

Book of Abstracts

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Keynote speakers

OKYERE-MANU, Beatrice

Dr. Beatrice Okyere-Manu is a senior lecturer in Applied Ethics department at the University of KwaZulu-Natal in Pietermaritzburg. Her research interests cover the following areas: HIV and AIDS, Ethical issues Affecting African Women, AIKS, Technology and Environmental Ethics. Beatrice brings together practical experience in community involvement with theoretical scholarship on African ethics. She has written a number of Journal articles and book chapters in these areas. She co-edited a book on *Intersecting African Indigenous Knowledge Systems and Western Knowledge Systems: Moral convergence and divergence*, which brings together African traditions in ethical thought and pedagogy with Western ideas and practices to think through the ethical implications of applying intersecting knowledge systems to concrete situations in Africa.

PARK, Jin Y.

Jin Y. Park is a Professor and the Department Chair of Philosophy and Religion at American University (U.S.). Park specializes in East Asian Buddhism, Buddhist and comparative ethics, intercultural philosophy, and modern East Asian philosophy. Her research focuses on gender, violence, the politics of discrimination, and narrative philosophy. Marginality has been a consistent theme in her scholarship, dealing with the marginalization of the non-West and non-Western philosophy, of women's philosophy, and of some other forms of philosophizing, revealing the power structure in philosophy and aiming to allow the voices of the margin to be heard.

Her books include *Women and Buddhist Philosophy*, *Reflections of a Zen Buddhist Nun*, *Merleau-Ponty and Buddhism*, *Buddhism and Postmodernity*, and *Buddhisms and Deconstructions*.

She currently serves as the President of the North American Korean Philosophy Association and the Vice President of the American Academy of Religion. She is a past President of the Society for Asian and Comparative Philosophy.

Presentations & Panel abstracts

From Left to Right: How Social Media Shape the Perception of the Political for Young Brazilians Engaged in Diverse Political Orientations

This article explores how social media are appropriated in the perception of political struggles by Left and Right-wing young Brazilians. By comparing how social media shape the perception of the political for two different sub-cultures within the broad Brazilian context, this study offers a situated account of how these technologies impact contemporary political processes, which can serve as point of dialogue with similar investigations in other parts of the globe. The analysis derives from semi-structured in-depth interviews with 16 young Brazilians who display varied levels and modes of political participation and political orientations. This article focuses on the similarities and differences of how social media mediate the perception of the political struggles for those on the Left and Right of the political spectrum in a context of high affective political polarisation experienced in Brazil in recent years. The discussions are centred around issues of personalisation and privatisation of the access to the political, which are amplified by human and non-human actors, whereas the technological mediation grows in transparency. The purpose is to provide a situated perspective of how social media are impacting political processes for young citizens in Brazil, engaging in discussions that can dialogue with studies conducted in other nations of the globe, enriching the debates in intercultural technological ethics. This study also aims to demonstrate that postphenomenology can be an addition to the array of theories and methodologies employed in the investigations of human relations with contemporary (and future) media technologies, such as social media, especially concerning their impact on political processes. The results in this article are part of a PhD dissertation that has investigated how social media transform the perception, action and subjects involved in political participation in contemporary Brazil.

Neutral AI in Islamic philosophy and wisdom?

One of the most important issues in the philosophy of technology is how to define the relationships between subjects and objects, natural things and artifacts, and humans and non-humans. At the very least, paying attention to this relationship is crucial for two reasons. First and foremost, how we treat such relationships determines the human's position and role in the whole system of life and existence. Second, how we approach such relationships impacts the philosophy and ethics of technology by casting light on various perspectives on technology: from functionalism to essentialisms approaches to technology. Some western philosophers go beyond the subject-object dualism, resulting from modernism, and take a non-modern approach to define human-nonhuman interaction. According to this viewpoint, moral values are shaped in the relationship between humans and non-humans. Islamic philosophers, on the other hand, distinguish between natural things and artifacts. They argue that technological artifacts have no inherent moral value. Humans employ these instruments to achieve the perfection that is inherent in their nature and essence. The purpose of this paper is to describe Islamic attitudes regarding artifacts and the reasons behind this dualism without delving into the ethical implications of taking such a metaphysical approach towards artifacts. In Islamic philosophy, the concept of typical form has both epistemological and ontological implications. One of those is to distinguish between entities with such form (real composition) and artifacts (credit composition). Avicenna, Mulla Sadra, and Allame Tabatabai argue that the main criterion for distinguishing between human and artifact is typical form. Accordingly, only real compositions have typical form because, in such entities, a unique new identity emerges from the collection of each particle in the composition, and the composition's effects differ from the effects of each particle. However, the aggregation of different particles in a credit composition, such as a building, does not result in new or emergent effects. The debate may arise as to whether new and emerging technologies, such as AI, are neutral or extend the criterion that demands a typical form to AI and subsequently give moral values to these technologies.

Keywords: Islamic philosophy, subject-object dualism, typical form

Technology, Desire and Universality

The influence of technology on behavior is extensively studied in all kinds of contexts, both within and outside academia. In the development of new technologies, more and more attention is being paid to how behaviour is and can be changed with technology and under which (political, ethical) conditions this is justified. The debate on persuasive technology is perhaps the strongest illustration of this. However, there is little attention for the influence of technology on a less visible dimension of humans, which is nevertheless of eminent importance for the way in which technology influences them, including their behaviour, namely desire. In this paper, I examine how technology influences desire. An analysis of the structure of desire will contribute to understanding how people are formed and even shaped by technology. In the analysis of desire, inspiration will be found in the thinking of the French psychoanalyst Jacques Lacan, in particular regarding the distinction he makes between the object of desire and the cause of desire (*objet petit a*). This analysis will make clear why the autonomy discourse is insufficient to understand how a critical relation to technology is possible. The application power of this view is briefly illustrated by the example of Tinder. In addition, it will be explored if the structure of desire elaborated is universal and what that universality entails. If culturally determined, the question is if and how that can be observed in differences in the usage of applications like Tinder.

Keywords: Technology, Desire, Universality

Automatic and autonomous but guided and controlled Ethical codes for responsible use of artificial intelligence as shaping the relationship between military-industry-academia and society in various countries.

Keywords: AI; Ethic code; Autonomous weapons; Responsible AI;

The use of artificial intelligence for military purposes is found in many departments. Some are due to the nature of the technology itself, some to the great destruction potential inherent in this combination (Scharre, 2018). Although there is a broad consensus that risk management and regulation should be maintained for this use, there is lower consensus on the key issues involved in this regulation (AI HLEG, 2019; Coeckelbergh, 2020). One of the main tools for such regulation is ethical codes which constitute a declarative meeting point between the moral conception and the prevailing cultural norms, the different organizational and cultural expectations, and the possibilities of their actual implementation (Boddington, 2017). In recent years, more than 200 codes of ethics have been published by major academic, research, military and industrial bodies in the world that deal with the way in which responsible artificial intelligence is required to be developed in a variety of contexts (Hagendorff, 2020). In order to understand the intercultural dynamics of the field codes from various countries and institutions were selected. This study examined 12 key codes of ethics related to the use of artificial intelligence systems in military contexts or related to these contexts, by military and state organizations, selected by a team of multidisciplinary experts in the field and written by countries (3), armies or defence ministries (3), research and academic bodies (3) and industry (1). The examination was performed by a quantitative literature review based on text analysis in order to identify the main principles that appear in each of the documents. After identifying the prevalence of key values in these documents, a comparative evaluation of different terms and their importance in the case of identifying the similarities and differences between the documents of these principles was performed. The findings of the study show the principles and differences between the documents of the various principles. These findings illuminate the way in which fundamental terms are perceived differently in international martial law, in the perception of collective distributed cognition mechanisms, and in human-machine teaming (Plant & Stanton, 2017; Verbeek, 2011). Terms such as intention, autonomy, agency, and independence take on different meanings from the research literature and perceptions that currently exist in society and the military (Bratman, 2014; Kupfer, 1987; Searle, 1983). While the literature and martial law will take a long time to adjust, the relevant technologies are already knocking on the doors. The research recommendations therefore focus on the way in which artificial intelligence integrated systems are required to be developed, managed, used and implemented in military contexts in the immediate time frame.

