

An Ethical Debate in the Philosophy of Information: Is It Possible to Combine or Reconcile Multiple Ethical Theories in a Common Perspective in Artificial Intelligence?

Nesibe Kantar | [0000-0003-3179-2314](https://orcid.org/0000-0003-3179-2314) | nesibekantar@hotmail.com

Asst. Prof. | Kırşehir Ahi Evran University | Faculty of Arts and Sciences | Departments of History of Philosophy | Kırşehir | Türkiye

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Abstract: We live in a cyber-universe created by millions of data sets. This universe, where there are almost no time-space constraints, allows people to perform activities in the intercardinal direction in a comfort they could not imagine before. At the same time, this multicultural and global world (infosphere) is a source of ethical challenges. While living in our unique culture, is it possible to share common ethical values in our world, which is becoming more global with each passing day? Or is it getting more and more impossible in this complex cyber universe? This article draws attention to Bynum's Emerging Ethics theory, which carries the umbrella concept that has the potential to unite people around some common values in ethical practices developed for intelligent systems such as artificial intelligence, even if we have different ethical approaches. The main purpose of this article is how, although different approaches they are, theories based on the common nature of human beings can be combined for the same purpose and Thanks to the 'ethical family unity' structure they have created under the ethical umbrella, it is questioned how they will determine the ethical components that can be applied to intelligence systems like AI for the solution of the common problems of the information age.

Keywords: The Philosophy of Information , Flourishing Ethics, Information Ethics, Artificial Intelligence Ethics, Information Age, Umbrella Concept.

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Bilişim Felsefesinde Bir Etik Tartışma: Yapay Zekâda Birden Fazla Etik Teoriyi Ortak Bir Perspektifte Birleştirmek ya da Uzlaştırmak Mümkün Mü?

Nesibe Kantar | [0000-0003-3179-2314](tel:0000-0003-3179-2314) | nesibekantar@hotmail.com

Dr. Öğr. Üyesi | Kırşehir Ahi Evran Üniversitesi | Fen-Edebiyat Fakültesi | Felsefe Tarihi Anabilim Dalı
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Öz: Milyonlarca veri setinin oluşturduğu bir siber evrende yaşıyoruz. Zaman-mekân kısıtlamalarının neredeyse hiç olmadığı bu evren, insanların daha önce hayal bile edemeyecekleri bir rahatlıkla inter kardinal faaliyetler gerçekleştirmesine olanak tanımaktadır. Aynı zamanda bu çok kültürlü ve küresel dünya (infosfer) etik zorlukların da kaynağıdır. Her geçen gün küreselleşen dünyamızda, kendine özgü kültürümüzü yaşarken ortak etik değerleri paylaşmak mümkün müdür? Yoksa karmaşık siber evrende bu giderek imkansızlaşmakta mıdır? Bu makale, farklı etik yaklaşımlara sahip olsak bile insanları yapay zekâ gibi akıllı sistemler için geliştirilen etik uygulamalarda bazı ortak değerler etrafında birleştirme potansiyeli taşıyan şemsiye kavramını taşıyan Bynum'un Gelişen Etik teorisine dikkat çekmektedir. Bu makalenin temel amacı, farklı yaklaşımlar olsa da insanın ortak doğasını temel alan teorilerin aynı amaç doğrultusunda nasıl birleştirilebileceğini ve etik şemsiye altında oluşturdukları 'etik aile birliği' yapısı sayesinde, nasıl bir perspektif oluşturduklarını tartışmaktır. Bilişim çağının ortak sorunlarının çözümü için yapay zekâ gibi akıllı sistemlere uygulanabilecek etik bileşenlerin imkânı sorgulanmaktadır.

Anahtar Kelimeler: Bilişim Felsefesi, Gelişim Etiği, Bilişim Etiği, Yapay Zekâ Etiği, Bilişim Çağı, Şemsiye Kavramı.

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Introduction

After the Second World War, Norbert Wiener's science of cybernetics, Claude Shannon's theory of information, Turing and Neumann's computer studies and after the 1990s, the public use of the Internet affected the information age in a compelling way on social, economic and ethical issues. One of these effects has been the challenge of 'new' ones instead of our traditional habits. One of them is that global ethical problems have become even more profound under the influence of information technologies. To solve this problem, many thinkers have flourishing theories to eliminate the ethical challenges of living in a multicultural and interactive world. One of them is "the Flourishing Ethics theory" put forward by American Philosopher Prof. Dr. Terrell Ward Bynum in 2006.

This article focuses on achieving some goals in turn. The first of these is to introduce the Flourishing Ethics theory proposed for the ethical challenges of our digi-global world. Secondly, attention is drawn to the umbrella concept representing family unity, which enables a unifying ethical perspective in minimum ethical principles that can be adapted to the solution of ethical problems involving non-human elements such as artificial intelligence and robot ethics, as well as human-centered global ethical problems of this theory.

Before we move on to this topic, why do we need a unifying ethical approach? I would like to shed some light on this issue.

This need is important for both human and non-human aspects. With the Internet and information technologies, our world has become a place where there are global relations, global education, global trade beyond locality. This complex diversity necessitates meeting at least minimum ethical principles as the world humanity as well as preserving our own cultural richness in overcoming the ethical challenges of the digital world. 3

As for nonhuman issues, information technology and genetic engineering studies have produced new types of nonhuman agents (softbots, cyborgs, AI). The idea that no single traditional ethical approach can provide a satisfactory answer to the ethical challenges posed by agents encourages us to embrace common ethical concepts in the face of new technology so that we can meet these challenges.

