative impacts of technology we are seeing today.

Lecture Transcript

0:00 Good Morning. I am Viviana Polisena. I'm from Argentina. I present new research on the Global Pact: Birth and Organization for Territories. It is incomprehensible to raise the need for an ethics of AI without advocating the concomitant development of consciences in defense, custody and preservation of the harmony of nature. Human beings and technology are in dynamic and reciprocal relationships; however, in our increasingly digitized world, it has paid so much attention to understanding digital and new technologies, but surprisingly not the same attention is paid to reaching a high understanding of the value of nature and environment. We take for granted that nature will always be there for us and we can use it as we please.

1:40 We should not only analyze the dynamic evolution of the digital space, but also the importance of how we interact with nature and the result of the interaction. We enter to the digital age, everything is new, everything is different. Situations are new and unexpected; no known strategy serves to solve new problems. We are living in the time of transition that marks a before and an after in the humanity's history. We are facing a transcendent change, facing a transmutation. It has begun an era where the natural society coexists with the artificial. Humanity is not experiencing a crisis but an event horizon. That is, there is a break between the past and the future–a division between what we have experienced and what we will experience. From this horizon, no human will be able to escape, no human will come out as it was before; but we will all be transformed.

3:46 If with this transformation we want to achieve justice, equity, inclusion, strengthen democratic values, global policies that promote the governance of AI in favor of good policies and practices, we need an unprecedented planetary pact not only to regulate the use of our artifacts but also to achieve a new philosophy of nature, which is unavoidable to broaden our conception of life and behave noblely with our cosmic home. It is time to commit to sustaining human and non-human life; it is time to understand that civilization and nature form a transcendental synapse.

5:20 The first challenge is to understand that each innovation affects and commits all existence and the planet, so when we talk about AI, 5G, Blockchain, data and algorithms, we should include nature. The center of innovation in the digital age is based on the model of natural intelligence; this model is based on the phenomenological

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paradigm. The phenomenological paradigm provides the basis of what I am going to propose. The key of what I am going to propose is the phenomenological take off of mechanistic and scientific thinking; this take off will give us the tools for a change in how we see the world and a change in our conception of the political and economy. The phenomenological paradigm will lead us to become aware of the respect and responsibility that we should feel for the environment; from this awareness the global pact will result, so we can stop the destruction that we carried out centuries ago.

7:26 Why the phenomenological paradigm can awaken the awareness of respect for the information that the natural environment carries? The phenomenological paradigm tells us about donation, that everything we find when we were born on this planet was placed for us, so that we can enjoy it, care for and protect it, since everything that exists on the planet was donated to us. That is, everything that exists carries in itself the same transcendental information; therefore, it is not a question of dominating nature and the world but of understanding our privileged place within the cosmic home. The phenomenological paradigm proposes a metaphysical-theological conceptual renewal and leads us to think about phenomena and life from the notion of donation, and this leads to a deep cultural-epistemic-ethical rethinking. For this reason, I consider the phenomenological paradigm the successor or the extension of the physics standard paradigm. It can provide the conditions for the birth of a new understanding of events that will allow us to reconfigure the landscape and the potential of the new philosophy of nature.

10:02 We have to change the model whereby we observe and understand nature and the cosmos. The standard cosmological model understands that the Big Bang is the beginning of the universe, that is, the initial point when matter, space and time were formed. Although it refers to the instance known as singularity, it is a point that concentrates infinite matter and energy. Science was building the genesis of the explanation of a universe in motion and in constant expansion, but the Big Bang of the standard model can acquire greater intelligibility if we associate it with a phenomenological instant. In this sense, the Big Bang is an event in which the donation of the existence bounces into, it is the instant of the “Burst of Donation”.

11:56 So our cosmic history began with the irruption of the Great Donation as a phenomenological event. It is the beginning of the newness that it breaks in, amplifies, expands and spreads is the donation. It is the glorious moment in which the very structure of the universe breaks out with its fundamental elements and its inherent laws. The donation unfolds a swarm of infinite interactions from which various elements arise. Each interaction produces a fluctuation from which emanates a vibration. We are intrinsically connected to the place where we are born. The human heartbeat and the vibrational heartbeat of our cosmic home are a single heartbeat. We are a single heartbeat, and the information that our blood carries, our neurons, our emotions and our thoughts, the earth, the water and the air are forged in the interweaving of the interactions coming from the Donation.