Productive Disruptions: Social Technologies and Queer Cultures

In the social sciences, there is an extensive and growing literature on the use of technologies in queer communities, in particular the impact of social networking sites (SNS) on dating and socializing practices, and the presentation of queer identities. These technologies also shape the epistemic behavior of queer persons, particularly in geographically or socially isolated positions: SNS provide a unique environment for queer communities to thrive epistemically and provide space for psychological comfort and growth.

I suggest that the capacity of SNS to foster epistemic and social exchange across geographical distances and political borders has also led to the emergence of new queer subcultures, especially those on the trans, enby, and genderqueer spectrum. When these cultures become visible to the mainstream of SNS users, they are often ridiculed, and sometimes vilified; and political attention to these communities is also often negative, with a political backlash against trans communities under way in many countries. Nevertheless, I want to suggest that the emergence of these communities through SNS can be seen as a productive disruption.

First, it provides epistemic resources that are often still scarce or unavailable in analog social networks and more traditional media outlets. These epistemic resources, in turn, have the potential to undermine socially dominant beliefs and myths about (binary) gender and (heteropatriarchal) sexuality.

Second, it provides essential moral resources to participants in these communities by allowing them to experience themselves as having a culture, rather than merely a queer individuality in a straight (or homo-normative) majority culture.

Both points are, in my view, reasons to view this particular use and effect of SNS as a productive disruption.

Keywords: social networks, queer communities, disrupting the binary

Impact of Artificial Intelligence on the respect of human dignity: An analysis through ethical and international governance perspectives

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This article departs from the concept of human dignity and explores how it can inform AI ethics and global governance. Our starting point is to discuss the role of human dignity as a intercultural moral compass with normative value, outlining the relevance of this concept as both an ethical and legal point of reference. In particular, the ethical desirability of human dignity heavily influences modern international human rights law. Subsequently, we discuss the rise of AI over the past decades and how this relates to human dignity. First, we explore the impact of AI on human work, discussing ethical and legal requirements that need to be addressed to further ensure a life with human dignity for individuals when paid jobs might become scarce. Second, we explore the concept of human dignity in the context of warfare and autonomous weapons. By combining the case studies through a lens that evaluates both intercultural ethics and international governance perspective, we discuss how the design and development of AI-based/AI-enabled weapons interact with the principle of human dignity. This considers different degrees of autonomy (semi-autonomous, human-supervised, and fully autonomous systems). After examining the two case studies, we suggest that human dignity is a useful ethical point of reference and an international governance instrument for a human-centred design of AI systems.

Keywords: Human Dignity, Artificial Intelligence, Technology, Intercultural Ethics, Human-Centred Design.

Gunter Bombaerts, Jin Y. Park, Joel Anderson, Matthew Dennis, Lily Frank, Tom Hannes, Jeroen Hopster and Andreas Spahn.

The power of emerging technologies to control the duration and intensity of human attention is an important, not yet fully explored topic for intercultural ethics.

Attention is related to quintessential human faculties and abilities (such as autonomy, awareness, freedom of choice, mindfulness, focus and flow etc). For ethics of technology, it is important to know how technology distracts us and or captures our attention, not in an empirical sense, but from a conceptual and normative perspectives.

Attention has recently been discussed in terms of the “attention economy” (Davenport, Beck, Fogg), but an analysis of attention would benefit from a more nuanced conceptual discussion. This could borrow from diverse philosophical resources, such as several intercultural/non-western approaches (Analayo’s Buddhism), existential ones (Iris Murdoch, Simone Weil), or accounts of the ‘moral fog’ created by technology (Van den Hoven & Cocking).

Understanding these fine-grained conceptual distinctions may provide a basis to formulate normative guidance and may even lead to design recommendations. For example, Analayo starts from the Buddhist conception of sati as awareness of the moment and awareness of the interpretative system. Iris Murdoch talks about ‘seeing justly and lovely’, Martha Nussbaum about ‘Finely Aware and Richly Responsible’ or Merleau-Ponty about ‘a creative transformation of the mental field’. Attention can also be approached by systems theory (for example developed by Peter Herschok in his “Buddhism and intelligent technology”) or more classical deontological approaches that focus on autonomy and attention. Finally, inspiration for normative guidance of technology design in the attention economy can be drawn from normative framework that analyse the relation between ethical virtuosity (kusala) and attention or awareness.

The ESDiT “attention economy” working group will present ideas in progress. Jin Y Park (American University) and Soraj Hongladarom (Chulalongkorn University) will provide feedback.

Keywords: Heidegger, Daoism, Technology

It is often argued that Heidegger is a profoundly provincial thinker who is against technology and all its implications. The same is often said about classical Daoism (Laozi and Zhuangzi). This paper will challenge such facile assumptions and explain the complexities of the actual positions of Heidegger and the Daoists. It will then search for similarities in their approach, and argue for ways in which their understanding of how to deal with technology can aid us in our increasingly technological world. I will argue that although on the surface Heidegger and Daoism seem strongly anti-technology, and their preferred ways of living are highly localised and rural, in reality their way of thinking can guide us in our understanding of our possible responses to ethical issues arising from technology and its increased prominence. Through notions such as Heidegger's *Gelassenheit* and the Daoist *ziran* and *wuwei*, it will be argued that a productive attitude change is necessary if we are to successfully manage and deal with ethical issues arising out of our use of technology.

Afro Colombian Narration Technologies Reconstructing and Reinventing Black Identities and Community Relations in Colombia and the Global South

Afro Colombian poetical and narrative practices are technological devices of memory that not only maintain ancestral connections and meaningful events for the community, but also reconstruct and reinvent identities and relations inside and outside the community. These narratives can connect the narrators and their peoples with other communities and build new connections based on the power of the Word and the expression of the transversal feelings in their narratives.

The Internet connectivity, the use of social media, the creation of blogs and websites, as well as the audio and video recording of narratives take the power of the Word to a different level. It threatens the inner value of the narratives; however, it also enables the incorporation of new media, and the creation of personal and collective platforms that create bridges for transporting the narratives, experiences, projects, and political actions of these communities to other communities that face similar experiences. These are the traumas of ongoing colonial and epistemic violence, dehumanization, racism, oppression, and ecocide, but they are also the experiences of transformation and reedification of poetical, ethical, and political relations and identities.

At the core of these narratives, there is an agonistic experience that goes through the power of the Word and traverses the bodies enabling to see the humanity of the other. Narrative technologies are not natural, but agonistic and transformative creations that remap, redefine, and permit the re-existence of ancestral, territorial, and collective connections. They are a condition for the construction of a pluriversal humanity or "we."

Key Words: Narrative technologies, agonistic connections, pluriversal humanity.

“My privacy is our privacy”: An exploration of Ubuntu and Relational Privacy

Ubuntu practising communities emphasise community, relationality and interconnectedness above individual autonomy. In particular, the value of privacy in Ubuntu communities is challenged by Socially Disruptive Technologies (SDTs) like Artificial Intelligence and Biotechnology. The frameworks that guide SDT development are predominantly rooted in value systems that are foreign to the African ethical frameworks in which they are deployed. While the notion of group privacy plays an increasingly important role in the debate surrounding privacy, relational privacy as it derives from Ubuntu ontologies remains underexplored. In this paper, the way in which SDT's have affected moral practices, interpretive frameworks and decision making relating to privacy in the African context will be discussed. Case studies that illustrate how the notion of privacy is challenged in the African context will be discussed in order to show why SDTs are understood as ethically disruptive technologies. Secondly, the notion of relational privacy will be employed in order to rethink how an African-centred approach to values can inform current design practices. Finally, the paper concludes with a rethinking of the value of privacy from Africa, as opposed to for Africa. In doing so, the paper aims to not only address the question of how SDTs affect values like privacy in Ubuntu practising communities but also how Ubuntu frameworks can serve as a critique to broaden the dominant discourse surrounding privacy.

