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Artificial intelligence and ethics: What relationship?

الذكاء الاصطناعي والأخلاقيات: أي علاقة؟

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Abstract:

When they are bringing hope and progress, artificial intelligence (AI) processes are also creating fears and sorrows. Innovative technology and recent developments in AI have had a profound impact that raises new challenges that raise the question of the contours and limits necessary for the regulation of their applications, which inevitably leads us to ethical reflection, a fundamental question that is for humans, or for machines? The use of AI raises a number of ethical concerns, but the obvious question is why does AI need ethics, and how supervision and control it? This analysis sheet will be firstly examining the reasons for anticipation linked to the ethics of AI and in secondly, the effects of prior reflection on the ethical dimension when using AI to face future danger in order to reduce the unexpected. Accordingly, this study will answer the relationship betwen ethics and innovative technology for responsible and purposeful use.

key words:

artificial intelligence, ethics, ethical reflection, technology, self-learning.

الملخص :

جلبت عمليات الذكاء الاصطناعي الأمل والتطور، إلا أنها أثارت معها الكثير من المخاوف والقلق. كان للتكنولوجيا المبتكرة والتطورات الأخيرة في الذكاء الاصطناعي تأثير عميق يطرح تحديات جديدة تثير مسألة النطاق والحدود اللازمة لتنظيم تطبيقاتها، الأمر الذي يقودنا حتماً إلى التفكير الأخلاقي، وهذا السؤال الأساسي موجه للبشر أم للآلات؟ يثير استخدام الذكاء الاصطناعي عددًا من المخاوف الأخلاقية، لكن السؤال الذي يُطرح في هذا الصدد هو، لماذا يحتاج الذكاء الاصطناعي للأخلاقيات، وكيف نراقبه ونتحكم فيه؟ ستركّز هذه الورقة البحثية في البحث أولاً على أسباب التفكير المسبق بأخلاقيات الذكاء الاصطناعي وثانيًا على ما يترتب عن هذا التفكير المسبق في الأخلاقيات من آثار على الذكاء الاصطناعي لمواجهة الخطر المستقبلي ولتقليل ما هو غير متوقع، وعليه ستجيب هذه الدراسة على علاقة الأخلاقيات بالتكنولوجية المبتكرة لاستعمال مسؤول وهادف.

الكلمات المفتاحية :

الذكاء الاصطناعي، الأخلاقيات، التفكير الأخلاقي، التكنولوجيا، التعليم الذاتي

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Introduction:

It is hard to draw a line between intelligent behavior and unintelligent behavior, and it can be unwise to pretend there's a fine line between them.

To understand artificial intelligence, you must first understand human intelligence. There is not yet a specific definition or a general theory of intelligence because there is a big difference between the ability to think, which is characterized by the human mind, and the qualities or characteristics that appear in behavior human and living organisms[1].

Human intelligence has basic capacities represented in: its perception of things, to perceive ambiguous and contradictory sentences, to distinguish, the different elements of a situation, to find similarities between situations despite the differences which can isolate them, to create new ideas in a modern way, synthesizing new concepts by taking up old concepts by associating them in a modern and innovative way... etc.[2]

Technology has developed to imitate human intelligence after the physical performance of the human being was imitated. What we considered in the past as a fabric of imagination has today become an established reality, and it is artificial intelligence, which simulates human intelligence.

Artificial intelligence aims to support the cognitive capabilities of humans while performing their tasks, and what was considered impossible yesterday has become possible today, as it is a fourth industrial revolution that included all fields, military, social, economic, development and medical and educational applications...etc. and it is expected that this use will expand for scientific innovations that will affect all sectors without exception.

Artificial intelligence is represented in smart systems, nanotechnology, biotechnology, the digital revolution and the mobile internet, the development of remote sensing devices, 3D printing, and digital technologies. This helps to achieve a high level of economic, social and human development, improve the level of health care and develop faster, while reducing the cost of production and providing very advanced services and means of transportation and communication.

On the other hand, artificial intelligence will help spread unemployment, and if new jobs will be created, it will produce moral and psychological damage to the worker who suffers moral and psychological damage to the worker who produces the smart machine.

