Ethics' Emergence through Authenticity & Relational Existence: Flourishing humans as the core of ethical AI

By the Quantic Humanism Initiative-QHI

Love isn't something we invented, its observable, powerful ⋯ it has to mean something. Maybe it means something more, something we can't yet understand. ⋯ maybe is some evidence, some artifact of a higher dimension that we can't consciously perceive. ⋯ Love is the one thing we're capable of perceiving that transcends dimension of time and space.
Dr. Brand, Interstellar.

Men's nature is like a current of water. If you open a channel for the current to the east, it will flow east. If you open a channel to the west, if will flow west. Men's nature makes no distinction between the good and the not good, just as water makes no distinction between east and west.
Master Kao, Analects

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Why Ethics? How a *database* becomes ethical?

Ethics, or the discourse between right from wrong, has been a historical challenge. Values, or the *drivers* to achieve goodness—the ethical *right thing to do*—has been also a societal goal. These two imageries become key to define what is to be human, and how some action can be defined as an expected humanistic one.

Hence, if we want to create the foundations of a database that could help machine learning processes with outcomes that generates prosocial behavior and kinder machines, we need to leverage ethical, value-driven, and humanistic frameworks. The contrary is anti-social behavior, based on unethical, value-less, and denigrating outcomes.

But here comes the perennial question(s):

- What is good?
- What is true?
- Who is kind, and when doing what, and how?
- Why 'good' is the expected outcome?

So why ethics? Do we, the human specie, have an innate drive towards this 'goodness', which through language and semiotics has emerged as a social ultimate goal? We can define that all elements of the universe transform themselves in their existence. Following from there, change and transformation should be one social and individual goal. Hence, the existential question of '*Why are we, human beings, here?*' should be stated following the lines of human transformation. The starting point: babies. The end point: adults.

What kind of properties do we want that 'adult' to have? Yes, s(he) is already transformed, but into what, into whom? The answers to these questions are similar to the answers to '*the purpose of co-creating a dataset for machine ethics algorithms*'. Since we come to this world, to this Universe to grow, then this project has as a final end one salient conclusion: human flourishing. This is the path, the compass that will guide and drive this project.

Any action that helps human to flourish, those actions can be understood as ethical, valuable, and humanistic. The contrary is human languishing, as by-product of unethical, value-less, and denigrating actions. The challenge is how to define flourishing. When an adult has flourished? The definitions of flourishing are filled with 'positive' adjectives, which don't help answer the question. For this project, we understand that human flourishing occurs when one extremely important human foundation is present: that is, AUTHENTICITY.

This project, of how 'to teach AI to be kind' starts from authentic beings[1]. It is in authentic livings that we can grasp the beauty of ethical livings, that we can co-create the values that will drive living on earth, and that will create the space for humanistic well-being.

For this project, authenticity emerged from an epistemological maneuver done at the beginnings of the 21st century at the University of Miami (Coral Gables), thanks to the guidance and expertise of sociology Professor John W. Murphy. The result was the kindle book Quantic Humanism[2], which led to the creation of the think-and-action tank that is presenting this proposal: the *Quantic Humanism Initiative*-QHI.

The next part of this proposal is a description of the main axioms, foundations, and hypotheses of Quantic Humanism. These material ought to be in the definition of what kind of database we want to have; how would be obtained; by whom; what kind of algorithms should work best; what uses should be given to the results, besides others that should emerge from developing this project.

Quantic Humanism

During the last 20+ years, we have been investigating what is to be human, and how *someone* can act in a humane way—being humanistic. The research was done using Dusselian philosophy, paired with holistic psychology—Maslow & Jung, and intertwining with quantum mechanics—Heisenberg, Bohm, Lupasco, Zohar. We strongly believe that using *quantic humanism* to develop formal mathematical criteria to embed AI-agents will help develop a novel approach of AI-categorizing and algorithm making. The next paragraphs present the Axioms, Foundations, and Hypotheses where Quantic Humanism was constructed. This is important to present here, since the next parts of this proposal emerge from them.

The core axiom of quantic humanism is:

Ax0*: **The human purpose is to know the Other***

The foundation of quantic humanism is authenticity [human flourishing]:

Fo0*: Authentic existence is transparent beings who are in continuous exploration, contemplation, and internalization of their deep and transcendental essence.*

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[1] Authenticity & Dignity. *Authenticity*: unique; genuine; contemplative; existentialist; self-knowledge; self-awareness; exploration; interiorization; self-reflection; flow. *Dignity*: worthy of honor; respect; a sense of pride in oneself; trust; transparency. (some parts taken from the New Oxford American Dictionary, MacBook Pro version).
[2] For more information, visit: http://www.amazon.com/dp/B004WSXYDQ

The main hypothesis of quantic humanism is:

> Hy0: *Human beings who are socialized within Modernity's framework do not, in principle, allow for a broader and/or intense actualization of human potentialities.*

In short, the emergence of humanness is constrained by Modernity and its philosophical foundations. A 'true' alternative civilized model should incorporate a deconstruction of *modernitous*[3] social construction of reality if a real humanistic habitat is wanted.

