Artificial Intelligence and International Peace: *Can* AI *assist humans towards constructing a collaborative, cooperative, and coactive planet?*

Masum Ahmed[1] | Nafisa Sultana[2]

[1]Independent Researcher; Alumnus, Department of English, AMU
Life Member, Indian Association for Commonwealth Literature and Language Studies (IACLALS)
Member, Digital Humanities Alliance for Research and Teaching Innovations (DHARTI)
Email: marcoramairo@gmail.com

[2]Independent Researcher; Alumnus, Department of Physics, AMU
Email: sultananafisa555@gmail.com

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ABSTRACT

Unsurprisingly, artificial intelligence, that is AI, has become the talk of the town among intellectual spheres. By 'intellectual spheres' here, it is referred to the spheres of 'human intellectuals' made of, for, and by some of the thinking humans striving in various information and knowledge cultivation fronts to offer the world a sustainable method to exist and let their planet exist in equilibrium. The reasons why AI has become the talk of the town are many, not limited to the trending studies being carried out focusing on the cons and consequences in implementing or applying AI in critical areas of the human world like education, politics, cultural activities and so on. Beyond the reasons being observed by the critical observers of AI as how and why AI could be a wrong idea to be thoroughly applied in and across various important areas of the human world in the meantime, there are also observations on how and why AI could be a potential player in assisting the human world towards constructing a collaborative, cooperative, and coactive planet. Therefore, this study is aided by a number of recent observations in and around the rapid progression of AI into important human affairs, not to add a certain voice in the ongoing chorus, but to offer new perspectives on an existing important area of the human world, that is, international peace. This study is not only focused on observing AI's capacity to handle issues in areas such as gender relationships, class relationships etc., but also an attempt to understand if AI could possibly assist human intelligence in contextualizing various concerns falling at the intersection of faith and culture. Therefore, largely, this study would attempt to answer the question: can AI become the 'deus ex machina' for an AI driven planet?

Keywords: Artificial Intelligence, sustainable method, applications, faith and culture, international peace, human intelligence, AI, 'deus ex machina'

1. INTRODUCTION

Human intelligence is facing some of the harshest yet fundamentally valid questions coming to this part of the century steadily graduating from its primordial glamor of subjugating the unthinking and unimaginative counterpart—the wild beast. It must also be a part of our larger speculation whether a day is upon us that we are put into the shoes of that 'wild beast' and something more enduring in tolerance and swifter in action replaces our intelligent status! We must consent to this fact unanimously that our intelligent existence is threatened multifariously. Thus, this study would attempt to defend through examples as how human intelligence is not only the product of a 'computational' faculty. Moreover, with recommendations and suggestive measures on various critical human affairs of this planet, this study would attempt some of the fundamental questions concerning artificial intelligence and international peace.

2. The Tug of War between 'Imagination' and 'Computation'

Perhaps the most difficult task of this century is to define what intelligence is! Given the trending popularity and trust growing around artificial intelligence and the development of various AI engines that have already started to assist the human world in multiple ways, the task is made double-difficult as how we might see it currently. Because human intelligence is also an offspring of the imaginative power of the human mind, it could be yet on a safer side from being absolutely looked down upon by considering the extent of computational power in artificial intelligence. Thus, we may propose that human intelligence is marked by 'imagination', whereas artificial intelligence is marked by 'computation'.

If 'imagination' and 'computation' are considered two distinct points to study the marked differences between human intelligence and artificial intelligence, then, we may also propose that these two points, that is, the power of 'imagination' in the human mind and the power of 'computation' in artificial intelligence, are two values. If 'imagination' and 'computation' are two values, we might also be aware that, other than 'imagination', there are also humans whose 'computational' powers no less surprise us than that of artificial intelligence. This is a necessary exaggeration in order to arrive at the point that there is also

'computational' power in the human mind, existing alongside the extensive 'imaginative' power, and both these values in fact contribute towards offering the humankind endless avenues to forge outstanding philosophies and methods for life, love, politics, culture, education and so on. Here, we are confronted by our own aspirations. If AI is deprived of imagination, then, can it assist human intelligence in critical and crucial human affairs such as faith or culture? On Forbes' website on 10th April, 2023, Forbes Councils Member Peter van der Made makes interesting comments in his article titled *The Future of Artificial Intelligence*. Peter observes that "A neural network is the internal engine of all artificial intelligence technologies." (Made, 2020) He continues to deliver a precise note of assurance to the reader by the convincing lexicon of a fine AI advocate, as he says:

The neural network is said to be based on the way the human brain functions; however, this is far from the truth. Brains are way more complicated and efficient than neural networks. Brains have awareness, imagination, inventiveness and creativity, all missing in neural networks. Brains are also dynamic, consisting of specialized cells called neurons. (Made, 2020)

To clarify, here, Peter's focus on 'brains' is essentially a reference made to the human brains. Therefore, he stresses upon distinctions in human brains like "...awareness, imagination, inventiveness and creativity…" (Made, 2020) It is also very clear that these values are missing in artificial intelligence, in turn, offering an upper hand to the human mind over AI. So, what is all about these powers then? Do we need these powers to interpret and involve ourselves in constructing a peaceful planet? Or, can the extensively praiseworthy 'computational' power of AI be enough to contextualize some of the critical concerns at the intersection of faith and culture and provide a middle way towards a collaborative, cooperative, and coactive planet?

3. Can AI become the *'deus ex machina'* for an AI driven planet?

Even if we consider atheism an independent culture and its rationales as emblems of that culture; even if we consider all faiths and cultures differ and deserve their distinct existences; even if consider AI to be able to answer, solve, contextualize, or rationally treat almost

every possible thing processed through 'computation', the answer to AI's ability to assist human intelligence in constructing a collaborative, cooperative, and coactive planet with regard to faith and culture will be depending on at least three major points.

Firstly, if AI can become a player in citing and referring to abundant scriptural instances in face with any concerned area of conflict between or among different faiths or cultures, there might be a ray of hope that for the first time in human history some 'computational' mediation is going to settle disputes and assist in creating and extending potential scope for collaboration and coaction! "Conflict in culture usually occurs because of the differences in values. Culture is what gives us messages that form our perception, judgments, and attributes. Therefore, it dramatically influences conflict and how we resolve these conflicts. Culture plays a big part in how we name, blame, and take responsibility." (Wang, 2019) Therefore, AI must be able to contextually explain that "There is no such thing as one right culture. If we can all come together to learn about our differences, we have a good shot in identifying and resolving cultural conflicts." (Wang, 2019)

Secondly, and interestingly, we must agree that human beings prefer and have always preferred to envisage a masculine world, made by masculine norms and dictated by muscular exhibitions in battles, rims, wars, contests and so on. Even when we say 'humans', the connotation is dominated by a 'male' aura! This is absolutely discoverable in at least many of the major civilizations in the world. It is only recently that awareness towards the existence of equally dignified and respectable genders has found pace. These genders and eccentricities in their orientations should be one of the primary areas AI must be trained in. In this way, it can be assumed that AI might contextualize with references and citations to the contributions and values of different genders towards the existence of this planet and hence, provide a more precise and smoother avenue to study and understand the equally important values of other genders. If saints or prophets have always been males, AI must be able to cite and reason with why not consider the females like the mothers, sisters, wives, daughters of these revered males to be some of the most important players in shaping and raising the saint or prophet in them! Here, to offer a fine instance, we may take the example of Swami Vivekananda and Sarada Devi, reverently referred to as the Holy Mother Ma Sarada. The AI must be trained enough to offer information quickly and make its audience realize why Swami Vivekananda revered Ma Sarada and how she is a composite symbol of grace, power, authority, womanhood, importance, and respect! We may understand from a context here, how Swami Vivekananda held Ma Sarada and all other women in highest regard:

In the course of a letter he wrote from America to a brother disciple, Swami Vivekananda said, "You have not yet realized how precious Mother is. People will not understand her now, but they will, gradually. Brother, there will be no salvation of the world without the help of Shakti, the Divine Power. Why is it that our country is the weakest and most backward of all countries? Because Shakti (womanhood) is held in dishonor here. Mother has been born to revive this wonderful Shakti here." (Mathur, 2010)

