

**Challenges & Dimensions of the Ethical Sustainability:
Environment and Emerging Technologies**

Sant'Anna School of Advanced Studies (Pisa) - Saint Petersburg State University

2021, July, 15-16

15th of July

14.30 - 19.30

Section I. *Practical Philosophy - I*

Section II. *Emerging Technologies*

14.30 - 14.40	Opening Alberto Pirni (Erasmus+ Project Coordinator - Sant'Anna School of Advanced Studies) <i>The meaning of a scientific network within the Erasmus+ Project</i>
14.40 - 16.50	Section I. <i>Practical Philosophy - I: Challenges of Applied Ethics</i> Chair: Prof. Zhanna Nikolaeva (St. Petersburg State University)
14.40 - 15.00	Igor Larionov (PhD, Associate Professor, St. Petersburg State University) The Ecological Dimension of Archeology and Professional Ethics for Archeologists <i>The research was prepared with the financial support of the Russian Foundation for Basic Research, № 19-011-00234 "Moral Normality in Professional Ethical Codes in the Conditions of Formation of a Digital Society".</i>
15.00 - 15.20	Alessandro Chiessi (Post-Doc Fellow - Sant'Anna School of Advanced Studies) alessandro.chiessi@santannapisa.it Natural Right and the Sustainability Problem: a reflection starting from Hobbes' Thought
15.20 - 15.40	Andebet Hailu Assefa (PhD candidate - Sant'Anna School of Advanced Studies) andebethailu.assefa@santannapisa.it Reflections on African sources of traditional environmental ethics and their pragmatic Implications
15.40 - 16.00	Tatiana Bartashevich (PhD, Associate Professor, St. Petersburg State University) t.bartashevich@spbu.ru The Role of Educational Ethos in Modern Educational Practices <i>The research was prepared with the financial support of the Russian Foundation for Basic Research, № 19-011-00766 "Categorical System of Russian Ethic Thought".</i>
16.00 - 16.20	Gabriel Encinas (PhD, Sant'Anna School of Advanced Studies) gabriel.encinas92@gmail.com The Decisions of Facebook's Oversight Board as 'Unidentified Normative Objects'
16.20 - 16.50	Discussion
16.50 - 17.10	PAUSE

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17.10 - 19.30	<p>Section II. <i>Emerging Technologies</i> Chair: Prof. Igor Larionov (St. Petersburg State University)</p>
17.10 - 17.30	<p>Fiorella Battaglia (Associate Professor, Ludwig-Maximilians-Universität, Munich and Research Fellow Institute of Biorobotics - Sant'Anna School of Advanced Studies) fiorella.battaglia@santannapisa.it <i>Predictive algorithms and first-person authority</i></p>
17.30-17.50	<p>Konstantin Ocheretyany (PhD, Senior Lecturer, St. Petersburg State University, scientific secretary of the Centre for Media Philosophy) k.ocheretjanyj@spbu.ru <i>Augmented reality as the instrument of visual ecology balance</i> <i>The research was prepared with the financial support of the RSF grant Project 21-18-00046 "The definition of criteria for visual pollution of the environment", St. Petersburg State University.</i></p>
17.50-18.10	<p>Nina Perova (MA student, St Petersburg State University) <i>Moral Risks of Human Biological Enhancement</i></p>
18.10 - 18.30	<p>Marianna Capasso (PhD Candidate - Sant'Anna School of Advanced Studies) marianna.capasso@santannapisa.it <i>Disagreement in the Digital Sphere. How Social Media is making us less 'proportionate'</i></p>
18.30 - 18.50	<p>Federica Merenda (PhD Candidate - Sant'Anna School of Advanced Studies) federica.merenda@santannapisa.it <i>Addressing the gap between a risk-based approach and a human rights-based approach to AI: reflections on the EU Artificial Intelligence Act</i></p>
18.50 - 19.20	<p>Discussion</p>
19.20 - 19.30	<p>Wrap up and concluding remarks (A. Pirni, Z. Nikolaeva, I. Larionov)</p>

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**16th of July
9.30 - 13.50**

