



# Artificial Intelligence and Our Secret Mind: Human Mediation in Grey Zones

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\*This paper reflects this author's opinion, not necessarily any public or private institution's view.

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**Abstract:** *CIRET has set up an AI research group to highlight the need for human ethical mediation in the age of digital technology and binary logic. Francisco Varela has observed that cognition can take place in the computer field without appealing to consciousness. Yet human decision-making cannot be the result of cognition alone and requires the interaction between cognition and consciousness. In fact, rationalist and reductionist models borrowed from the hard sciences have only shown a mechanistic vision of AI or a biological-environmental vision, which cannot be applied to complex human phenomena occurring in a grey zone. In this grey or fuzzy zone of mediation, conciliation, and repair, we need the dialectical process or dialogue between consciousness and cognition. In this context, the proposal of mediating leaders and managers appears as a possible ethical alternative to demonstrate that consciousness is beyond the logic of the computer. Humans must remain responsible for all the effective decisions that will help us solve problems theoretically and concretely. We therefore need an emerging global wisdom that flows from our conversations about AI and appeals to human consciousness at all its levels of reality. This group produced a Symposium on November 21 and 22, 2023, in which we imagine that AI may be at the service of human evolution and resiliency in “learning to be societies” instead of contributing to block our evolutions: if AI remains a work tool... Certainly it will because the creation sparkles still a mystery for men themselves.*

**Keywords:** Grey, fuzzy, blind zones, Included middle, transdisciplinary dialogue, AI-Learning society, Being, human resilience, collective unconscious, unintentional attitudes.

## 1 Introduction

Since the end of the 18th century, the Modern Age has promoted undeniable advances in the field of technoscience and quality of life in material terms. However, it has created a cycle of hypertrophy of binary logic and rationality, excluding intuition and empiricism from the scientific debate, making it difficult to solve concrete issues involving the complexity of human phenomena: emotional intelligence and spirituality tend to be absent. So, Western culture is inclined to be reduced to a mix of science (focused on causality) and ideology (as a result of dogmatism answering what science cannot explain): This creates conflicts between different cultures.

This article involves this author's experience as co-mediator and co-organizer of the online International Symposium *Artificial Intelligence and Human Mediation*, of November 21-22, 2023, promoted by CIRET, a French NGO that promotes international research and studies in connection to transdisciplinarity: <http://ciret-transdisciplinarity.org/>, of which this author is a member of the Board.

After the Symposium discussion, it was created by CIRET a group for the discussion of AI and Transdisciplinarity, envisaging concrete problem solving in organizations and civil society, which demands time, collective thinking, and emotional welcoming. In fact, problem solving will demand authenticity in information sharing, which requires a transdisciplinary mediation with empiricism, emotional intelligence, rationality, and intuition. Finally, to achieve informational transparency and agree with the new technoscientific directions, we need time. Scientists tend not to be allowed to think together because of economic reasons. There seem to be no financial investments by governments and universities in transdisciplinary research because it demands extra time of dialog after the scientific work. Transdisciplinarity means beyond and through disciplines, means also "learning to be" in grey or fuzzy zones, where opposites can meet, and transcend their differences to be able to think and act together.

## 2 The Grey Zone

How can we humanize our relationships with machines, they can help us when dealing with memory storage, but they cannot tell the story in the unique way that one of us lives the story. They may accelerate our learning process but they cannot learn for us, they can only learn from us.

For the past 30 years, I have been researching about the awareness of our non-intentional attitudes, that reveal the dialogue between the conscious and unconscious. Our bugs, our flaws, our blind zones but also all Aha moments, our intuitions, our discoveries.

Until now a computer can help us to deal with our blanks but cannot tell the story of these blanks and help us to find the reason for the blanks. A computer can even help us with information, but cannot decide for us the ultimate meaning of our flaws, of our human history. So, by erasing the blank problem, the computer erases as well the possibility of remembering why we had this blank. By erasing our flaws, we erase the story and the opportunity for dialogue about the flaw itself. By erasing our blind zones, we will not study them anymore.

The connection between the conscious and unconscious is most of the time unintentional. Complicated to deal with. Machines can erase the problem, but not solve them. We may have a wonderful memory sort of prosthesis with AI but we are avoiding as well an important dialogue with our unique flaws in a grey zone. . . Aren't we? Nowadays we talk about machine consciousness. However, the machine is not aware of the fact of being conscious like us. We still have the author's rights and shall protect them technically and legally.