Computing technologies such as artificial intelligence and smart systems deeply affect our moral and ethical understanding by reshaping it. These systems raise questions about accountability and responsibility when they make mistakes. They also influence our understanding of what it means to be human and the nature of ethical subjectivity. Additionally, they cause ethical dilemmas to arise concerning the extent to which we should intervene in natural process.

For example, in artificial intelligence-human interaction, issues related to the division of labor can threaten people's self-interest in the realm of values, rather than protecting them.¹ This situation is not just a business problem but also has the potential to create a negative domino effect in a person's moral and social life.

Of course FE theory is not a panacea for all our problems. The important point here is to be in agreement on ethical principles, which have the potential to focus on the ethical flourishing itself, which includes both non-human agents by bringing together the whole of humanity, while the countries or communities both protect their own local wealth. In the study, before explaining the theoretical and practical application of FE theory, which has a nature that can be adapted to artificial intelligence and ethical discussions;

First, the definition of FE theory and unifying ethical principles will be given.

Secondly, by drawing attention to the human nature feature in Western (Virtue, Deontological, Utilitarian, Social Justice Theories) and Asian philosophy (Buddhist, Confucianist and Taoist approach); As a result of this nature, the logical and philosophical justification of how the common ethical approach and ethical family resemblance will come together will be included.

¹ Kılıç, E., *Metafiziksel İyi'den Değer'e Ahlakın Yolculuğu*, Ankara: İlem Yayınları, 2022, 387.

Finally, attention is drawn to the importance of adapting these principles to artificial intelligence and other similar technologies by expanding them with theories with ethical family resemblance.

1. What is Flourishing Ethics Theory?

The American Philosopher Terrell Ward Bynum published the article "Flourishing Ethics" in 2006 in the Journal Ethics and Information Technology Vol.8, Issue 4. He said that Flourishing Theory is;

"the new theory 'Flourishing Ethics' because of its Aristotelian roots, though it also includes ideas suggestive of Taoism and Buddhism. In spite of its roots in ancient ethical theories, Flourishing Ethics is informed and grounded by recent scientific insights into the nature of living things, human nature and the fundamental nature of the universe - ideas from today's information theory, astrophysics and genetics. Flourishing Ethics can be divided conveniently into two parts. The first part, which I call 'Human-Centered FE,' is focused exclusively upon human beings - their actions, values and characters. The second part, which I call 'General FE,' applies to every physical entity in the universe, including humans."²

This ethical theory focuses on the recognition of human flourishing as the highest value. This idea defends this ideal not only in ethical issues related to humans, but also from the design of non-human elements (AI, IT, IS) to production and use stages.

In the background of FE theory; Aristotle, who focuses on the ethical flourishing of human beings who can make autonomous decisions due to their nature and have the potential to flourish their character and life in the best way, included in the 'four great principles of justice'; Norbert Wiener, who prioritizes human flourishing with principles such as equal treatment and equal access to the needs of society, cooperation in the elements that make human flourishing possible, and respect for these needs and flourishing of people, and thinkers have ideas of having a human-centered ethical perspective, such as James H. Moor, who emphasizes the autonomy of human beings based on their common nature and the ethical flourishing of humans within the limits of justice in meeting the needs of this autonomy such as freedom, happiness (absence of pain), security, opportunity and access to resources, and in the applications of information processing technologies.³

At the end of a series of researches we have carried out since 2019, we realized that the Emerging Ethics theory is not a single ethical theory, but rather a "family" of similar theories with various "family resemblance" relationships. It offers a perspective in the application of the ancient wisdom of humanity in the solution of ethical problems, which are becoming more and more complex with the technological developments in the Internet and information world, and in solving the problem of relativity that has been going on for centuries. The key concept of this family was the umbrella concept of FE theory, 'ethical flourishing thought' and a set of ethical principles that made this possible.

Global ethics for the digital age - flourishing ethics,⁴ as stated in the article;

In the past, a number of influential ethical theories in Western philosophy have focused upon choice and autonomy, or pleasure and pain or fairness and justice. These are important ethical concepts, but we consider "flourishing" to be a broader "umbrella concept" under which all of the above ideas can be included, plus additional ethical ideas from cultures in other regions of the world (for example, Buddhist, Muslim, Confucianist cultures and others).⁵

² Bynum, T. W., Flourishing ethics, Ethics and information technology, 8 (2006), 157.

³ Bynum, Flourishing ethics, 157.

⁴ Kantar, N. and Bynum, T. W., Global Ethics for the Digital Age-Flourishing Ethics. Journal of Information, Communication and Ethics in Society, 19(3) (2021), 329.

⁵ These arguments have also been defended in academic settings such as doctoral dissertations, books, and journals. See:

-Kantar, N. and Bynum, T. W., Flourishing Ethics and Identifying Ethical Values to Instill into Artificially Intelligent Agents, Metaphilosophy. Vol. 53, No. 5, (2022), 599-604.

-Kantar, N., An Information Ethics Theory in the Context of Information Philosophy: Flourishing Ethics, (Faculty of Human and Social Sciences/Philosophy, Turkey: Ankara Yıldırım Beyazıt University, Doctoral Dissertation, 2021).

-Kantar, N., Bilişim Felsefesinde Etik Arayışlar ve Gelişim Etiği, (Ankara: Aktif Düşünce Yayıncılık, 2022).