His work perfectly accompanies him and his clutter in his practical environment, because the intelligent machine may have a role in the future in making crucial and fateful decisions for the human being, such as whether or not to accept to accept some work.

Artificial intelligence has become without our realizing it, gradually ousting humans, whether in their narrow or wide environment, starting with autonomous cars, drones, translation or investment software, intelligent robots programmed independently of human control, intelligent devices, cognitive

simulation such as familiar voice facial recognition, memory activation, intelligent robots in medicine and surgery, emotional intelligent robots, game software, expert systems capable of making decisions logics, smart home services, smart phones, smart watches, smart TVs, and the list goes on. .etc.

The robot Sophia was granted Saudi nationality in October 2017. Whether it was a recognition of the robot's right to exist or a simple propaganda event, in any case, the event posed the question of the need to place artificial intelligence in an ethical framework[3].

In principle, the intelligent machine is programmed by the human being, and the service is for the human being, not for the world. The person is not programmed according to the machine, because it will make him fall into a state of mental sleep and his creative abilities. But the practical reality shows the great fear of the human being, what is the machine, small and large, and the freezing of his intelligence and the loss of the ability to make decisions, what about both professionally and personally.

Modern technology has produced what has been called artificial intelligence, which has a social value that makes it the subject of study to think about ethics, "with a modern scientific vision and analysis that differs from the familiar traditional because this question of ethics is closely linked to what is moral in man. “Advanced human technology? Why do we anticipate thinking without technological ethics like bioethics?

The philosopher "Hans Jonas" - who is considered the first to pay attention to the dangers of modern technology, and has also worked extensively in bioethics - believes that ethics in this regard is ethnic anticipation because responsibility is future. The ethics associated with artificial intelligence is an ethics in progress and turned towards the future.

Artificial intelligence in the world of technology is considered the greatest challenge to the principles of morality that remains by virtue of its presence in our daily professional and even personal life, due to the independence of modern means, a question arises poses who bears the moral or legal responsibility when harm occurs as a result of artificial intelligence decisions. Is it joint liability or limited liability between designer, engineer, programmer, manufacturer, investor, seller, user? None of these actors can be held individually responsible, and while each of the actors has some responsibility, none of them is entirely responsible[4].

Should we stop dealing with artificial intelligence under the pretext of human values (individual freedoms, human autonomy, dignity) in danger or likely to be harmed in the future? This is not possible; we are not turning our backs on development. But the question that solves the mystery is that artificial intelligence technologies need supervision and control, but how? And what is the role of ethics in innovative technology ?

This is what I will try to answer through (section I) the reasons for anticipation linked to the ethics of artificial intelligence. (Section II) The effects of reflection on the ethics of artificial intelligence, that is, the subjection of

artificial intelligence to the controls of morality. Anticipation is an intellectual activity that results in solutions to face future danger in order to reduce the unexpected.

Section I: Anticipation of reflection related to the ethics of the use of artificial intelligence

The ethics of the use of artificial intelligence is not based on the study of two aspects related to the moral value related to the relationship of the machine with the human being, which raises the question of what ethical behavior should follow intelligent technology, on the one hand, and the relationship of man to machine, which raises the question of how to design the intelligent machine, how it processes data, and how it is used on the other hand.

There is a heated debate between those who refuse to assign an "ethics of the purely technical" and those who race the performance ethics of artificial intelligence to lower expectations and predict the impact of the ethics on artificial intelligence (A) and confronting and protecting the future (B)

A) Evolution of ethical issues for AI actors:

The philosopher Hans Tomas considers that the principle of responsibility is the basis of ethics, and he is the first to think and research the dangers of modern technology and ethics[5].

But many see that there is no room to talk about ethics" over what is "technical." There is no social or moral responsibility in the technical or automated world.