In this connection, Figure 1 shows us the grey zones, the space in between binary thinking, where an inclusive and human approach is possible.

## 3 Human Energy Measurement Table

Human energy measurement table that reveals the precise connections between the conscious and the unconscious through non-intentional attitudes.

As we described with Dr. HDR Frederic Andrès in this daring little table measuring human energy, exhibited in 2022 at CETRANS Centro de *Educação Transdisciplinar*), a Brazilian transdisciplinary group of studies, and deepened by myself in 2023:

1. Apathetic: feeling drained, exhausted, tired, heavy, with no strength to carry on. Paralyzed or partially paralyzed, some even in a coma, end-of-life situations... ABSENT.
2. Autopilot: able to function but without drive, as if drawing on the last reserves of energy, automaton behavior - reflex actions and words. ACCIDENTS / UNINTENTIONAL OVERSIGHTS. (DEBONO).



**Figure 1:** This beautiful post shows us the grey zones, the space in between binary thinking, where an inclusive and human approach is possible [1].

3. Nightlight: slowed-down state, conscious but at rest, calm, in energy-saving mode - deferred action, observation. Meditation. WELCOMING PERSON.
4. Awake: full presence, sharp mind, lucid - rapid reaction, taking charge of the situation, feeling of balance, agility, know-how. MEDIATION.
5. Over-excited, accelerated - hasty action, several actions at once - not perceiving fatigue - insensitive to pain, overcoming - the feeling of lightness, airiness: TRANSCENDENCE INSPIRATION.

Precisely the opportunity to be conscious of the unconscious, of the blind zones in our lives and in our planet: the “invisible” ghettos spreading all over, and the spirit of the villages being engulfed by poverty and despair. How do we deal with the forgotten other, in us and among us? How do we quit de “autopilot” behaviour to become a welcoming person and a conflict mediator?

Our family of heart merged in the floating listening, the free gift, the concern for oneself and others, the oceanic motherhood remains attentive to what suffers, to what dies, to what is hidden or to what may be reborn within us: the spirit and the heart of a village.

The "rational, empirical, intuitive, or emotional" are not separate, as Leonardo Martins da Costa brilliantly and reassuringly describes in his many diagrams on Research Gate.

In my opinion, there is a Fifth Element that erupts and destabilizes the quaternary order.

## 4 The Fifth Element

There's the unknown, there's what goes beyond, what's out of place, or even what is always missing. Beyond the words, the formulas, the Lacanian "little a", an untraceable, lost equation, a failed solution that forces us to rethink, work things out, meditate, look from another angle, to distance ourselves, or bring ourselves closer. It is hidden, sometimes refrained, sometimes unknown: It is the Fifth Element. We are not transparent to ourselves, we don't know our potential or our limits, and we are learning to be beings. We have to face our non-intentional attitudes, deal with them, deal with our secrets, and carry on. In that sense, as Leonardo Martins da Costa says, we need to be mediators of ourselves before mediating group conflicts. Deep in ourselves, we are fuzzy. . .

It's hard to live surrounded by the coldness of these people who try to behave as powerful machines, incapable of collapsing from sadness, fatigue, or love: for them, it's all about calculation, profit, transparency, and control. And between us, many human beings suffer in silence from their condition of a hyper-complex machine! Inventing conscious machines to dialogue with, robots or tech slaves to keep them company, will never solve the problem of the loneliness of our human condition. Yes, it is risky to trust another human being, it is risky to feel emotions and to listen to our intuition, but this is the creation and the improvement path of a learning society. And no machine can do the path for us, feel the pride of being loved, having a meaningful life, sharing pain and pleasures, sharing conversations, being taken care of, having friends and evolve together. Machines are not conscious, since they have no consciousness. They lack the distance for a joke or a discovery.

How can the emotions of interest and care finally direct us toward the other, instead of the well-known power positions of material superiority or inferiority that man has with his creations? How can we share knowledge, understanding, gifts, and goods in a fairer and appropriate way? How can we become a learning society?

Yes, in today's technological no man's land, we have to know how to call our heart's family, recognize "the deep wise" in the crowd and the confusion, and stick together. The human being is becoming seldom. Machines and binary behaviors are spreading all over.