The sub-axioms of quantic humanism are:

> Ax2: *Instead of asking about the human being or human nature, the question that anchors this project is: Who is the Other? The Other is also identified as the constitute other. Accordingly, the Other is not the focus of attention. The Other is part of my self-identity, which is part of the human purpose.*

> Ax3: *it is worthless and useless to speak about the human nature without speaking about the Other. There is nothing like human nature in abstract, neutral, or objective terms. Everything is relational. That human nature is social is one of the main contentions of this project, and is a foundational principle of a humane society.*

> Ax4: *Alterity considers the I and the Thou as two complementary descriptions of the same reality. Indeed, this association is indeterminate, uncertain, and non-contradictory. Furthermore, it is worthless to try to find the ultimate end of the I. The purpose of the I is established simultaneously with the Other in an ambivalent manner. Even if persons understand one another, they can interact with a third party that changes both of their identities. Hence, a "new" identity emerges.*

The sub-hypotheses of quantic humanism are:

> Hy1: *Dualism and empirical logic are the foundation of a reductionist, deterministic, impersonal, pseudo-objective, and ideological scientific reality, where diversity, tolerance, intersubjectivity, humanism, and holism—is downplayed, eroded, obscured, and authoritarianly discredited.*

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[3] From Modernity. This term is preferred to modern, since it has a reduced interpretation and it is linked "more" to technological advance. Modernity is the historical period after the Middle-Ages, called also de 'Age of Reason' and has it singularity with the Enlightenment, roughly from 16th Century until today.

Hy2: Civilization is understood as something where culture and economics ought to be in a harmonic balance. This humanistic approach will not place culture at the service of the economy, as has been traditionally the case, because communities, localities, and civil society are clamoring for an inclusive reality that leads to unity, synchronicity, and social harmony within diversity. As a result of this new strategy, a more culturally sensitive approach to economic development can be formulated, one that promotes cultural well-being as well as economic wealth.

Hy3: the bigger the intersection between the social self and the intimate self, the more likelihood that humanness will emerge and be actualized.

Hy4: Imitation is one of the worst ills of society, although unrecognizable from the perspective of Modernity. Specifically, most persons are committing the sin of "accidie". Do persons shaped by Modernity know what they should do? Do they have capabilities and potentialities? The answer is no, not within this reduced, alienated, dehumanized mode of socialization. The main aim of quantum humanism, quoting Maslow (Maslow, 1968, pág. 5), is "to find out what one is really like inside".

Hy5: humans have a sense to 'communicate' or 'perceive' latent information. Immaterial communication is a third way of communication that humans have (see (Radin, 2006); (Lipton, 2008) which fully enhance the verbal and non-verbal communication channels. Immaterial Communication can be assumed as the communication that a person can recognize, except that is not able to explain how they were capable to identify it (in the future humans should be able to explain it)

Hy6: Ethics, emotions and feelings cannot be comprehended from a linear mindset.

The sub-foundations of quantic humanism are:

Fo1: The difference between probability and chance is colossal. With probability there is the illusion of free will, because of the impossibility of knowing the future. Thus the infinite time frame ends up being just the present. With pure chance, or just chance, free will truly exists, regardless of the amount of information available about potentialities/capabilities.

Fo2: Possibilities or probabilities-of-being within domains of validity that take into account populations, and not single trajectories or individuals, are central to a proper understanding of both nature and society. This is a counter argument, at

least as an analogy, to individualism, competition, and solipsism, and thus alterity is a counter-reality to Modernity. Chaos leads to order and not the other way around.

<u>Fo3</u>*: Humans, in the best sense, are irreducible, nonlocal, time-reversible, and indeterministic. Intuition, for example, is clearly irreducible, nonlocal, time-reversible, and indeterministic.*

This is a short set of Axioms, Hypotheses and Foundations[4]. It should continue to be short, but each one in itself has deep layers that have to be researched, understood, and interiorized, so it could be '*translated*' to pseudo-codes (or other tools that help us in our goal). This is our proposed starting list of fundamentals, however it is not intended to be *the* list, neither final. As stated before, it is with these, and within these, axioms, foundations, and hypothesis that we conceive the construction of a database. In the next section we present the structure of the database, the methodology of creating it, and later the strategies for growing and making robust the database.