In fact, the virtual world is related to technologies, and it is a purely physical world developed, this is what makes thinking about "ethics, which is a purely moral thing, a complex matter, which made some completely reject the idea of talking about ethics in the field of technology, as social philosophers see that the danger It lies in the fact that "technology cannot be evaluated by what is moral or immoral, but by what is good or bad, the subject is completely outside the field of "ethics" or "moral values" "la morale"[6]

Technology does not evolve with moral idealism, according to Professor Jacques Ellul." Nor does it seek to achieve values or aim for virtue or good, technology does not adapt to ethics. This trend does not accept the idea of ethics in technical work because in fact it is only a matter of research and there is no scope To talk about moral or ethical considerations, all new scientific discoveries must be applied Experimental scientific research cannot be limited by ethics, and that is why Ellul considers it unreasonable and illogical to link purely material technical development to what falls under moral ethics, there is no there is no room for research.About Ethics » All actors of AI from designer, manufacturer, agent, user.

The philosopher Jean Michel Besnier has raised a question that rethinks what ethics or artificial intelligence is: how can the world of technology care about ethics? The things around us and with which we live are made by technology. Industry has existed to improve our social and economic situation, to

raise the standard of living and to ensure prosperity in the daily life of man, which has caused the engineer and the technician to wonder about the possibility of humanize this scientific activity for a better life[7].

However, this idealistic vision does not express "the approach of ethical values" but rather an ethics, which seeks the best and aims above all to obtain men who seek to live there in all balance and harmony[8]. Freezing of technology and deprivation of the human among its advantages, and to avoid this danger, the engineer and all the highest artificial intelligences have turned to the gaze and the search for the ethical dimension in their activity, which is one of the challenges of artificial intelligence in the future.

The philosopher Paul Ricœur believes that we must distinguish “moral values and ethics, even if the two terms come from the same idea, which is ethics[9]. But, the first term is related to the professional field, while the second in its field is the purely moral aspect of man.

Justin Carbonnier considers that the setting up of the National Advisory Committee on Ethics in the Sciences, Life and Health in 1983 demonstrates and confirms a reference to the idea of “moral values” under the term “ethics”[10].

Ellul and Besnier agree that the content of "ethics has penetrated the field of technology, but while retaining the idea of the absence of" moral values from the field of technology. Technology is completely independent moral values because it is legitimate in itself, therefore everything that has been done in the name of science or technology is legitimate, in the end we find that technology is what gives legitimacy to the activity of man who finds himself within the framework of "ethics" by his use of technology. Consequently, the preparation of the ground of "ethics" shows me little by little in a realistic way based on real data and the reality of the living, Ellul concludes that in the end it is necessary to define the behavior that the human being must follow to operate the system properly.

One must distinguish between the ethics of artificial intelligence and the ethics of using artificial intelligence. The first is that we are in the field of programming within artificial intelligence algorithms, and here we must look for values on which we can all agree. As for the second, it is not the users of artificial intelligence from the designer to the user to the manufacturer, the agent and the financier, and this connection must stop to highlight a fundamental question, which is that artificial intelligence must be adapted according to the requirements of human ethics and not the other way around.

The difference between the term ethics and the term “moral values” confirms the need to reflect on what is ethical in the field of artificial intelligence and to prepare for the future. It is based on the most important foundations, security, transparency and accountability

The evolution of the performance of artificial intelligence and the change in the nature of human-computer interactions require studying the potential effects of artificial intelligence in terms of “ethics” and social acceptance.

It has become necessary to pay attention to the ethical aspect in the time of artificial intelligence, because the intelligent machine has become a competitor of the human being in the execution of his work and the execution of tasks which were the prerogative of humans. The development of these intelligent systems inevitably leads to a gradual development of the capacity for self-control, the capacity to learn from experience, the capacity to make decisions independently, which would make the agents of the systems more artificial intelligence capable of influencing the nature of human beings machine interaction in a different way than the traditional model[11].

B) Inevitable transformation of material living conditions with AI :

The effects of artificial Intelligence on social and economic life, as well as the psychological aspect of the user and the development of social habits, needs to study the question of ethics.

The Dean "Ripert" considers that the change in material life and changing social life requires reflection on the ethical approach in order to prevent damage that could affect the individual, society and even humanity[12].

Artificial intelligence will have a large and profound impact on the evolution of material life due to its permanent presence in the daily life of the user or the user. We have gone beyond the question of using an intelligent machine, as is the case with a self-driving car, and we have reached the inevitability of a radical social paradigm shift.

