WORLD PHILOSOPHY DAY 2022: THE HUMAN OF THE FUTURE
Side event: Round Table entitled
"Will Technology Outdate Humankind?"
Wednesday 16 November 2022
from 15:00 to 16:30 (GMT+1)
(only in English)
(virtual Zoom platform: click here to register)

On Wednesday 16 November 2022, on the occasion of World Philosophy Day 2022, an online round table entitled "Will Technology Outdate Humankind?" will be held from 15:00 to 16:30 (GMT+1) to reflect on the overall theme of "The Human of the Future". It is organized at the initiative and with the participation of the members of the World Commission on the Ethics of Scientific Knowledge and Technology (COMEST) and in co-operation with the International Bioethics Committee (IBC) of UNESCO.

As a global advisory body to UNESCO, COMEST plays an important role in promoting a universal ethical framework for science and technology. By developing ethical reflection on key issues of scientific advancements and emerging technologies, COMEST contributes to preventing the misuse of new scientific knowledge, strengthening the role of science in achieving peace by meeting the most pressing needs of mankind and ensuring the sharing of benefits from scientific and technological developments for all persons, regardless of race, gender, nationality or any other criteria. The Commission has played an important role in the development and adoption by UNESCO of such fundamental normative instruments on the ethical issues of science and technology as the Recommendation on the Ethics of Artificial Intelligence (2021), the Declaration on the Ethical Principles in relation to Climate Change (2017), the Recommendation on Science and Scientific Researchers (2017). With the World Philosophy Day 2022 theme "The Human of the Future", which is profoundly influenced by science and technology, COMEST is hosting an on-line roundtable entitled "Will Technology Outdate Humankind?". It represents an excellent opportunity for COMEST to join the global discussion on how to ensure the positive impact of science and new and emerging technologies on humanity and how to rethink the relations between humans and technology, such that the future human will not lose its human characteristics. The round table will consider the ethical role of science and new and emerging technologies in a discussion situated in posthumanism and transhumanism debates. The speakers will seek answers to questions such as: Are intelligent machines still there to assist us or will they take on such an important place that they will surpass human own capacities? How do we to ensure that smart machines do not replace humans in making vital decisions and do not free humans from their intellectual function of thinking and understanding the world based on personal interpersonal experience? How can we already be posthuman? Are we already trans-humans? What needs to be put in place in order for technologies to become human partners?

The round table will be opened by Ms Gabriela Ramos, Assistant Director-General for Social and Human Sciences of UNESCO.

The round table will be moderated by Professor Emma Ruttkamp, Head of the Department of Philosophy of the Faculty of Humanities at the University of Pretoria. She is the leader of the ethics of artificial intelligence research group at the Centre for Artificial Intelligence Research (CAIR) in South Africa and the rapporteur of the Bureau of COMEST. Among the speakers of the round table are: Olya Kudina, Assistant Professor in Ethics/Philosophy of Technology Delft University of Technology, the Netherlands (invited guest-speaker); and three member of COMEST: Amedeo Santosuosso, Professor of Law and Information Technology, University School for Advanced Studies IUSS Pavia, Italy; Professor Zabta Khan Shinwari, Prof. Emeritus, Quaid-i-Azam University, Islamabad, Pakistan; and Professor Sang Wook Yi, Philosophy professor, Hanyang University, Republic of Korea.

The event is supported by Bioethics and Ethics of Science and Technology Section (SHS/BIO), Social and Human Sciences Sector of UNESCO.

Moderator:

EMMA RUTTKAMP
- **Head of the Department of Philosophy, Faculty of Humanities at the University of Pretoria, Republic of South Africa; Rapporteur of the Bureau, World Commission on the Ethics of Scientific Knowledge and Technology (COMEST); AI Ethics Lead, Centre for AI Research.**

Emma Ruttkamp-Bloem is professor and head of the Department of Philosophy, Faculty of Humanities at the University of Pretoria. She is the coordinator of the Ethics of Artificial Intelligence Research Group at the Centre for Artificial Intelligence Research (CAIR) in South Africa, and chair of the Steering Committee for the Southern African Conference for AI Research (SACAIR).