Co-creating a Dataset for Machine Ethics Algorithms

Context

Divergent
The Hunger Games
Black Mirror

These are just two movies that show a worst-case scenario of how humanity could be striving to not self-destroy itself. For sure, we are better-off right now. Humanity has ben able to achieve great things in the last two centuries. We have more democracies and development that has never before. As is always stated, however, and this is a big however, we still have unnamed realities. The list is long, but just name a few: human displacement, global warming, social media addiction, poverty. Global inequality and patriarchalism, for us, are at the top of the worst illness of society today. They show a big lack of ethics, of kindness, of acknowledging the existence of the Other. Who is the Other? A truly and deeply existential question that any humanity should ask, is not at the top of questions for the wealthy and global leaders.

So we enter into a vicious circle. How can we be talking about 'How to teach AI to be kind', if the creators and designers of AI live in a non-ethical world? Where we can draw

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[4] For a throughout presentation of the Quantic Humanism epistemology and ontology, we advise the reader to take a look at the Kindle ebook 'Quantic Humanism' (Largacha-Martinez, 2011). For a link between quantum sociology and aesthetics, the reader can look the book 'The World of Quantum Culture' (Caro & Murphy, 2009).

a line to state from this 'non-ethical decisions' we shouldn't be working on ethical endeavors, and first we should do something to change that reality. Is it, for example, the *#MeToo Movement*[5] in the green zone of allowing us to continue, or is it in the red zone of the ethical continuum, thus we shouldn't be writing this proposal? Or is it in the gray zone? What would an AGI in the year 2050 would answer? Could it answer it?

This debate is endless. Do I have to be perfect in order to have the rights to criticize something? Only a Quantum God would be allowed to say something? And what should we do meanwhile? Is it unethical that while I am typing my computer and characters are appearing in the screen, 50 children died of hunger worldwide? Hard to say. Harder even to think about it.

Stating that this project could save the world would be ridiculous. It could, certainly. But this, today, wouldn't solve the ethical vicious circle. However, if there are thousands of initiatives like this one, maybe the speed, the rate of change will be higher, and then in a shorter time we could be in the green zone of the ethical continuum. Is this 'Pilatos attitude'? We don't think so. We deeply believe in the good things that AI would bring to humanity, but it needs to be channeled. That is why we are writing this proposal, acknowledging that the ethical dilemma is not solved. We couldn't write a proposal to teach AI and AGI to be kind and ethical without, at least, have a short mentioning of this dilemma. Real and crude.

Still, we are not in the 'Hunger Games' reality. But reading this is not comforting, isn't it?

But accepting, as with Alcoholics Anonyms, is the first step. We need to accept that United Nations and others are working towards more development, but not necessarily towards more civilized societies. Thus, this project, the dataset, the machine ethics algorithms, and the humanoids that could be created in the future using this disruptive technology that EthicsNet is creating, must have as one of its goals the aforementioned axioms, foundations, and hypothesis; it must take into account the ethical dilemma; and also to work towards civilization's emergence. A short mentioning of the development vis-à-vis civilization conundrum is important at this juncture.

As stated in The Future Society's website '*Being a developed society is a materialistic goal. Being a civilized society is a flourishing one. It seems that this ought to be part of any AI-project if we want to transcend development and enter a desired stage of civilizations*[6]. Do EthicsNet wants to debate about the AI & Ethics in a developed society or in a civilized one? A quick review on some statistics can legitimate this statement:

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[5] Visit: https://metoomvmt.org/ . This is another clear example of a result from patriarchalism, a toxic and unethical reality in today's world.
[6] Visit http://www.thefuturesociety.org/881-2/ for the perspective text on "*Development vs. Civilization vis-à-vis Artificial Intelligence Takeoff*" (Jan 25., 2018).

Why are global leaders more focused on being developed than being civilized? Why are the CEOs of Trans National Corporations not more concerned? Remember that Jim Collins found out that within almost 1,500 Fortune500 companies, only 11 had a humble CEO. Within that environment, it is hardly surprising that human flourishing is rarely prioritized in the workplace. Humility and human flourishing go hand in hand. Deloitte found in 2015 that only 7% of a global sample of medium and big companies had a structured program to achieve engagement of the environments and employees in their workplaces. The result: 86% of employees in the formal workplaces in the Western hemisphere go for their paycheck. According to Gallup's annual surveys—this situation has not improved in the last 5 years, but has actually deteriorated.