We live in an age of artifice, drowned in cold drama, affected feelings, theatrical, aesthetic, but hollow. The world of masks: ornaments, parades, big words, media hype, so distant from the tender, emotional flesh of a true feeling or our feelings of truth.

Part of the world population remains forgotten, invisible in ghettos of war all over the planet, and has no access to human technoscience, which could help to develop themselves by accessing healthcare and education.

The computer as a mirror is very reassuring: powerful, efficient, smooth, neutral, and fast. It's a reassuring, logical, calm self-image. No rough edges, no frightening sentimental monstrosities, no blood, no scent of a woman or of a corpse... That being said, my beautiful computer bugs. It breaks down. Just like the rest of us. But we are the ones able to fix it as we are the ones able to solve world conflicts through human mediation thanks to our meeting in a grey zone.

We are a universe subject to black or white holes. So, we need to update our creations as we need to deepen our knowledge of ourselves, of our unintentional attitudes, which reveals our connection with the personal and collective unconsciousness.

Creations are always out of date, just like us. These bugs give us a breather. Certain 'breakdowns', like certain illnesses, are life-saving, and we finally get some rest. We learn to scream: STOP from artificial rhythms and find our own pace our own beat and rhythms.

The interface between light and shadow, between mindfulness and our sometimes-disruptive unconscious, which provokes all sorts of nightmares, missed acts, and forgetfulness, but also unacknowledged or

unmentionable passions, is an unintentional space that we can learn to be aware of. This unintentional space, which irrupts in the form of a blank, a breakdown, an oversight, a slip of the tongue... Who hasn't misplaced their keys or umbrella or forgotten their telephone? So, the unintentional is that bug, that disruptive element, that thought without a thinker, which bursts into our lives and disorganizes everything. Which is a wonderful opportunity to find out in the grey zone, why there was a crack and how we may overcome it.

Why should we challenge the present institutional and organizational structures if the people who work within those refuse to evolve in their thinking, as required by a learning society? If they want a machine to think and solve problems for them? If they ignore the disruptive elements in their life that calls them to evolve.

In fact, when we use the concept of "learning society," we focus on societies able to peacefully evolve through open dialogue and free agreement because this evolution has meaning to its members. Without mediators for such evolution in grey zones of sharing, societies will continue to face several problems, in particular environmental problems that are at their roots due to human non-intentional difficulties such as human secrets, jealousy, hunger for power, ambition, that is to say, all sort of bias... Forgetting the consideration for the different types of knowledge of the invisible and denied others.

These problems may be the consequence of a "blocked society", meaning that people cannot progress due to the structure and content of the social system, or, worse, because political and other leaders block such evolution: entertaining personal fear rather than through the exercise of mediations skills and the application of needed human values. The use of computers for a restricted world population can reinforce the gap. According to the MCC (Contemporary Criminal Research Center, Paris) in 2000, the world can be divided into several zones as follows:

1. Zones of high strategic interest, in which northern countries have a significant economic interest.
2. Zones of high interest but presenting a serious risk of local and international conflict where actually positive negotiations have been engaged.
3. Zones of NGOs' activity that have to be the object of serious and adequate new transdisciplinary projects of development, including activities of UN, UNESCO, etc.
4. THE OTHERS: Zones that in 2000 appeared as "forgotten", which raise no interest, such as poverty zones but that we can actually identify in each country of the globe with the highest or lowest level of urgency interventions.

The MCC contrasts high **visibility** zones with what might be called **blind zones**, with the level of visibility and invisibility depending on the level of interest of Northern countries.

The transdisciplinary team concluded that these four zones appear even within most countries of the globe. Nowadays those forgotten zones are increasing.

Each country possesses its zones of visibility and its forgotten zones. The latter exist due to undeclared immigration, child labor, and even slavery, where the weakest and most lonely people – those without any protection – face being traded as merchandise and obliged to lose their human dignity in order to survive. These people are deeply damaged in body and soul because they are considered objects and even cheaper than robots for the execution of manual tasks in anonymous and hidden factories. Due to their predicament, they may respond violently using illegal means in the organization they work and even lead, in order to obtain what society denies them: the right to education, health, and satisfactory work conditions. Facing these problems, we can ask several questions:

1. Is it possible to agree on a definition of "human being" within a transdisciplinary, scientific, and philosophical perspective? A transdisciplinary definition should include the relationship between mankind and our human organizations such as that one work (see Figure 2):
2. What are the main causes of inhumanity that block the evolution of certain zones of our society and that still generate religious conflict or cultural conflicts?