1.1.The Possibility and Ground of the Unifying Feature of Flourishing Ethics Theory: Family Resemblance

The characteristic of this ethical family is; while supporting the preservation of individual/local characteristics of each of the family members; At the same time, it is the ability to act together under the family roof that they unite around a common ethical purpose and to seek effective solutions to problems.

The metaphor of family member refers to any ethical approach that focuses on ethical flourishing based on human nature. The family, on the other hand, is the flourishing umbrella concept that represents the unity of a common ethical purpose that cares about the ethical flourishing of human beings.

Norbert Wiener had concerns about new technologies. He said; "The choice of good and evil knocks at our door!". This knocked door is not only the door of a single community, but the common future of all humanity. For this reason, as people of the whole world, we can say that in order to overcome this problem, reconciling a minimum of ethical concepts is no longer a choice but almost a necessity.

So, does it seem possible to unite around an ethical perspective?

If there is a common problem, there is also a common solution!

As an answer, it can be said that; If we, as people of the age, have common information technology-based problems, why shouldn't it be possible to flourish an appropriate common answer?

As a matter of fact, the theoretical and philosophical nature of FE is suitable for many ethical theories to come together and flourishing a common perspective. Actually, FE theory does not consist of a single ethical theory. Since a single ethical theory cannot provide a solution to the complex problems caused by today's technology, Bynum draws attention to the fact that a perspective that combines ancient ethical theories can be more guiding.⁶ Flourishing an ethical perspective is not to abolish tradition, but to unite the power of cultural values, rules, traditions and moral teachings that they have had for humanity for thousands of years. Cultures are as important and valuable as traditional ethical theories. The diversity of cultures are the elements that add color, richness and value to our lives. For this reason, it is important that the knowledge they have brought to the present day is under the ethical umbrella.

So, which approaches can unite under the umbrella of Flourishing in the search for common solutions to our global ethical problems?

Flourishing Ethics has a structure that can provide a broad 'ethical umbrella' in which certain values, practices and principles of traditional approaches and cultures that center the ethical flourishing of human beings can be added and come together to produce a common solution.

For this reason, the main feature of the thought should be that it gives importance to human-centeredness. What we have in common as humanity; a common nature and our need to meet its needs in the best way possible.

Of course, the issue of human ethical flourishing is a holistic concept due to the multifaceted nature of its existence. For this reason, the ethical approach that focuses on flourishing both contributes to the common flourishing elements of humanity; It also covers a broad perspective that will not harm the subjective emotional state, which we can call the element of flourishing at the micro-level, the welfare and happiness of the person, personal flourishing, and meaningful relationships that include a sense of purpose such as belief and worship.

Therefore, secondly; society, people or organizations that want to make ethical judgments will have the 'respect' they need to have for the ethical approach under the umbrella. Actually, these principles will be easy to agree on, as they reflect the wise experiences of human history. Ethical issues that will arise should not harm any belief or personality rights, and should respect differences "on the condition that they do not harm human flourishing ". This issue should be considered not only in ethical relations between people, but also in issues related to every physical entity (artificial intelligence, robot, intelligent systems etc.) in the universe, including humans.

We have said before that the theory of Flourishing Ethics is divided into two parts; as Human-Centered and General Flourishing Ethics. In Bynum's ethical system, all elements (living and non-living) that contribute to the ultimate goodness/ flourishing of the universe have a meaningful place in ethical flourishing thought. For example, intelligence technologies closely related to human activities, decision

⁶ Bynum, Flourishing ethics,171.

support systems, intelligent systems, environmental ethical issues are within the subject of flourishing ethics. Therefore, regardless of the invention in question, it will need to consider the principles of ethical flourishing from the design of the algorithm to the end-user stage where the product will be designed and used.

Making the applications of science and technology studies carried out for the possibility of a better life such as artificial intelligence and smart autonomous systems that will improve the human being who is the 'guardian of the universe' (Bynum, 2006), his nature and the purpose of his life, by considering the problems of the information age from the ethical perspective of flourishing will enable them to produce appropriate (which we do not want to avoid) solutions with common principles.

Therefore, the mission represented by the umbrella concept of FE is to make human flourishing a central ethical value, both in technical applications such as artificial intelligence and ecosystem, and in other global ethical problems based on communication and interaction.

In order for a person to have a 'good life' by realizing his ethical flourishing, he needs some ethical values, principles and virtues that will contribute to a virtuous life. In our daily life, there are many studies of philosophy, psychology and other branches of science that a person will maintain a meaningful and satisfying existence as long as he or she harmonizes his actions and decisions with ethical standards and maintains his life in a moral framework. Of course, human life cannot be shaped on a single value, but attitudes suitable for this value can be flourishing. For this reason, we say that the idea of flourishing ethics has an appropriate umbrella concept to come together in the flourishing of this attitude.