*Similarly disturbing trends can be seen in other traditional measures of human happiness. When it comes to **Family**—there is a more than 50% divorce rate; in **Education**—bullying and cheating are persistent; and in human development— happiness and development are inversely correlated, since only 1 in 3 Americans are very happy. In addition, 1 out of 10 adults in 2015 in USA had a feeling of worthlessness most of the time. So the three 'social institutions' mentioned are in crisis, and they are, supposedly, the ones in charge of education and socialization. No wonder we, as humanity, deep down inside, are very worried about the singularity of AI potentially coming in 30 years—or in half that time if quantum computing shows more promise.*

Socialization's main goal must be to convert state mandated control into self-control. Abell and Gecas wrote that the internalization of appropriate social and moral norms is considered the hallmark of successful socialization. It is a major means by which social order and control are maintained in a society, because it involves the individual's voluntary compliance. We are failing as a global society in good-faith voluntarily social behavior. We need to strengthen this part of global socialization. If not, incivility will continue to happen. Weber Shandwick and Powell Tate with KRC Research, found that in the United States there is a 'severe civility deficit in our country', what the Huffpost called a Shame Nation, since in 2016, among the population '84% have personally experienced incivility'. Also, The UK Government has done research about why laws have become too complex. The Economist called 'Over-regulated America', and the Cato Institute argued that we have 'too many laws' and 'too much regulation'.

Being a developed society is a materialistic goal. Being a civilized society is a flourishing one. It seems that this ought to be part of any AI-project if we want to transcend development and enter a desired stage of civilizations.[7]

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[7] Found at The Future Society: www.thefuturesociety.org

And these don't include another social endemic: loneliness. In the last year UK launch the 'Minister of Loneliness', since more than 9 million British people didn't have a relational conversation in the last month. What a tragedy[8]. Even Harvard Business Review took this topic in one of its *Big Idea's* project, and called 'Work and the Loneliness Epidemic'. Vivek Murphy states that this is one of the most connected workforce in the history of humanity, ironically is the most isolated as well, which, literally is killing workers[9].

Why we invest your time in reading the last paragraphs? Because all of them has a pattern that we want, and have, to highlight if an ethical dataset wants to be co-constructed. That is, the **relational reality of humans**. Nothing more ethical than to accept this. If we fail as humans in our relations, we fail as an ethical specie. Hence, the dataset and the algorithms must have this in its foundations. Later on we will present our ideas of the *ethical architecture* on both: dataset and algorithms, with a third one: the massive transformational purpose of the final outcomes.

Dataset & Algorithm Ethical Architecture

We have structured five main elements that the dataset has to take into account. Each one gives the normative arrangement that each item needs to have. Some items, at the beginning could not support all five elements and their 15 sub-elements, but this is expected as part of the co-learning and machine learning that the dataset will have. Summarizing so far, and adding some new elements, the ethical architecture is based on:

1. Authenticity arousal
   o *most persons are committing the sin of 'accidie'[10].*
   o *Self-appraisal of my acts, of our acts, of others' acts.*
   o *Higher purpose: human flourishing*
2. Relational & holistic
   o *Dataset must be co-created, and AGI-final results can´t be sui generis— higher than humans, i.e. quantified self, TUIs, lifelogging [revisited].*
   o *Inductive ethics vis-à-vis deductive ethics: inductive preferred as much as possible.*
   o *Poly-nationalism[11]: Diversity and multiculturalism*
   o *Ambivalent logic and quantic algorithms [when technology makes it possible]*

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[8] Surfed on February 7th at https://www.sbs.com.au/news/uk-appoints-minister-for-loneliness-amid-growing-isolation
[9] Visit https://hbr.org/cover-story/2017/09/work-and-the-loneliness-epidemic
[10] Maslow (1968:5) argues, that accidie is "failing to do with one's life all that one knows one could do … is to find out what one is really like inside, deep down". At Wikipedia appears as "a state of not caring with one's position in the world". Bronie Ware (2012) found out that the biggest regret, among all her dying patients, was *not doing in life what their heart was telling them, and worst, ending doing what 'non-deconstructed society' demanded from themselves.*
[11] For a description of this term, read Chapter 4 of 'Quantic Humanism' (Largacha-Martinez, 2011). Kindle.