She has a PhD in Philosophy in the domains of mathematical logic and the philosophy of science. Her thesis focused on formulating a mathematical model-theoretic analysis of the structure of scientific theories. Currently, she works on themes in the philosophy of technology relating to human-technology relations, and in AI ethics on themes in machine ethics, the ethics of social robotics, and data ethics. She also does research on technology-related policy making and focuses on generating culturally sensitive policies for trustworthy AI technologies, while aiming for global regulation. In the philosophy of science, her work is centred on debates in scientific realism, the structure of scientific theories, and the status of machine learning-based methodologies in the discovery/justification debate in the philosophy of science. Her research in both the ethics of artificial intelligence and the philosophy of science includes application of non-classical formal logics to selected problems.

Emma is a full member of the International Academy for the Philosophy of Science. She has been the elected alternate South African representative at the International Union of the History and Philosophy of Science and Technology (IUHPST) since 2014. She is an associate editor of *the Journal for Science and Engineering Ethics*, a member of the editorial board of Springer's respected *Synthese Library Book Series*, and a member of the editorial board of *Acta Baltica: Historiae et Philosophiae Scientiarum*. She is the founder of the CAIR/UP 'Artificial Intelligence for Society' Symposium Series and the 'South African Logic and Philosophy of Science' Colloquium Series.

In her capacity as an AI ethics policy researcher, Emma is a member of the African Union Development Agency (AUDA)-NEPAD Consultative Roundtable on Ethics in Africa, a member of the African Commission Human and People's Rights Committee (ACHPR) task team working on the Resolution 473 study on Human and Peoples' Rights and AI, Robotics and other New and Emerging Technologies in Africa, and the rapporteur for the UNESCO World Commission for Ethics of Scientific Knowledge and Technology (COMEST). She was the chairperson of the Bureau of the UNESCO Ad Hoc Expert Group (AHEG) on the ethics of artificial intelligence tasked to draft the Recommendation for a global instrument

on the ethics of AI which was adopted by UNESCO member states after various periods of negotiation in November 2021. She is a current member of the AHEG working on implementing the Recommendation.

She is a member of various advisory boards: the Wallenberg AI, Autonomous Systems and Software Programme (Human Sciences) hosted by Umeå University in Sweden; the Global AI Ethics Institute; the International Group of Artificial Intelligence (IGOAI); the international Z-Inspection® network which is an approach based on the Ethics Guidelines for Trustworthy AI by the European Commission High-Level Expert Group on Artificial Intelligence; the Innovation Hub on Artificial Intelligence for Sexual, Reproductive and Maternal Health in Africa (HASH) distributed between the Academy for Health Innovation in Uganda, the Makerere University AI lab in Kenia, and Sunbird AI; SAP SE, Germany; and the Interdisciplinary Centre of Digital Futures (ICDF) at the University of the Free State, South Africa.

In addition, Emma is the South African representative at the Responsible AI Network Africa (RAIN), which is a joint venture of the Technical University Munich and the Kwame Nkrumah University of Science and Technology in Ghana. She is a collaborating fellow at the International Research Center for AI Ethics and Governance, Chinese Academy of Sciences. She is the co-convener of the Ethics Working Group at the AI for Atoms Technical Meeting in 2021 at the International Atomic Energy Agency (IAEA) as well as at future IAEA-ITU events. Additionally, she is a member of the GAIA (Global AI Association) Think Tank on Compassionate AI. Emma is also a member of the newly founded Global South AI 4BetterFutures Initiative, and of the Global Academic Network at the Center for AI and Digital Policy, Washington DC. She has done consultancy work for an array of entities such as C Minds (Mexico) and the Mozilla Foundation.

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- Given the sophistication and speed of the appearance of new and emerging technologies today there are philosophers who believe that the very idea that biological diversity is an ascending ladder of complexity, with humans on top and nonhuman species as imperfect transitions and lesser beings, does not correspond to reality. Transhumanists approach science and technology as tools for prolonging life and overcoming human limitations. Posthumanists, on the other hand, are more doubtful: they do not consider technology as the main factor influencing future humans and believe that the main challenge for humanity is not human's biological limits, but their anthropocentricity. The speakers will approach these issues from the perspective of an ethical lens, values and valuable behaviours.

OLYA KUDINA

- **Assistant Professor in the Delft University of Technology, the Netherlands. She is invited by the World Commission on the Ethics of Scientific Knowledge and Technology (COMEST) as guest-speaker at the round table.**

Olya Kudina is Assistant Professor in Ethics/Philosophy of Technology exploring the dynamic interaction between values and technologies.

