Technology and Social Responsibility: The Challenges of Reality

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University of Georgia, Tbilisi, Georgia
THE UNIVERSITY OF GEORGIA
Social Responsibility

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"Responsibility for Evil in the Anthropocene Era"

CENTRE FOR THE STUDY OF CULTURE & VALUES, Washington D.C.

Homo faber (‘Man the Maker’ of his own destiny) human experience and unfolding future society. aspects of our individual and communal lives with the
utopian promise of the Enlightenment finally control all aspects of our lives and surroundings.

The instrumental forms of digital intelligence employed relying on

Mind.

This dawning era of Artificial Intelligence (AI)
she of such technology. They warn of our own creative applications which species and our planet. It becomes ever more

mixed with our misuse of technology: rapid ecological loss of species diversity; rampant marketization of

resources; and commodification of values; 

capitalism and state abuses; facilitating the

and transnational corporations.

the problem of evil and suffering elaborated by

Hegel) focused on presenting a ‘theodicy’ [see Leibniz]

reasoning why a perfect divine being permits evil

vindicate God’s existence as well as clarify human

may no longer be adequate for our era of hyper-

sensed technology — for God no longer’s

critique of the problem of evil holds sway among the

humanists west and east. Humanism now displaces God in

human created technology is awarded pride of

ence. Today it is the Human who is causally and

and maintenance of the evil of our own

humans as we find ourselves to be now—a frightening
AI in banking is marking a significant shift...
Perspectives for AI in the Banking Sector

Ketevan Bichlashvili, Bank of Georgia
Nino Jgadzicze, University of Georgia
“EEGHUB.GE”

Big OPEN EEG Data
The first online EEG dataset in Georgia

https://eeghub.ge/

EU Project scopes to get the full benefits of data driven science for European scientists and promote advantages of computer network resources to researchers. Provide wide opportunity & raise awareness on the education, science, infrastructures, services and culture.
3. CONCLUSIONS

(3) From McLean's perspective, the rational structure makes the human being move from subsistence (sustaining – self-centred) to complete, independent, and dynamic existence (expanding – centred on outside, space, and time). In the absence of this rational structure, the possibility of transcending visible reality is cancelled and the person would be like plants, animals or other inanimate representations or that depend on their instincts.

(4) McLean proposes the concept of subjectivity to emphasize the free condition of the human being and his ability to respond consciously, intentionally and creatively to the challenges of life. The concept of responses forms a cultural heritage that is received with the responsibility of being passed on and updated through free creative manifestations of the subjectivity of the present generation. When the presence in the virtual environment is increasingly numerous and lasting, it is desirable to account for this individual contribution that values each person by developing the heritage of a culture and creating new perspectives for the future.

(5) McLean is not against progress and technology, but the point he wants to underline is that technological progress without spiritual progress is not only counterproductive but can also be destructive.