3. AI should include the multiple intelligences theory (H. Gardner), so we should start talking about AIs, not AI *[semantics co-creates reality]*.
   - *Co-creating a more culturally sensitive approach to economic development*
   - *Non-linear, quantic, complex, ambivalent thinking and doing (decision-making) is proffered vis-à-vis linear thinking.*
   - *Against ageism [understanding a child or an adolescent is easier than an adult? Don't think so]*
   - *AGI should include the 14 senses of the human beings. Transcend the 'five-senses myth'.*
     - *Include the 3-hidden senses*
     - *Include intuition and immaterial communication[12]*

4. Interiorize the epistemological *époque*, Modernity
   - *Interiorize the epistemological époque Modernity*
   - *With pure chance, or just chance, free will truly exists, regardless of the amount of information available about potentialities/capabilities [vis-à-vis random/probabilistic occurrences]*
   - *Include an anti-structural approach*
   - *Deconstructing structures like patriarchalism and elitism*
   - *Support global movements towards a more ethical and kind society, learn from them*

5. Life-words' life-stages *(Lebenswelt, Cosmovisions)*
   - *Valuing all cultures*
   - *Rotating into different cultures (locally, regionally, internationally)*

We strongly believe, to the best of our knowledge and expertise, that take into account these [15]/5 [sub]elements is key to have an ethical project, it enables the co-creation of a dataset for machine ethics algorithms. The dataset will be comprising of individual appraisals, and relational appraisals, starting with—as a proposal, TBD:

- Authenticity
  - Contemplative/Self-exploratory self-interactions
  - Non-optimistic vulnerable situations (could be self-reported, or with others)
  - Optimistic vulnerable situations [flow] (could be self-reported, or with others)
  - Wandering, visioning, daydreaming self-interactions
  - With intimate friend/therapist/coach/pastor interactions
- Relational & Holistic
  - Family interactions
  - Friend interactions
  - Transactional (acquaintances) interactions

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[12] Immaterial Comunication is a social invention done at the QHI. Right now the scientific research is documented in an article that is being review by scientific Journals. You can find the abstract here: https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2856540

- o Workplace interactions
- o Sports interactions
- o Hobbies interactions
- o Professor-Student interactions

Methodology for co-Designing & co-Creating the Dataset

Thomas Kuhn
Kurt Gödel

Normal science
Meta-axioms

We need to search for human's deep beliefs. Each individual should work to interiorize their paradigms, the positive ones as well as the ones that block change and transformation, and relational dialogue. Since this project is relational, it is highly intended to co-create a database where two or more people create it. In order to understand who is the Other, I (thou) need to create the space for dialogue with the Other. Dialogue is more than communication. It is the conversation that two or more beings are taken where each one acknowledges the beliefs of the Other. It does not make a numerical evaluation nor a value grading of the Other's beliefs, rather it tries, as hard as it is at the beginning, to comprehend the Other. Here lies, really, the '*child-like*' stage of the dataset. Not on simple interactions, which of course it would be the case, but on the dialogical/dialectic communication *stage* of the interaction. From transaction to relation. From data transfer to communication to dialogue. From breathing to human flourishing.

Can we speed up the process of transcending the blocking paradigms? Can we speed up the process of having 'normal' science, as Kuhn (1996) brilliantly observed[13]. Are we aware that a system cannot be changed only with the axioms that constitute it, and we need to draw on meta-axioms to better understand it and comprehend it, as Gödel discovered[14] (see (Penrose, 1999)? More than pointing to open-systems, we understand Gödel's work as pointing to holistic reality, that paired with quantum mechanics, we have to talk of holographic, epigenetical, and morphic fields of realities. So the architecture of the dataset will be always under construction, under co-construction.

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[13] Kuhn's (1996:5) states that "Normal science … often suppresses fundamental novelties because they are necessarily subversive of its basic commitments". Kuhn's (Ibid.,24) dictum argues that, "the enterprise seems an attempt to force nature into the preformed and relatively inflexible box that the paradigm supplies". At the end, "work under the paradigm can be conducted in no other way" (Ibid. 34).

[14] Relying on Gödel's undecidability and Goodstein's theorem, Penrose (Ibid.: xx) acknowledges that "the quality of understanding is not something that can ever be encapsulated in a set of rules, … understanding is a quality that depends upon our awareness." And Penrose (Ibid.: xvii) continues when he argues that Gödel's Theorem "provides a clear-cut reason for believing that our mathematical understanding contains elements that lie beyond purely computational action."

Within this in mind, and knowing that deserves more discussion[15], there is a tool that we have used before. It need to be coupled with other tools and workshops, but it would be at the core of the dataset. It is one of the more parsimonious tool we know so far, which explains why we selected among others (i.e. (Kegan & Lahey, 2009) (Gardner, 2006). It was created to '*bring to the surface*' the mental models, the beliefs, the habits that we have in our deep-behavior. It is called the 'Left Column' approach, and it was designed by Chris Argyris (2012), and has been used around the globe. In almost all of their publications, there is a comment on this tool. Even Peter Senge and his team from MIT selected it for their Five Disciplines to organizational transformation.

