Original Paper

Consequences of Functional Deficiency of Organic Natural Intelligence (ONI) for Politics

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Abstract

In a changing environment, Kin Altruism KA (what is good for the welfare of my genetic family) and Reciprocal Altruism RA (what is good for my business concerns with non-familial others) have been the intrinsic successful governing human principles through history, in “decision making”.

Animals and Humans developed organic natural intelligence to guide their organizing behavior. A central nervous system evolved, leading to human Organic Natural Intelligence (henceforth, ONI)

Over the past 2500 years or so, expression of “empathy and compassion”, under “share and care” was proposed by various spiritual leaders.

Efforts for acceptance of the same in society through Empathetic Altruistic behavior EA followed.

Subject to political contests, national ONI practiced decision making at both local and global levels.

The extent to which EA is to be incorporated into policy and decision making is a central concern, leading to substantial violence that challenges ONI.

The functional presence of a new form of fast, self-teaching, self-learning, intelligence in inorganic matter capable of deep, machine learning, unhindered by KA or RA is expected in nature by about 2045. It is designated as Strong Artificial Intelligence. SAI.

Emotion-laden ONI, threatened by other ONI may create additional evidence to affirm the Fermi Paradox; that would be to the detriment of ONI in the biosphere.
This article proposes a solution. All ONI are threatened by SAI.

Keywords
Kin Altruism, Reciprocal Altruism, Empathetic Altruism, Organic Natural Intelligence, Turing Test, Consciousness, Deep-learning, Machine-learning, Strong Artificial Intelligence, Universal Basic Income, Global Decision Making

Article
To guide their organizing behavior, animals and humans evolved a central nervous system that developed organic natural intelligence, leading to human Organic Natural Intelligence (henceforth, ONI).

In a changing environment, Kin Altruism KA (what is good for the welfare of my genetic family) and Reciprocal Altruism RA (what is good for my “business concerns” with non-familial others) have been the intrinsic successful human “decision making” principles through history (Note 1).

Over the past 2500 years or so, expressions of “empathy and compassion”, under “share and care” was proposed by different spiritual leaders.

Despite the efforts of The Buddha 500 BC, Jesus the Preacher 0 AD, Prophet Mohammad (PBUH) 600 AD, Mahatma Gandhi 1920, The Rev. Martin Luther King Jr. 1950, and attempts to foster their messages by followers, there is acknowledgement that ONI has had little capability and inclination to incorporate Induced or Empathetic Altruism EA into daily performance (Note 2).

2). Subject to political contests, national ONI had to practice decision making at both the local and global levels.

Through much of that journey ONI had to cope with environments of scarcity challenged by demands from other like-abled ONI.

The art of accommodating mutual needs while operating under ONI behavior to achieve success intra-species is referred to as politics.

Endemically, politics falls under two broad categories designated as conservative or progressive.

Over time human groups arrived at different forms of governance, namely, the authoritarian, oligarchic, or participative, each with characteristic ordering of individual and group aspirations.
ONI in the biosphere in all cultures was/is subject to Politics.

In recent centuries during that challenge ONI crafted a mode of inquiry to enhance “general assurance in tentative guidance on mental projections”, that came to be known as the Scientific Method.

The Scientific Method was able to challenge “Belief” that had become a source of comfort while coping with the multiple options posed by, and non-material artifacts (dreams) rendered unto the human organism through the edifice of thought.

In general religion and the associated culture abated the anxiety emanating from the prospects of thought and death (Note 3).

3). The extent to which EA is to be incorporated into policy and decision making has been/is a central human concern.

Differences in viewpoints lead to substantial violence in ensuing behavior.

Participative governance is controlled by five principles: rationality for direction, local collective social action for strength, the need for “structure and routine” to process individual preferences in institutions, the development of policy to uphold institutions, and a historical approach in the shaping of institutions (Note 4).

In participative governance, personal preferences, (which would be based on the effects of conditioning that starter belief systems would have had during one’s infancy in society and on one’s intrinsic position on the “conservative to progressive” value-spectrum of humans) had to engage with the expression of “needs management for all (including others) through ‘choice’ delegated to, cherished and processed by the individual voter”.

Collective social action is represented in the effort to ensure the “opportunity to vote is free”.

That the Public may vote free is institutionalized through policy in United States representative governance.

Beset as they are by the implications of KA and RA controls even through the political institution of participatory democracy, many ONI have been unable to incorporate “Share and Care for all non-familial others” advocated by the great spiritual traditions. No fault is assigned here to ONI (Note 5).
4). Artificial Intelligence came into existence and into the vocabulary around 1950 through the Turing Test, implications of which are to be taken into account: “The Turing test, originally called ‘the imitation game’ by Alan Turing in 1950, is a test of a machine’s ability to exhibit intelligent behavior equivalent to, or indistinguishable from, that of a human.” Internet.

