Intro

- Thank COMECE and KBS
- Timely issues - post COVID challenges and amidst human tragedy in Ukraine
- W Churchill Never let a good crisis go to waste
- Technological and digital transition influences already today all aspects of our everyday life and will do so even more. We all admit its tremendous benefits for practical individual or societal use. Nonetheless, we need to address major challenges that especially the technology of artificial intelligence poses for both, **human person and society**.
- Our Church - oldest organisation but forward looking
- Our duty to protect the image of God in every person

- applaud the publication of the „Call for AI Ethics" back in February 2020 by the Pontifical Academy for Life
- As the Church provided alternative to Marxist solution to poverty and social challenges in subsidiarity - today again subsidiarity is an answer to digital challenges

In my in remarks, I would like to focus on three major points:

- o <u>Vision of the technological progress</u>
- o <u>Ethical AI</u>
- o <u>Dignity of work and those who are socially deprived</u>

- We often hear leading hi-tech Silicon Valley personalities with huge societal impact being called **„visionaries".** Let me though ask:

    - o What is actually their vision?
    - o What kind of tools do they use to realise this vision?
    - o Does is all really protect human dignity and wellbeing?
    - o Do we have a thorough discussion among ourselves and with technology giants where theseall leads?

- one of the most influential tech leaders develops a so-called **metaversum** which is a form of a new reality, known as a virtual one. His prospect suggests we will use (or become??) **avatars** being able to use our identity in virtual reality. One can choose either a photorealistic avatar of yourself – used for example for a work meeting or a any identity you choose being able to virtually buy anything your avatar „needs". All that just by wearing a headset with biometric sensors making your artificial experience focused on senses really authentic. Fake profiles being a real problem already today – even more with upcoming fake identities. Metaverse is not about games – it's about life. Or meta-life? It's a GAME CHANGER a game that changes our lives

Hannah Arendt: Origins of Totalitarianism - The ideal subject of totalitarian rule is not the convinced Nazi or the convinced Communist, but people for whom the distinction between fact and fiction (i.e., the reality of experience) and the distinction between true and false no longer exist.

Malcolm Muggeridge: It has been said that **when human beings stop believing in God they believe in nothing**. The truth is much worse: they believe in anything

- Is this the **VISION** of the world that we want to defend? We feel we're promised yet another kind of a „brave new world" though not being critical enough in evaluating tools, circumstances and most importantly – consequences. Need to thoroughly analyse these visons before they just happen and leave us with serious unanswered questions causing often more harm than good.
- The Church must lead in providing the vision

- What is the major criteria? **Respect for life, human dignity and human rights.** Technology is here to serve the man and not vice versa. These values must be present and reflected upon in the whole process of development, production and use of technological products. We, as regulators, must make sure these values are incorporated in the timely legislation with adequate safeguards mechanisms as are the examples of the recently passed EU laws on digital services and digital markets.

- **AI Act** foreseen to be adopted in plenary in November. Then being subject of trialogue – agreement of the EP, EC and Council.

- focal point is **TRUSTWORTHY AI** and its clearer which *„calls on providers of AI systems to acknowledge the EU Charter of Fundamental Rights and ensure that the AI system is lawful, ethical and robust."* To make the ethical AI means putting in the very centre human being and not the profit as can be observed in many significant cases today.
- Frances Haugen – whistle-blower Facebook made public companies' practices detrimental to children's and youth's mental health.
- Algorithms of social platforms prioritizing controversial and toxic material for profit - undermining the pillars of democracy and our freedom
- result - as if there were parallel truths next to each other people can choose from
- pope Benedict XVI emeritus relativism is a new form of totality!!!

- **Human agency** must be always safeguarded. I am glad it we were able to defend the principle of human agency so that nowadays nobody contests it anymore. Be it producer or user who is liable for the AI- t's never the AI product or machine itself.
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- Even the term itself - coined as artificial intelligence is not really the most appropriate one - prefer for example „sophisticated algorithms" – as the intelligence as such naturally relates to sentient beings. This is still to be „fought for" as some in Silicon Valley still argue for a consciousness of highly sophisticated AI systems in future.

- machine can never gain **consciousness** even if it imitates the consciouss behaviour of a human brain. Even if a computer were programmed to run a simulation of a human's brain activity to the point of behaving like a human, it would still be - as put by one scientist - "a deep fake." This is because, unlike humans, computers "do not exist for themselves."
- Difference between machine and human person - who was created in the image of God

- In the light of current tragic Putin's war on Ukraine, need to speak about **AI dangers** in promoting propaganda, surprising free speech, enabling cyber attacks or even „making possible" automated warfare. There are serious dangers that AI poses to national democracies by its misuse, including foreign interference.

- third and last point, AI will definitely change the **LABOUR** market. Most changes are expected to be socially similar to those of the industrial revolution. Therefore, we should not be afraid but rather well prepared.
- Automation is the driving force that will replace many of the routine, labour tasks.
- be prepare to **re-skill or up-skill** all those concerned who are already employed. Work forms a part of human dignity.
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- Equally important is to think ahead and adjust **education** of the children and young generation to these changes inasmuch as we can.
- technical skills and knowledge is important but not the existential one. Hand in hand there must be a comprehensive approach to these new technologies being anchored strongly and solidly in anthropology. We need to work together to equip our young generation with deep understanding **what does it mean to be human**. In the era of smartphones and tablets, likes and emojis, instant solutions to difficult problems we shall transmit first and foremost the **meaning of life**.

- Digitalisation as an opportunity to enhance **social justice** - socially deprived are at the edge of the interest - persons who face illness, physical or mental disability, poverty. Social exclusion must not deepen with arrival of new technologies.
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- As a MEP, within the Committee on Employment and Social Affairs I regularly submit amendmends supporting and calling for social inclusion

Conclusion

- saint John Paul II: *„The ultimate test of your greatness is the way you treat every human being"* - defend human dignity - allow enlighten the image of God in every person