**Figure 2:** The U.S. Surgeon Surgeon General’s Framework for Workplace Mental Health and Well-Being [2].

3. How can we develop problem-solving strategies to properly address these conflicts affecting our organizations through human mediation? (Locally / Internationally)
4. Can we find a place in the University: A GREY ZONE to discuss these problems through an open, non-violent, and transdisciplinary dialogue?

Those questions are answered in a video I did in order to prepare the symposium with our group. [5]

## 5 Transdisciplinary Team Suggestions

Those suggestions emerged after listening to all participants of our recent symposium, Like open gates, that still need to be developed in our futures exchanges. One meeting is definitely not enough.

1. Create building blocks through communities using common pathways or languages: encouraging learning to be societies.
2. Develop networks and small entities able to simply transmit transdisciplinary practices in concrete projects to help the population all over the world, with the help of new technologies.
3. Remove institutional blockings by establishing interstitial mediation bridges between organizations and scientific research, with AI help (translation, support of world communication) in the grey zones



**Figure 3:** This post shows us that people are able to change and evolve through dialogue, besides inner dialogue as well [1].

of our planet, I mean the neutral zones of peace and exchange. Open new levels of consciousness using emotional, spiritual, or philosophical values (readings, inter-subjectivity, art practices...).

4. Give counterparts to evolutionary structures that will work in the grey zones.
5. Promote human plasticity and evolution in human organizations: Through dialogue, respecting the human mystery, instead of reinforcing competition and vertical authority.

To these suggestions, we must also add a conditional priority: **To learn to dialogue together** (see Figure 3) instead of fighting for religious, cultural, or economic power inside the organizations we act, in order to find common solutions that encourage the peaceful evolution of mankind within that organization. To dialogue together demands respecting the physical and moral integrity of all those who are trying to search for peaceful issues to our evolution towards better and “learning to be” societies, capable of mediating problems, according to all laws in the different countries that protect human dignity and rights. [4]



It's an incredible opportunity to be able to start again, to begin anew, to redo: by deconstructing perceptions, attitudes, and behaviors, the unintentional, the disruptive element, sometimes an accident, enable us to shed light on shadowy areas, blind spots or repetitions and begin anew [4], free to make incursions where we don't know ourselves, finally freed from our mother's stranglehold.

The late Anne Dufourmantelle wrote a remarkable book on the subject: "En cas d'amour" (In the Event of Love) ... what can we do with the unintentional? What to do, in case of love. Ah, it's not easy, hence our long research, our sleepless excavations to decipher the sudden hatred of a son or daughter towards their stepmother, to understand the motives that lie on the shifting sands of the personal and collective unconscious and yet make sense. The third party, 'the other for the other' as Levinas studied throughout his work, the one who comes between mother and child, or father and child, is an intruder, a stranger from whom we must beware. In our collective world, the other is the stranger forgotten in the ghettos of war on the planet. Is toward this "third" that we need to be ethical and careful. [3]

## 6 Conclusion

What about artificial intelligence? In the end, it was designed precisely to compensate for all the 'failures' of the human cognitive system, its breakdowns or excesses of energy that no longer allow it to control its emotions. At first, it seems perfectly effective. The problem is that while it treats the symptom, the human failure, it leaves the whole story of that failure in the shadows, as Jung would say. And we cannot avoid this shadow as it is part of our human constitution. We are fuzzy to ourselves.

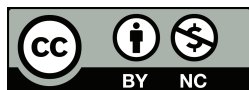
By eliminating the unintentional, artificial intelligence also eliminates the personal and collective unconscious discourse that supports it and that it would be possible to partly decipher. It can make us ill through the repressions it imposes and the stories it silences about our difficulties facing the third, the stranger: the other for the other.

Could we imagine that AI may be at the service of human evolution and learning to be societies Instead of helping to block our evolutions?

Yes, if AI remains a work tool of information and support to human communication, it will because the creation sparks a mystery for men themselves

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