Section III. *Rethinking Environment: Sustainability and Visual Ecology*

Section IV. *Practical Philosophy - II*

09.00 - 10.30	Section III. <i>Rethinking Environment: Sustainability and Visual Ecology</i> Chair: Prof. Alberto Pirni
09.00 - 09.20	Daria Kolesnikova (PhD, Associate Professor, Herzen Pedagogical University St. Petersburg, the head of the Visual Ecology Laboratory of the Media Philosophy Center in St. Petersburg; daria.ko@gmail.com) Visual Ecology. The Presentation of a Research Project: "The definition of criteria for visual pollution of the environment" <i>The research was prepared with the financial support of the RSF grant Project 21-18-00046 "The definition of criteria for visual pollution of the environment", St. Petersburg State University.</i>
09.20 - 9.40	Zhanna Nikolaeva (PhD, Associate Professor, St. Petersburg State University, member of the Russian Aesthetic Society, Associated researcher in the Sociological Institute of Russian Academy of Sciences; z.nikolaeva@spbu.ru ; zh.v.nikolaeva@gmail.com) Visual Ecology in the City Spaces (New Consumption's Aesthetic) <i>The research was prepared with the financial support of the RSF grant Project 21-18-00046 "The definition of criteria for visual pollution of the environment", St. Petersburg State University.</i>
09.40 - 10.00	Israel Moura Barroso (PhD candidate - Sant'Anna School of Advanced Studies; i.barroso@santannapisa.it) Environmentalism in the Mirror: Ecological Transition at the Intersection of the Need to Belong and the Right to Inhabit
10.00 - 10.30	Discussion
10.30 - 10.50	PAUSE
10.50 - 13.30	Section IV. <i>Practical Philosophy - II: Ethical Sustainability</i> Chair: Prof. Fiorella Battaglia
10.50 - 11.10	Fausto Corvino (PhD, Postdoctoral Research Fellow in Moral Philosophy - Dirpolis Institute, Sant'Anna School of Advanced Studies) f.corvino@santannapisa.it The intergenerational effects of deep decarbonisation and the non-reciprocity problem
11.10 - 11.30	Nikita Nogovitsin (PhD, associate professor, St Petersburg State University)

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	n.nogovitsyn@spbu.ru <i>Ecosophy in a Coronavirus World</i>
11.30-11.50	Claudio Celis (Research Fellow - Sant'Anna School of Advanced Studies) claudio.celis@santannapisa.it <i>AI Content Moderation in Social Media Platforms: The Automation of Judgement and Commonsense</i>
11.50 - 12.10	Alberto Pirni (PhD, associate professor, Coordinator of the Research Area of Public Ethics - Sant'Anna School of Advanced Studies) alberto.pirni@santannapisa.it <i>The Challenge of Solidarity in Climate Change Epoch</i>
12.10 - 12.30	Sofia Glebova (PhD postgraduate student, St. Petersburg State University) sophi_ign@mail.ru <i>Moral Expertise in Art: an Ethics to Protect</i>
12.30 - 13.00	Discussion
13.00 - 13.10	Final Remarks Prof. Gaetana Morgante (Director - Institute of Law, Politics and Development - Sant'Anna School of Advanced Studies)

