

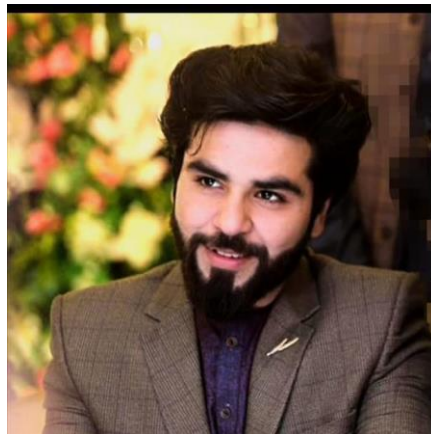


**Center for Global & Strategic Studies**

**Islamabad**

**Technological Transformation, Artificial Intelligence  
and the Future of Liberal Democracy**

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## The Desire for “THYMOS”

The desire for recognition initially drives two primordial combatants to make others recognize their humanness by staking their lives in the mortal battle. Second, when the natural fear of death leads one



combatant to submit, the relation of Master and Slave is developed, Said Hegel. The stakes in this battle are not determined by food or shelter but by the first glimmer of human freedom. The desire for recognition would appear as an odd concept, but it is old as western political philosophy. Plato described human nature in the Republic when he noted three parts to the soul. One, a desiring part. Second, a reasoning part, and Third, Thymos or Spiritedness (FUKUYAMA, 1992). Human behavior is composed of desires and reasoning. The desires compel individuals to acquire things beyond themselves. While reasons and calculations pave the way toward achieving those desires, human beings seek recognition of their worth or Thymos. In his sixth Thesis in 1845, “Thesis on Feuerbach,” Marx explained it as: *“The good Society was one that allows our human nature its full expression.”* Human history is all about Thymos (nowadays self-esteem) recognizing human society invented new procedures and processes. In this regard, Hobbes produced “the use of force by the state,” leading to hierarchies’ production inside Europe and Imperialism outside. Although recognition was achieved, however, it contained flaws as the one (Slave) who recognized the



Master. The recognition was due to fear of his death and the other masters in the same competition were not recognizing each other. Dissatisfaction with this process as Hobbes described as 'the use of power as an ultimate tool' constituted 'contradiction' leading to the production of new ways for achieving the Thymos (Recognition) and endangering further stages of Human history. Bloody wars, brutal revolutions, colonization, Nazism, Fascism, Communism, ending on the free fluttering flag of Liberal democracy that was stamping Liberty, Equality, Justice, and Recognition on its banner. (FUKUYAMA, 1992) Liberal democracy proponents Francis Fukuyama, Alexander Kojève in the 20<sup>th</sup>-century name this story as "the End of History," what famously liberal democrats call "universal and homogeneous society."

### Liberal Called It a Progress

Gun powder and musketry were the virtue of Liberal democracy, and why not Montesquieu was not right? Some philosophers and scholars with liberal banners described the Napoleon wars as progressive. Up till now, liberal proponents interpret the Iraq and Afghan invasions as the voice of justice. There would have been bloody tyrannies before the twentieth century. However, Hitler and Stalin put both modern technology and modern political organization in the service of evil, which King Louis the sixteenth was lacking in France. This aspect leads to a modern concept of total war, forcing states to confront two evil and brutal world wars and Liberal democracies to adopt military strategies in earlier ages would have been genocidal. (DURANT, 1953)



## Technology as an Agenda for Progress

Advanced technology promises progress, liberty, and economic prosperity. The twenty-first century promised the same as what the 18<sup>th</sup> century was promised earlier. We all are



moving towards orthodox pessimism. However, one might not forget that the Holocaust emerged in such a country that was the most advance in many domains. It was regarded as the most cultured population of Europe. If such could happen in Germany, then why not in other advanced countries today? If economic development, education, and culture were not guaranteed as it is guaranteed by Artificial Intelligence (AI) today, then what was the point of historical progress? (HARIRI, 2018) The great ideological battles between Nazism, Fascism, communism, and liberalism resulted in the overwhelming



victory of liberalism. Democratic politics, human rights, free market, capitalism, and all recognition seemed destined to conquer the entire world. Nevertheless, history once again is changing itself. Unlike Hegel, Karl Marx, Vladimir Soloyov, Alexander Kojeve, and Francis Fukuyama, a particular system is “the end of history.” History took an unprecedented turn, and after the fall of fascism and communism, now the wheels of liberal democracy are in Jam. So, where are we moving to? This question is particularly



poignant because liberalism is losing its ability to the twin technological revolutions, i.e., Information technology and Biotechnology in the Artificial Intelligence Sector. (HARIRI, 2018)

### The Dilemma With Democratic Equality

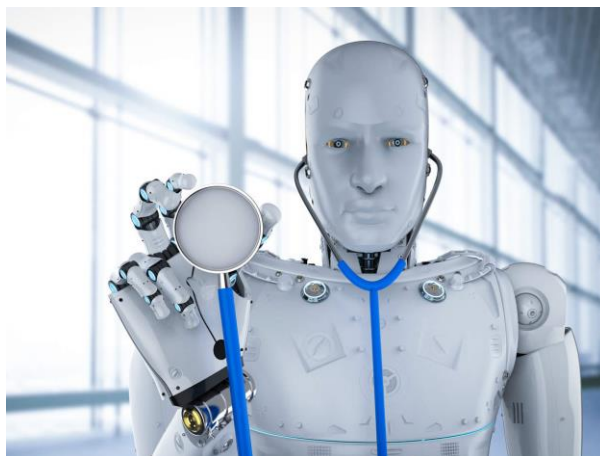
Equality is the second pillar of Liberal democracy. Cognitive ability was the one through which human was superior upon machines but with the merging of Biotech in the Infotech has vanished that Superiority of human. In the first industrial revolution, there were carriages and buggies. However, now the animal drivers are replaced with vehicle drivers, but luckily space was provided in many numbers through the industries' labors. While in the 21<sup>st</sup> century, the same vehicle drivers will be replaced by automatic machine drivers. Unlike the first industrial revolution, there is no such space for those unemployed drivers to work in the industry as laborers because automatic cognitive robots also replace the industry with massive accurate big data more precise and sharper than humans. This era will soon be ruled and controlled by Machine Language (ML) or AI. The algorithm will be the guider of Humans. So, where the second pillar (Equality) of Liberal democracy does stand now? (HARIRI, 2018)

### The Eroding Sovereign Democratic Pillar

Sovereignty has championed the Liberal democracy throughout time though there was a significant flaw in global Sovereignty since the start. The United Nations Security Council (UNSC) produced Sovereignty for all independent nations, but it gave veto power to five powerful countries hitting Sovereignty with its ax. The Sovereignty of

individuals in the 21<sup>st</sup> century is at stake. For example, in the coming era, humans will be fully controlled by AI technology and take guidance from Google. Human believes more on Google than on its ability, and that is because technology has hit the Sovereignty of individuals.

Robot doctors and nurses will work instead of human doctors, and particularly this invention in the medical field might soon come in few years due to the vast numbers of doctors infecting with Covid-19. The AI doctors will have access to almost every



medical information through their exceptional data capability. In the coming era, Biotech will install microchips in human bodies with the help of the Infotech, which will inform humans about irregularity. For example, Mr. A smoke cigarette, and he know that it can infect him with cancer, but the chip installed in his body will give him a message that 'you are all okay' . But what might happen to the psychology of Mr. A if one day the chip gives him a warning message that 'you are about to get cancer in one or two days.' So, where does the Sovereignty of an individual lie? These new aspects and critical points can be food for thought for a cognitive mind.