

## **SYMPOSIUM ON HUMANE ARTIFICIAL INTELLIGENCE DIALOGUE PARTNER BIOS**

### **AMADAE, Sonja M.**

Sonja M. Amadae is currently a Professor in Politics at the University of Helsinki, Finland and also holds appointments of Associate Professor of International Political Economy in Politics at Swansea University, Wales; and Research Affiliate in Science, Technology, and Society at MIT. She has two major research projects underway that are relevant to the Symposium. The first project considers the digital revolution and its implications for liberal democracy. This research initiative includes analyzing the decision technologies governing the nuclear security complex and their basis in artificial intelligence systems. The second research project investigates how neoliberal capitalism anticipates the political illiberalism which stokes nationalist populism. Her publications include “Game Theory, Cheap Talk, and Post-Truth Politics,” “Computable Rationality, NUTS, and the Nuclear Leviathan,” and *Prisoners of Reason: Game Theory and Neoliberal Political Economy* (Cambridge University Press 2016). Amadae received a PhD in History of Science from University of California, Berkeley concentrating on the social sciences.

#### **AI Stance**

My primary interest is in how the development of AI is altering the experience and meaning of being human. Some key concerns are how communication is being reduced to signaling, the impacts of a vision of life and intelligence as algorithmic, and the increasing default to algorithmic governance. By introducing alternative accounts of rationality and human agency and integrating ethical treatments consistent with alternative worldviews, it may be possible to situate the digital revolution within the context of ethical and cultural diversity consistent with human values. I am concerned with how market forces cooperate with AI development to challenge privacy and how civil society is vulnerable to cyber-attacks on informational infrastructure, and how social media impact collective intention.

### **ELDER, Alexis**

Alexis Elder is an assistant professor of philosophy at the University of Minnesota Duluth. She earned her PhD in Philosophy from the University of Connecticut in 2013. Her research involves the intersection of ethics, robotic and information technologies, social philosophy, social ontology, and philosophy of mind. She draws on ancient philosophy - primarily Chinese and Greek - to think about ethical issues with emerging technologies. Her published works include *Friendship, Robots, and Social Media: False friends and second selves* (Routledge 2018) and “Conversation from Beyond the Grave? A Neo-Confucian ethics of chatbots of the dead”, published this year in the *Journal of Applied Philosophy*.

#### **AI Stance**

Conceptualizing Humane AI will, of necessity, involve conceptualizing what our relationships with these AI should be like. Should we think of them as our friends? As instruments or tools for extending our own cognition? As equals? As servants? As like pets, or small children? Ethicists are divided on this issue. On the skeptical side, worries about cultivating human-AI relationships include human vulnerability to manipulation, a tendency to decrease appreciation for genuine agents in exchange for a placid acceptance of "real enough" artificial companions, and a tendency to displace blame from human operators and manufacturers to AI, thus allowing human agents to illegitimately evade responsibility. Yet, mechanisms that contribute to human tendencies to attribute moral significance to AI and robots may be valuable, even when they "misfire", in part because they help us to rehearse and reinforce prosocial tend among human beings. I believe that my background in both Chinese and Greek philosophy, in combination with my research programs in moral psychology and the nature of interpersonal relationships, will be useful in thinking about how to navigate the risks and challenges of conceptualizing relationships with AI.

## **GIBBON, Anne**

Anne Gibbon is passionate about designing experiences that support leaders in making better decisions. She is pursuing a PhD in Design and Data Visualization, and growing an immersive data visualization startup. Anne graduated from the Naval Academy in 2003, setting the 2k erg record and becoming the first woman at the school to box competitively. Through 10 years of service Anne moved from roles including navigator of a warship, admiral's aide, and leadership instructor. Her last tour was at Naval Special Warfare Development Group, where she helped to found an internal think tank. Since leaving the Navy she completed a fellowship at Stanford's Design School and went on to consulting. Anne spent the last few years in New Zealand working with Maori tribes, co-designing innovation strategies.

### **AI Stance**

Through my PhD in design and data visualization, and in concert with my business partner, Dr. Dave Warner, I am conducting research in how we might open up the black box of algorithms so that they might be interrogated publicly, allowing a broader skillset of people to participate in training the AI, not just those who know how to code. There are two interrelated areas of research my team is pursuing: one is the collaborative design approach used to create algorithms that represent complex concepts; the other is the use of data visualization software to develop 3D conceptual representations of weighted variables informing complex concepts like wellbeing, a top job candidate, risk of recidivism, and group behavior. This use of conceptual blending, a theory of imagination and how humans imbue forms—objects or symbols—with meaning, has not yet been incorporated effectively into the design of data visualization software and will enable the visual investigation of differences among models—a totally unique approach to opening the black box of AI in both academia and business.

