

Introduction

Living with Artificial Intelligence. An Analysis of Moral and Philosophical Implications of Artificial Intelligence in our Everyday Life

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This issue aims to focus its attention on two different main elements: the moral questions emerging from the introduction of artificial intelligence (AI) in our everyday world and the way AI can redefine what it means to be a human being by reshaping the way we look and understand ourselves. This issue does not merely refer to artificial intelligence as a specific branch of computer science, and it is not just limited to the analysis of particular computer programs, but it focuses on the broad spectrum of intelligent robots, machines, and systems which use AI to some extent to act in our everyday world. Thus, it also includes technologies like robotics, wearable computers, mobile applications, and smart cities to better tackle the change in our society introduced by AI in a more precise way. The research needed to address such topics cannot be confined to one single discipline, and so the issue is interdisciplinary driven, even if all the authors have a philosophical background.

We are entering a new age where artificial intelligence will be pervasively intertwined with our everyday lives (Abbass 2019). We can merely think of all the potentialities opened by this technology. These potentialities suggest "positive" outcomes, but they also reveal and highlight some of our society's fragilities, and they show they might deeply change our way of living.

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It is clear that technologies are not merely tools to be used, but they shape our very nature through their action. As postphenomenology states, technologies are not neutral. Thus, it is easy to think AI will not be merely a neutral tool, but it will have a profound effect on who we are and what our society is.

We can appreciate these effects on many different aspects. On the one hand, artificial intelligence will help people in their daily routines, and it could render many different products and services much cheaper. On the other hand, artificial intelligence will substitute human beings in many different domains by reducing the number of jobs. Some researchers even think AI might change the very idea of work upon which society is founded. AI also focusses attention on the concept of what agency means for us because, by automatically acting in our place and nudging subjects towards specific actions, it questions the agency people have and also their ability to make choices. AI can work within smart systems like cities to prevent crime effectively, and it can be used to look at our actions, messages, and facial expressions to classify who we are. This approach might have positive repercussions to study what people like and do, but it might also have consequences on our privacy and especially on who we are by labeling different attitudes and organizing them in classes. Thus, we do not merely expect an AI to be efficient, but we also demand and require it acts morally and ethically towards us (Lara and Deckers 2019).

Hand in hand with these kinds of questions, it is clear that artificial intelligence and robots do not merely "act" in our world, but they become part of our social relations by being part of our intimate life through their "actions." Not only can AI be used in healthcare for people who need special care (Balistreri and Casile 2020), but they can establish emotional relationships with lonely people in general (Liberati 2018; Balistreri 2018). Thus, emotions within AI become relevant as well (Liberati 2019). Can AI have feelings and emotions? Can AI detect emotions and understand their meanings? Are AI entities close to what human beings are as if they were "persons"?

Pierpaolo Marrone focuses on the end of work. In his contribution, Marrone shows that new automatizations will affect how we think of work. Through an analysis linked to communism and anarcho-communism, the author highlights that the new order will not save citizens from the reign of scarcity, but it merely produces a new oppressive order.

Patrizio Lo Presti thinks that artificial intelligence and robotics raise essential questions, and they teach us something important about what we

distinctively are. He helps the reader see how the threatening fear of autonomous AI might be related not to the AI itself, but because it talks about intelligence, autonomy, reasoning and, eventually, what is to be human.

Steven Umbrello highlights how it is important to have meaningful human control over smart home devices, and he uses Value Sensitive Design as a way to obtain such control by taking into account the values, the stakeholder groups, and the technical constraints of the technologies involved in the production of such devices.

Gianmarco Tuccini, Luca Baronti, Laura Corti, and Roberta Lanfredini propose a contribution to focus on how an AI can learn and deal with emotions and the qualitative element of subjects' experiences. By working on OWL ontologies, they show how it is possible to take the qualitative dimension of human experience into account through a digital system.

Alberto Romele and Dario Rodighiero present a contribution to analyzing digital machines in terms of ideas coming from Bourdieu and Latour. They show how these machines can be understood in terms of Bourdieu *habitus*, and they highlight how the use of AI might reduce the subject to pre-given categories, general trends, and classes. Thus, they propose the idea that AI processes generate "personalization without personality."

Galit Wellner highlights how AI can reproduce general biases and discriminations like the ones related to gender. The contribution shows how AI is not neutral because it can reproduce these biases in society by feeding itself from a database. However, we should not focus just on this use of AI because, at the same time, it is possible to shape AI in a different way to fight such discriminations.

Silvia Carolina Scotto deals with the process that implies a massive immersion of our life in digital environments and has been described as the "digital conditions." The author analyses the impact of new communication technologies on individuals and society. ICTs do not only produce epistemic damages and diverse forms of epistemic injustices such as manipulations, discriminations, and oppressions, but they also allow the users to counteract them. Through micro-counternarratives and self-representation in the social networks, people can resist more incisively against old prejudices and stereotypes.

Luisa Damiano e Paul Dumouchel address the moral standing of intelligent machines and robots in relation to emotions, and they examine the type of responsibility we have towards them. The ethical condemnation of emotional

robots as cheating technology is present in many debates. According to Damiano and Dumouchel, the questions posed by such researchers are not the “right” questions to be asked. The right question is not “Can robots have emotions?” but “Can robots establish effective coordination with humans?”. According to the authors, we should provide an affirmative answer to this new question, and we should accept them as a new type of possible partners. The moral implications are easily imaginable. If robot-human affective interactions are authentic, we should recognize them as fully worthy of our moral respect.

Stefan Lorenz Sorgner thinks that intelligent robots could become “persons.” Traditionally only human beings have moral dignity and taken as persons. However, after Charles Darwin, this moral position is no longer plausible. Respect for entities should depend upon morally relevant capacities and proprieties, and, as Peter Singer says, not upon a speciesist position supporting the superiority of humans. According to Sorgner, it is time to completely disentangle the concept of personhood and its moral standing and dignity from the idea of human being, because, even if they cannot feel pain and pleasure, they can be harmed.

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