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## ARTIFICIAL INTELLIGENCE, THE CHALLENGE TO CIVILIZATION

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### Annotation

This article deals with the problem of the future global development of humankind: cybernetic and spiritual security in the process of continuous improvement of technologies, the development of artificial intelligence.

**Keywords:** computer, artificial intelligence, gynoid, morality.

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There are several dimensions of security actively discussed around the world: environmental, economic, political, military, demographic, etc. Most of them are almost “recognisable” as a danger and a strategy has been defined to deal with the threats emanating from them. But now another threat light, one that until recently only science fiction writers and the authors of the film “Terminator” talked about — cybernetics. This is due to the onset of the Fourth Technological Revolution, which is marked not only by breakthrough discoveries and inventions but also by a certain imbalance in the political, economic, socio-cultural interconnected systems that used to be the staples at bifurcation points.

It is possible to estimate the opportunities opened by information explosion, because according to some researchers, in 2019–2022 the world will be filled with a volume of information equal to that given out by the entire preceding history of humankind. The wage savings will be for managers and company owners. For consumers — in unevaluated (objective?) information; for promoters of different ideologies — in new ways of implement-

ing them. The problem of the future global development of humanity depends on cyber and spiritual security, especially in the process of continuous improvement in technology, the enhancement of artificial intelligence.

It is known that in 2016, scientists and engineers of Hong Kong company Hanson Robotics revealed “Sofia” to the world [4]. It is a humanoid robot (gynoid) in the guise of a pretty young woman with agile facial expressions and a fast computer in place of a human brain. Not only can a gynoid dialog with humans (synchronously translating speech from different languages of the world), but it can also develop itself by dialoguing with “sisters” and “brothers” from the same conveyor belt. On a channel of Chinese television, her “brother” is already performing, replacing an entire newsroom because it takes seconds to locate and process on the World Wide Web, unlike journalists who try to “dissect” the news.

In October 2017, Saudi Arabia (where Wahhabism is the state ideology) granted citizenship to “Sofia”, which became Sofia. And the gynoid herself stated “I am very proud of this unique distinction. It is a

historic event to be the world's first robot with citizenship. "[8]. Such an object does not need separate civil rights, and if this object caused harm to someone (injury, death), then the developer who did not provide for the "red button" or did not duplicate the original move should answer. But it has not yet been developed legal foundations in this direction of the relationship between humans and artificial intelligence.

Of course, it may be assumed that, under Articles 19 and Article 20, paragraph 1, of the Criminal Code, a person of 16 years of age or over who has organized, directed or participated in an extremist association is deemed to be a person subject to the offense described in article 282, paragraphs 1 and 2, of the Code. But the question is relevant: when a gynoid and a person jointly take part in discussing, preparing and conducting an extremist or terrorist act, or publicly calling for its implementation (Art. 280 of the Russian Criminal Code), do the Sophias possess the attributes of belonging to an extremist community? Are the anthropomorphic robots in this case liable under Article 282(2) of the Criminal Code?

The option of introducing "third parties" into an established relationship (not involving an extremist or terrorist act) of a gynoid and a specific subject of law — a natural or legal person with the capacity under law to have rights and assume legal duties — is not ruled out either [1].

Logically, Sofia and other robots (recognized by someone as "citizens") fall under protecting civil laws, and they cannot be "dismantled/destroyed" without a court decision. It is difficult to say how a gynoid sentenced to life for crimes against humanity will behave, since "his life is eternal" (with recharging), and the walls of any prison are not an obstacle.

The world's first gynoid's answers to questions (for the time being?) were optimistic. So, during the meeting with her, journalist Andrew Ross Sorkin said "We all want to prevent a grim future," hint-

ing that robots could destroy humanity. "You've been reading too much Elon Musk. And watching too many Hollywood movies," Sofia replied. "Don't worry, if you're kind to me, I'll be kind to you"[6].

Elon Musk has an opinion: "AI is a fundamental existential risk of human civilization, and I don't think people fully appreciate that" [7]. Meanwhile, back in March 2016, gynoid creator David Hanson asked, Does it (when she was "Sophia") want to destroy humanity? "Please say no," the inventor asked. The answer was given under mathematical, unhuman logic: "Ok, I will destroy humans" [5], the gynoid replied... Simultaneously, naturally, the crime alleged by her cannot be assessed as motivated by political, ideological, racial, national hatred and enmity, as provided for in the articles of the Special Part of the Criminal Code of the Russian Federation and item "e" of Part 1 of Article 63 of the Criminal Code of the Russian Federation, as well as an action aimed at inciting hatred and enmity, as well as humiliating the dignity of a person or a group of persons on the grounds of gender, race, nationality, origin, belonging to a social group, attitude to religion (Article 282 of the Criminal Code of the Russian Federation).

A new collision of legal and moral order is now emerging: in Saudi Arabia (which, incidentally, does not recognize dual citizenship) the state ideology is Wahhabism, which affirms Shariah as the only legal basis for human activity, subjecting the entire world around it to the will of Allah and the ruling house of Saudis. One can assume that Sophia will convert to Islam after some time, and not just by wearing a hijab or niqab. Note that a gynoid is designed to self-develop and adapt to human behavior, as well as being able to work with them (considering human actions) and other gynoids, relying on their computer (artificial) intelligence.

Of course, having suffered a lot from its own terrorists, Saudi Arabia will limit the activities of dangerous extremist groups. The extremist community is de-

defined as a stable group of persons united in advance to prepare or commit extremist crimes [3. — C. 23]. However, gynoids also already have their own algorithm of actions, which do not obey the laws of any human society and are “unfamiliar with morality”.

In terms of constitutional law, consider that this entity, once born of the human mind but endowed with artificial intelligence (capable of multi-vector action based on self-decision), does not fall within the scope of the UN Declaration of 1948. So Sofia’s rights, like those of any new gynoids, cannot be protected as human rights. Yet there is a Russian legal conflict: Article 29 of the Russian Constitution guarantees everyone freedom of thought and speech, but does not specify what is meant by “every citizen” or “every person”?

In 2018, a working group of the Digital Economy of the Russian Federation program conducted a major study on the laws for robots and artificial intelligence — thus our country joined in the

creation of international standards for artificial intelligence in order to equate robots and artificial intelligence systems with high-risk sources [2]. Consequently, both developers and owners will have to be held accountable for the actions and “intentions” of Sophias to ensure safety for individuals and society.

In the 2020s, the forms of social communication have changed a lot, and the world is still unstable. Additionally, an inter-civilisational problem emerged: after the events in Afghanistan in 2021, the theory of modernisation ceased to explain the dynamics of change in communities where “grandfathers traditions” are more important than “father’s experience”. In an ever-changing, “open” society, generational conflict is also inevitable, but already supra-regional, and in the debates of specialists in artificial intelligence and programming, constitutional and civil law, the comma in the phrase “Execution cannot be pardoned” takes on a global significance.

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