## **HALL, Shawn**

As a telecommunications professional I have operated in practically every capacity of data communications since 1984. My initial work in data communications was as a Multi-channel communications Sergeant in the U.S. Army, 82nd Airborne division. Academically, after earning a B.S. in Data Communications and Media (Summa Cum Laude) at New York University, I participated in the East West Center's Asia-Pacific Leadership Program where I focused on GIST in China, examining the impact of the then fast growing cellular telecommunications market, and how the ubiquity of the medium was quickly becoming instrumental in many aspect of social change. Subsequently, I began work at Verizon Communications in New York City, where I was a Senior Telecommunications Technical Associate, and returned to New York University to earn a technology-focused MBA at NYU-Polytech (now Tandon School of Engineering), examining the management of next-generation communications such as data-streaming, next-generation networks, edge networks, social media, and IOT. Currently, I am a Senior Telecommunications Engineer and am in the early stages of completing an MS in Business Analytics at the Whitman School of Business at Syracuse University.

### **AI Stance**

It is my view that announcing and demonstrating flaws and biases within AI will help to bring about change and truly make the applications and technologies more Humane. As a person who has studied many of the aspects surrounding data, code, and algorithms, along with their transmission, impact on society, accumulation and analysis, and the technologies and applications they empower, I have a more than average understanding of its significance. Therefore as a minority, and someone who can be impacted by its flaws and possible misuse, I am obligated to help present the long term impact these seemingly subtle aberrations can have. Artificial Intelligence is primarily built on technologies that either nest or build upon previous algorithms and data-sets. This stacking of data means that if the foundational data is flawed, the AI technology will have that flaw embedded and can only be corrected if another iteration of the AI is created, or the application is rebuilt. Since the impacts of a foundationally flawed AI technology may carry on for generations, they must be corrected at their initial development if truly all-inclusive and humane AI is to be part of our shared futures.

## **ILUNDÁIN-AGURRUZA, Jesús**

Jesús Ilundáin-Agurruza is Professor and Chair of the Philosophy Department at Linfield College (Oregon). A former president of the International Association for the Philosophy of Sport (IAPS), his areas of expertise include phenomenology, philosophy of mind, comparative philosophy, and the philosophy of sport. Regularly taught courses: philosophy of mind, aesthetics, sport philosophy, philosophy East/West, Twentieth Century philosophy, Contemporary Topics, and Philosophy and Literature. Forthcoming representative work: "Embodied Cognition and Sport Psychology", with M. Cappuccio. *The Routledge International Encyclopedia of Sport and Exercise Psychology*; "Dewey Goes the Distance: On Habit, Radical Enactivism, and Endurance

Sports” with Gallagher, Hutto & Beam. *American Pragmatism and Endurance Sports*; “Self- and other-awareness in joint expert performance, with Shaun Gallagher, *The Routledge Handbook of Skill and Expertise*. His current research program involves an interdisciplinary and comparative examination of expertise in sports, martial and performing arts.

### **AI Stance**

I see three key challenges to conceptualizing and operationalizing Humane AI: conceptualizing the meaning of “humane” in relation to AI; understanding the human in the context of technology as a way to eliminate challenges when, arguably, we thrive on adversity; and integrating thoughtful and reflective ethical guidelines into the very process of technological development. My conviction is that, in response to these challenges, we should radically re-engage AI in light of older “technologies” and wisdom traditions (Buddhism, Confucianism, and Daoism) as part of an East-West dialogue with contemporary philosophical theories on cognition, human enhancement, and performance. If it is the case that, as humans, we are not primarily involved in processing information, we but in engaging with and attuning to our environments, AI cannot supplant us: it is a complement, not a replacement, to our way of being-in-the-world. Given the premise that our limitations are fundamental and foundational sources for creative engagements, our very vulnerability opens improvisational possibilities. East Asian paths of flourishing and transformation (e.g., Japanese *Dō* like the way of the sword) are auspiciously effective: their embodied re-habitation through committed practice within a Buddhist framework (meaningful only in the context of our challenges and dissatisfactions) lays out a path foreclosed to an “inhumane AI” designed to overcome human constraints.

### **ISRANI, Sonoo Thadaney**

Sonoo Thadaney-Israni, Executive Director, Presence, a Stanford Medicine Center + co-chairs the National Academy of Medicine’s Working Group for Artificial Intelligence in Healthcare and co-shepherds their Technology across the Lifecourse Group. After decades of working in Silicon Valley, Sonoo has been a Stanford University entrepreneur for 10 years - to launch new centers and program. These include the MSc. in Community Health and Prevention Research, the Stanford WSDM (Women and Sex Differences in Medicine) Center, the Diversity-First Gen Office, a Restorative Justice Pilot and more. She teaches coursework in Leveraging Conflict for Constructive Change, Leadership Skills and Mediation. She has an MBA, a BA in Psychology, with Minors in Sociology and Education, and a Post-Baccalaureate in Mass Communications. She is a trained Mediator and Restorative Justice practitioner, and co-chairs the Commission on Juvenile Delinquency and Prevention (San Mateo County), where she initiated efforts to seek options to juvenile incarceration.

### **AI Stance**

Today, AI solutions are developed and deployed by profit-motivated businesses and thus aimed primarily at financial gains and market share. In healthcare, outcomes are measured via the Quadruple Aim: improving the experience of individual care; improving

population health; reducing per capita costs; and fostering workforce joy/meaning. I have proposed adding a fifth consideration of enhancing equity and inclusion, and including issues of consent, privacy and confidentiality in realizing humane AI. Failing to take equity and inclusion into account in the context of AI-monetization, we run the risk of bringing about a “healthcare apartheid.”