Title: An intercultural Dialogue on Human-Nature Relations General Panel Description

In this panel, each of the participants introduces an understanding and approach to 'Nature' that stems from a different non-Western philosophical tradition. With contributions from Japanese (Alessio Gerola), Confucian (Joseph Sta Maria), Ubuntu (Kristy Claassen), and Anishinaabe (Patricia Reyes) philosophies, these introductions set the stage to discuss similarities and contrasts among each traditions' positioning of humans in relation to Nature. The goal of this panel is to explore whether these intercultural discussions can help to fill the gap in current environmental ethics. More specifically, we look at the implications of considering different approaches to Nature in current technology developments.

Abstracts

Alessio

This contribution discusses the concept of milieu or climate (風土 fūdo) in the philosophy of Japanese philosopher Watsuji Tetsurō. Moving beyond the purely natural aspects of the environment, Watsuji employs milieu to refer to the mutual encounter between natural and human elements, where the cultural expressions of human existence shape and are shaped by the natural features of the environment. It is in this dynamic space that Watsuji locates human ethical life, which is fundamentally social and always occurs 'in-between' other people within a context. Western ethics, on the contrary, is criticized for being too abstract and focused on individuals, emphasizing the temporal aspect of human consciousness to the detriment of its spatial existence, which unfolds through relational connections. As social relations take place through the mediation of space, including our relations with technologies and with the natural environment, Watsuji emphasizes the necessity to consider the spatial dimension of human relations between themselves and with Nature. His concept of milieu captures how our interactions with the natural environment are an expression of the way in which we structure human relationships. By turning our attention to Watsuji's ethics, my contribution intends to highlight the importance that 1 Japanese philosophy places on the inextricable interrelations between human society and the environment, a dynamic and relational space that is the fundamental context in which ethical life unfolds.

Keywords: Watsuji Tetsuro, Japanese philosophy, environmental ethics

Joseph

This paper will explore the artificial/natural dichotomy in Confucian philosophy and its implications for environmental ethics. In particular, it will analyze the distinction between the natural and the artificial in Xunzi's writings. For Xunzi, the 'artificial' (wei) means those things which are the product of human conscious effort such as culture and moral virtuousness. On the other hand, the 'natural' (tian) signifies the opposite, i.e., those which are not the product of human conscious effort such as one's inborn or natural dispositions, as well as the natural world. In Xunzi's view, the natural and the artificial are complementary, in the sense that the natural cannot achieve its full potential without the artificial, while the artificial has nothing to build on without the natural. This is true for the human being who must shape his natural dispositions through artificial cultural forms and moral education. But this is also true for the natural world which can only attain its 'highest' form through being ordered by the virtuous person. Although this might seem anthropocentric, I argue that Xunzi's view instead strikes a balance between two extremes, i.e., one which holds that the natural world

should be untouched by human beings and another which takes the natural world as simply a quarry to be exploited indiscriminately. In lieu of these two views, Xunzi considers Human and Nature as partners whose harmonious collaboration perfects the cosmos.

Keywords: Confucian Philosophy, Dualism, Environmental ethics.

Kristy

Dualism, since Plato, has indelibly shaped the discourse in Western philosophy, both at its highest (modern) pinnacle in Cartesian dualism, as well as later and contemporary rejections of the several trajectories which developed from this schism between the epistemological subject and object. The recent elucidations of the profoundly African philosophy of Ubuntu, on the other hand, do not maintain the same 2 dichotomy when it comes to the relation between the Self or 'subject' and Nature as 'object'. Ubuntu is grounded in an interrelatedness towards wholeness that includes the non-human Other, including every aspect of Nature. Our becoming more human is intertwined by the way we relate not only to other subjects as Other but to the environment as such as Other. Ubuntu scholars thus typically direct attention towards a porosity that diminishes the 'Enlightened', Eurocentric and long-established subject-object dichotomy. A 'person' or 'subject' is, according to Ubuntu, considered part of a chain of being that includes not only humankind, but also animals, plants, and matter - thus, the 'objects' of philosophical modernism. Personhood is accordingly affirmed through the way in which we interact with other beings, which includes every other subject in Nature. It is for this reason that critiques of Ubuntu as 'anthropocentric' are profoundly misplaced. Rather, as will be discussed in this panel presentation, we become more human, indeed less subject-centred, and more open to Other Selves, through our interrelatedness with Nature via the philosophical tenets of Ubuntu.

Keywords: Ubuntu, Nature, Personhood

Patty

My contribution introduces the indigenous notion of Place-thought and its role in understanding ecosystems as (non-anthropocentric) societies. According to Anishinaabe scholar Vanessa Watts, these societies acknowledge inter-species treaties which influence humans' organization and practices. Communication with the land and other-than-human entities is encouraged. To highlight the added value that Anishinaabe and other Indigenous philosophical traditions could bring to n Intercultural environmental ethics, I compare the Indigenous notion of Place-thought and inter-species treaties to the contractualist notion of the State of Nature. Portrayed as a pre-political condition by Occidental political philosophers, the State of Nature is a neutral, apolitical backdrop on which humans discuss and arrive at an anthropocentric social contract. The a-politicization of Nature that occurs in contractualism thus seems to be in tension with Place-thought. This exploration is particularly relevant given the current efforts from Political Ecology, Science and Technology Studies, and Philosophy of Technology to outline the extent of non-human agencies and the politics 3 of Nature. Place-thought is hereby presented as a potential alternative to human exceptionalism and anthropocentrism in Western philosophical thought. Moreover, I will argue that such an approach can help us conceive non-human agencies in non-reductive ways; that is, without depriving them of intention, will, or consciousness. My contribution is thus an invitation to hold a serious conversation with Indigenous philosophies to repoliticize Nature and consider communication with other-than-human entities.

Keywords: Indigenous, Nature, non-human agency

CLANCY, Rockwell et al.

Panel title Methods for ensuring ethical technologies across cultures

Description Technology is more cross-cultural and international than ever before, involving and affecting peoples from different cultures and countries. This presents challenges to the ethical development and use of technologies, where regulatory guidelines and ethical expectations can differ across countries and cultures. Our panel includes four presentations addressing these difficulties, discussing ways of ensuring more ethical technologies across cultures. First, Chris McClean argues that frameworks for digital ethics must become less Westocentric, exploring and incorporating ethical frameworks from often neglected philosophical traditions. Next, Rockwell Clancy shows how the adoption of ethical frameworks for specific technologies/from particular traditions is wrongheaded, outlining a culturally and technologically “agnostic” alternative. Third, Matthew Hastings demonstrates how a technology ethics pedagogy based on dialogue and imagination can help both students and practitioners to understand and appreciate differing cultural perspectives. Finally, Qin Zhu outlines what a Confucian perspective can add to questions surrounding human-robot interactions, not only avoiding harms but also developing virtues. (155 words)

Presenter 1 Chris McClean chris.mcclean@avanade.com

Title Intercultural Foundations for Digital Ethics: The Conversations that Need to Happen

Abstract Digital ethics (DE) standards and governance practiced by European and North American corporations are often rooted in Western philosophical frameworks. This tendency is problematic due to the global impact of these organizations as well as the historically destructive pattern of Western colonialism. The field of DE would be better served by incorporating ethical frameworks from around the world when crafting guiding principles rather than trying to impose ethics based on Western thought. The purpose of this research presentation is to demonstrate through a vignette example how to leverage the Ethics-based Change Management (ECM) Model to facilitate effective intercultural digital ethics considerations in an organization. The purpose is not to create a universal ethical framework by rationalizing moral frameworks from around the world, but to demonstrate how digital ethics principles and decisions can be more effective after considering a wider set of cultural influences.