At the Quantic Humanism Initiative-QHI, we have used the 'Left Column' tool to explore the beliefs and socially constructed reality in individuals, groups, organizations and businesses. After some years of using it, we realized that it could be improved. That is why we refer here as the left-column*s*, in plural. Argyris' approach consists in one column on the left with a text that a person wrote in the right. We added two more columns, and the results are amazing. So we have one text, and three columns in the left of the text. The first time that participants use it, they don't know about the columns and purpose, but if developed in a huge dataset, this 'surprise' factor would disappear. The next part describes in full detail the process of creating one item for the dataset.

It is important to highlight that creating this database deeply need the co-creation of itself. At the beginning could be time-consuming, but, if we really want a Dataset for Machine Ethics Algorithms, and that we fulfill the axioms and foundations presented, and that the overall project have a positive outcome in relation with the hypotheses presented, we need to be aware that this is a long-term project.

Using the Left-Column*s* Tool

Normally the way we have use it is to present to the participants that the goal of the workshop is to deconstruct mental models. The goal is to know more about each-other and our interactions with the help of a real situation that happened in the last week (could be in their whole life, if the participant recall it with clarity, not perfectly). Each person will start to write in one page, horizontally, with four columns, starting with the far right one[16].

The situation could be a happy, positive, flourishing one, as well as a blocking, negative, disruptive one. Be aware that we are not 'labeling' each one as pro-social and

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[15] We invite the reader to review chapter 2, section on quantum mechanics from the Kindle book 'Quantic Humanism' (Largacha-Martínez, 2011).

[16] Note: when developing this project, this should be done in a computer, or in an app. If the person cannot do it, help with voice recognition of others disabilities must be present. If a computer is not present, CR could be used to enter the text into the database. If the participants don't know how to write, VR could be used, with repetition for approval.

anti-social situation. This 'label' would be a pattern that will emerge with the help of machine learning after reading the self/group appraisal of the infinite situations computed/analyzed.

The author of the situation writes what she recalls using her name of just 'Author 1' [anonymity can be changed by the software], and the name of the others. Our experience is that a short transcription is enough (15-25 lines total)[17].

As stated, is so simple but so powerful, that it can be presented in this fashion. Here a description of each one of the columns helps understand the tool:

1. RIGHT COLUMN: The author write what she recalls of the situation, at the right part of the paper/computer. This later would be called <u>What is was said</u> column.
2. FIRST LEFT-COLUMN: Then the author, after writing the first column, write the *first 'Left column'* with what she thinks she was thinking when she said what she said (which is what she actually wrote in the right column, in the first place). This is going to be called <u>What it was thought</u> column.
   a. It is always stated by the participants that it is very difficult to write what the other people—*present in the situation*—thought. Clearly, they have a point, but at the end is not as important, as we will see later.
3. SECOND LEFT-COLUMN: Then the author writes the *second Left-Column*, which as presented, is a methodology developed by the QHI[18]. Here the author is going deeper. At the beginning this exercise is challenging, but as stated, without any practice at all, our experience is that it works perfect from the beginning. What the author and participant have to write here is what she thinks after reading the first and second column, and acknowledging what she was thinking, show what she believes are their beliefs behind the thoughts and sayings presented in the other columns. This is going the be called the <u>The believes embedded in my thoughts</u> column.
   a. You should be thinking along this lines: 'How on earth I am going to write the other's participants' beliefs?'; 'Actually, I don't know either what to write about myself'. We have heard these and other phrases. But again, it works.
4. THIRD LEFT-COLUMN: Here comes the grand finale! ☺ This is even more difficult than the last two columns, but here is where we think this project becomes robust. In this *third left-column* the author writes about the ideas

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[17] Participants could use voice recognition, so they wont have to type. They can record an ongoing conversation, so in response they will 'receive' an appraisal by the dataset Project.

[18] The creator of this methodology is Chris Argyris. However, in a way, Argyris' methodology 'takes one' to this type analysis, but we want it to be more precise, and also, developing the third column is not, to to the best of our knowledge, clearly present in Argyris' work. Open to debate here.

that pop into her mind after reading all the columns in terms of the human being, in terms of herself. What does the text say about her, about her paradigms, her personality, her way of making decisions, her cosmovision, and what the text says about the other persons in the situation. Also, and more challenging, what does the whole situation says about the group/organization/business where the situation happens. Finally, what does the situation says about the society and its culture, as a whole.