I founded the Presence-Restorative Justice Lab with the Stanford Early Life Stress and Pediatric Anxiety Program to pilot how to balance the human touch with high tech, fostering what the World Economic Forum has referred to as 21<sup>st</sup> century skills, including judgment and decision-making, to prioritize dignity and humanity in healthcare.

### **KHAREL, Samik**

I am currently a researcher in new media with an interest in Internet culture and visual culture. I received my Masters in Media Arts Cultures as part of Erasmus Mundus of the European Union. Over the years, I have been involved in myriad of things with eclectic mix of interests- working as a journalist, freelance writer and communication consultant for national and international organization. Together I have also been actively participating in workshops and conferences on Internet governance, social media, development communications, artificial intelligence and ICT policies. I am very keen about digital platforms and technologies. Relating it with the humanities and arts, I like to explore the new media and its generative content. My interest with AI lies also in its ethics of it as well as AI for development. Currently, I also teach philosophy to business students.

### **AI Stance**

I believe an interdisciplinary research is very necessary for the development of human and equitable AI for all. For this, it is very important to establish ethics and values in accord with cultural and social nuances, which then have to further evolve and be strengthened in the future. An equitable AI for “everyone” is something which will make this field very unique from the rest with pragmatic future inclined towards human values. For the AI to progress further, it is also very important to gain trust from people, from the very beginning. AI requires learning from humans in order to perform and replicate human values. Hence, it is very important that a form of accord is developed between the fields along with multiple other disciplines. For this, transparency is very necessary, together with informing people and discussing the merits and demerits within the field.

### **LEE, Kangkyu**

Kangkyu Lee was born in Seoul, South Korea and is currently studying at the Yenching Academy of Peking University as a 4th cohort Yenching Scholar. He graduated from Georgetown University with an M.A. in Asian Studies and an A.B in International Affairs from the University of Georgia magna cum laude. Kangkyu also studied as a Japanese government-funded JASSO fellow to conduct research on the impact of Japanese public opinion on foreign and domestic policy as an exchange student at Osaka University. Prior to coming to Beijing, he

has worked as an East Asia Domain Expert at Dataminr, Inc in New York, and at several Washington, DC based think tanks, such as the Center for Strategic and International Studies, the Sasakawa Peace Foundation, and the East-West Center. He aims to bring political psychology into East Asia-focused political science academia and investigate its normative implications in fields such as behavioral economics and political behavior.

### **AI Stance**

Considering the foundational nature of problems intrinsic to the development of Humane AI, I am deeply attracted to tackling the difficulty in constructing and putting into practice, a system that utilizes ethical standards and contributing to global understanding of what role(s) such an AI would encompass. As a student of political psychology, I research the philosophies, cultures, and ideologies that make up the formative conditions of society in different countries and their impacts on domestic and foreign policy, and am convinced that the contrast between eastern and western philosophies is a whetstone upon which the articulation of Humane AI should be sharpened. Successfully reconciling such perspectives, is a salient step forward towards refining human understanding of AI and codifying the rules and regulations that should guide its development and role in society.

### **LEE, Sangmin**

Sangmin-Michelle Lee is Professor of Global Communication at Kyung Hee University in South Korea. She received her MA and Ph.D. from Pennsylvania State University. She also participated in the Center for Language and Technology at University of Hawaii, Manoa as a visiting scholar (Dec, 2018-May, 2019). Her research area is technology-supported language learning, and her interests include game-based learning and design, digital creativity, and utilization of AR, VR, and AI in foreign language learning. Her most recent publications include students' creativity in game-based language learning, reconceptualization of context in the AR-based learning environment, impact of machine translation on foreign language learning, and teacher motivation based on the ARCS model. She is currently conducting research on machine translation and teacher training preparing for the Fourth Industrial Revolution in education.

### **AI Stance**

Integration of AI-based technologies into education is expected to facilitate student learning and increase educational benefits by providing more convenient, effective, and customized tools both to teachers and students. It is also expected to reduce educational inequality. In South Korea, parents often have to pay a large amount of money for their children's education. Contrary to the traditional language classrooms which require a great deal of human resources, AI-based technologies have great potentials to reduce the cost and provide a more equal opportunity for learning. We thought with the advent of the internet, some of the gaps with inequality would close. However, that has not only not happened in Korea, in some case it has exacerbated the gap between haves and have-nots. Therefore, to avoid the same disappointing results with AI-based technologies and maximize its effectiveness in education, we need to carefully diagnose the current situation, and design and implement the right technologies into education. Related to the

issues, I have been focusing specifically on envisioning the future language classrooms and the role of teachers in the AI-saturated learning environment. In the symposium, I would like to address two issues: first, how we can utilize AI-based technologies in education to benefit student learning as an interim goal. Second, I would like to share my thoughts regarding the roles of technology and teachers in the future classroom.