Keywords cultural comparisons, digital ethics, ethical change

Presenter 2 Rockwell Clancy rfclancy@mines.edu R.F.ClancyIII@tudelft.nl

Title A Framework for Assessing Technologies Across Cultures: Cultural and Technological Agnosticism in Ethical Decision-making

Abstract My presentation describes a framework for assessing the ethics of technologies across cultures. This framework is independent of the technologies considered and culture employed, but responsive to the particularities of both technologies and cultures. Ethics has been recognized as crucial to innovation, but the global environments of contemporary technology present challenges to ethical innovation: Technology spans multiple cultures and countries, resulting in potential disagreements about (in)appropriate courses of action, based on differing regulatory frameworks

and cultural values. To address these issues, processes of decision-making must be 1. general enough to address novel technologies and be appreciated by individuals and organizations across cultures/countries, 2. narrow enough to address specific cultural and technological concerns, and affected stakeholders, and, therefore, 3. realist in nature, cognizant of and capable of incorporating empirical findings regarding how people think about matters of right and wrong, and how these are affected by culture. This framework has been used in countries as diverse as the US and China, resulting in demonstrably higher levels of ethical reasoning. It can contribute to the development of practitioners and organizations capable of effectively addressing global challenges, fostering more inclusive technological perspectives that identify and incorporate potentially marginalized perspectives

Keywords global technology ethics, culture, ethical decision-making

Presenter 3 Matthew Hastings mhastings@mines.edu

Title Technology as Teacher: Learning Ethics and Intercultural Dialogue

Abstract In this paper, I explore the ethics of technology from an educational perspective. How do we learn ethics? What role does technology play in teaching us ethics? I argue that our ethical lives are characterized by a continuous effort to see reality more clearly. Ethical action arises from seeing a situation accurately. Technologies play a central role in shaping our experience of reality, both obscuring and revealing how we relate to ourselves, others, and the world. I focus on the role dialogue and imagination play in both broadening and sharpening our moral perception. Dialogue presents us with opportunities to try out our ethical understanding, as we justify our evaluations and actions to others. Through these exchanges, we reach the limits of our understanding, facing dilemmas, disagreements, and impasses. Rather than retreating from these challenges, imagination provides us a way forward. It names our efforts to see the world differently, picturing what is not immediately obvious or present to our individual or cultural perspectives. One of the greatest resources we have in facilitating ethical development are encounters with alternative perspectives - dialogue with those who see things differently. Intercultural dialogue around technologies is a particularly powerful pedagogical moment. Learning how people in different contexts take up and live with familiar tools reveals the limits of our understanding and can prevent us from giving into false assurances that our own perspectives have sufficiently captured the reality of a situation.

Keywords ethics education, moral imagination, dialogue

Presenter 4 Qin Zhu qzhu@mines.edu

Title Ritualizing Robots: A Confucian Approach to the Design of Ethical Human-Robot Interactions

Abstract Scholars in the ethics of technology and human-robot interaction (HRI) have studied the ethical concerns related to the mediating role of robots in shaping human perceptions and behaviors. However, studies in the two fields have not paid sufficient attention to that human teammates' inner moral states (e.g., the cultivation of the moral self) may be affected in their interactions with robots. Dominant research in engineering ethics has been extensively focused on prohibiting unethical practices in engineering and preventing technologies from generating harms to the society. This paper expands the traditional notion of responsibility in technology. By drawing on the Confucian idea of li (ritual or ritual propriety, 礼), this paper argues that ethical HRIs need to create a flourishing

ecology that invites human teammates to grow their virtues. More specifically, good HRI designs will (1) incorporate “ritual scripts” that allow humans to fulfill their role-based moral obligations and cultivate harmonious relationships with others; and (2) help humans develop moral expertise for practicing these ritual scripts in different circumstances. Furthermore, HRI designs inspired by Confucian rituals emphasize both the temporal (virtue cultivation in the historical context) and the performative (virtue cultivation involves bodily performance) aspects of human becoming. By drawing on some most recent empirical studies from HRI research, this paper will also briefly discuss potential practical implications of Confucian rituals for reimagining and designing socially integrated and morally competent robots.

Keywords robot ethics; Confucian ethics, moral ecology

Responsible Engineering Across Cultures: Investigating the Effects of Culture and Education on Ethical Reasoning and Dispositions of Engineering Students

Our presentation describes research supported by the Ethical and Responsible Research (ER2) program of the National Science Foundation (NSF), exploring the effects of culture and education on ethical reasoning and moral intuitions among engineering students. Ethics has long been recognized as crucial to responsible engineering, but the increasingly global environments of contemporary engineering present challenges to effective engineering ethics training. Engineering is now more cross-cultural and international than ever before, resulting in potential disagreements about (in)appropriate courses of action. To address these issues, this project will identify educational interventions with the greatest effects on ethical reasoning and moral intuitions, whether these effects differ among cultural and national groups, and if/how to modify these to develop more effective ethics training. Researchers from Colorado School of Mines, University of Pittsburgh, Delft University of Technology, and Shanghai Jiao Tong University will implement mixed-method, quasi-experimental, longitudinal, and cross-sectional research to: (1) determine the effects of culture and foreign language on the ethical perspectives of first-year engineering students; (2) assess the relative effects of culture and education on these perspectives over four years; (3) use engineering ethics assessment tools across cultures and countries to examine their cross-cultural validity. Findings from this project will contribute to the development of engineering ethics that (1) effectively addresses the kinds of global challenges students, practitioners, programs, and organizations will encounter (2) is more inclusive, by identifying potentially marginalized perspectives (3) contributes to responsible graduate research, delivering training culturally responsive to the increasingly international student bodies of graduate STEM programs.

Keywords: Ethical and Responsible Research (ER2), global engineering ethics, culture, ethical reasoning, moral foundations

Can gratitude ameliorate the addictive effects of disruptive technologies?

Smart phones, social media and associated technologies have been blamed for an accelerating “a culture of distraction” (Kraus 2012) in which human attention is fragmented and fought over. In their quest to keep users engaged with their content for longer, internet platforms use techniques such as adaptive algorithms, infinite scrolling and variable rewards that are blatantly addictive (Bhargava and Velasquez 2021). Various strategies have been advocated to equip consumers to regain control. Key among them are those that focus attention on attention itself, such as developing practices of mindfulness meditation (Vidyarthi 2016) or consciously forming healthier technological habits (Aagaard 2021). This presentation will investigate a less-explored approach – that of gratitude. It will examine the relationship between gratitude and attention and consider how gratitude could be mobilised to ameliorate the negative impacts of the so-called “extractive attention economy”. As well as reviewing some encouraging recent studies on gratitude and technology addiction (eg. Wei et al 2019) the presentation will focus on the author’s original research which used speculative/critical design to develop a prototype “smart” home appliance that responded to users’ expressions of gratitude. Finally, it will seek to go beyond understandings of gratitude as a personality trait or virtue and, building on Mullin’s work in this area (Mullin 2011), attempt to ground gratitude in a (feminist) ethics of care.

Collectivist Approaches to Digital Well-Being: A Confucian Perspective

Ethicists of digital well-being (DWB) contend that the widespread use of online technologies fundamentally changes human flourishing. Online technologies affect DWB in various ways, but one underexplored way relates to how these technologies connect us to one another. In this article we contend that an individualised approach is unsuitable to tackling those problems relating to DWB that are generated by how social-media technologies connect users. Our aim is to explain why the DWB of any one user cannot be isolated from the online behaviour of others, and why a successful theory of DWB must be able to explain how social connectivity can be harnessed in ways that improve the quality of our online lives. To do this, we draw on the resources of Confucian ethics and moral psychology. From a Confucian point of view, human beings grow ethically and emotionally when they are shaped by (and, in turn, shape) their family, society, and larger community structures (Ivanhoe 2018). Not only does Confucian ethics offer a set of collectivist ethical resources, these resources fit with the most up-to-date empirical findings on the value of social connectedness for living well. Given the importance of social connectedness to DWB, we contend that a Confucian approach is especially suitable to explaining how we can flourish with online technologies. If, as the empirical literature suggests, Confucian ethicists are right to say that living well depends on our relationships with others (Herr 2010: 266), then Confucian insights can be used to design the next generation of SMTs

Presuppositions for a Dialogue about an Intercultural Ethics of Technology

Technologies are connecting human beings from different cultures and - by doing so - modify those cultures. Morality is intertwined with cultural contexts in various ways: cultures are expressions of moral convictions and they likewise enable the emergence of moral convictions and they enable a moral life. In order to understand whether or not specific technologies will change or even endanger moral convictions a hermeneutic interpretation is required that investigates the role of morality and culture for the self-understanding of human beings. The contemporary European self-understanding is in official documents addressed as based on 'European Values' (human rights, democracy and the rule of law). These values are based on the normative assumption of the equal dignity of all human beings. The question will be to what extent non-European cultures can share this normative commitment to human dignity and to what extent new (particular digital) technologies will endanger this commitment. The paper will investigate this by reconstructing the presuppositions for a meaningful use of human dignity (as core element of the European values), discuss the hermeneutic conditions under which other (particular Chinese) cultures can share this starting point and will in this way discuss relevant normative criteria for an interculturally informed ethics of technology. Such a reconstruction will be a hermeneutic interpretation that at the same time refer to the anthropological assumptions under which such a hermeneutic interpretation is possible in the first place. The work of Helmuth Plessner will form an important reference point.