The questions that constitute social moral concern and that arise in the form of deduction from reality. A programmed robot with artificial intelligence will play the role of a nanny instead of the nanny. Schools will be equipped with intelligent robots (as is currently the case in South Korea). The personal life of individuals will be changed by the wide use of private intimate robots. The patient's health care will be carried out by medical care robots, supply stores, institutions, homes, roads, airports, intelligent security robots, this permanent presence and adoption of intelligent robots will fundamentally change society.

The problem that humanity will face in the future is to know the psychological and psychological state of the child who opened his eyes to the world and an intelligent robot who watches, feeds and teaches him? What is the degree of respect for the principle of human freedom? which is monitored by intelligent surveillance robots and its work, in the street, while traveling and at home? What will become of human relations for the young man who spends all day and all night with an intelligent robot?

In view of the above, we say that it is no exaggeration to equate robotics with biotics, even if the question is not related to the private life of man made of blood and flesh, nor at the origin of life, but rather to the life of the social man, that is to say man in the environment of his activity and of human relations, whose scope is threatened with being limited. This is why the idea of a proactive reflection on “ethics and in particular the ethics of civilian robots” has emerged.

There are many concerns such as the impact of advanced smart technologies, such as the violation of privacy, the spread of unemployment, the disintegration of social ties, etc. Laws could not regulate the relationship of the individual with the intelligent machine. There are laws regulating the collection of data to protect privacy, and there are laws regulating an individual's work in their environment. But on the other hand, there are no laws that control the impact advanced technologies on family or social interdependence, and there are no laws that control the impact of advanced technology on an individual's personality that transforms him from life in the real world to the virtual world.

The researcher in the field of technical ethics raises awareness in the community (by educating and protecting it, not by intimidating it from smart technology) and by alerting decision makers and technology companies to the challenges arising from the exploitation of this technological development and its effects on society.

In order to reflect upstream on the question of the ethics of the use of artificial intelligence, to protect society from negative influences that may affect it through the use of artificial intelligence techniques that interact with the surrounding environment where data is collected, analyzed, compared and decision-making on behalf of humans. The use of this technology has increased dramatically in recent times, it has even become intrusive in our environmental and cultural realm, and some of between them participate in modifying our self-perception[13].

Section II: the effects reflection on the ethical when using artificial intelligence

It is not enough to think in advance about a future problem, but one must move on to the consequences of this thinking. It is clear from what has been mentioned that prior reflection on "ethics" in the world of high technology has become necessary due to the growing reliance on it in various fields without exception.

Thinking about the problem of ethics following the use of artificial intelligence brings us back to the film "I robot", which at the time showed the fragility of algorithms that can be hacked and reprogrammed to meet the objectives of the designer or user to serve his interests, as well as the self-organizing ability of one of the robots that has developed social behavior due to the development of the human and emotional aspect in interaction with the surrounding environment. Thus, the human view of this intelligent robot has changed which has become a respected member of society and enjoys rights such as those required for animals. When making decisions (A) and seeking ethical tools flexible for AI players (B)

A) Ethical standards and self-regulation :

Some may define ethics in general, as those principles and values that make a person act right and avoid dead things. As for the ethics of intelligent

robots, they are the principles that govern the activity of workers in the field of robotics, and there are those who know these ethics, not the field of artificial intelligence more specifically and have divided it into two parts. The first part is the ethics of the user towards the robot, which understands how to use and rely on it and how to deal with it. The second part is the ethics of the robot itself towards those around it, and it understands how the robot treats the user, other robots and the surrounding environment.

The ethics of artificial intelligence is often divided into robot ethics, which concerns the moral behavior of humans when designing, making, using and manipulating artificial intelligence devices, and machine ethics, which concerns the behavior moral of moral factors[14]. But the robot as a man-made does not carry within him any feelings, emotions or principles, laws, traditions or religion, so how do we deal with this machine with the people around him who have all the characteristics of humanity. Moreover, the interactions between people are governed by these qualities considered ethical, and their use of the machine, whether intelligent or not, is to facilitate their lives, so it must be treated on the basis of these qualities.