## **LEE, Yu-Hsuan**

Yush Lee is a seasoned professional with over 13 years of experience in the venture capital industry and technology sector. He is the founder of Asia Venture Law, which specializes in representing startup technology companies and venture funds in Asia. Previously, he was the SVP of Corporate Development and Legal for a venture-backed technology company focusing on internet media. He started his career at Gunderson Dettmer, where he represented and counseled numerous startups and venture funds all over the world through their entire life cycle – incorporation/formation, fundraising, and exit. He has a JD from Harvard Law School and a BA from Amherst College.

### **AI Stance**

As a startup lawyer, I've spent my entire career working with and for private companies with innovative and disruptive technology. I'm in daily contact with the kinds of companies which are developing AI and determining the moral and ethical framework of AI. While I am not a technologist with daily operational input, I play an important role in shaping the broader-level strategy and progress for these companies. By deepening my understanding of the complexities, concerns, aims, and values of Humane AI, participation in the East West Center's AI Symposium will better position me to shape the real world development of AI in a more intelligent and morally responsible way. Additionally, my experience living and working in both the United States (including Silicon Valley) and Asia provides a first-hand perspective on some of the specific international and multi-cultural challenges and obstacles of conceptualizing and implementing a project like Humane AI. From a cultural perspective, I have a deep understanding of the cultural norms of both regions that will frame any sort of discussion about Humane AI. From a professional perspective, my experience with technology companies spans both sides of the Pacific, so I understand the views from industry and their pain points, as well as potential pathways that might offer more success.

## **LIN, Nina**

Nina Lin was born in Japan and raised in Hawaii. Her desire to understand both people and spaces naturally led her to explore the design industry at Academy of Art University in San Francisco. After completing a degree in Interior Architecture & Design in 2013, she began her on-going independent studies on alternative education and self-directed learning. Nina's passion for learning and her calling to create spaces that support young learners and their families stems from her vision of the space she would have thrived in as a child. Her experience as a resident

facilitator at Agile Learning Center (ALC) in New York City provided her with the foundational support in establishing the first ever self-directed learning center in Hawaii — Agile Learning Center Oahu. Since then, Nina has shifted her focus on the new horizon of opportunities surrounding digital learning spaces and artificial intelligences while continuing to consult with families that are interested in exploring the philosophies and practices of self-directed learning. As an extension to her passion for living and learning spaces, Nina is also currently a licensed real estate agent in the state of Hawaii.

### **AI Stance**

When conceptualizing Humane AI, the challenges that come to mind stem from how to prepare and collaboratively respond to the potential of these large scale systems inadvertently to work against the very people they are meant to support. Young people are native to technological literacy in the 21<sup>st</sup> century and must deal with any unintended consequences of AI in the longer run. I anticipate that intergenerational challenges along with conflicting values will bubble up as this process continues in the context of other critical issues like the climate crisis and food/water scarcity. My distinctive contribution to meeting these challenges is my lens as an artist and spatial designer, my curiosity and mindful listening, as well as my vision for shifting the paradigm for learning in a new era of knowledge systems. I intend to make sure that the voices and ideas of young people are heard and valued as we move forward in developing further breakthrough human-centered systems. As a woman of color, I intend to show up and help raise the voices and influences of others from diverse backgrounds both personally and professionally.

### **LIU, JeeLoo**

JeeLoo Liu is Chair and Professor of Philosophy at California State University, Fullerton. Her primary interest is to reconstruct Chinese philosophy analytically, in topics such as Chinese metaphysics, Confucian moral psychology and Neo-Confucian virtue ethics. In 2019 she is named Andrew Carnegie Fellow for her new research topic: Confucian Robotic Ethics. She has published *Neo-Confucianism: Metaphysics, Mind, and Morality* (Wiley-Blackwell, 2017), *An Introduction to Chinese Philosophy: from Ancient Philosophy to Chinese Buddhism* (Wiley-Blackwell, 2006), and she is a co-editor of *Consciousness and the Self* (Cambridge UP, 2012) and *Nothingness in Asian Philosophy* (Routledge 2014). She is currently the Executive Director of the International Society for Chinese Philosophy (2017-2022).

### **AI Stance**

With the development of AI technology, intelligent humanoid robots are likely to appear in the near future. Whether they will truly possess human intelligence and can think as humans do is debatable, but one day they will surely become members of our society, sharing our jobs, taking care of our elderly, serving us at restaurants and hotels, making important navigational, military and even medical decisions for us. Should we equip these robots with a moral code? If so, what kind of moral code(s) would be able to bring about the kinds of artificial moral agents that we would like to have in our society? As an



Andrew Carnegie Fellow, over the next two years I will be researching the interplay of AI and ethics, working specifically on developing Confucian Robotic Ethics,

### **MEMON, Zulfiqar Ali**

Zulfiqar Ali Memon is Professor at the Computer Science Department of the National University of Computer and Emerging Sciences (NUCES-FAST), Karachi, Pakistan. Before this as an Associate Professor at Sukkur IBA University, Sukkur, Pakistan, he worked on building up a Cyber Physical System for Stroke Detection. He co-taught Behavioral and Organizational Dynamics to undergraduate students, as a visiting scholar at the Vrije University, Amsterdam (Behavioural Informatics Group). Zulfiqar received his PhD in Artificial Intelligence from the Vrije University, Amsterdam, and his Masters with Distributed Systems (major) and Bachelor degree from University of Sindh, Jamshoro in Pakistan. Zulfiqar is a trained cricketer. He has interest in poetry and deep motivational thoughts.