Keywords: Hermeneutics, human dignity, Intercultural ethics

Pluralistic approaches in Intercultural Information Ethics: Overview and contemporary developments

Panel Description

Intercultural information ethics (IIE), initially articulated by Rafael Capurro in 1990, has recently flourished again with the first Intercultural Digital Ethics Symposium at the OII (2019) with an accompanying special issue of *Philosophy and Technology*. This past summer, the *Journal of Contemporary Eastern Asia* (JCEA) published a special issue devoted to Charles Ess's pro hen interpretive pluralism as an important element in IIE. This pluralism was developed especially through the biennial "Cultural Attitudes towards Technology, and Communication" (CATaC) conferences (1998-2016) and in the applied contexts of the Association of Internet Researchers (AoIR) Internet Research Ethics (2002, 2012, 2020). Incorporating critique and contributions from both Western and non-Western colleagues and traditions, this pluralism seeks to respond both theoretically and practically to a central challenge of a global internet and technology infrastructure: how to develop shared global ethical norms while simultaneously preserving local ethical norms as central to local cultural identities? Ess will open the panel by briefly reviewing pro hen interpretive pluralism as a springboard for the panelists' presentations. Reflecting their contributions to the special issue of JCEA, the panelists offer both support and critique of pro hen pluralism, as well as stake out new non-Western pluralistic approaches to IIE.

Panel Titles, Participants, Abstracts (3)

Samvād as Schema and Praxis for Resolving the Knots of Technoethics

Ayesha Gautam, Department of Philosophy, Faculty of Arts, University of Delhi. Deepa Singh, Department of Philosophy, University of Delhi.

Emerging technologies pose ever increasingly complex and unique challenges. Technoethics as a field emerged in an attempt to address ethical issues arising at the interface of intricate interconnections between humans, nature, society and technology. The ethical questions raised have somehow focused heavily on responsible use of technology leaving the discourse on responsible design and apt methodology behind. We highlight that it is extremely important for any ethical framework to equally address use, design and methodology. The relevance of context sensitivity as an imminent imperative in this regard cannot be set aside. To address this imperative, scholars have advocated for an intercultural framework of technoethics. This paper forwards the framework of Samvād in alignment with other intercultural frameworks. We try to establish Samvād as both a concept/schema, as well as, praxis, for resolving ethical gaps and knots, which still remain in technoethics. We specifically explore and address the ethical challenges posed by new digital technologies of - social media and machine learning.

2 Intercultural Ethics of Technology: A Methodological Reflection

Soraj Hongladarom, Department of Philosophy and Center for Science, Technology, and Society, Faculty of Arts, Chulalongkorn University

The spread of technology all around the world has called for systematic and philosophically sound reflections on its ethical implications. Here the emphasis is on the phrase "all around the world" which calls for a kind of more specific reflections that factor in the role of culture and traditional

belief systems into the reflections. There has been a lot of research already on intercultural ethics of technology. However, it seems that there is not much work on the methodological issues surrounding philosophical research in intercultural ethics of technology. Much of the literature focus on what a specific tradition, such as Buddhism, Confucianism, or the secular West, has to say on a number of issues, such as AI, biotechnology, and so on. There has been a call for more diversity in terms of ethical judgments and their underlying theories when it comes to these reflections. In this talk, I would like to suggest that this emerging field stands in need of an investigation at another level that focuses on how we ought to think about these divergent cultural viewpoints are to be useful beyond mere recognition of the diversity. Thus, instead of recognizing, say, what Confucianism has to say on privacy, we need a way to think more rigorously on how, or whether, we ought to follow the recommendations proposed in Confucianism. This calls for dialogs and a creation of a bridge toward a kind of mutual understanding and engagement that spans across philosophical traditions. My talk focuses on how this should be possible in the context of our reflections on the ethics and philosophy of technology.

The Merits of Social Credit Rating in China? An Exercise in Interpretive Pro and Con Ethical Pluralism
Rocky Clancy III, Department of Values, Technology, and Innovation, Delft University of Technology

Social credit rating in China (SCRC) has been criticized as “dystopian” and “Orwellian,” an attempt by the Communist Party to hold onto power by exerting ever greater control over its citizens. To explain such measures, value differences are often invoked, that Chinese value stability and cooperation over privacy and freedom. However, these explanations are oversimplifications that result in ethical impasses. This article argues social credit rating should be understood in terms of the commonly human problem of large-scale cooperation. To do so, this paper relies on a cultural evolutionary framework and is an exercise in interpretive pro and con ethical pluralism, attempting to understand how apparently irresolvable cultural differences stem from common human concerns. Wholesale condemnation of SCRC fails to acknowledge the serious, intractable nature of problems resulting from a lack of trust in China. They take for granted the existence of institutions ensuring large-scale, anonymous cooperation characteristic of – but somewhat unique to – Western Educated Industrialized Rich and Democratic (WEIRD) cultures. Because of its history and rapid development, China lacks the institutions necessary to ensure such cooperation, and because of anti-social punishment, social credit rating might be one of the few ways to ensure cooperation at this scale. The point is not to defend social credit rating in general, but to raise the possibility of its defense in China and show one way this would be done.

Mind Embedded or Extended: Transhumanist Reflections in Support of the Extended Mind Thesis

I begin (1) with a discussion of tool use and present evidence for the idea that the body schema is highly plastic. I link up these findings (2) with the philosophical question of where the boundaries of the mind lie and introduce the sense of location argument to exemplify the idea of cognitive extensions. I present (2.1) a challenge to the sense of location argument and discuss how alleged cases of cognitive extensions can still be understood in terms the causal dynamics of their interaction. I introduce (3) the argument from smooth coping and show how it can be used by advocates of the extended mind thesis to counter the organismically bounded view of cognition defended by Rupert. I look (3.1) at how Rupert can resist the argument from smooth coping by appealing to the emulator theory. I acknowledge (4) the stalemate in which this debate between extended and embedded has fallen and point out an important issue (the excess of metaphysics in the debate) that has impeded further progress in the field. I propose (5) to leave metaphysical considerations aside and rather focus on some unexplored moral, socio-cultural, and anthropological ramifications of these theories. I show the many profitable links between an extended approach to cognition and recent trends in transhumanist research. On these grounds, I maintain (6) that an extended approach to cognition is anthropologically preferable, morally, and even socio-culturally more desirable than an embedded one

The issue of treating humanoid robots as human from the perspective of African philosophy

This paper considers the issue of treating humanoid robots as human from the perspective of African philosophy. It argues that treating humanoid robots as human is morally harmful to human beings. Many have written about the impact that certain types of relations with robots may have on us. There has, however, been little consideration of such ethical issues from an African perspective. Specifically, there has been no consideration of such issues from an African perspective as they relate to humanoid robots. Therefore, the topic is a novel and important one, as we should be more aware of the work of African philosophers – both generally and within the narrower fields of ethics of AI and human-robot interaction (HRI). The paper discusses what humanoid robots are, and why and how humans tend to treat them as human. It then explains how we may understand ubuntu (understood to be the basis of African philosophy) in the context of becoming “fully human”, and why this is an important concept in African philosophy. The main argument of the paper is then introduced as it investigates the issue of treating humanoid robots as human from the perspective of African philosophy. It is argued that relations with humanoid robots wherein we treat them as human are harmful (and, particularly, morally harmful) because such relations prevent us from becoming “fully human”. This is a problem within the context of African philosophy due to the importance of the concept of “becoming fully human” and its relation to morality.

Keywords: humanoid robots; human-robot interaction; African philosophy; ubuntu; ethics of human-robot interaction.

