Prof. IVANA GREGURIC: An Ethical Framework for AI and Cybernetics

At the Conference "Responsibility in the time of robots", held in the European Parliament, was discussed about the responsibilities for robotics and artificial intelligence, the improvement of man and the EU's position on bioethical issues in the HR and EU were discussed.

The conference was organized by the EPP Group on issues of bioethics and human dignity, a member of the European Parliament, Marijana Petir in the European Parliament and the European Network of Representatives (EIN), which brought together many advocates who contributed to the discussion, following the idea of irreplaceable ethical and bioethical values.

The lecture was attended by Laetitia Pouliquen, Assistant from Harvard Business School, Professor Enrique Burguete from the Catholic University of Valencia and Ivana Greguric, Assistant Professor of Philosophy at the University Department of Croatian Studies, University of Zagreb and an associate of the Science Excellence Center for Integrative Bioethics.

In 2017, the European Parliament adopted a *Resolution with recommendations to the Commission on Civil Law* Rules *on Robotics*, but on this occasion it was particularly concerned about the ethical aspects and limits of robot development and cyborgization of human beings. The resolution warns that more autonomous robots »can be

considered as simply by a simple tool in the hands of other actors (such as a manufacturer, operator, owner, user, etc.)« and this opens the question of whether or not they have sufficient rules of responsibility or require introducing new principles and rules ".

"The fact is that robots are today among us and want to show them unilaterally as our friends. They become our indigenous and life partners. So they become participants in the basic cells of family and social life. Today, it is necessary first of all to sensitize the public about the positive and negative impacts of using robots through the media, but also through various bioethical committees in all scientific areas. The so-called natural sciences should be removed from rationalism and give them an ethical dimension of responsibility. If we do not engage in the center of events, which is scientific technological experiments, and there is no turning point with the support of politics and global capital holders, I'm afraid we will not succeed in our endeavors, "said professor Greguric.

The key question is whether the robots at a certain stage of development will be independent and turn against their creators and where the robotics are at all. "What can be said from a philosophical and ethical point of view about the limits of the development of robotics and artificial intelligence is that science and technology should not allow for independence, because it is already evident that science and technology use man and nature as the means of their purpose. Namely, the internal logic of science and technology points to the tendency of self-determination, not only from man but from the bearers of scientific and technical progress. Logically, it is quite clear that science and technology are no longer merely means of man to master the nature or the means of production of excess value, but a vigorous activity that uses both nature and man for his undisturbed self-development. So the boundary of use must be human and

not technical!", says professor Ivana Greguric from Integrative Bioethics Research Center for Excellence.

Parallel to the development of robots and artificial intelligence, Greguric believes, "the natural man is enhanced and transformed. That is what at some stage of development it will be beyond the control of an individual. It is a big question who will manage a transformed man when his central nervous system embeds chips on remote control. These are the most urgent questions that we need to respond now, because preserving the battle of man, that is, the purpose of our existence is questioned. The proposal of resolution on the establishment of ethical and legal responsibility for the implantation of articifial techniques in human, does not exist in the field of cyborgisation ie human improvement. *Resolution with recommendations to the Commission on Civil Law* Rules *on* Robotics was my inspiration to start with a pioneering engagement of draft proposal of "*Resolution on the Enhancing Human Beings with Recommendations for the Establishment of the Cyborgoethic Committee"* in order to protect the dignity, autonomy and self-determination of the individual, about which I spoked at the conference. If we want to be responsible persons and creators of our own human history, we need to create a comprehensive ethical system for the cyborgization of human beings with the establishment of cyoborgoethic principles and to think about the future development of cybernetic implants. The key issue is whether will we also as cyborgs be understood as the only authors of our life history and to be mutually

recognized as autonomous active persons. Today, man is still in a position to limit scientific and technical progress and to establish a qualitatively different relationship between science and technology towards nature and man, with the strengthening of bioethical attitudes in science, politics and society. "

Greguric considers "to urge moral and legal control of scientific-technical manipulation on man to preserve the unavailability of a human being." The key role of the European Union, Greguric, is to "set ethical and legal responsibility for improving human beings, establishing ethical principles to be respected in the development, programming and use of cybernetic implants, and incorporating principles into European regulations in order to influence the technological revolution to serve humanity."

According to Greguric, "*Resolution on the Enhancing Human Beings with Recommendations for the Establishment of the Cyborgoethic Committee*" should limit the future advancement of cyber devices by:

1. **Protecting** the **dignity, autonomy and self-determination** of the individual;
2. **Considering security, protection, freedom, privacy, integrity**;
3. **Bringing** a **legal framework geared to ethical principles** that reflect the complexity of medical and bio-ethical implications;
4. **Developing ethical guidelines for the development, design, production, use** of cybernetic devices in the human body;
5. **Establishing** a **Code of Conduct for Engineers**, a Code of Conduct for **Research Ethics** - reviewing harmfulness and usefulness.

Ivana Greguric upcoming book ‘’Cybernetic Beings in the Age of Scientific Humanism: The Prologue of Cyborgoethics’’ questions this important topic: "The book contemplates the future of human beings in the eminent sense of the word of crucial questions: cyborgization, avatarization and robotization of human beings, which through technology advancement become more comprehensive and open up a series of ethical issues. The cybernetic world has new ontological, anthropological and ethical metrics. Man remains a bit of nature and nature in it, so philosophical discussion about a possible way out of cybernetic ontology and bioethical responsibility to life is necessary," said professor Greguric.