### **AI Stance**

As an AI researcher, a citizen, and as an academician, my aim is to have transformational impact on science and technology, providing competitive advantages to industry while bringing substantial benefits to society. I am trying my best with my own vision of a new generation of ethical, value-oriented, and human-centric approach to Artificial Intelligence focused on enhancing human capabilities and empowering people, both as individuals and as a society as a whole. My research addresses such fundamental problems of AI and human computer interaction as learning complex world models; building effective and fully explainable machine learning systems; adapting AI systems to dynamic, open-ended real world environments (in particular robots, self-driving cars, and autonomous systems in general); endowing AI systems with an in-depth understanding of us humans and our complex social contexts; and enabling self-reflection within AI systems. My vision of Humane AI vision is rooted in a conviction that ethics and responsible AI are not in conflict with commercial success and competitiveness. To address the challenges of conceptualizing and/or operationalizing Humane AI, I am investigating how robots can be equipped with knowledge about the dynamics of human functioning, and to explore the applicability of such robots in a variety of application areas involving cognitive and affective interaction.

### **NG, Chi Hin**

Ernest C. H. Ng is an Honorary Assistant Professor at the Centre of Buddhist Studies (CBS), the University of Hong Kong (HKU), where he teaches an undergraduate course on Buddhism and Economics. His research interests include Buddhist Economics, the intersection of spirituality and materiality, sustainable decision-making and mindfulness. He is passionate about the education and research on the integration of sustainable developments, wisdom tradition and market economy. He is committed to the developments of the young generation and future leaders, serving as mentors for various universities. He is currently the Chief Executive Officer

at Tung Lin Kok Yuen, a Buddhist NGO with over 80 years of history dedicating to Buddhist teachings, education, and community services in Hong Kong. Prior to that he was the Chief Investment Officer at Sumeru Capital, an asset management company focusing on the Greater China markets. Dr. Ng graduated Phi Beta Kappa from the University of Chicago with Bachelor of Arts in Economics and Master of Arts in International Relations. He received a Master of Buddhist Studies and Doctor of Philosophy from the CBS, HKU. He was a Sir Edward Youde Scholar and currently a Fellow at the European SPES Institute.

### **AI Stance**

Over the last decade, I have engaged in the interdisciplinary research between the material and spiritual developments from a Buddhist perspective—including research on the evolution of mindfulness trainings as a technology of the mind. I have also been analyzing the role of technology in human development and the risks and opportunities for humans in the rise of artificial intelligence.\* When it comes to human mind, values and intelligence, Buddhist philosophy has very important observations on this phenomenal world and how humans interact with it. It has some unique perspectives on values, moral decision-making, perception of self and this world, as well as the contrast between “real” and “artificial” intelligence. It could give us some important insights on the interdependent nature of the technology adoption, as well as a unique understanding of human minds—its self-entrapment and boundless potentials. Through the Buddhist worldview, we could perhaps be more confident about the unique potential and positioning of human intelligence by taking back control of our attention, consciousness, and most importantly, the ability to choose. When our devices, cities, and states become smarter, human intelligence must continue to upgrade instead of downgrade. This continuous evolution demands an in-depth wisdom and practice to make morally-sound decisions, exert attention of the right subjects, and understand ourselves and our external environment with insights.

### **NGO, Ngoc**

Christine Ngo is Assistant Professor of Economics at Bucknell University in Pennsylvania. She received a Ph.D. in Economics from the School of Oriental and African Studies (SOAS), University of London in the United Kingdom and a Juris Doctor from the University of California Hastings College of the Law in San Francisco. She is the author of *Industrial Development in Planned Economies: Rent Seeking and Politico-Economic Interplay in Vietnam* (Routledge, forthcoming). She has published papers in *Journal of Evolutionary Economics*, *Review of Political Economy*, *Journal of Economic Issues*, *Canadian Journal of Development Studies*, *Journal of Contemporary Asia* and *European Journal of East Asian Studies*. Professor Ngo’s most recent research project analyzes the impacts of artificial intelligence, robotics and the Internet of things on the future of work in the US and in developing countries.

### **AI Stance**

My research focuses on the role and contribution of technological advancement and innovations on economic development. I aim to understand progresses in the human-technology partnership that augments human performance and illuminate the emerging socio-technological landscape. It is critical to have better understanding of the risks and benefits of new technologies, understand and influence the impact of artificial intelligence on workers and work, and foster lifelong and pervasive learning. My latest research project focuses on the impact of artificial intelligence on the future of work. To what extent will AI complement and support the workplace providing higher value added and productivity boost for production? In addition, how has the development of AI displaced jobs and workers in the US?