While it comes to gender, not only that AI needs to focus on specific instances, but it must also be trained to focus on universal tendencies. It must be trained to provide and expand knowledge on facts such as:

Gender is an organising principle of social life, and change towards equality will require exceptional institutional and gender identity reform.[38] Realising gender equality is strongly weighted on the contribution of males, because '… the very gender inequalities in economic assets, political power, cultural authority, and means of coercion that gender reform intend to change (ultimately) mean that men control most of the resources required to implement women's claims for justice'. (Edwards, 2015)

Thirdly, if AI is to be considered as a potential agent of sociocultural understanding and a powerful propagator of intercultural harmony, then, it must be trained in the quagmires, seemingly grotesque complexities, and the constantly evolving terms with regard to class relationships in the planet. Now, this must be our most critical point if we decide to appoint AI as a resolver of sociocultural anxieties. There are extremes of peculiarities in different cultures, and then comes their specificities in dealing with the people of different socioeconomically created groups within their clusters and so on. Maybe, this is where we need 'imagination' more than 'computation'. Not disagreeing with the fact that 'computation' can render the differences in assets,

amenities, facilities, and providence etc., but it can seldom measure the emotions! "Real creativity is itself a form of learning, or of learning through discovery. If computers can do this, they can begin to understand even more difficult human experiences, such as our emotions." (Byrne, 2018) Can AI understand emotions? Here, we may refer to a very serious concern on the current state of AI and its relation to human emotions as well as how they would be able to respond or act. Would they be playthings in the hands of their makers or the ones who control them? Won't it be another layer upon the existing layer of class difference? Judith Donath, Fellow at Harvard's Berkman Center, observes that:

Able to mimic emotion expertly, they'll never be overcome by feelings: If they blurt something out in anger, it will be because that behavior was calculated to be the most efficacious way of advancing whatever goals they had 'in mind.' But what are those goals? Artificially intelligent companions will cultivate the impression that social goals similar to our own motivate them – to be held in good regard, whether as a beloved friend, an admired boss, etc. But their real collaboration will be with the humans and institutions that control them. Like their forebears today, these will be sellers of goods who employ them to stimulate consumption and politicians who commission them to sway opinions." (ANDERSON & RAINIE, 2018)

It is interesting to discover that 'imagination' is closely connected to human 'emotions', in fact, it may be said that 'emotions' are a part of our 'imagination'! This is where AI might always fail to 'compute' with its abundant codes and data, even if it has been observed that "...networked artificial intelligence will amplify human effectiveness but also threaten human autonomy, agency and capabilities." (ANDERSON & RAINIE, 2018) This threat is a consensual one, majorly agreed upon and constructed by the human mind in order to find a suitable apprentice to its immediate. But 'imagination', which gives a superior degree to the human mind, is quite unlikely to possibly discover an apprentice in something which is very powerful with its 'computation'. These two values are different and ought to exist in harmony and in a mutual plane in order to effectively function. Thus, the existence of AI might always suggest that there is an extension to the human mind which is AI and it must be treated as a limited mechanism to deal with critical human affairs such as

class relationships where emotions might be at the forefront! Without being 'aware', one cannot understand emotions attached to someone's class existence! And, in artificial intelligence there "...is no awareness, just computation." (Made, 2020)

4. Are Our Fears Dystopian?

Jaron Lanier, the American computer scientist, assures in a somewhat confident tone that "...despite our dystopian fears, AI is still far too rudimentary to pose an existential threat to the human species." (United Nations University | Centre for Policy Research, n.d.) Here, one might agree to what Lanier has to say on AI and our fears, to what he refers as 'dystopian'. However dystopian our fears might be in speculation, it is necessary that an awareness is always attached to AI usage and application in fields and across conventional domains of experiment and research on the subject. Moreover, if the three broad points mentioned above are realized and raised to a considerable extent within the AI driven projects and processes, we might keep our hope intact and wait on the dawn of an unexplainable future!