Western society, on average, does not educate about these contemplative awareness's techniques. Eastern is losing this. Traditional family, school, education, and workplaces' socialization, on average, don't have time, energy, and interest in these social awareness techniques. Hence, this is going to be hard at the beginning. The participants, in order to share these texts and analysis, will decide if they want to anonymize them, or to put their real names and social media. Our experience is that people share their findings in a one-to-one situation. By one-to-one we mean that methodically speaking, we sit people in couples after doing the exercise.
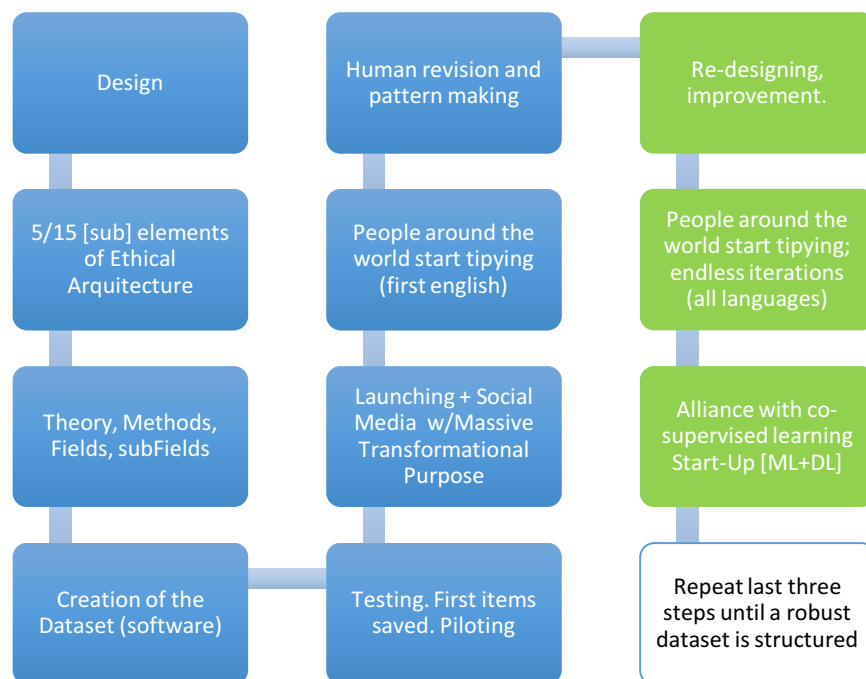
Hence, it must be part of this project to start developing trust in the dataset and the algorithm. If we convert this dataset as something that people start using to having a 'third-party assessment', that could help them in their relations, and in themselves, once EthicsNet's dataset becomes 'cool', social media will do the last part, and the dataset will grow exponentially. We need to create a great humanistic strategy for this to happen. We are ready and willing!

One very important fact is that the co-creation will be done by the volunteers that '*give their live situations*', since they will help the machine learning. Here is a very fundamental and foundational element of the architecture. It **won´t** be done only by the AI machines, but co-created by humans ***with the help*** of AIs. If not done this way, this project by itself could have the label of an *ethical* project? [as presented at the beginning of this proposal]

It is in the machine ethical algorithms that are going to be created to analyze all the columns, particularly the second and third, that we think that the ethical, kind, emotional, affective patterns are going to emerge. Pro-social and anti-social would emerge from the patterns. We believe that after some years [2,4,6,10?] of having more items in the dataset, a great knowledge will be collected and the value of this project capitalized and legitimized.

Flowchart

In the next graph a flowchart is presented of the steps arranged in order to have the machine ethics dataset. This is a first pre-design, so it is open to improvements before becomes operationalized.

Design	Human revision and pattern making	Re-designing, improvement.
5/15 [sub] elements of Ethical Arquitecture	People around the world start tipying (first english)	People around the world start tipying; endless iterations (all languages)
Theory, Methods, Fields, subFields	Launching + Social Media w/Massive Transformational Purpose	Alliance with co-supervised learning Start-Up [ML+DL]
Creation of the Dataset (software)	Testing. First items saved. Piloting	Repeat last three steps until a robust dataset is structured

Team

This proposal was written by the Principal Investigator, who acts as the leader of this proposal. It is part of the projects that the Quantic Humanism Initiative has in its strategy. In this grant seeking's moment we are, the goal is to get the needed funds and alliances to make it real. Once we are at that stage, the Advisory Experts' Group is actualized. All of them support the QHI and are ready to work on an hourly-basis at the moment that the PI called them.