Abstracts for Sections

Practical Philosophy - I, II

<p>Igor Larionov (PhD, associate professor, St Petersburg State University) <i>The Ecological Dimension of Archeology and Professional Ethics for Archeologists</i></p>	<p>The report is an attempt to consider the environmental problems associated with archeology, as well as the participation of archaeologists in the discussion of these problems. An example of archeology reveals a number of specific features of the relationship between science and nature. The report provides an overview of existing practices regulating the environmental aspects of archaeologists' work, as well as the shortcomings of this regulation and the reasons for these shortcomings. Further, the specifics of the problems under consideration are analyzed within the context of contemporary digital society; such practices as creation of digital models of archaeological sites as a way to protect the environment, etc. are investigated. Archaeologists as a research community stand closer to ethnography, anthropology and art history (preservation of historical monuments, national traditions, etc.) than to</p>
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	<p>environmental protection. The difference between the positions of archeology and technocratic civilization is a clash of different ideas about the use of the environment (both natural and cultural), but not an ideological conflict. Thus, environmental consciousness becomes part of a researcher's individual ethics.</p>
<p>Alessandro Chiessi (Post-Doc Fellow - Sant'Anna School of Advanced Studies) Natural Right and the Sustainability Problem: a reflection starting from Hobbes' Thought</p>	<p>Considering Hobbes' distinction between Natural Right and Law (cf. <i>Lev.</i> Chap. XIV and <i>De Cive</i>, Chap. I, 8), it is possible to see how this very distinction is aimed to prevent conflicts and injuries between men. This insecure condition has a reference into Human Nature: notion Hobbes presumes in his argumentation framework. In this perspective, conflicts are rooted in Human Nature; but also their solution is rooted in it, through <i>Reason</i> - not more the <i>recta ratio</i> of the Past - and its calculus capability.</p> <p>But Human Nature can be considered part of the broader concept of Nature, and from this distinction it is possible to understand how Nature - being objectified - can be controlled by Human Nature. Here, a problem related to Natural Right and Law arises, because if the calculus of <i>Reason</i> can find in Human Nature a solution for conflicts between men with the <i>Covenant</i>, the same solution seems not possible for the conflict arising from Human Nature which wants to control and exploit Nature (as means).</p> <p>This theoretical gap in Hobbes' thought is a starting point to reflect on Sustainability and its relation to the argumentation framework of the Possessive Individualism (Macpherson 1963) which presumes a distinction between Human Nature and Nature as dominion object.</p>
<p>Andebet Hailu Assefa (Sant'Anna School of Advanced Studies - Pisa)</p>	<p>African ethical thoughts would have conceptual and practical contributions to the discourses of the environment. However, despite the abstract and theoretical inquiries of environmental values, as thinkers such as Bryan Norton and Andrew Light suggested, adopting a pragmatic approach to harmonious human-nature relation must be an imperative of environmental ethics. This short paper attempts to philosophically explore the significant ideas of African environmental ethics and their pragmatic implications. In this sense, African ethical perspectives such as Segun Ogungbemi's (1997) notion of "nature-relatedness" and Godfrey Tangwa (2004) "eco-bio-communitarianism" would have pragmatic and holistic features, which are sometimes similar to the non-anthropocentric and holistic ideals of environmental discourses. As philosophers such as Bryan Norton indicated, addressing environmental problems mainly needs a bottom-up approach. This paper claims that indigenous African environmental values have significant contributions to deal with at least</p>

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	community-level environmental challenges.
<p>Tatiana Bartashevich (PhD, Associate Professor, St. Petersburg State University; t.bartashevich@spbu.ru) The Role of Educational Ethos in Modern Educational Practices</p> <p><i>The research was prepared with the financial support of the Russian Foundation for Basic Research, № 19-011-00766 "Categorical System of Russian Ethic Thought".</i></p>	<p>Topic of the report Bartashevich T.Yu. "The role of educational ethos in modern educational practices." The report is devoted to the ethical and philosophical analysis of the problems of ethics of upbringing, which arise at the junction of the traditional foundations of upbringing and its adaptation to new socio-cultural realities. What new socio-cultural conditions are we talking about? It is globalization, which implies integration and unification at the political, economic and cultural levels; network morphology of society; informatization and digitalization, changing the way of disseminating and transmitting information, manipulating images and myths in the information space and beyond; development of technologies, the possibilities of modern scientific and technological progress, the emergence of virtual space; personalization, individualization of culture, which gives rise to difficulties in adaptation and self-identification of the individual, the orientation of social institutions to the motivation and desires of the individual, etc. In developing the optimal educational model, the author places a "stake" on the educational ethos. The educational ethos is assigned the role of integration of various educational agents: the family (values and traditions of family education), Schools (formal education agent) and urban space (informal education agent). The author in his report clearly demonstrates the possibilities of educational ethos in finding a balance between traditional moral values and values generated by modernity. Visibility is provided through the analysis of children's media (cartoons, children's literature, in particular an educational novel, children's periodicals, fairy tales, etc.), children's games, toys, representation of the phenomenon of childhood in painting, epistolary genre, auto narrative.</p>
<p>Gabriel Encinas (PhD, Sant'Anna School of Advanced Studies; from September: Scientific collaborator at Max Planck Institute for Legal History and Legal Theory; gabriel.encinas92@gmail.com) The Decisions of Facebook's Oversight Board as 'Unidentified Normative Objects'</p>	<p>With around 2.8 million users, Facebook is unquestionably a platform of global reach - across the global pluralism of worldviews and normative orders. For many of its users, Facebook shapes their expectations while sharing information, conducting big or small transactions, and even performing community-oriented services in governmental and non-governmental organizations. Until recently, the regulation of all these activities followed, basically, private managerial logics. Things have ostensibly changed with the novel introduction of the so-called "Supreme Court-like" <i>Oversight Board</i> which rules on disputes esteemed as especially salient. Still, many questions remain necessary (e.g., on its composition, actual independence, legitimation, reach, and general selectivity: esp. in its input of cases, in its process and in the standards for</p>