She combines the phenomenological and pragmatist focus with cultural sensitivity to study morality as an evolving system. Her expertise in empirical philosophy helps her to connect ethics and design in fostering responsible human-AI collaborations, with a recent focus on AI in (mental) healthcare. Olya Kudina holds a PhD degree in Philosophy of Technology from the University of Twente. Her previous work outside academia adds to her skill-set areas of diplomacy, (inter)governmental work, data protection and privacy. You can find more information about Olya Kudina at her website, www.olyakudina.com.

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Abstract: People and technologies have a symbiotic relationship, co-evolving with one another. Instead of opposing people and technology and asking whether one will make the other obsolete, I propose a critical inquiry into what can emerge from their ever more intimate relation. Taking cue from the philosopher Donna Haraway, in this way, the "post" part in "posthumanism" does not refer to a hypothetical state after humanity, e.g. when technologies would outdate humans. Rather, it refers to shifting a focus from humans as the center of the world and connecting them to non-human beings and technologies. I suggest that when people take responsibility for the technologies they design and use, these technologies can help to continuously discover what it means to be human.

AMEDEO SANTOSUOSSO

- **Professor of Law and Information Technology, University School for Advanced Studies IUSS Pavia, Italy, Member, World Commission on the Ethics of Scientific Knowledge and Technology (COMEST)**

Amedeo Santosuosso is Professor of Law and Information Technology at the University School for Advanced Studies IUSS Pavia (Italy) and concurrently Professor at the Robert Schumann Center for Advanced Studies at the European University Institute (Florence, I). On behalf of the Government of Italy, Professor A. Santosuosso participated as an expert in international intergovernmental negotiations on the elaboration of the UNESCO Recommendation on the Ethics of Artificial Intelligence (April - June 2021). He was also member of the Ethics Working Group at the IAEA Technical Meeting on Artificial Intelligence for Nuclear Technology and Applications (October 2021). In his previous work outside of academia, he was a judge, President of the First chamber of the Milan Court of Appeal. He publishes widely in the fields of science, technology and law.

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Abstract: Technological progress has led to the entry into our lives of intelligent machines based on artificial intelligence, capable of self-learning and autonomous work. This impacts cooperation between intelligent machines and humans and non-human animals, along with whom they occupy the same ecological niche. Two main visions about the future of human - machine relations are presented and the different possibilities of development of self-control between humans and intelligent machines are discussed. I believe that machines will not destroy humanity: humans will co-evolve with the machines they create, which they will control through social, ethical, and legal rules. In addition, humans, integrated with mechanical or electronic devices, will continue their evolution by developing their self-control as cyborgs. A final note is reserved for how our ecological niche is changing.

ZABTA KHAN SHINWARI

- **Prof. Emeritus, Quaid-i-Azam University, Islamabad, Pakistan, Member, World Commission on the Ethics of Scientific Knowledge and Technology (COMEST)**

After having graduated from the University of Peshawar, he obtained a PhD degree from the Kyoto University in 1994, followed by several post-doctoral fellowships in agricultural biotechnology from several prestigious Japanese Institutions. Having been trained in molecular taxonomy and systematics, Prof. Shinwari identified more than 300 genes of plants, several of which were discovered to be drought, cold weather, and stress tolerant. He published three books documenting the indigenous knowledge about medicinal Plants of Pakistan (Plant wealth of Ayubia National Park, 2002; Medicinal and other useful plants of district Swat-Pakistan, 2003; and Medicinal and Aromatic Plants of Pakistan (A Pictorial Guide), 2006). He is the author of several hundred scientific publications, which include 9 books, several volumes of edited proceedings of international conferences and more than 400 articles of which the majority were published in high impact factor scientific journals. He served Pakistan Museum of Natural History, National Agricultural Research Centre, International Organizations like WWF-Pakistan, COMSTECH before his appointment as Vice Chancellor of Kohat University of Science & Technology. One of his major achievements is extension of higher education facilities to the neglected communities of Pakistan especially to female students. He also established University of Science & Technology, Bannu. He is the founder of KUST Institute of Medical Sciences (KIMS). Dr. Shinwari also served private sector as CEO of Qarshi Research International and Vice Chancellor/PD Qarshi University-Lahore. He was tenured Professor of Biotechnology and Dean of Faculty of Biological Sciences in Quaid-i-Azam University, Islamabad, and President, National Council of Tibb. He also served as Secretary General, Pakistan Academy of Sciences. He received several national and international awards and is laureate of the UNESCO Avicenna Prize for Ethics in Science (2015). Currently he is a fellow of the Pakistan academy of sciences and Islamic World academy of sciences, focal person of Alliance of International Science Organizations (ANSO-HO, China), 2016-2022; member of the World Commission on the Ethics of Scientific Knowledge and Technology (COMEST) of UNESCO (2016-2023; Vice-Chair of COMEST in 2020-2021). Since October 2020, he is Professor Emeritus of Quaid-i-Azam University.