The poetics of biomimicry

An examination of biomimetic design through the philosophy of Nishida

Alessio Gerola

PhD Candidate, Wageningen University & Research

Biomimicry is a design approach to technology that imitates natural organisms and processes to achieve greater efficiency and sustainability. Certain bio-inspired approaches however tend to rely on an understanding of nature that is already technological. Bio-inspired design imitates technical solutions found in nature to create more effective alternatives to traditional technologies (e.g. self-cleaning surfaces inspired by lotus leaves). Such weak biomimetic approaches have been criticized on ecological grounds (Blok & Gremmen 2016), as they do not necessarily lead to more sustainable technologies. This paper argues that such limitation is partly due to the narrow focus of biomimicry on the design of single artifacts.

To frame the discussion within the ongoing debate, I will elaborate on what Dicks (2016) calls the “poetic principle” of biomimicry, unraveling the assumptions behind bio-inspired design about the role and function of nature as a “model” for technological innovations.

In order to redirect the focus of biomimicry towards a more sustainable model of nature, I will engage with the work of Japanese philosopher Nishida Kitaro. According to his theory of action-intuition, human activities of technical production unfold through a dialectical relation with the world. I argue that Nishida’s view of the technical self-formation of the human as an ongoing poietic process points to the dynamic character of our interaction with the world of nature, suggesting that biomimicry’s focus on individual technologies is misguided. If human technical activity unfolds in nature through a dialectical process, biomimicry should broaden its scope and consider imitating nature’s larger material cycles.

Keywords: biomimicry, Nishida Kitaro, sustainability

Decolonizing Money with Public Banks

Key Words: Indigenomics, Decolonization, Public Banking, Monetary Reform, Bitcoin, Libertarianism

The world of monetary reform is an exciting one right now, as new technologies such as cryptocurrencies and new theories of money like Modern Monetary Theory (MMT), shake up conventional and outdated understandings of the nature of money. While libertarian cryptocurrency advocates point to government involvement with money creation as the root of our ethical problems with money, public banking advocates see the wholesale privatization of money creation as the culprit. This paper places this debate within the larger context of the critique of settler colonialism as a foundational political structure underlying modern conceptions of money creation. Building on the work of Edgar Villanueva¹ and others, I argue that current money creation by the hands of private bank credit expansion exemplifies the three basic goals of the colonization paradigm, being to divide, control and exploit. I explain how these colonial principles are supported by currency which is issued by private interests and which bears usurious interest, ramifying as scarcity, the infinite growth imperative and class war. I then argue that public banks established as democratic institutions tied to a specific population and local/regional economic ecosystem, have the functionality to heal these colonialist functions of money, replacing the maxims of colonialism with indigenized monetary authorities which offer the paradigm of connect, relate and belong. The paper ends with an analysis of the movement within Native American tribes to create public banks as vehicles for restoring tribal sovereignty over ancestral lands.

¹ Decolonizing Wealth: Indigenous Wisdom to Heal Divides and Restore Balance (Berrett-Koehler Publishers, Inc., 2018).

New renewable energy technologies and cultural alienation: Critical reflections from the Siddis of Gujarat

The diaspora of the Indo-African Siddis in India, known to be descendants of the Abyssinian Empire of East Africa, were brought as slaves by Portuguese and Arab merchants between the 15th and 17th centuries AD. Siddis stand out for their unique ethnicity and are scattered across states like Gujarat, Karnataka, Maharashtra, and Andhra Pradesh. Having been in India for centuries, the communities are experiencing cultural alienation where there is a lack of identification with their own culture as they move away from many of their cultural practices including their language. In Gujarat, the community has adopted the local Gujarati culture, even speaking fluent Gujarati language. However, within their social setup, certain aspects of their native culture are still transmitted through institutions, personalities, rituals, and activities.

Despite the community's willingness to be assimilated into the host society, their distinct looks, anti-intellectual perception and apprehensions of their erstwhile culture, act as roadblocks to their social integration. Neighbouring ethnic Gujarati communities, possibly due to a colonial hangover, draw distinctions with the Siddis, often under-assuming them to be primitive, uncivilised, and backward. Often their physical strength is taken to be superior to their intellect, typecasting them to be only good at physically taxing jobs. Remnants of their native culture like music and dance, combined with the stereotyped 'African' costume are caricaturised for the purpose of cultural tourism depicting the African community of India. In the process, genuine features of Siddi culture were lost, while various forced impressions remain. All these reinforce a sense of cultural alienation among them, making them eager to be integrated into the larger Gujarati community. The low levels of education, awareness, and poor economic condition of the Siddis have resulted in several development interventions from government agencies and civil society organisations. However, the success of these interventions in uplifting and integrating the community is debatable.

In such contexts, the study attempts to analyse the cultural and technical challenges associated with access, adoption and participation of the community in introduction of a proposed new off-shore wind technology that is to be installed off the coast of Gujarat, for meeting energy needs and as a livelihood option. It seeks to analyse if such modern energy interventions can provide a platform to break ethnic stereotypes, address cultural alienation and facilitate healthy integration of Siddis with the larger community.

Key Words: Cultural alienation, Siddi community, wind technology

Technodemocratic Imaginaries of Solar Power in Morocco and Tanzania

by Assistant Professor Monamie Bhadra Haines (Danmarks Tekniske Universitet)

Associate Professor Sharlissa Moore (Michigan State University)

Turner Adornetto (Independent Scholar)

Taking the power of coproductionist analysis of sociotechnical imaginaries (STIMs) seriously, we develop the concept of technodemocratic imaginaries (TDIMs) to 1) highlight the inherent instabilities within overarching STIMs, and 2) illustrate multiple democratic imaginaries associated with technology in nonliberal contexts. TDIMs loosen orthodox understandings of the democratic to include the shared practices of credibility in nonliberal political orders, not to promote cynical, democratic relativism, but rather to generate reflexivity, mutual understanding and transformation in the international energy and host communities. We develop the concept of TDIMs by comparing two African nation-states, Morocco and Tanzania, where both states and subaltern groups are developing TDIMs related to electrification. Internationally, Morocco is often portrayed as authoritarian, and Tanzania corrupt. Each state has undergone two very different histories of colonization and decolonization, and practice different relationships with domestic subaltern groups. While both subaltern groups are marginalized and excluded, they continue to mobilize their own imaginaries of collective governance and justice—albeit historically shaped—of and through energy technologies. In Morocco, almost all groups share the King’s vision of electrification, particularly solar power, as green Islamic sovereignty. Yet to be part of this imaginary, the urban poor practice nonliberal forms of governance such as electricity theft, with its own constellations of experts, materialities and norms. In contrast, Maasai imaginaries are situated within a long *durée* of an energetic history, where cattle are considered both socio-energy technologies, nonhuman kin, and an integral part of collective governance that differs from the mini-grid and centralized grid energy solutions propagated by international development groups and the state, respectively. TDIMs thus allows framing both electricity theft and cattle-as-solar battery as credible democratic governance practices ensconced in the discourses of dignity and recognition rather than corruption and cultural backwardness.

Workshop Seeing Buddha ('s) Nature Attention practices, attention frames and the raising of ecological awareness

Why is it that, even when believing climate scientists, we find it so hard to be motivated to act upon their findings, both as individually and as societies? What are the emotional/cognitive sources of what Bruno Latour calls 'practical climatoscepticism'? And how to bypass them? A first thesis is that practical climatoscepticism is partly due to what we think of as worth our attention, linked to a (covert) blueprint of a meaningful life. These two aspects –attention practices and their general meaning-generating framework– form 'a culture of attention' (CA).

Question: can we define our 'mainstream' CA as a limited set of bullet points?

A second thesis is that we might benefit from an injection of another CA, i.c. basic (Buddhist philosophy and attention practices. It might uncover aspects of our covert CA and offer hints for redirecting it.

Question: what framework might be derived from this? (Without claiming traditional Buddhism to be an inherently ecological philosophy)

A possible follow-up question could be: what applications can be conceived of on the basis of the above? In e.g. dealing with the attention economy, or our attention scattering technological environment? Two 15' talks will be delivered. 1. by William Edelglass, Director of Studies at the Barre Center for Buddhist Studies and Associate Professor of Philosophy and Environmental Studies at Emerson College. 2, by Tom Hannes, philosophical researcher at Eindhoven University of Technology and 25-year Zen practitioner and author.