In the last four years, I have been teaching courses on these issues at the University of Denver, including “Growth, Technology and Economic Policy” (which introduces students to the important issues related to technological change and how it relates to economic growth as well as the government policies) and “Humans vs. Machines: When Will the Robots Leave Us in the Dust” (which explores and analyzes issues related to the *process* of technological innovation and advancement, the *impacts* of technological change, including benefits and costs, on individual and society at large and government *policies* to promote innovation as well as to reduce its negative welfare effects.

## **PARK, Jin Y.**

Jin Y. Park is Professor of Philosophy and Religion and Founding Director of Asian Studies Program at American University. Park specializes in East Asian Buddhism, Buddhist ethics, Buddhist-postmodern comparative philosophy, and modern East Asian philosophy. Park employs Buddhist tradition to engage with contemporary issues with a special focus on gender, justice, and ethics. Park’s research on modern East Asian Buddhist philosophy focuses on the role of power in the construction of philosophy in modern East Asia. She earned her Ph. D. at the State University of New York at Stony Brook. Her books include *Women and Buddhist Philosophy* (2017); *Reflections of a Zen Buddhist Nun* (2014); *Makers of Modern Korean Buddhism* (2010); *Buddhism and Postmodernity* (2008), *Buddhisms and Deconstructions* (2006). Park currently serves as President of the Society for Asian and Comparative Philosophy and President of the North American Korean Philosophy Association.

### **AI Stance**

As a philosopher and religious scholar with a keen interest in ethics, my contribution would be to place the reality and discourse of AI in the context of philosophy, religion, and ethics. To specify, first, the goal of the development of AI should be constantly asked as we further develop AI. Who does the AI benefit and what will be the potential tragedies that living beings and the planet might have to risk for the development and use of AI? Second, educational apparatus need to be designed. Humanities, technology, and the public should work together to create awareness, proper understanding about AI, and its impacts in our everyday life. Third, the position of AI in our vision of human being needs be clarified. This includes AI’s contribution to or potential obstruction in the

advancement of the contemporary discourse about environmental issues, equity, and the meaning of global community. As a scholar of Eastern philosophies and of East–West comparative philosophy, I bring ideas from Asian traditions of thought and from the intersection of Eastern and Western perspectives to critically evaluate the current state of AI, its impact on society and individuals, and the power dynamics related to technology.

## **PARRY, Emilie**

For the past 25 years, Emilie Parry has been working in the field of conflict transformation, conflict and transitioning societies, humanitarian and complex emergencies, civilian/child protection, sustainable development (shallow ecology), deep ecology, disaster risk management, and climate change resilience--in Asia, the Americas, Africa, and Eastern Europe. She currently is completing her degree at the University of Oxford Centre for the Environment, School of Geography & the Environment, seated within the Environmental Change Institute. Emilie's participatory, ethnographic research is based on interfaith and indigenous local-to-local climate change and ecology networks, bioculturally and geographically endogenous in their initiatives, yet effectively collaborative across Asia. She is particularly interested in Buddhism, interfaith climate action, and ways in which a range of syncretised local biocultures may perceive and engage with major local and global stressors within the Anthropocene. This interest is driven, in part, in the seeking out of examples and lessons for what can be appropriate, effective, holistic and sustainable in climate solutions, particularly for the planets' most vulnerable groups and species.

## **AI Stance**

So much that makes life worth living, so much that humanity values as conscious, cognizant, creative, spiritual and sentient beings, would be traded for any one-shot authoritarian-implemented 'AI solution' to the socially, economically, politically, culturally and historically complex condition humanity has created. These narrow perspectives fail to recognize the critical potential that biocultural and traditional ecological knowledge systems have for healing the planet and our social, economic and political structures. Over the past several years, my research has provided me with insights into an emerging model for nature-based, responsive and mutually respectful engagement with the conditions of life on this planet today—inclusive of climate change, global eco-crises and mass extinction/forced migration. This model offers transcendent, potentially healing pathways to move beyond mechanisms of power, exploitation, dominance and subjugation. This work with faith-based, interfaith, local and indigenous populations in Asia, is not about reversing time and returning to a pre-Industrial world. Wisdom and technologies evolve with us, and must be responsive to the conditions we experience now. Artificial Intelligence is here, and will have an evolving role in our futures and conditions. As with any form, what is placed in that form will shape the form's function and impacts. It is therefore crucial to engage with AI as a form, a vehicle, to facilitate and support creative, respectful and evolving eco-societal pathways through very challenging times.

## **SHIMIZU, Mika**

Mika Shimizu is Associate Professor in Kyoto University from 2015, and was Assistant Professor in Kyoto University, Disaster Prevention Research Institute through 2013-2015. She has been a visiting researcher in East-West Center in the United States since 2008. Previously she served as a policy researcher at the Nomura Research Institute, America and as a special assistant at the Japanese Embassy in Washington DC. She holds an MA from American University and a Ph.D. in International Public Policy from Osaka University (2006). She also gives lectures at Sophia University and Keio University, and has been extensively involved in policy research projects related to global risks, resilience and governance. Her recent publication, *Nexus of Resilience and Public Policy in a Modern Risk Society* (Mika Shimizu and Allen Clark, Springer, 2019) addresses AI from resilience and public policy points view in Chapter 8 “Advanced Technologies in a Modern Risk Society: Role of Resilience-Based Approaches and Public Policy.”