In our recent studies, we have concluded that there are some components that are 'inherently unwilling to avoid/suitable for human flourishing'. These items pointed to a concept and a fact that 'the ethical flourishing of human beings and that these principles are actually put forward for the solution of problems in many ethical approaches. The important components that make possible the "flourishing" listed below will be able to agree on the solution of the ethical problems that occupy the agenda of the people of the world, albeit on a minimum or common ground, by including additional ethical ideas from cultures in other parts of the world. These components are;

1. "Autonomy—the ability to make significant choices and carry them out—is a necessary condition for human flourishing. For example, if someone is in prison, or enslaved, or severely pressured and controlled by others, such a person is not flourishing.
2. To flourish, people need to be part of a supportive community. Knowledge and science, wisdom and ethics, justice and the law are all social achievements. And in addition, psychologically, humans need each other to avoid loneliness and feelings of isolation.
3. The community should provide—as effectively as it can—security, knowledge, opportunities, and resources. Without these, a person might be able to make choices, but nearly all those choices might be bad ones, and a person could not flourish under those conditions.
4. To maximize flourishing within a community, justice must prevail. Consider the traditional distinction between "distributive justice" and "retributive justice": if goods and benefits are unjustly distributed, some people will be unfairly deprived, and flourishing will not be maximized in that community. Similarly, if punishment is unjustly meted out, flourishing again will not be maximized.
5. Respect—including mutual respect between persons—plays a significant role in creating and maintaining human flourishing. Lack of respect from one's fellow human beings can generate hate, jealousy, and other very negative emotions, causing harmful conflicts between individuals—even wars within and between countries. Self-respect also is important for human flourishing in order to preserve human dignity and minimize the harmful effects of shame, self disappointment, and feelings of worthlessness."⁷

As it is seen, these principles are values that can be found in many ethical approaches and teachings that accept the universal nature of human beings. Therefore, they will be able to accept human flourishing as a central ethical value. It is clear that in the absence of these components, human ethical flourishing will suffer.

The consensus that will be revealed by different approaches on the ethical flourishing of human beings is not the adoption of a single ethical approach, but the search for a solution to today's problems by focusing on the human. This unity of purpose will not harm the natural texture of different cultures, but will also enable all humanity to benefit from each other's wise experiences.

Now, in order to justify this thought, let's shed light on the similarities and common ethical characteristics in western and Asian thought, taking into account the physical constraints of the study.

⁷ Kantar, N. and Bynum, T. W., "Flourishing Ethics and identifying ethical values to instill into artificially intelligent agents", *Metaphilosophy*, 2022. 603.

2. Ethical Flourishing Understanding in Western and Asian Philosophies

2.1. Western Philosophy

In most Western and Asian philosophy, we find a universally shared definition of human nature and an understanding that takes human flourishing as a central ethical value. As a matter of fact, there are two concepts that come to the fore in theory. One is the 'universal nature of human' and 'Flourishing'. These two terms, which are the basis of ethical family unity in the solution of human and non-human ethical problems, are of vital importance for life flourishing outside of humans. From this point on; Let's look at a few western philosophical approaches that take into account human ethical Flourishing.

2.1.1. In the Ethics of Virtues Approaches Human Nature and Flourishing Ethics

For Aristotle, natural beings, of course humans, are beings who carry within themselves the principle of their own production or flourishing, just as acorns contain a plan for their realization as oak trees , (Physics 192b; Metaphysics 1014b). The person who has this nature; thinking and calculating (calculative nature)⁸ thanks to its intellectual virtues; scientific knowledge (episteme) (Aristotle, NE: 1139b11), technical or art (techne) knowledge (Aristotle, NE: 1139b31), practical wisdom (Aristotle, NE: 1140a20), knowledge of the intuitive mind (nous) that leads to the advancement of science (Aristotle, NE: 1149b30) and as a social/political entity with its physiological and biological nature⁹ having intellectual activities characterized as philosophical wisdom (sophia), it realizes itself and flourishes.

According to Aristotle, the ontological state of man also makes the issues related to his purpose, action and virtue related to each other. For Aristotle, the purpose of human life; The highest thing that a human being is equipped to do is to "to flourish, become perfect". In order to achieve this purpose perfectly, virtues 7 are needed.

The virtues of Aristotle, who successfully relates the human state of nature with morality, are principles that many ethical approaches and cultures would never want to avoid. We see that this feature of the ethics of virtues is directly related to the 1st and 2nd items of the ethical components proposed by FE.

2.1.2. In Deontological Ethics Approaches Human Nature and Flourishing Ethics

Another approach that focuses on human nature and flourishing is deontological ethics. Kant, one of the leaders of this approach, defines the question 'what is human?' as teleological in terms of its aims, capable of design,¹⁰ can be a constituent element with its rational structure, forced to live within the limits of natural laws due to its empirical and animal nature, has categorical imperatives,¹¹ with its physiological and biological characteristics as an entity that can be.¹²

In addition, according to Kant, human being is an entity that can compromise for the same purpose, can freely choose between his goals by possessing the a priori quality of moral consciousness, the 'reality of reason'.^{13,14} Respect for the species and laws for the ethical flourishing of human beings has been accepted as a duty.¹⁵

As it is seen, the starting point (origin) of Kant's thoughts is human nature, as in the ethics of Virtues. Based on human nature; Kant, who advocated that our moral decisions should be made according to the principles valid for all humanity, is accordant with the 1st component autonomy by being able to freely choose his preferences with his rational mind; accordant with Component 2, with his emphasis on the need of a virtuous society with categorical imperatives; in accordance with the 3rd and 4th Components regarding the characteristics that this society should have; the concept of respect, designed as a duty for people and society to lead a good life; and is in full harmony and reconciliation with the 5th Component.

These concepts and issues are the issues that the general humanity does not want to avoid and without which they will be deprived of a good life.

⁸ Joachim, H. H., Aristotle: The Nicomachean Ethics (Reissued edition), (Oxford World's Classic, New York: Oxford University Press, 1998), 137.

⁹ Joachim, Aristotle: The Nicomachean Ethics, 1253a.

¹⁰ Kant, I., Critique of the Power of Judgment, (Cambridge: Cambridge University Press, 2000), 246-247.