On March 23th, 2016, Microsoft launched a 2 Twitter private chat account named "Tayand you @" and equipped itself with an intelligent "bot" program that interacts with customers and learns from them very quickly[15]. A few hours later, Microsoft suspended the account due to the hateful and racist tweets that the account wrote. “Tay” wasn't we're fat, but by providing him with a self-education program, he learned bad things from the environment, making him reuse them, because a child doesn't have the ability to distinguish knowledge. That he learns, in addition to the lack of moral principles to use this knowledge.

Algorithms are complex calculations that may be perfect in mathematical terms, but they pose several ethical problems in a world that has become dependent on big data. Ambiguity in algorithms makes it difficult to judge performance accuracy, assess risk, assess fairness, applications...etc. Algorithm designers rely on assumptions that can be ignored or lead to unexpected results

Considering the different facts and the degree of evolution from one electronic client to another, as well as the degree of complexity of the environment in which to work, it is obvious that it is difficult to say that there is a fixed standard that is suitable for evaluating the performance of artificial intelligence and measuring the ability of such intelligent design and programming to achieve the goals of its user

The question that arises concerns the degree of independence of artificial intelligence vis-à-vis the moral responsibility of its supervisors and to avoid possible consequences. To what extent are Google or Facebook - for example - responsible for things that are unexpected and hard to predict? These questions are essentially vague, so how do you know the limits of legal liability? [16].

It has become very necessary to establish an ethic that controls the behavior of machines and systems equipped with artificial intelligence, and

programmed with systems that control their interaction with the environment. But how can this be achieved? [17]

An international company has designed a machine to detect possible facial features of terrorists “faceting”. How credible is this programming, and what if it alone automatically develops this system?[18] Who is monitoring the observer?[19] In this case, the question also arises: is it possible to predict the decisions and behavior of a machine equipped with the self-education function? What are the consequences of the decisions made by the machine, in particular in the event of a failure to program it, whether this failure is intentional or not? What does the ethical decision-making process look like? If authority to make decisions implies responsibility, then who is responsible when authority is transferred from programmer to program? These challenges have prompted countries to call for the regulation of the development of artificial intelligence programs.

The European Union passed a law on the right to interpretation in 2016, by which the entity that uses artificial intelligence is obliged to provide a clear explanation when making a decision that affects the rights of users, and IBM, Amazon, Microsoft, Facebook, Google, Apple have formed the artificial intelligence alliance under the name: www.partnershiponai.com to adopt best practices in the design of artificial intelligence systems and spread a culture of awareness for users and developers.

Self-regulation involves the establishment of a code of conduct, a code of good practice, an ethics charter, or the notification of an opinion of a statement or recommendations.

Ethical tools aim to regulate the ethical aspect of the activities of technicians based on artificial intelligence. As it has been demonstrated previously, that the ethics of technological development cannot be ignored, in this regard, you wonder what degree of autonomy this modern technology will leave to man? How will you use our information that powers this technology? How to ensure the accuracy of the decisions taken by artificial intelligence? The question of technical exclusivity will arise for friendly and intimate users of smart technology.

The Microsoft’s general manager responds in this regard that it is not possible to run a modern technology company without optimism, but at the same time, it cannot be "naive optimistic techno". Innovation must go hand in hand with responsibility[20]. Artificial intelligence will become "citizen artificial intelligence" because artificial intelligence is more than programming, being part of society is evaluating itself responsibly

If we consider that technology is neutral, it is man who determines its use. Artificial intelligence, by nature, has neither conscience nor moral principles, it is the work of engineers and programmers (algorithms) who set the principles and their limits[21]. Therefore, when designing AI, it is our responsibility to incorporate values such as transparency, honesty, etc. The general manager of Microsoft has a

vision of the need to humanize artificial intelligence and its responsible use for this, proposing principles represented in:

- Achieve effective integration between the human and the intelligent machine by placing the human at the heart of the machine,
- The democratization of the use of artificial intelligence makes it accessible to all
- Ensure decision accuracy, security and privacy by organizing algorithms and in integrating diversity and overcoming these primary algorithms

Diversity is at the heart of the issues to build and develop trust in the use of artificial algorithms so that the algorithms are not biased and do not encourage discrimination, pluralism in design is one of the basic principles to keep in mind