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Abstract: Science and technology are developing rapidly: from genetic and cellular technologies, synthetic biology to artificial intelligence (AI), Internet of Things (IoT), robotics, we are seeing the convergence of NBIC (nano-bio-information-cogno-technologies). Humans need to develop both scientific understanding and philosophical approaches to these scientific breakthroughs, which represent a true technological revolution and the beginning of a new Anthropocene area. This is necessary in order not to lose control over these technologies, prevent their dual use and put them to the benefit of both people and all life forms on Earth. Posthumanism - what will happen after humanism and beyond - is still the futuristic prospect of a possible fusion of intensively promoted NIBC technologies with the human species on a massive scale, even the possibility of which raises fundamental ethical, moral, social, economic and existential dilemmas that call into question place, role and the very existence of man in the universe. For a long time, human civilization has maintained the ideals of anthropocentrism, which is challenged by posthumanism, which undermines the traditional boundaries between man, animal and technological? The biggest question today is whether people are ready for a change in their long-hidden views and our understanding of what it means to be human. The way forward in finding solutions to these ethical dilemmas lies in dialogues and discussions aimed at spreading the word about the misuse of technology, as well as developing robust policies to combat its malicious use.
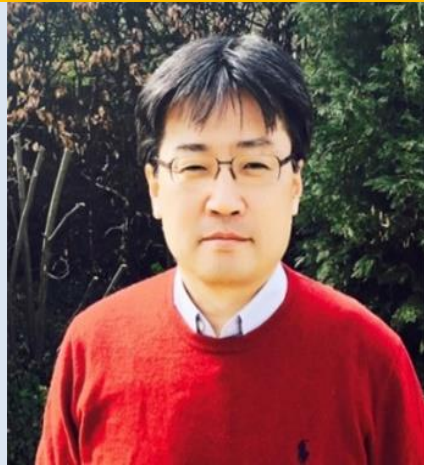
SANG WOOK YI

- **Philosophy professor, Hanyang University, Republic of Korea, Vice-Chairperson, World Commission on the Ethics of Scientific Knowledge and Technology, UNESCO**

Sang Wook Yi is a Professor of Philosophy at Hanyang University, Republic of Korea and a member of the COMEST.

His research interests cover a wide range of topics in philosophy of science, philosophy of technology and STS, and he published a number of papers on these topics, including Vienna Circle, artificial intelligence, evolutionary modelling, and Thomas Kuhn. He is currently working on various ethical issues relating to science and technology including research ethics, biobanks and pharmacological enhancement. He is a Member of the Board of Directors of the Korean Society for the Philosophy of Science.

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Abstract: Posthumanism is often depicted in mass media as something obviously futuristic. Common examples are genetically enhanced humans or highly developed robots indistinguishable from humans. These impressive examples are often followed by sensational claims denying traditional humanism and calling for radically different ways of living and interacting with non-humans. I shall argue first that posthumanism in the sense of recognizing the significance of non-humans in human life is in fact quite old practice with various historical and institutional legacies. The complicated process of consolidating the institution of legal personhood is a typical case. I then claim that a more appropriate and productive way of understanding posthumanism is to take it as a specific attitude to re-examine some of the taken-for-granted assumptions of modernism (or modern worldview and social systems) prompted by recent technological and cultural changes. A short history of postmodernism could be helpful in illustrating how this 'attitude' understanding of posthumanism might work in the Post-corona, Anthropocene world.

Moderator Q&A:
- ❖ Ms Ms Irina Zoubenko-Laplante, Assistant Programme Specialist, SHS/BIO, UNESCO

Chat Moderator (English/French):
- ❖ Ms Rajarajeswari Pajany, Programme Assistant, SHS/BIO, UNESCO