There is innumerable research available on speculating and exemplifying with instances from critical affairs in the world as how some of the international bodies such as the *United Nations* are already engaging in creating the ground to enable a common agreement and common good in remote locations in particular for global peace in general. One such observation is very clearly shared by an editorial published on the website of *Vision of Humanity*. It reads:

One example of AI being used for peacebuilding is the UN's engagement of AI in peace negotiations in conflict zones, through partnerships with AI companies like Remesh. The potential for AI systems to sift through thousands of data points in dozens of languages, enables the UN to engage populations in the conflict zones in what they call large-scale digital dialogues. Respondents are asked questions and the "responses go through an algorithm that clusters answers with similar meanings". The AI technology identifies areas of priority for respondents, as well as areas where populations might potentially be able to find common ground. (Vision of Humanity, n.d.)

Additionally, two Political Affairs Officers at the *UN's Department of Political and Peacebuilding Affairs*, Danish Masood and Martin MartinWaehlisch, comment on the

ongoing work in the UN and they mention that "At the United Nations, we have been exploring completely different scenarios for AI: its potential to be used for the noble purposes of peace and security. This could revolutionize the way of how we prevent and solve conflicts globally." (United Nations University | Centre for Policy Research, n.d.) Thus, the expectations we are supposed to keep on some of the important global bodies like the United Nations here in this scenario, might not be a futile one really. There has to be some proven goodness from the application of AI into international affairs and international peacekeeping in order to attract and foster trust and hope in global communities. Also, if we have already been ranting various scholars on their hypothetical concept of a global governance mechanism, then, this is might be the right time to revise our own observations; as AI has already become a global phenomenon on various fronts and in no time it is expected to offer a common avenue to humankind to extend their collective agreement and contribution towards installing a planetary body of peacekeeping professionals assisted by artificial intelligence of course! If our fears are seen as *'dystopian'* from one side, we must confront them with ideas that might seem *'utopian'* from the other side!

5. Concerning the Images, Contexts, and Cultural Sentiments: What should AI do?

Almost impossible is the notion of a culture without some of its vital celebrations, observations, customs, symbols, and internalization of evolving concepts. Now these specificities are quite similar as seen from a general outlook on almost all the cultures of this planet. Moreover, the training we have been carrying out on developing better versions of our AI tools, also brings along innumerable challenges. One such challenge might be that concerning the images, contexts, and cultural sentiments— all tethered to the question of whether AI would be a potential enough candidate to understand these specificities and act and respond as per the need of unique circumstances or contexts.

While many cultures and religions agree to or wholeheartedly celebrate through images or personified representations of their deities, sages and so on, there are yet cultures and religions that prefer or even strictly avoid pictorial representations of their belief. This must be at least one of the most critical concerns with regard

to AI and its assistance in extending a potential peaceful multicultural existence on the planet. The AI must be trained to where, why, and how to either avoid or rationally discard, as and when required, requests made to assist its human progenitor in creating images or personified representations etc. Possibly, this could be one of the essential steps towards steadily pacifying most of the heated situations at the intersection of cultural confusion and cultural conflict. Settling down disputes through reason and logic, along with the cultivation of benevolence and understanding through information, must be the primary objective of an AI driven international peace!

6. Conclusion and a Question: Can there be an AI driven international peace?

Although, this is not on a sad note, but a dirge on the existential canvas of humanity indeed; towards the close of this century, it would not be an imagination in the wilderness to expect a few *robosenators*(robot-senators) sitting alongside our parliamentarians. Well, there might come situations and circumstances even more ironic than this hypothetically possible one. However, the expectation is not wrong to suggest that AI driven machines and engines are always prone to unexpected technical maladies. Therefore, a decent observatory committee to keep sharp and alert vigilance through and within the global AI infrastructure is a much needed one. There are independent recognitions and limitations being put on the use and application of AI on various fronts by different States; likewise, a composite body of global participants is the need of the hour now to ensure a minimal breaching of the ethical lines by the developers of AI as well as AI driven engines, machines, and tools etc. International peace is attainable, or at least attemptable, and it would be a spectacular achievement for humanity if its latest foundling, AI, can be applied and used properly in a measured manner to bring about the same. Intellectual spheres must contribute wholeheartedly in constructing a smoother way to achieve this goal; this is, perhaps, the only goal that, if achieved, can considerably save some of the precious resources steadily vanishing from this planet, including the human conscience!

Conflict of interest statement

Authors declare that they do not have any conflict of interest.

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