The mathematician Aurélie Jean[22], specialized in algorithms, integrates women, minorities and even specialists in the field to share a technological position for everyone. Diverse group members focus on their differences as well as other similar potential differences. The black box, which makes the machine decide for us what, is good, the human remains the heart of the process and the master of the final test based on the principle of transparency of the algorithms because there is an imperative to understand the logic behind intelligent robot decisions

These studies aim to develop ethics tools through self-regulation to achieve artificial intelligence technology, the maturity level of kerosene to act responsibly to society, the primary objective must be translated and create the document ethics by avoiding the elaboration of formal legislation or coordination in the elaboration of legislation, and for this it is necessary to rely on “the science of professional ethics" or "the law of professional ethics” drawn up by professionals.

Some artificial intelligence institutions have tended to use the term ethics law in their documents without actually being an organizational code of ethics, because it refers to the professional ethics of the institution without a specific legal framework that expresses a type of ethics.

B) Develop ethical tools for AI actors :

The world of technology and technology cannot be said to be alien to the question of ethics. There are many areas of business that have established professional ethics by implementing the code of ethics[23].

It is necessary to develop an ethical framework regulating the profession of AI practitioners through self-regulation, which is embodied in the development of a logical and general framework that defines everything that affects fundamental rights at the international level for stimulate innovation and ensure the responsible design and use of AI by developing an “ethical guide” or an ethical charter as a secondary or complementary solution.[24]

The adoption of a flexible "moral law" has become a necessity. These techniques cannot be limited to a fixed perimeter because of the rapid evolution that characterizes them and the differences in recipients on the social, economic and spiritual level. ...etc. Intelligence must work artificial intelligence according

to a particular moral model, but on which model to rely? Because the pattern of moral values differs across cultures, peoples, and religions and differs in terms of time and place, which ethical pattern or theory should be programmed based on artificial intelligence?[25]

In 2017, the French "Rathenau institute" published a report on human rights in the age of robots under the aegis of the Parliamentary Assembly of the Council of Europe (PACE). The recommendations of the "comets" ended with specific recommendations concerning the ethics of robotics, these recommendations summarize and that it is better to include "ethics" in the programming of algorithms and this includes, codes of ethics, the code of ethics, and all professionals involved in the design and manufacture of robots must respect them and work with them. The machine development process must allow room for ethics by relying on an approach such as ethical design[26]

Committees of ethics and technology experts should be formed alongside business leaders to set professional, industry and ethical standards for the use of artificial intelligence adapts to our values, and we must not think that artificial intelligence will come with its own ethics with which we must adapt[27].

The report of the Committee on Thinking in the Ethics of Scientific and Technological Research (Cerna)[28] is the first French[29] report on Robotic Ethics thinking, which aims to serve as an ethical guide for researchers in this field.

Ethics research in the field of artificial intelligence has come up with a proposal to develop a document such as the Universal Declaration of Human Rights that applies to every time and place, and it is the basic principles that preserve man in his material and spiritual side.

However, before getting to this premise, it is worth noting that the three Asimov Isaac Laws, to which Law Zero has been added, “remains the topic of the hour.” In March 2007, the South Korean government announced its intention to establish a Code of Ethics for Robots, in order to set standards for users and manufacturers, in contrast to the charter. The Three Laws of Asimov Isaac and that. As an attempt to define and set the ground rules for future robotic development.[30]

Isaac Asimov[31] orchestrated the use of robots with the Three Laws to allay the fear of ordinary humans toward machines. Throughout his life, he struggled against the fear of technological sciences, especially robots, as he considered robots to be nothing but a machine that obeys human orders. And when he decided to write his first novel about robots on June 10, 1939, he ignored the philosophical implications of destructive robots, what was included in every tool he used: safety so that the machine would not harm him

Isaac Asimov amended the three laws after discovering their shortcomings in practice, to finally conclude that in addition to the three laws, a "zero law" must be added, which is that "a robot cannot harm humanity, not even by its inaction, it harms humanity. Not to harm the human being, but rather not to harm

humanity, even if it was at the expense of sacrificing the human being himself in order to save humanity[32]

All these proposals and research in ethics in the field of artificial intelligence remain an open window and a flexible tool for all actors of artificial intelligence to continue the ethical challenge of advanced technology in order to respect the basic principles of the social model of transparency, responsibility and security

Conclusion :

AI has a great impact on our lives and on the foundation of our society because the system that develops through experience from the data we put into it can make decisions that affect us autonomously. However, the proliferation of AI in the world is not the problem because the real problem is its use. If technology does not care about ethics, its use does, and we have made that clear in this analysis

Ethicists and legislators should engage in substantive discussions with the information industry about how the values contained in the law can be integrated into the world of AI.