A third contributor is still being negotiated. Afterwards, issues that have been raised will be discussed in plenum or subgroups

Ontological localities: towards a cosmotechnical ethics of technology

In this paper, I argue for a re-examination of technological ethics that can encompass the question not only of how things affect us in normative terms, but what we ought to be, as a species, as beings in the world. This is, I suggest, an issue that has been overlooked, or, in the case of most postphenomenological thought, proscribed by the very structure of its method. In this, I am thinking particularly of postphenomenology's pragmatic influences; but it is also primarily a method configured for praxis, and, I argue, instinctively distrustful of generalisations. My focus for this re-examination is Yuk Hui's cosmotechnics. Hui extends Stiegler's work by accounting for intercultural variations in conceptions of what we, as humans, are, and consequently, how we relate to our material environment. His ideas, I propose, are useful to technological ethics in two ways. Firstly, they offer an analysis of system as such, utilizing the work of Simondon and Stiegler, which provides the framework for ontological judgements of technics; and secondly, they avoid a unipolarity common in philosophical work that assumes its judgements are applicable to all human societies. Part one examines the limitations of the prevalent postphenomenological approach. I suggest that whilst it has distinct value in analyses of specific cases, it lacks the theoretical foundations for a systemic approach. Part two proposes a cosmotechnical and intercultural alternative, which can offer a means for us to judge in systemic terms.

HERSHOCK, Peter

Keywords: artificial intelligence, attention economy, Buddhism

Considerable attention has been directed to the far scientific horizon of AI and the risk of a technological singularity when an artificial superintelligence “wakes up” and begins acting in its own self-interest, not ours. Long before then, however, humanity will confront an ethical singularity—a point at which the evaluation of values systems acquires infinite value. The computational factories and digital infrastructure of the global attention economy have begun to function as karmic engines, innovatively elaborating values-reinforcing feedback loops that are transforming everything from research to commerce, social interaction, and geopolitics. Drawing on Buddhist resources, this article will address the risk to freedom-of-attention that is posed by the Intelligence Revolution, and will make the case that our prospect for realizing more humane global futures depends on resisting the colonization of consciousness and enhancing our capacities-for and commitments-to compassionate ethical creativity.

How to Understand the “Other?”: Implications for Human-Human Communication and Human-Machine Communication

Nowadays, "world peace" has become a hot topic. Rather than calling it a utopian dream, I would like to point out how intercultural researchers might contribute to making the world a better place. Intercultural researchers may hold a naïve presumption that just because we are in the business of understanding “the Other,” we are doing something good for humanity. What had been praised as scholarly contributions in the communication field seem to reveal hidden desires of dominating the Other. The first part of the talk will focus on different research trends in human-human communication which imply a binary opposition between the self and the Other. Next, we will explore the similar binary relationship between humans and the “Machine Other,” as modern machines are evolving from a more-or-less neutral channel of message transfer to the position of a participant in communicative exchanges. In these representations of human *Otherness* and machinic *Otherness*, one should not miss the fundamental injustice of imposing one’s own viewpoints. Rather than seeking to define, dominate and absorb the Other, one's relationship with the Other is better as difference than as sameness. The very possibility of love arises from the existence of an Other that cannot be reduced to oneself or digested into sameness. This paper is an invitation to explore larger cultural forces shaping our understanding of *who we are* as reflected in the mirror of other humans and intelligent machines.

A constructivist approach to intercultural philosophy: Electric fences from an animist and a non-animist perspective.

The project of intercultural philosophy emerged to create a space of dialogue between different philosophical voices (Egbai and Chimakonam 2019; Sweet 2014). For example, Heinz Kimmerle (2004) resorts to the philosophy of Martin Buber, Hans-Georg Gadamer, Jürgen Habermas, Emanuel Levinas, and Jean-Paul Sartre to develop a methodology of listening so that the partners in a dialogue are open to learn from one another in a Socratic way.

In this paper, I would like to revisit the paradigm of dialogue and supplement it with the paradigm of construction in order to enhance the epistemic productivity of intercultural philosophy. There can be at least three results of an intercultural dialogue: (a) Mutual understanding between the two dialogue partners, (b) the transformation of the philosophical position of one or both dialogue partners, and (c) the construction of a new philosophical position by both dialogue partners as an interface between their original positions. This philosophical position facilitates their mutual communication by providing a conceptual framework on the basis of which each dialogue partner can access the respective framework of the other (Davidson 1984; Ludwig 2016).

Interpreting intercultural philosophy as construction provides us with two additional conceptual tools:

First, we can distinguish between an ontological, an epistemological, and an axiological level within the dialogue. And second, we can distinguish between partial overlaps, competing partialities, and complementary partialities within the dialogue. I will illustrate the constructivist paradigm with a discussion of electric fences from both an animist and a non-animist perspective (Kelbessa 2015; Kimmerle 2006).

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Keywords: intercultural philosophy, intercultural dialogue, constructivism, electric fences

Children-Informed Intercultural AI Ethics: Co-design scenarios with children to inform intercultural AI ethics

Co-design has been defined as an essential method to increase the effectiveness of ‘diversity, fairness, and non-discrimination’ as a key trustworthy AI principle by the EU High-Level Expert Group on AI². Children’s participation in artificial intelligence (AI) design has also been indicated as critical to improving AI systems’ accountability for children’s needs and rights by UNICEF’s Policy Guidance on AI and Children³. Practices of co-designing AI systems with children, however, remain limited.

Research on intercultural AI ethics emphasised the importance of broadening the Western focus on the ethical issues stemming from the use of AI systems by including non-Western ethical perspectives. The main benefits of such a broadening were perceived in mitigating discrepancies between cultural and ethical value frameworks specifically between cultures where AI systems are traditionally designed and transferred to⁴. Discrepancies can stem from implementing AI systems in cultures the ethical value frameworks of which are misaligned with the Western value frameworks according to which AI systems are often designed. Whereas incorporating ethical value frameworks of diverse cultures to inform intercultural AI ethics debates remains crucial as indicated by arguments for facilitating ethical cosmopolitanism⁵, such advocacy regularly stimulates exchange between top-down value frameworks of cultures. We argue that this is a miss because this omits to account for the cultural and ethical perspectives of children.

Therefore, we offer recommendations for exploring what it would mean for the intercultural digital ethics debate to incorporate the perspectives of children coming from the same and from differing backgrounds in co-designing AI scenarios. We recommend three steps for implementing co-design: 1) applying PeerPlay and Cultural probes⁶ as methods to elicit children’s cultural and ethical value reflections with similar backgrounds; 2) applying these methodologies in such a way that they facilitate dialogue about these value reflections between children from differing cultural backgrounds; 3) eliciting commonalities between values, which emerge from co-designing AI among children with different cultural backgrounds. In conclusion, implementing these steps would inform intercultural AI ethics frameworks and offer options for ethically cosmopolitan, children-informed AI design.

² Ethics Guidelines on Trustworthy AI of the EU High-Level Expert Group on AI (2019) <<https://digital-strategy.ec.europa.eu/en/library/ethics-guidelines-trustworthy-ai>>

³ UNICEF Policy Guidance on AI and Children (2020) - <<https://www.unicef.org/globalinsight/reports/policy-guidance-ai-children>>

⁴ Aggarwal, N. Introduction to the Special Issue on Intercultural Digital Ethics. *Philos. Technol.* **33**, 547–550 (2020). <https://doi.org/10.1007/s13347-020-00428-1>; Ess, C. (2006). Ethical pluralism and global information ethics. *Ethics and Information Technology*, *8*(4), 215–226

⁵ Ess, C. (2006). Ethical pluralism and global information ethics. *Ethics and Information Technology*, *8*(4), 215–226

⁶ Zaga, C. (2021) The Design of Robothings: Non-anthropomorphic and Non-verbal Robots to Promote Children’s Collaboration Through Play. Doctoral Thesis, University of Twente

Which autonomy should value sensitive design incorporate? A case of elderly care robots