¹¹ Wood, A. W. and Schneewind, J. B., Kant, Groundwork for the Metaphysics of Morals, (London: Yale University Press, 2002), 4.

¹² Loudon, R. B., Kant's Human Being: Essays on His Theory of Human Nature, (New York, US: Oup Usa, 2011), 70.

¹³ Rohlf, M., Immanuel Kant, (E. N. Zalta (Ed.), The Stanford Encyclopedia of Philosophy, Metaphysics Research Lab, Stanford University, 2018).

¹⁴ Kant, I. and Walker, N., Critique of Judgement. (Oxford: OUP Oxford, 2007), 283.

¹⁵ Falikowski, A. F., Moral Philosophy: Theories, Skills, and Applications. (New Jersey: Prentice Hall, 1990), 33.

2.1.3. In Utilitarian Ethics Approach Human Nature and Flourishing Ethics

We see that Bentham utilitarianism, which laid its foundations as a political philosophy with *The Principles of Morals and Legislation*, seeks a solution that is compatible with human nature with a secular humanist, optimistic perspective towards the flourishing of human and society.¹⁶

According to the principles of utilitarianism, which Bentham principled; What determines the right or wrong of an action is directly proportional to the benefit it provides. According to him, there are two things that dominate nature; pleasure (benefit) and pain (Harm).¹⁷ Benefit is a concept that includes things that produce pleasure and happiness in conscious beings. What determines the actions of man is the orientation to the pleasure (benefit) and avoidance of pain (harm), which constitutes the benefit inherent in him. According to him, there are two things that dominate nature; pleasure (benefit) and pain (Harm).¹⁸ Otherwise, it will create an obstacle to human flourishing¹⁹ and this nature is accepted as common to all human beings. The highest goodness is that which is not for the benefit of one person, but for the benefit of whole society.

As we have seen in other approaches, the utilitarian approach also attaches importance to rationally grounding moral decisions based on human nature and basing them on a rational basis. The tendency to benefit and avoidance of harm in human nature are considered as two factors that contribute to its flourishing. These elements are two convenient tools for the regulation of the social order in accordance with moral values. In the utilitarian approach, social rules and regulations are considered through the general happiness and well-being in order to maximize the general happiness of the society. This FE theory sets out for a unifying ethical umbrella; Being a part of a society seems to agree with the components of opportunities and resources, distributing information by considering the well-being and justice of the society in general, not just one person.

8

2.1.4. In Social Justice Approaches Human Nature and Flourishing Ethics

In social justice approaches, morality is based on human nature and the needs required by this nature. People have equal rights from birth and this equality must be protected in order to ensure justice in society.

John Rawls (1921-2002), one of the contemporary Social Contract theorists, talks about the state of nature, which is a completely hypothetical situation, in his work *The Theory of Justice*.²⁰ This "original position" ²¹ represents every person's closeness to virtues such as justice and equality.

Bernard Gert, another Justice theorist; focuses on justice with the concept of "the Blindfold of Justice". With this, he emphasizes the nature of both human nature and the human being expected to flourish in society, which requires impartiality in the construction of justice.²²

Ethical concepts are positioned in accordance with the needs of human nature in Social Society contracts. On this basis, it is possible to say that social contract theories, which can be included under the umbrella of FE theory, are compatible with the 3rd and 4th components. In other words, we see that it shares the main issues with many different ethical approaches.

2.2. Asian Philosophy

2.2.1. In Asian Philosophy: Human Nature and Flourishing Ethics

In Buddhist and Confucian teachings, which are Asian philosophies that have been teaching ways to have a happy life for thousands of years, morality is related to the human state of nature, emotional state and ethical flourishing. This nature of the teachings makes us think that they are suitable for flourishing an ethical perspective by combining them under the umbrella of FE theory.

In general, Buddhist teaching draws attention to the process based on the relationship between human body structure and thoughts, emphasizing that human actions, feelings and thoughts, wisdom and ignorance, are progressed through these stages.²³

Buddhist philosophy cares about human happiness and peace. It thinks that only the person who reaches such an opportunity will flourish. For the Buddhist approach, people's relationships within society must also flourish as much as their internal flourishing. Similar perspective In Bynum FE theory, emphasis is

¹⁶ Pojman, L., and Fieser, J., Cengage advantage books: Ethics: Discovering right and wrong, (Toronto: Nelson Education, 2011), 107.

¹⁷ Schofield, P., Bentham: a guide for the perplexed, (London: Bloomsbury Publishing, 2009), 44.

¹⁸ Schofield, Bentham: a guide for the perplexed, 44.

¹⁹ Bentham, J., *An Introduction to the Principles of Morals and Legislation* (ed. Burns JH Hart HLA) Calrendon: Oxford University Press, 1996, 15-20.

²⁰ Rawls, J., *A Theory of Justice*, (Harvard: Harvard University Press, 1999),11.

²¹ Rawls, *A Theory of Justice*, 12.

²² Gert B., *Morality: Its Nature and Justification*, (Revised ed. New York: Oxford University Press, 2005), 137.