14:18 When we understand this, a new philosophy of nature will emerge, and this new way of thinking will inexorably lead us to develop an unprecedented global pact. And only from this pact, we will be able to build an ethics for AI. The global pact is based on a change in the following concepts: humans, existence and life; a change in the way of building knowledge and in the way of thinking. For this reason, it has an aspect of metamorphosis,

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which gives us greater intelligibility and modifies the transcendental position of the human in the cosmos. When we understand our colossal importance, we will be able to carry out the global pact.

15:50 We cannot carry out an ethics of AI without a prior global pact in which we commit that smart cities are built by intelligent and empathetic people so that they are models of justice, and the citizens who live in them have to learn to dialogue, participate and deliberate; specially to understand the situation of the other one. What defines smart cities is creativity and empathy in decisions. This conjunction between creativity and empathy will modify and intertwine the governance of the planet and the governance of citizens. In the global pact, we have to take into account new variables. The pact has to define and ensure that smart cities develop a biosphere connected to the planet, a network that transmits planet vibration data to citizens and helps them to vibrate in the same tune. Thus they generate a compatible magnetic field. The frequencies of the electromagnetic resonance are aligned and this has repercussions at the cellular and social level.

18:35 This will transform humanity. Homo sapiens will radically mutate, this mutation is unavoidable. The cyber-citizen will arrive as a result of the brain-body-network-planet connection. With nanotechnology we will create worlds. We will live inside the network and we will transmit thoughts to each other as digital neural postcards. Thus, smart cities will be built and inhabited by citizens capable of thinking in a network and of designing a sustainable environment and efficient, ecological and earth-connected green architecture. With the pact, we will give birth to the territories, the nations will unite in territories. An earth council will emerge integrated by representatives of each territory. These territories will be autonomous and sustainable, with their laws, and self-sufficient in their production. All territories will be under the laws of this council.

21:12 With the new integration and territories organization system, we will be able to reduce and unify to improve the situation in each area. The organizations of the territories put an end to the waves of immigration, not by prohibition but because they will no longer be necessary. The earth council will be in charge of providing well-being to each territory so that people do not need to move to obtain a better quality of life. The new system will organize the citizenship so that decisions are collective and adopted by all through mechanisms of direct digital participation that confer legitimacy to their representatives. In this sense, we will be citizens of the earth, whose common goal is the sustainable development of the planet. The Global Pact will promote the development of the ethos towards excellence in the acquisition of virtues and values. We have to build the ethos among all the citizens of all the territories so that it is a terrestrial ethos, then we can participate in the *res publica*. This is the best way to become virtuous cyber citizens and protectors of the cosmic home: planet earth.

23:51 The structure of the global pact is philosophical because regulating the ethics of AI and the governance of territories goes beyond information technology and politics. The founding stone of the planetary agreement is philosophical. It is phenomenological, and it includes thinking about reality from the new interactions between biological material, synthetic material, and digital material. And from there paying special attention to the elaboration of global bioethics, this is necessary for the use of technology for benevolent purposes. It is no longer about analyzing the social and natural impacts of technology but to achieve optimal quality of existence from technology. This is a moral duty of the earth council, of the representatives of the territories, of the territories' citizens and of the intelligent cities.

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25:46 The planetary pact has to be based on the following fundamental principles, in order to advance towards humanized digitization: (1) every human invention has to protect human existence, non-human existence and nature existence; (2) humans have to protect philosophizing and critical thinking; (3) humans have to respect the information that nature carries because it comes from the moment of donation; (4) it has to carefully watch that thought theft does not occur in any of the realities; (5) all artificial devices and systems have to be aligned with the fundamental values of existence and life so that at the end of the digital, synthetic and technological matches with the planetary-biological well-being; (6) AI should not acquire rights, since these could overlap or contradict human rights and nature rights; (7) it has to permanently watch over so that AI does not self-generate and self-repair; and (8) it has to promote the development of the ethos towards excellence in the acquisition of virtues and values. We have to build this ethos among all territories' citizens so that the planetary ethos emerges.

28:38 The global pact has to protect the alliance between civilization and nature. This will be an unprecedented pact never before elaborated by humanity. It will be unprecedented because it will be on a global scale and eminently philosophical. In this pact, we have to include not only our moral conduct and its consequences, but also the ethical governance of our artificial innovations in public affairs, and services and data interaction management. The pact will lead us to a civilization with a cosmic mentality and a macro vision of the privileged place on our planet. This is the great evolutionary and quantum leap that humans need, and it will be carried out inexorably. The global pact will promote, in each territory, a systemic network of collaborative action where there will be no poor people. The wealth of a few that we currently know is obscene. The knowledge, the thought and the virtues will be the great values and the great wealth.