In 2019, Mercedes Company declares that it favors the protection of driver of the autonomous car over pedestrians in the event of an accident, thus reopening the controversy over the ethics of AI.

Finally, an AI is at the heart of ethic for a thoughtful use. To achieve ethical use it would require:

-Data governance must reconcile privacy and security in the AI economy

-Strengthen the link between innovative technology and lawyers for an ethically guided soft law framework

-Develop a global charter that brings together the common values of humanity

-Focusing interest on informations.

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- Christopher Wylie, Mindfuck: The Cambridge Analytica plot to take over our brains, Grasset, 2020, p461. This case emphasizes the need to integrate ethics with artificial intelligence to distinguish between ethics and ethics principles.

[20] - Nadella (S) «privacy is a human right »
https://www.lesechos.fr/23/05/2018/lesechos.fr/0301711560253 défense-de-la-vie-privée-est-un-droit-de-l-homme- htm

[21] - Messaoud Bouraghda (N), Op.Cit, p31 : « ...artificial intelligence is a branch of science that deals with how to help machines find the problem in a way similar to the human method, by borrowing human characteristics and applying them to slot machines form of algorithms".
Is it possible, based on this analysis, that ethics in artificial intelligence in programming algorithms simulates the ethics of humans, in which case it is considered that it is necessary to return to the basic principles of humanity for the difference of environmental diversity of humans and formulate them in a flexible form.

[22] - https://www.businessinsider.fr/contenu-sponsorise-microsoft-intelligence-artificielle-pourquoi lethique-est-un-enjeu-cle/why ethics is a key issue?

[23] - Nevejeans (N), Op.Cit, p 727

[24] - Guegan (G), The rise of robots to legal life, doctorate Toulouse, 2016, p 290

[25] - "Comest" report on the ethics of robotics, Paris review, 10/17/2, 14 September 2017, p6

[26] - Report "Comest", Op.Cit, p62

[27] - www.science and futur.fr « We must create an artificial intelligence adapted to our values, not thinking that artificial intelligence will come with its own ethics to which we must adapt".

[28] - Reflection commission on the ethics of research in digital sciences and technologies, Op.Cit, p46

[29] - Report « Ethics of robotic research", November 2014, Nevejeans (N), Op.Cit, p730

[30] - *Three laws of robotics, rules developed by science-fiction writer Isaac Asimov, who sought to create an ethical system for humans and robots. The laws first appeared in his short story "Runaround" (1942) and subsequently became hugely influential in the sci-fi genre. In addition, they later found relevance in discussions involving technology, including robotics and AI. By The Editors of Encyclopaedia Britannica, Three laws of robotics https://www.britannica.com/topic/Three-Laws-of-Robotics*

[31] - *Asimov is a Russian-American fiction writer. Three laws of robotics, rules developed by science-fiction writer Isaac Asimov, who sought to create an system for humans and robots. The laws first appeared in his short story "Runaround" (1942) and subsequently became hugely influential in the sci-fi genre. In addition, they later found relevance in discussions involving , including robotic and AI. By The Editors of Encyclopaedia Britannica ,three laws of roboticsconcept by Asimov,*
https://www.britannica.com/topic/Three-Laws-of-Robotics

[32] - *The laws are as follows:*

"(1) A robot may not injure a human being or, through inaction, allow a human being to come to harm;

(2) a robot must obey the orders given it by human beings except where such orders would conflict with the First Law;

(3) a robot must protect its own existence as long as such protection does not conflict with the First or Second Law."

Asimov later added another rule, known as the fourth or zeroth law, that superseded the others. It stated that "a robot may not harm humanity, or, by inaction, allow humanity to come to harm."