²³ Koller, J. M., *Asian Philosophies* (6th edition, London: Pearson Higher Education, 2011), 45.

placed on society as second-order cybernetic entities and the ethical flourishing of humans within this structure.²⁴

According to Buddhism, the understanding of morality is not considered independent of human nature; It is explained within the circle of existence formed by karma (causality), samsara (cyclicality) and twelve chains connected to each other in the cycle of causality. Just as FE theory attaches importance to human emotions, Buddhism also associates the source of human actions with morality. People get emotional when faced with events and emotions turn into desires. Desires cause people's actions.²⁵

Buddhism points out the existence of negative tendencies in human nature, and also states that a moral and peaceful life is possible by flourishing and evolving in the face of all the negativities of life.²⁶

In Confucianism, people's decision-making with their own free will, that is, their autonomy, is accepted as an obligation that is directly under the responsibility of the person. It is thought that human beings can realize their existence, thus making progress and flourishing possible. This belief forms the foundations of Confucianism.²⁷ For Bynum FE theory, although autonomy is considered to be the key to human flourishing, this is thought to mean that humans need social life to understand and realize the limits of their own autonomy.²⁸

While Confucius states that people have the same nature, he sees them as equal in terms of existence. He considers respecting a person as an obligation and obligation because it actually means respecting oneself.²⁹ For Bynum FE theory, respect is the highest indicator of helpfulness. If it is possible to respect people's efforts to flourish, helping others flourish is considered an ethical behavior.³⁰

Mengzi, who lived between 371 BC and 289 BC, draws attention to the flourishing of human nature and the need for a moral environment by comparing it to water.³¹ Likewise, in Bynum FE theory, we see that human ethical flourishing is not considered outside the information society, which is a second-order cybernetic entity class.

In Taoism, the center of the world is human. This center points to the environment in which people can realize themselves by flourishing respect and ethics.³² 9

As can be seen, the common issue of ancient approaches such as Buddhist, Taoist and Confucian philosophy is the ethical flourishing of human. Bynum FE theory's ethical flourishing idea is suitable for bringing together different ethical teachings and understandings. The concept of the Flourishing umbrella is not becoming same, but rather that each culture develops an ethical perspective on the common and complex problems of humanity by continuing its own ethical behavior. This idea makes it possible to determine an ethical perspective for solving the ethical problems of the information age. Because, the common goal in both Asian and Western philosophy is that the ethical life and flourishing of people is inherent in their nature and that this is a need for them to continue his life meaningfully.

If we summarize the connection between human nature and flourishing ethics in Asian philosophy;

According to Buddhism, moral understanding is not considered independent of human nature.³³ Buddhism points to the negative tendencies in human nature and argues that a moral and peaceful life is possible by flourishing and evolving in the face of all the negativities of life.³⁴ That is, adequate flourishing of human nature can lead to wisdom, and the opposite is also the source of ignorance.³⁵

In Confucianism, too, man is, by nature, able to make decisions with his free will and is responsible for his right or wrong actions. In this way, people can realize their existence and flourish.³⁶ It is stated that people have the same nature and that respecting their own kind is identical with respecting oneself.³⁷

In Taoism, on the other hand, the center of the world is human.³⁸ In this approach, accepting and respecting the flow of nature is associated with the flourishing and progress of being magnanimous and generous, as well as making the person neutral.

²⁴ Bynum, *Flourishing ethics*, 170.

²⁵ Koller, *Asian Philosophies*, 38.

²⁶ Shambhala, *The Encyclopedia of Eastern Philosophy and Religion: A Complete Survey of the Teachers, Traditions, and Literature of Asian Wisdom* (1st ed., Boulder: Shambhala, 1989) 50-55.

²⁷ Goldin, P. R., *Confucianism*, (London: Routledge, 2011), 5.

²⁸ Bynum, *Flourishing ethics*, 160.

²⁹ Ni, P., *Confucius: The Man and the Way of Gongfu*, (Lanham: Rowman & Littlefield, 2016), 30-42.

³⁰ Bynum, *Flourishing ethics*, 163.

³¹ Ivanhoe, P. J. and Norden, B. W. V., *Readings in Classical Chinese Philosophy* (Second Edition, Massachusetts: Hackett Publishing Company, 2005), 151.

³² Komjathy, L., *Daoism: A guide for the perplexed*, (London: Bloomsbury Publishing, 2014), 80.

³³ Koller, *Asian Philosophies*, 38.

³⁴ Shambhala, *The Encyclopedia of Eastern Philosophy and Religion*, 50-55.

³⁵ Koller, *Asian Philosophies*, 45.

³⁶ Goldin, *Confucianism*, 5.

³⁷ Ni, *Confucius: the Man and the Way of Gongfu*, 30-42.

Although Buddhist, Confucianist and Taoist teachings have different approaches in Asian philosophy, they are related to morality, human nature, emotional state and ethical flourishing. Ethical concepts such as these three teachings, relations between people, love, respect and understanding are handled in the common denominator of human nature and focus on its flourishing. As such, FE theory combines Component 1 with autonomy, Component 2 with being a valuable part of society, Component 4 with the principle of fair distribution, and Component 5 with respect.

More importantly, I would like to draw attention to the common focus and ethical orientation between the two approaches, which, like Asian philosophy, are both geographically distant from Western culture and fed from different sources of knowledge in an epistemological context.

The technological life that we have to live more closely with each day, such as Artificial Intelligence and non-agent, the complex problems that are included in our lives with the internet and have no borders, it is the responsibility of humanity to look for common ethical and best solutions to our common problems.

Conclusion

As it can be understood from the examples of western and Asian philosophy that we discussed in our article, approaches that regard the ethical flourishing of human beings as the highest value based on human nature can come together naturally and produce common solutions to common problems. Besides, this idea is not the first time we have invented it. When looked carefully, it is possible to see this structure easily in other cultural and ethical approaches of the world, from ancient to modern and contemporary periods.