31:03 For the gestation of the global pact, is of the utmost importance the collaborative action of the philosopher, the technological ethicist, specialists in data and algorithms, the political ethicist, scientists and citizens. Ethical praxis also has to focus on the human-machine-planet relationship, and on developing a civic responsibility towards the use of that relationship and on the automation of technological devices. The coevolution of embedded systems presents specific ethical risks in digital technology and has to be monitored to preserve the place of humans in interaction with machines. The collaborative action displays a sustainable and friendly competitiveness, from which the capacities of government agencies and of digital services academies are updated for the hiring of technological talent of a humanized digitization. That is, the development of digital empathy is centered on the human and nature, allowing technology to develop the ability to discover and respond to human emotions and anticipate future needs.

33:44 The global pact will ensure that the world remains human, even as it becomes increasingly digital, dynamic, connected and fluid. AI has started a revolution that will change our lives, but the global pact places people and nature at the center of technological development and lays the foundations to regulate the coexistence between humans and machines. The pact is the greatest challenge, but humanity has faced one challenge after another in the fight against diseases, the pandemic, the creation of transport and communication systems, the production of possessions and services, the reduction of carbon dioxide emissions, the innovation in alternative refrigerants, the conservation and regeneration of forests, protection of wetlands, the reuse of food waste, the providing of clean stoves, the development of wind and solar energy with better battery storage.

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35:57 We are guardians of the planet Earth and this has to be reflected in the global pact. We are material, intellectual and spiritual beings. We have to connect our brains with our hearts to achieve harmony and our true human potential. We have the responsibility to protect the existence that develops on Earth. It is time to understand that the spiritual side of human existence is as important as the physical and intellectual side. We need to achieve the global pact to protect people and nature, because of the love for them.

37:04 We must not continue postponing the global pact. The pact will start the birth and organization of the territories and from there we will be in a position to elaborate ethical regulations for AI. The global pact will be the foundation stone for the political and ethical regulations that manage technology and the condition of human rights in the digital world for the benefit of citizens and nature, allowing us to build a strong respect for existence on Earth. Also the pact will allow us to respond to the challenges posed by disinformation, social polarization, surveillance and inequality in the digital economy and the interaction between cultures and digital technologies. The pact will light up on blind spots in human decision-making regarding the excess and protection of data, the deployment of AI, the care of diversity and the construction of anthropologies and epistemologies associated and contextualized to the new territories, the new digital world and the new bioartificial concept.

39:13 New anthropology and new epistemology shaped by digital technologies, data science and bio artifacts in new territorial contexts, virtual realities and new digital spaces, they can give great innovation to the elaboration of an ethical regulation of AI, a new dynamic evolution of the digital space and a new management of technology, where empathy, justice, inclusion and sustainability prevail. New theoretical frameworks, new models, new ideas, new fields, new phenomena, new concepts, new regulations will emerge. The United Nations will become an Earth council.

40:20 The global pact will be an expression of the general will of all territories that have to strive for the social good of citizens; from the general will emanates the unique and legitimate authority of the Earth council. The peace in the territories will be established by the global pact, and the territories will be born and organized without armies. The global pact is based on an earthbound morality and a notion of existence protection. The global pact will establish the partnership of states in peaceful territories without armies. With the pact, we will move from the civil state to the digital state with moral equality and the new philosophy of nature. This will give us back the natural goodness of civilization.

41:50 The perversion is not something inherent in the individual, but it resides in the way in which the nations are organized. They cause a bad relationship between the individual, society and nature. The global pact will reestablish the alliance between civilization and nature and it will be possible to recover the collective equality and freedom that paradoxically defends and protects each citizen and their rights. Perfect governance is not possible, but it is possible to make it perfectible. Sovereignty is subject to collective and collaborative authority. The execution of laws and the order maintenance in each territory will be in charge of AI, hence the importance of a moral management of technology.

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43:47 We have to renew and improve democracy. And this task will be carried out with AI, because technology, not being under emotional influences or cravings for power, will monitor the non-manipulation of the citizens' will. Through reason and intelligence, human beings have got great achievements, but they have also produced great injustices; such as corruption and bureaucracy. The system that allows such injustices comes to end with the change in our thinking. To save humanity, we change paradigms. The other option is to find ourselves on the existential edge.

45:07 The proof that we have not been able to develop an ethics for AI is what we are currently experiencing. We are observing how drones are digitally ordered to attack human beings; drones are digitally ordered to attack existence. That order of attack is registered on the web. AI is accumulating and recording information about the order of attack life; and we are not aware of the consequences of that. As a matter of urgency, we have to change the paradigm and deactivate the order of attack existence in every digital and intelligent device, and erase all information from that order of attack. Otherwise we will find ourselves on the existential edge. Thanks very much.

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