### **AI Stance**

There are major three challenges in terms of operationalizing “Humane AI.” First, while human capacity is nurtured or strengthened through human communication and learning experiences, AI can lead to a lack of face to face communication among individuals and groups, and thus limit opportunities for human learning experiences to build up skills in the work place. Second, AI could facilitate discrimination. Machine learning tends to amplify subtle biases unless specifically coded to avoid such discrimination. Yet, such coding is not normally integrated in predictive risk analysis. This will unduly impact vulnerable populations. Third, humans cannot easily track or review processes of modeling and prediction by AI. This prevents humans from engaging in learning collaboratively by integrating lessons learned and insights through different people. This collaborative learning process is a critical basis for nurturing or creating resilience in communities or society and overall public policy. How to overcome these challenges is a critical question for operationalizing “Human AI.” I think I can contribute to answering these questions as a policy researcher in risk management and resilience by providing systems analysis of challenges and other critical components surrounding those challenges.

## **THIELE, Leslie Paul**

Leslie Paul Thiele received his BA from McGill University, his MA from the University of Calgary, and his Ph.D. from Princeton University. He is a Distinguished Professor in the Department of Political Science at the University of Florida, where he serves as Director of both the Sustainability Studies program and the Center for Adaptive Innovation, Resilience, Ethics and Science (UF CAIRES). His central concerns are the responsibilities of citizenship and the opportunities for leadership in a world of rapid technological, social, and ecological change. Dr. Thiele’s has published scores of journal articles, and nine books, the latest being *The Art and*

*Craft of Political Theory* (Routledge 2019). His current book project is tentatively entitled, *Leaving Nature: Saving Humanity and other Endangered Species*. It grapples with the challenge of sustaining core ecological and human values and relationships in an environmentally precarious and technologically saturated world.

### **AI Stance**

Artificial Intelligence (AI) has been described as an existential threat to our species, with the potential to undermine human rights and freedoms, shatter human identity, and threaten human extinction. Such risks certainly merit increased attention and concern. However, the development of Intelligence Augmentation (IA) is often overlooked. I believe that putatively benevolent forms of IA, not malevolent forms of AI, are the most pressing and proximate concern for our species. Humans and intelligent machines working collaboratively, though not necessarily equitably, will become pervasive, prolific, and predominant in the coming decades. But for billions of people, these human-AI collaborations will represent not an unprecedented intelligence augmentation but a debilitating aptitude amputation, pushing them into relationships in which they exercise markedly reduced levels of skillful activity and control. Human beings retain a “comparative advantage” over smart machines in arenas that demand creativity in addition to stable control, practical judgment in addition to calculation, and compassionate communication and caretaking in addition to efficient economies of scale. To ensure a humane future, human-machine relationships must offer opportunities to cultivate these crucial human aptitudes. Without a concerted effort, human capacities for creative problem-solving and caretaking—what humans do best at their best—may become increasingly degraded in our digital age.

### **TSUK, Keren**

Dr. Keren Tsuk is the Founder and CEO of Wisdom To Lead, consulting company which specializes in the development of senior management teams and leadership. Her Ph.D. is on leadership in 21st century organizations. With over 18 years of experience in guiding global organizations through change and growth processes, Dr. Keren Tsuk specializes in helping companies and senior management teams reach their full potential using mindfulness techniques. Keren has developed a Mindfulness Based Leadership (MBL) course for organizations worldwide. She is a keynote speaker, who speaks at conferences worldwide about mindfulness and leadership. Dr. Keren Tsuk teaches at IDC Herzliya and Lahav Executive Education at Tel Aviv University in Israel, and taught in the Executive Master in Innovation Leadership (EMIL) program at the Hong Kong Polytechnic University in HK.

### **AI Stance**

Underemployment and unemployment will be key societal impacts of AI. I see myself contributing distinctively to meeting those challenges by working with leaders and managers as for increasing their capacity for empathy and compassion behavior. Mindfulness practice is definitely more than attention training per se. It's also largely about developing kind curiosity towards inner experience, and provides a framework

for deep inquiry into the psychological mechanisms of distress and wellbeing. Hence, through mindful awareness, leaders have a chance to learn about human condition by exploring their own hearts and minds as well as increasing the ability to be more empathic and compassionate towards others. AI is quickly becoming a new tool in the business world and helps CEO to drive revenues and profitability. As leaders it's important to guide companies to embrace ethical judgment to prevent unethical decision making, and to use the data in a way that won't harm workers, individuals, and society as a whole. Being more mindful, self-aware and compassionate has positive impact on ethical decision making. Hence, mindfulness may come to be seen as the core 21<sup>st</sup> century capacity, because it concerns our only competitive advantage over the machines: awareness itself.