Because cultures and ethical approaches have pursued the highest good in their ethical pursuits against similar problems of humanity. Having the same problem and the same purpose unites humanity naturally as a family. Today's common issue of this family is the ethical problems caused by the technology of the 21st century.

Whatever different culture and ethical approaches you have, if you do not object to an approach that cares about ethical flourishing by taking into account human nature, you can contribute to strengthening and expanding the ethical flourishing of humanity, creating a common ethical awareness and building the ethical heritage that will be transferred to the future with the new components you will add to the 'ethical flourishing' umbrella. At the same time, these components, which will reflect the common ethical wisdom of humanity, will be reasonably considered and adapted to technologies such as artificial intelligence, robots and smart systems from the design to the production stage.

This umbrella concept that emerged with the Flourishing Ethics (FE), invites humanity to contribute to the formation of ethical awareness regarding the protection of human nature and the ethical flourishing of human beings, and to meet this challenge together, just as healthy families do when they come together and overcome difficulties by coming together in problematic times.

Bilişim Felsefesinde Bir Etik Tartışma: Yapay Zekâda Birden Fazla Etik Teoriyi Ortak Bir Perspektifte Birleştirmek ya da Uzlaştırmak Mümkün Mü?

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Genişletilmiş Özet

Dünyamız, siberetik bilim ve bilişim teknolojileri çalışmalarının etkisinde hızlı bir şekilde form değiştirmektedir. Alışkanlıklar, inanışlar, değerler, ticari eğilimler ve daha birçok şey bilginin tasarlandığı ortamlarda yeniden şekillenmektedir. Bilişim çağında milyonlarca veri setini yapay zekâ ve Nesnelerin İnterneti (IoT) gibi bilgi teknolojileri aracılığıyla bir araya getirilmekte, sürekli olarak yeni bilgiler üretilerek, tasarlanmaktadır. Bilgi, bilişim ve malumatın hesaplamalı teknolojilerle işlendiği bilişim çağında etik sorunları çözmek giderek daha çetrefilli bir hale gelmektedir. Bilişim dünyasında yaşanan gelişmeler ve teknolojik gelişmelerin hayatımıza entegre olması bireyleri, toplumu hatta devletleri kültürel, ekonomik ve değer alanlarında değişime ve dönüşüme zorlamaktadır.

Bilişim devrimi ile birlikte bilişim teknolojilerindeki hızlı ilerlemeler, sosyal hayata aynı hız ve türde entegre olamadığından yeni, karmaşık etik zorlukları da beraberinde getirmektedir. Özellikle büyük veri analitiği, artırılmış gerçeklik ve biyoteknoloji alanlarında yaşanan gelişmeler sadece bireyin değil toplum ve yönetim erklerinin de karşılaştığı etik sorunları derinleştirmektedir. Genel olarak bilişim dünyasının neden olduğu sorunlar için çözüm önerileri anlık, yüzeysel, belirsizlik durumlarında ve etik-felsefi zeminden bağımsız olarak düşünülerek geliştirildiği için problemlerin esaslı bir çözümü mümkün olmamaktadır.

Bu nedenlerden dolayı bilişim dünyasının sahip olduğu internet ağ yapısı ile entegre edilebilen bütünlüklü, ortak etik değerlerde uzlaşan bir etik perspektife ihtiyaç duyulmaktadır. Bu çalışma interdisipliner çalışmaların bir ürünü olan siberetik, bilişim, biyoloji vd bilimsel etkinliklerle ortaya çıkan bilişim dünyasının etik problemlerine yine interdisipliner çözüm arayışı içinde olan bir etik teorinin global dünyanın etik problemine ortak bir zemin ya da perspektif belirleme potansiyeline sahip olup olmadığına ışık tutmaktadır. Zira çalışma, bilişim devrimi ile gelişen değişim ve dönüşümün içinde geleneksel etik teorilerin kadim bilgeliğini yadsımadan, teknoloji ile aynı ya da yakın argüman ve mantıksal tasarıma sahip teknoloji temelli problemlere etik çözümler üretecek teknoloji ve felsefe argümanlarına sahip yeni etik perspektiflere ihtiyaç olduğunu savunur.

Bu saiklerle çalışma, Amerikalı Terrell Ward Bynum'un 2006 yılında *Ethics and Information Technology*, dergisinin Sayı. 8 No. 4'te yayınlanan "Flourishing Ethics" adlı makalesini konu edinir ve bilişim dünyasının tüm insanlık için ortak sorun olan bilişim temelli etik problemler için ortak bir etik perspektif, diğer bir ifadeyle etik bir şemsiye sağlayıp sağlamayacağı konusuna odaklanmaktadır.

Flourishing Ethics/Gelişim Etiği teorisi bilişim felsefesi ve etiği bağlamında değerlendirebileceğimiz ilk Aristotelesçi ve siberetik bilim temellerine sahip bir bilişim etiği teorisidir. Terrell Ward Bynum, kapsam ve sınırlarını yeni materyalistik yaklaşımla belirlediği teoride insanın ontolojik doğasını, matematik-fizik yasalarıyla uyumlu, fiziksel bilgi işlem varlığı olarak tarif eder. Gelişim Etiği teorisi birbirini tamamlayan iki temel bileşenden oluşmaktadır. Bunlardan ilk bileşen insanın fiziksel, biyolojik doğasına odaklanılmasını ve insanın etik gelişiminin öncelenmesini konu edinen İnsan Merkezli Gelişim Etiği; İkinci bileşen ise insan dahil evrendeki tüm fiziksel varlığın nihai hedefi olarak birlikte etik olarak gelişime odaklanmayı konu edinen Genel Gelişim Etiği'dir.