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	<p>its output).</p> <p>Among them, I present some initial thoughts on a fundamental question (which is recurring for mechanisms of global governance): Although its decisions are evidently normative objects in the sense of shaping our reasons for action, is there also a (non-state) legal character to be identified?</p> <p>Structure: (1) I present a brief exposition of the Oversight Board's creation and published decisions so far. (2) I pose the question on the normative character of the Oversight Board's decisions through three legal-theoretical distinctions: (i) legal/non-legal features; (ii) public/private jurisdictional pragmatics; (iii) strict/flexible standards of review.</p>
<p>Fausto Corvino (Sant'Anna School of Advanced Studies - Pisa)</p>	<p>If all the countries of the world were to meet the decarbonisation commitments they have already made or are still discussing (a very optimistic assumption), we would have a global warming of about 2°C above pre-industrial levels by the end of this century. Therefore, if we really want to contain global warming well below 2 °C, as scientists recommend (IPCC 2018), we would need to decarbonize much more and much faster than we are planning to do now. Deep decarbonization, however, implies an intergenerational investment: we accept to pay net costs now to enable future generations to reap net benefits later. This creates a problem for those who believe that distributive justice presupposes reciprocity: the non-reciprocity problem. I maintain that the non-reciprocity problem is a false problem. Reciprocity theorists don't need to bite the bullet and don't need to bypass it through models of indirect reciprocity between overlapping generations. An economic (rather than axiological) interpretation of Samuel Scheffler's «afterlife conjecture» could explain why it is rational for the people now living to guarantee «diachronic sufficiency» to the unborn.</p>
<p>Nikita Nogovitsyn (PhD, associate professor, St Petersburg State University; n.nogovitsyn@spbu.ru) <i>Ecosophy in a Coronavirus World</i></p>	<p>French philosopher Felix Guattari extended the definition of ecology to encompass social relations and human subjectivity as environmental concerns. Ecology in the Guattarian sense is a study of complex phenomena, including human subjectivity, the environment, and social relations, all of which are intimately interconnected. Thus, ecology is closely connected to ethics and appears to be the basis of anthropology. The global spread of the coronavirus has forced us to change our attitude towards life and other people. In this report, we will try to demonstrate how Guattari's concept can lead us to a better understanding of the modern world</p>