## **UHL, Andre**

Andre Uhl is a PhD candidate and research member at the Harvard-MIT Ethics and Governance of AI Initiative, as well as co-founder of the Council on Extended Intelligence (CXI), a project to develop a new narrative for autonomous and intelligent systems based on principles of participatory design. Andre's research explores questions of epistemic justice in relation to the global governance of Artificial Intelligence. He is a fellow at the MIT Dalai Lama Center for Ethics and Transformative Values, a member of the Religions and the Practice of Peace (RPP) leadership network at Harvard Divinity School, and co-chair of the Sustainable Peace Working Group, an initiative to integrate cross-cultural and spiritual formation into leadership preparation at Harvard University. In the academic year 2019-20, he will incubate an interfaith AI ethics council at Harvard's Center for the Study of World Religions in collaboration with the IEEE Standards Association.

### **AI Stance**

From indigenous land management practices that honor spirits in nature, over traditional Chinese medicine that visualizes the body as an ecosystem, to Japanese robotics design that produces artificial companions—global histories of science have shown for millennia that our diverse cultural identities, norms and values intimately shape how science is advanced, applied and accepted. At a time where the quest for ethical AI standards has become a shared mandate of science, industry and policy, and concerns about tangible risks regarding the integration of autonomous and intelligent systems into our present and future societies are successfully harnessed for the solidification of political and economic interests, it is crucial to introduce the question of epistemic justice to the AI ethics discourse to emphasize the coexistence of diverse norms and values that represent the holistic aspects of humanity. Through my work at the Council on Extended Intelligence, I am engaging practitioners of diverse cultural and religious traditions in a 'sensemaking' process that reintegrates the question of science into the context of culture. In my view, an ethically aligned advancement of a 'humane AI' will require a shift toward values-driven innovation that enables the composition of regionally contextual responses into a globally oriented governance of AI.

## **VALERA, Pia Marie Dioquino**

Pia-Marie “Peachie” Dioquino Valera is a creative, resilient, and determined individual who upholds integrity and virtue in her work credo. She manages stress well and has the aptitude to be professional at all times. She is a keen and fast learner, believes in the fulfilling power of noble work, and aims to attain the highest level of her potential. A people-person who is very well adaptable to different kinds of people and working environments, she has earned degrees in Humanities and Liberal Arts from the University of the Asia and Pacific. She is the Philippines Climate Reality Leader in the Climate Reality Project and Futures Learning Advisor for the Center for Engaged Foresight.

### **AI Stance**

Developments in AI are both key social disruptors and core elements in foresight work. The Philippines is a late-blooming country when it comes to AI. Yet, while it is the 12<sup>th</sup> largest country in the world by population, it is ranked 1<sup>st</sup> in the world in terms of the active embrace of social media. This has made us the country where every technology built by America, Europe, and China are tested on before selling them to consumers worldwide. AI is spreading, but I believe that Filipinos are not quite ready for it. For a third world country with a high growing population and rising joblessness, how do we justify the appropriateness of AI taking on high-skilled and blue-collared workers’ functions? While AI may be an effective tool for solving business and economic problems, we cannot discount the fact that it is also creating other kinds of socio-civic problems. This smart technology may be inevitable, but like any other global change and advancement, it is a double-edged sword. I highly believe that the power of collective empathy is vital to balancing out the emotionless and exacting machinations of AI technology. AI is a technology which if misused—especially in military applications—can lead to loss of lives and utter destruction. The key question we must grapple with is will AI be used for the common good or merely to benefit a privileged few?

## **ZHENG, Dongping**

Dongping Zheng is an associate professor in the Department of Second Language Studies at the University of Hawaii, Manoa. She studies languaging process in technology-supported environments. She researches the affordances of virtual worlds, video games and mobile devices for 5E cognition, cross-cultural communication and education. She is also interested in oriental philosophy, namely Confucian role ethics, Daoist/Taoist and Buddhist traditions. Her recent work has been focusing on finding common ground between these correlative cosmological perspectives and Cartesian reductionist approaches to build a culturally balanced research and education model. Her current project is in collaboration with VISLAB at Chinese Academy of Forestry creating a wild panda reserve virtual reality. Taking into consideration of harmonious unity of Heaven and Humanity and mindfulness leveraging VR and AI features, the virtual reserve may play a key role, along with artifacts in the larger ecosystem, to cultivate environmental awareness and new languaging habits.



## **AI Stance**

In the past decade, I have taken steps to integrate new developments in language, cognition and educational technology research, including the distributed language movement and design-based methodology, to shape my work. It aspires to help people and the world become more aware of our values-intentions-actions and how to transform them by co-experiencing language, event friendships and mindfulness. It lies in the effort of designing learning environments by deploying features of emerging technologies, taking the concepts of persons and the natural and cultural worlds as inextricably interrelated events and taking into consideration person-in-the world. This co-constitutive process applies to the learners using the system as well. Students follow a “learning while doing” model, in a “lived bodyheartminding” way, while still in an institutional setting. Rather than relying on fixed knowledge to be as yet applicable in the future, technology, such as virtual spaces and mobile-enabled place-based learning, not only shortens the application gap, but also may transform learning habits and values-intentions-actions. Therefore, I see myself contributing distinctively to discussions about the meaning of humane and equitable AI and how to achieve it, by sharing my experiences in design and research of these learning environments.