Bilişim devrimi ile birlikte teknoloji neredeyse bir insan gibi kararlar alabilen, insanın üstlendiği sorumlulukları yerine getirebilen bir rolle toplumsal yaşantımızın önemli bir parçası haline gelmiş durumdadır. Etik sadece insanı ilgilendiren bir mesele olarak değil, yeni materyalistik anlayış gereği teknolojik araçlar da dahil olmak üzere tüm bilişim nesnelerinin konusu olarak düşünülmelidir.

Gelişim etiği teorisinin, Wittgenstein'in dil felsefesinde ileri sürdüğü aile benzerliği kuramına benzer şekilde insan doğasına ve etik gelişimine odaklanan etik teorileri bir araya getiren kapsayıcı ve birleştirici bir perspektife sahip olabileceği görülmektedir. Bu konuda yapılan akademik çalışmalarda tespit edilen bulgular, çalışmada gerekçelendirilmeleriyle birlikte serimlenmektedir.

Gelişim Etiği teorisi teklif ettiği etik perspektif ile geleneksel etik teorilerin bütünüyle reddedilmesine karşı çıkmaktadır. Nitekim kadim bilgeliğin birikimi olarak günümüze kadar gelen etik çalışmaların insanlık için önemi kaybedilmeyecek kadar değerli birikimler olduğunu vurgular. Gelişim etiği farklı kültürlerin aynışması düşüncesine de karşı çıkmaktadır. Zira her kültür özeldir, değerlidir ve kendine ait etik bir yaklaşımla toplumları binlerce yıldır sahip oldukları kültürel değerleri, kuralları, gelenekleri ahlaki öğretileri sayesinde günümüze davranış ve ritüellerle taşımışlardır. Bu insanlık mirası, FE için yok sayılmaz, aksine bu mirasın giderek internet ve bilişim teknolojileri ile globalleşen dünyada yerlerini koruyarak insanlığın kültür mirasına katkılarını devam ettirmesi gerektiğini savunur.

GE'nin gelişim şemsiyesinde birleşmesinin temel gerekçesi ve amacı insanın/insanlığın gelişiminin 'kollektif bir bilince' dönüştürülmesi için bir perspektif sağlayacağı hakkındadır.

Bilişim felsefesi ve etiği bağlamında bir etik teori olan Gelişim Etiği, yapay zekâ, robotlar, sofbotlar gibi bilgi işlem teknolojilerinin gelişimi içinde merkeze insanın etik gelişimini konumlandırır. İnsan Merkezli Gelişim Etiği'nde, insan doğasına uygun olmayan bir zeminde etik olarak gelişmenin düşünülemediği, insana kalıcı ve gerçek mutluluğu kazandıramayacağı savunulur. İnsan Merkezli GE teorisinde, insan doğasının olması gereken işleviyle gelişebilmesi için bir takım kavram ve konulara ihtiyaç duyulduğu vurgulanır. Bu kavramlar insanın etik gelişimi için gerek-şarttır. Bunlar; özerklik, saygı, insanın duygularının ve sosyal doğasının tatmini, güvenlik, bilgi, fırsat ve kaynaklara ulaşabilme, dağıtıcı ve cezalandırıcı adalet, eşitlik, birinci dereceden siberetik bir varlık olan insanın ve ikinci dereceden siberetik bir varlık olan toplumların 'yeterli malumat/bilişim/information'a sahip olması konusu ve kavramlarıdır.

Makalede, yapay zekâ gibi çağımızın bilişim teknolojileri araçlarından kaynaklanan problemler karşısında insanın etik gelişimine odaklanan ortak bir etik perspektif belirlemenin imkânı temellendirilmektedir. Bütün teorileri tek bir etik teoride birleştirmek değil, geleneksel etik yaklaşımlar olduğu gibi yeni etik yaklaşımların da insan doğasına, insan değerlerine saygılı olması gerektiği hususu üzerinde durulmaktadır.

Makalede insanın ortak doğası ve ortak ihtiyaçları üzerinden ve bilişim dünyasının global etik sorunlarına birleştirici bir etik perspektifin imkânı üzerinde temellendirmelerde bulunmaktadır. Bu perspektifi ortaya koymak adına öncelikle Gelişim Etiği teorisinin tanımına ve sahip olduğu birleştirici perspektife imkân sağlayan 'etik aile benzerliği' özelliğine yer verilmektedir. Neden ortak bir çözüme, birleştirici bir perspektife ihtiyacımız olduğu çalışmada gerekçeleri ile birlikte ortaya konulmaktadır. İkinci olarak mantıksal çerçevede ne tür etik teorilerin ve yaklaşımların 'gelişim etiği' şemsiyesi altında birleşerek geniş bir perspektif sağlamada katkı sunacağı açıklanmaktadır. Savı destekleyen ve aynı zamanda Gelişim Etiği teorisinin temellerinde de bulunan insan doğasına odaklanarak etik gelişime vurgu yapan Batı ve Asya felsefesinden örnekler teori ile ilişkili yönleri ile ortaya konularak açıklanmaktadır. İnsanlık olarak bilişim çağında teknolojinin etkilerine birlikte maruz kaldığımız bu etik zorluğu ancak 'birlikte omuzlayarak' üstesinden gelebileceğimiz düşüncesine yer verilmektedir.

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