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<p>Alberto Pirni (Sant'Anna School of Advanced Studies - Pisa) <i>The Challenge of Solidarity in Climate Change Epoch</i></p>	<p>In this paper, I aim at framing the ‘negative emotion’ of indifference, starting from its diachronic declination, which seems to benefit from a form of justification from the moral point of view (section 1). In order to prevent indifference and to reduce its intrinsic motivational strength, I introduce a methodological account (classifying forms of reasons to act) to frame the struggle among internal motivations to the individual agent (section 2). I employ a two-move strategy. Firstly, I acknowledge what we could call a ‘positive emotion’—a sense of solidarity, diachronically understood—against indifference, in order to show that indifference is not the sole possible destination for humankind (section 3). Secondly, to strengthen the motivational role of that positive emotion, I rehabilitate a moral approach aimed at establishing a unique normative linkage among generations by reshaping the interplay between ‘wide’ and ‘narrow’ obligations as presented by Kant (section 4). The ultimate goal is to contrast the moral strength offered by indifference with a motivational path devoted to legitimising the diachronic moral commitment and duties of justice among generations.</p>
<p>Sofia Glebova (PhD postgraduate student, St. Petersburg State University; sophi_ign@mail.ru <i>Moral Expertise in Art: an Ethics to Protect</i></p>	<p>Current tendencies of moralization in different spheres of social actions such as economy, education, politics and art specify the interest of ethical (or moral) expertise. However, the institutionalized moral examination raises lots of questions: who can be the moral expert, if there is an objective way of moral judgement, how can abstract moral rules be applied to concrete problems etc. Even more of this question comes in the contest of art. From the artists’ point of view the “cancel culture” makes the public part of work harder and riskier. Thus, the necessity of dialogue between the audience and artists became obvious. The questionnaire (for the audience) and the interview (for the artists) had been designed. The surveyed (618 people) are, mostly Russians, from the different birth cohorts, who usually attend cultural events and are interested in art. The results of a questionnaire survey confirmed theoretical analysis – nearly 60% (58.8%) of respondents answered that they don’t see much need for ethical expertise. The subjectivity of moral judgements (13.6%) and the necessity of freedom of artist (33.9%) were named as main risks of ethical expertise. However, the surveyed, whose moral susceptibilities were wounded (17.7%) are more likely to approve the moral expertise (65.5% of them approve ethical examination, and 52.7% says, “canceling” such work was the right choice). 8 out of 10 artists in the expert interviews claim the ethical expertise that has recommendation as the end of it – can prevent artists from the risks. Those respondents of the questionnaire, who agree the ethical expertise could be useful (41.2%) also believe that the result of</p>

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	<p>an ethical examination cannot be of a sanctioning nature, but only informative (88.9% in general). Thus, we can summarize that in itself the recommendatory result of ethical expertise could be the fair solution to the problem and prevent the audience from traumatizing experience, and artists from being “cancelled”.</p>
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Emerging Technologies

<p>Fiorella Battaglia (Ludwig-Maximilians-Universität, Munich and Biorobotics- Sant'Anna School of Advanced Studies, Pisa)</p>	<p>It is well acknowledged that decision support systems hiding their internal logic to the user constitute both technical and ethical issues. It is less acknowledged that predictive decision support systems guessing propositional attitudes of individuals might undermine human's first-person authority. It is a matter of the subject's being wronged in their capacity as a knower, and thus it is an issue of epistemic injustice arising from the introduction of decision systems in almost every domain of our social interactions. The aim of this talk is to broaden the concept of epistemic injustice and to apply it to the debate on the ethics of AI with a view to ensuring a comprehensive assessment of these new technologies. The evolution of the concept of epistemic injustice in this field is a condition for accurately addressing the ethical assessment of predictive models. Furthermore, I will argue that it is also useful for the machine-learning and data-mining communities that those questions do not remain unaddressed.</p>
<p>Nina Perova (MA student, St Petersburg State University) <i>Moral Risks of Human Biological Enhancement</i></p>	<p>The technologies of human biological enhancement are developing rapidly. Today, there is no longer any question about their potential use: many of them are already in use, others will be ready for use soon. At the same time, the majority of scientists studying these technologies say that moral risks are insignificant. However, biological improvement technologies are more of a problematic field for further research than a ready-to-use method. They contain moral risks associated with issues of freedom, duty, responsibility, and personal moral beliefs.</p>
<p>Konstantin Ocheretyany (PhD, senior lecturer, St. Petersburg State University, scientific secretary of the Centre for</p>	<p>In the talk I suppose to analyze examples of the organization of space / time / cause-and-effect interaction in games and – referring to the design of different projects – to show why they are fascinating and</p>