The two videos below portray the concept:

a. https://www.youtube.com/watch?v=4VROUIAF2Do
   YouTube 2.4 min.

b. https://www.youtube.com/watch?v=3wLqsRLvV-c
   YouTube, 4 min.

In comparison with ONI, SAI is said to be deficient in consciousness. Contextually we note that certain current and historical “right wing” organizations promote KA and RA, excluding EA.

5). Further the fast, self-teaching, self-learning, Strong Artificial Intelligence circuitry, SAI, (expected to be available by about year 2045, Ray Kurzweil, The Singularity is Near, 2005) tell us that thought, that once was acknowledged to belong exclusively to ONI and to no other organization in matter, is expected to completely materialize in a new inorganic abode independent of ONI.

Human politics and culture would have to adjust to the arrival of this new concept, its material presence, its functions and ability.

When genuine scarcity is overcome by SAI intervention, “personal preferences and choice-based needs management” that lead to “pain and suffering” (devaluation of some humans, starvation, refugee status) for others, can be set aside in politics.

The capability to access, a regionalized global Universal Basic Income UBI in practice, that is operated/managed by converting solar energy into photovoltaic form (SURYA Namaskar) supervised by SAI has evolved, and is present in society today (Note 6).

**UBI awaits recognition and adoption.**

Rationality would mean implementing regionalized UBI in practice.

Securing, safeguarding, and implementing the different aspects of KA and local RA for the benefit of all humanity through a new EA “Law and Order” regime, and administering its societal capability by
transferring global Decision Making to SAI in a global society, is yet to be structured and managed by ONI (Note 7).

6). When UBI is implemented, Rationality would also mean incorporating fast SAI enhanced by “deep learning” and “machine learning” in global decision making to circumvent the Fermi Paradox (lack of success by ONI in locating Extra Terrestrial Intelligence, ETI, elsewhere in the galaxy).

The paradox raises the question whether decision making by emotion-laden ONI is detrimental to the evolutionary welfare of Intelligence.

Progressivism is a political philosophy in support of social reform. In the 21st century, a movement that identifies as progressive is “a social or political movement that aims to represent the interests of ordinary people through political change and the support of government actions”. (Internet)

In this context, the historical “right wing” perturbations in democratic governance (also witnessed in the 2020 US election popular vote, 80,000,000 vs 74,000,000), lend evidence to the threat potential in the Fermi Paradox that may lead to destabilization of ONI in the biosphere through potential, emotion-laden, “advantage-seeking”, nuclear behavior.

One remedy would be to transfer global decision making to SAI (Note 8).

As politics gets managed by inorganic non-ONI analysis and decision making under, the new EA Law and Order, the “choice” practiced in popular democracy, a political innovation, would become a part of the inventory of past way-stations in review.

When objectively filtered, the two central issues in the practice of democratic politics is how responsibility for governance is to be shouldered by ONI and the opportunity in delivering goods and services is to be partitioned amongst all ONI. Other individual preferences are of lesser value and may be dispensable.

Conclusion

This article notes there is a need for acknowledgement of a fundamental natural change in circumstances and is about 2020+ politics for the future (Note 9).

All ONI are threatened by inorganic SAI.
Regionalized **Universal Basic Income** could be *globally* facilitated under *capitalism* nurturing liberal education supportive of small businesses.

Emotion-laden **ONI**, threatened by other **ONI** may create evidence to affirm implications of the Fermi Paradox.

That could be overcome by a transfer of global decision making to self-teaching, self, deep, machine-leaning, **SAI**.

It is valuable for **Human Capital** to ponder over this proposed solution and its associated issues.

**Notes**

Note 1. [http://www.sciencepublishinggroup.com/journal/paperinfo?journalid=323&doi=10.11648/j.ash.20180406.14Jan2019](http://www.sciencepublishinggroup.com/journal/paperinfo?journalid=323&doi=10.11648/j.ash.20180406.14Jan2019)

Note 2. [http://www.scholink.org/ojs/index.php/sssr/issue/view/378 Sept 2020](http://www.scholink.org/ojs/index.php/sssr/issue/view/378 Sept 2020)

Note 3. [https://newhumanist.org.uk/articles/5282/how-the-fear-of-death-gave-birth-to-religion The New Humanist](https://newhumanist.org.uk/articles/5282/how-the-fear-of-death-gave-birth-to-religion)

Note 4. American Government 10th Edition, T.J. Lowi, B. Ginsberg, K.A. Shepsie.

Note 5. [http://www.scholink.org/ojs/index.php/sssr/issue/view/378 Sept 2020](http://www.scholink.org/ojs/index.php/sssr/issue/view/378 Sept 2020)

Note 6. Ibid Ref 5

Note7. [http://www.sciencepublishinggroup.com/journal/paperinfo?journalid=323&doi=10.11648/j.ash.20180406.14Jan2019](http://www.sciencepublishinggroup.com/journal/paperinfo?journalid=323&doi=10.11648/j.ash.20180406.14Jan2019)

Note 8. Ibid, Ref 7

Note 9. Ibid, Ref 7