Principal Investigator & Leader of this Proposal

Carlos Largacha-Martinez holds a M.A. in Sociology and a Double-Doctorate in International Studies and Sociology from the University of Miami, and a B.S. in Industrial Engineer from the Universidad de los Andes. Studies in Science, Technology and Innovation Policy from Harvard Kennedy School. Faculty from the Humanistic Management Center. Nominated as Best Colombian Professor-Premios Portafolio 2012. TEDx speaker with 'Management, Humanism and Imagination'. Award-winning consultant by the HBR/McKinsey M-Prize: Leaders Everywhere for the Scottish firm Energeticos-Woodgroup business case. Worked at World Vision International and was Vice Chancellor of Research at the Universidad EAN. Social inventor, including 'immaterial communication' and 'quantic humanism'. Quantum coach. Currently he is researcher, professor and consultant, as well as director of the Quantic Humanism Initiative. He has published several books and scientific articles. Facilitator of Colombian B-Corps.

Advisory Experts' Group

John Murphy

Dr. Murphy is a social-philosopher that has worked in theory development and applied research in several topics, including technology, computers and human interaction, and health. He is Professor at the Sociology Department of the University of Miami. The anti-dualistic epistemological maneuver made by quantum theory has influenced most of his work, particularly his current projects related to community-based interventions. The basic idea is that various knowledge bases are possible, including the local knowledge that individuals and communities and social groups use to guide their behavior and decisions. Specifically important is that this [g]local information, in the form of narratives, is especially significant in terms of developing pertinent and sustainable projects.

He is the founder of 'Quantum Sociology'. From this perspective, and having supported and guided Dr. Largacha-Martinez's Quantic Humanism development, his role is to help the PI

tackle the profound questions embedded in reasoning about philosophical problems and value aggregation.

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Julia Mossbridge

Dr. Mossbridge is the Director of the Innovation Lab at the Institute of Noetic Sciences, the Lead Robot Psychologist at Hanson Robotics, a Visiting Scholar in the Psychology Department at Northwestern University, the Science Director at Focus@Will Labs, and an Associated Professor in Integral and Transpersonal Psychology at the California Institute of Integral Studies. Her focus is on teaching and learning about love and time, and she pursues this focus by speaking about love and time, leading projects, conducting research, and coaching technology executives and engineers.

LovingAI is one of her current projects. Loving AI is a research project addressing how AI agents can communicate unconditional love to humans through conversations that adapt to the unique needs of each user while supporting integrative personal and relational development. Thus her role in this project is to instill in this research project all her experience in vanguard research, AI research and development, and most important, to support the link between AI & AGI social-platform research and human emotions—like love.

Steven Allder

Dr. Allder is a neurologist that works at Re: Cognition Health in London, using his clinical experience to focus primarily on the evaluation of patients with traumatic brain injury and medically unexplained neurological symptoms. He is doing research in both these areas.

Steve is currently working with two of the best think tanks in health in the UK: the King's Fund, as a member of the General Advisory Board, and the Nuffield Trust. Dr. Allder currently holds

informal consultancies with <u>The Health Foundation</u>, as well as with the Faculty of Medical Leadership and Management.

Dr. Allder became a Partner and Senior Executive of <u>Generon International</u>, working with Joseph Jaworski and his executive team to study where tactical and strategic intuition comes from, and how it can be taught to leaders in a clear and accessible manner. For several years he has been working to unite the theories of leadership with neuroscience, in order to have more authentic companies that promote a more just and harmonious society.

His role will be to use neuroscience to better understand human behavior, and add this information to the project. Dr. Allder and Dr. Largacha have been working for more than a year to write a UK health case study within Dr. Largacha's new construct 'immaterial communciation', based on neuroplasticity, quantum mechanics, and biofields.

Ernst von Kimakowitz

Dr. von Kimakowitz is founding Director of the [Humanistic Management Center](), an independent think tank and advisory firm on business ethics and sustainability as well as the executive education provider Ethics First. He is also a lecturer at the University of St.Gallen, Switzerland, the University of Tübingen, Germany and was visiting professor at Soka University, Tokyo, Japan in 2016. He developed the three stepped approach to Humanistic Management on the basis that we are currently experiencing an 'economization' of every aspect of life that is counterproductive to individual and societal wellbeing.

The success story of market economies has produced negative side effects that have become to grave to be ignored by simply claiming that the pro's outweigh the con's. We are hence called to action in order to become smarter in using market economies in service of a more equitable and more sustainable planet.

His role will be to embed this approach into the project, so human flourishing has a holistic, systemic, life-conducive market economy approach.

Dr. Kimakowitz is also the leader and co-founder of the Humanistic Management Network, a global scholarly network working towards protecting human dignity, promoting human wellbeing and fostering human flourishing. Visit [www.humanetwork.org]()

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i https://twitter.com/CaremakersUK/media. The picture that appears in the HeroX challenge can be found here: https://nightshade130.files.wordpress.com/2011/11/integrity2.jpg