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<p>Media Philosophy; k.ocheretjanyj@spbu.ru Augmented reality as the instrument of visual ecology balance <i>The research was prepared with the financial support of the RSF grant Project 21-18-00046 "The definition of criteria for visual pollution of the environment", St. Petersburg State University.</i></p>	<p>why people want to be in them (in their color schemes, organization of space, influence of AI agents / bots on player behavior / ways of emotions production). Environmental practices develop in games / interfaces / applications, while the "real" street becomes an application to an application, disconnection from the environment, and source of breakdowns, conflicts, depression, and chronic dissatisfaction. Using the language of computer games, psychological and ecological balance of their interfaces, it is possible to return a person to the urban environment and contribute to the development of interest, attention, and the problem of taking responsibility for the life world.</p>
<p>Marianna Capasso (Sant'Anna School of Advanced Studies - Pisa) Disagreement in the Digital Sphere. How Social Media is making us less 'proportionate'</p>	<p>Social media has become a space for polarizing, emotionally-charged and conspiratorial content, as shown in the Cambridge Analytical scandal, the COVID-19 infodemic or in the recent violent mob at the US Capitol building that has been encouraged by online conspiracy theories. The aim of this talk is to explore how Spinoza's philosophy embodies a framework full of prolific concepts – imagination, affects, power and proportion among others – that can contribute to understand and advance the debate on political polarization and disagreement in the digital sphere. In conclusion, the talk argues that a Spinozist perspective can suggest modalities for reconstructing social relations as relations between equals within digital contexts and for promoting co-regulation mechanisms and tools.</p>
<p>Federica Merenda (Sant'Anna School of Advanced Studies - Pisa) Addressing the gap between a risk-based approach and a human rights-based approach to AI: reflections on the EU Artificial Intelligence Act</p>	<p>On April 21st, the European Commission published a <i>Proposal for a Regulation laying down harmonised rules on Artificial Intelligence</i> ("AI Act"), whose text is currently under negotiation among the EU Member States. While the Presidency Conclusions of the Council of the EU issued in October 2020 encouraged a "fundamental-rights based approach to artificial intelligence" and the <i>EU Parliament resolution on a framework of ethical aspects of artificial intelligence, robotics and related technologies</i> adopted in the same month extensively referred to the Assessment List for Trustworthy Artificial Intelligence (ALTAI), the EU Commission proposed a regulation heavily grounded on a risk-based approach, which groups up AI applications basing on four levels of risk and provides a framework – based on a self-assessment certified procedure – for those considered "high-risk". Despite, as noted by the <i>Fundamental Rights Agency of the European Union (FRA)</i>, "impact assessments (being) an important tool for businesses and public administration alike to mitigate the potential negative impact of their activities on fundamental rights" and as they are already being employed to give application to Principles 15 and 17 of the <i>UN Principles on Business and Human Rights</i>, a gap of protection exists</p>

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	<p>between such an approach and the obligations under International Human Rights Law, and thus between what is required to business actors and what is required to States. Also, the FRA noted how the actors performing impact assessment procedures, when coming from the private sector, are often poorly aware of the range of fundamental rights involved and focus mainly on technical aspects. As a result, the gap appears wide between a fundamental-rights based approach and a risk-based approach as that proposed by the AI Act, and thus between human rights obligations on the part of States and the way risk-assessment reports are developed, resulting in inconsistencies and in a possible undermining in human rights protection particularly when States and businesses work together. In the present research, we will introduce and discuss the most pressing ethical and legal questions arising from such gap, addressing the challenges of adopting a risk-based approach vis à vis a due-diligence perspective.</p>
<p>Claudio Celis (Sant'Anna School of Advanced Studies - Pisa) <i>AI Content Moderation in Social Media Platforms: The Automation of Judgement and Commonsense</i></p>	<p>This presentation introduces some reflections regarding the use of artificial intelligence for content moderation on social media platforms. In recent years, the issue of content moderation on social media platforms has raised a series of problems. The scale of these platforms and the cultural and linguistic diversity of their billions of users around the world mean that moderating the online content that flows through them is an ever more complex task. This presentation will take Facebook as a specific case study, a platform that has been on the frontline of the different polemics regarding content moderation (and its automation). Furthermore, it will explore the political consequences of using Artificial Intelligence to automate content moderation. In particular, it will use the notions of “judgement” and “commonsense” as examined by Hannah Arendt and Jacques Rancière to reflect upon this process. The aim of the presentation is to map some of the different theoretical and political standpoints regarding the automation of content moderation in order to suggest some potential future research questions.</p>

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Rethinking Environment: Sustainability and Visual Ecology

Daria Kolesnikova

(PhD, Associate Professor, Herzen Pedagogical University St. Petersburg, the head of the Visual Ecology Laboratory of the Media Philosophy Center in St. Petersburg; daria.ko@gmail.com)

Visual Ecology. The Presentation of a Research Project: “The definition of criteria for visual pollution of the environment”

The research was prepared with the financial support of the RSF grant Project 21-18-00046 “The definition of criteria for visual pollution of the environment”, St. Petersburg State University.

In the middle of the twentieth century, along with the formation of the concept of an environmental approach to design, among biologists, architects, designers and anthropologists, a request arose for a common discipline - Visual Ecology. Economical, political, legal, social issues, as well as issues of art, education, culture, today are inseparable from the question of the increased role of visual images in human life. The mass dissemination of visual culture gave rise to what researchers refer to as our era “the civilization of the image”, and the situation in culture – “an iconic turn”, which is characterized by a shift in the ontological perspective to the analysis of visual images. What we see, and what we do not want to pay attention to, but look at – becomes our inner self, an image of reality. Images are what they apply to us.

Zhanna Nikolaeva

(PhD, associate professor, St Petersburg State University, member of the Russian Aesthetic Society, Associated researcher in the Sociological Institute of Russian Academy of Sciences; z.nikolaeva@spbu.ru; zh.v.nikolaeva@gmail.com)

Visual Ecology in the City Spaces (New Consumption’s Aesthetic)

The research was prepared with the financial support of the RSF grant Project 21-18-00046 “The definition of criteria for visual pollution of the environment”, St. Petersburg State University.

Visual ecology is not just a new aesthetic theory that requires regulation in the city spaces. It is a powerful force that is reshaping daily practices, personal and professional interactions, and environments. For the well-being of humanity, it is crucial that this power is used rationally. Also the Ethics plays a key role in this process by ensuring the potential sustainable development. In this talk, I will discuss the risks that Visual Pollution brings about and focus on how New Consumption's Aesthetic – the branch of behavioral ethics studies and evaluates moral problems related to visual communication entropy, and corresponding practices and infrastructures – can contribute to mitigate the alienation and harness potential of the new theories of architectural project for good. I will argue that to achieve this goal, new aesthetics of not aggressive consumption has to work as translational ethics and shape environmental design and governance of our ambiance.

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<p>Israel Moura Barroso (Sant'Anna School of Advanced Studies - Pisa) <i>Environmentalism in the Mirror: Ecological Transition at the Intersection of the Need to Belong and the Right to Inhabit</i></p>	<p>Planet Earth and its many life forms are threatened by a variety of human-caused ecological crises. Not only biodiversity but humanity's survival as a whole are at risk. Among the many remedies offered, solidarity stands out. According to some accounts, the environment itself can serve as a potential vector for a form of global solidarity. Jonas' "Humanity has no right to suicide" and claims that mankind has no legitimate title to destroy other species stand exemplary for these accounts. Following them, rather than being from any particular place, the universal moral duty to live sustainably and preserve the planet for future generations unites all of humanity, with every human belonging to Earth. Opposing such accounts of earthly solidarity are voices which warn of the risk of neglecting the motivating force of belonging to a particular community. From these points of view, universal belonging is a freezing utopia. As such, an individual cannot belong to the entire Earth and concurrently have the right to a healthy environment. One possible way out of this apparent deadlock is to depict both perspectives as inverted images of the same position. Environmentalism is thus presented as an object in front of a mirror. Philosophically, such a solution would articulate universal concerns as local needs. Politically, it would lead to perceiving local concerns as universal needs.</p>
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