Autonomy is a core principle in bioethics and frequently discussed in elderly care. It is also one of the prevailing values in value sensitive design (VSD) approach to care robot design for the improvement of care quality and the enhancement of elderly care receivers' autonomy. The mainstream interpretation of autonomy in VSD emphasizes individualism and self-determination. Consequently, implementations of autonomy in VSD approach in care robots are often individualistic. However, the individualistic exercise of autonomy appears inadequate because it fails to satisfy the fundamental needs of elderly care receivers in diverse communities. To tackle the challenges, I explore an understanding of autonomy beyond individualistic interpretations. Observations from a preliminary empirical study conducted in a nursing home in Suzhou, China reveal a heterogeneous view that more emphasis are placed on inter-personal interactions than on individualistic autonomy. A more comprehensive approach should incorporate inter-personal relations as constitutive of a high-quality life. The relational concept of autonomy therefore needs to be applied to robot design in elderly care. This paper views the relational perspective, with an emphasis on interpersonal relationships, as capable of critically challenging the outdated approach, removing cultural bias, adding a new perspective to broaden the discussion of autonomy, and uncovering additional concerns on robots in elderly care. Keywords: relational autonomy, robot ethics, value sensitive design, elderly care, individualistic autonomy

While there has been much discussion of ethics and ethical problems revolving around technologies and their practical use, this literature review aimed to explore how ethics is situated deeper within science, technology, engineering, and mathematics (STEM) cultures, and how this might align or conflict with applied domains. Through our canvassing of STEM literature repositories via keyword searches, our analysis observed a common characteristic across STEM disciplines for ethical behavior to be referring to personal independent behavior rather than that of the behavior of the holistic work system. Ethical cultures in STEM are captured in the literature predominantly in terms of product technical quality, use, and data privacy, but only narrowly viewed from a lens of right & wrong decisions within the design and development process. However, distinctions in the perspectives of engineers and scientists also emerged along disciplinary lines for which behaviors and who's behavior particular ethical codes apply. In particular, technology and engineering cultures have a distinct transfer of ethical responsibility from designers and developers to users in terms of “responsible use” of the product. Through this review, we are able to view possible contradictions and/or parallels for how STEM ethical cultures might align or not within various applied domains.

Patient-centric use of Artificial Intelligence (AI) systems in clinical research: global relevance

The recent European Union (EU) proposal for harmonised artificial intelligence regulation (Artificial Intelligence Act) is based on the human centric European values stressing the importance of respect for human dignity and respect for human ecosystem. However, can the human centric approach to AI regulation in the EU be considered as relevant globally? The notion of human centricity overlaps with patient centricity ideas present in healthcare and clinical research, where patient centric approach is grounded in four biomedical ethics principles and also supported by care and relational ethics, patient and public engagement. Moreover, patientcentric approach in clinical research helps to enhance patient and public trust in research and new treatments by setting global standards for AI used in clinical research. We argue that patient-centric use of AI systems in clinical research have global relevance and can be applied outside of the European culture. Such approach would help to ensure that AI systems always remain the means for achieving greater human wellbeing while keeping patients at the centre of clinical research and protecting their interests. As a result, such approach would help to build patient and public trust in AI and clinical research, open global dialogue between patients and researchers. Setting up minimal regulatory requirements for AI use in clinical settings across the globe would benefit clinical research industry by making it easier to conduct large scale international clinical trials and make new treatments available to patients faster.

MARTIN, Diana Adela et al.

Workshop: Developing a Global Vision of Engineering Ethics Education

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The teaching of engineering ethics is not a neutral endeavour but is intimately tied to the values of the communities in which it is practiced. This can be seen as both a strength and a weakness, allowing the identification and avoidance of shortcomings, such as the lack of cultural sensitivity linked to the technological globalization. Historically, engineering ethics has been conceptualised and institutionalised within a context associated with particular values and with a dominant culture. This has affected the focus and understanding of engineering ethics and the way in which engineering ethics is taught and researched. Our workshop aims to draw collective insights from the audience on how to expand the scope of traditional approaches to engineering ethics. It starts by exploring recent calls for broadening the education of ethics. The workshop also comprises an activating part in which participants co-create a conceptual framework that draws on knowledges and strategies from diverse cultures. The overall aim of the workshop is to put forward a global vision of engineering ethics education, and compile teaching and assessment practices and resources of relevance to diverse cultural contexts. After attending the workshop, participants are expected to deepen their understanding of their own and of alternative approaches and pedagogies. Such a global vision is necessitated by the global nature of daunting ethical challenges in contemporary engineering and the cultural diversity that is critical for creative responses to these challenges. The workshop will thus have both a theoretical impact on proposing a framework that advocates for more culturally inclusive engineering ethics teaching and research and a practical component of developing a global community of practice in engineering ethics education. The workshop will be of interest to experienced educators teaching engineering ethics or those who are new to the discipline, as well to researchers concerned with the ethics of engineering and technology. We also welcome contributions from educators who integrate elements of engineering ethics into other disciplines.

NOWAK, Andrzej W.

Reshaping ethical controversies through techno-material and hegemonical intervention. The conceived child - appropriation of scientific representation and culture wars in Poland.

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The concept of the "conceived child" is an important element of the Polish culture wars and ethical discussion. The conceived child is a case of the ontologization of ethics and politics and of the process of the creation of robust, sturdy objects which can resist and last despite political struggles and ethical discussion. I will focus on the installation of this specific object in the ongoing, so-called "war on gender" in Poland. This object is techno-material-discursive. It is the narrative of a 'conceived child' (or 'nasciturus'), which is the Catholic-conservative framing of the foetus as a child already at the moment of conception. My suggestion is that in order to understand the Polish ethical landscape as a part of cultural wars, it is necessary to pay attention to how political campaigns are grounded in material objects and through material politics focused around "conceived child". What is crucial for us is that the "conceived child" is established by material, discursive and visual practices (including medical -USG), posters, banners, toy figurines, mobile phone applications and the unique quasi-biological argumentation and imaginary that developed around, results in its specific post-humanistic and hegemonic existence. New visualizations changed the relationship of pregnant women to their own bodies. Now, partly thanks to 3D-printing technology, anti-abortionists can change the relationship between children and early pregnancy, turning foetuses into children from the moment of conception. Key effects of anti-abortion use of ultrasound images which concern feminist critique are: that pregnant women are erased from it, what produce foetus-centred discourse of abortion

The humanistic philosophy of technology in the 21st century: New European Enlightenment or Chinese Post-European Philosophy?

This paper proposes a critical review of one of the most recent additions to the “humanistic philosophy of technology”: the one advocated by the Hong Kong philosopher Yuk Hui around his “techno-diversity”. To do this, firstly, I will succinctly describe the actual intellectual environment in which philosophical issues related to technology, and the concern around artificial intelligence, are discussed. This leads to, at least, two trends. One, represented by a longing for a European “new enlightenment”. The other, proposing a non-European and non-modern philosophy of technology, which is precisely the one that Hui defends. Secondly, the paper will sum up Hui’s approach that affirms that a validation of the technological pluralism -the multiple “cosmotechnics” will overcome what he sees as an undesirable global technological synchronization. The presentation will elucidate the philosophical and intellectual-historical problems around the underlying issue that moves Hui: the need to develop a philosophy of Chinese technology for historical and political reasons to overcome or reset Modernity. The study concludes evaluating the merits and weaknesses of this Sino-humanistic philosophy of technology.

Keywords: New Enlightenment, Post-European Philosophy, Yuk Hui, Technodiversity, Cosmotechnics, Orientalism.

Who Deserves Credit? A Bank for the Virtuous in Rural China

Marianne von Blomberg (University of Cologne, Zhejiang University) & Wessel Reijers (European University Institute)

While China's Social Credit System stands in the spotlight of Western media attention, rural villages in China are experimenting with another type of reputation-based governance systems called 'banks of virtue'. These are local institutions that hand out loans and other benefits to citizens who have proven their virtuous character. The aim of this article is to use rich empirical data on banks of virtue to investigate how these institutions offer an alternative, rural answer to the 'right to credit' in centres of capitalist society. First, the article explores the dominant paradigm of creditworthiness in the capitalist economy, which relies on a formalized and institutionalized system of assessment that rests on an individualist and risk-seeking logic. Drawing from the work of Scott on rural subsistence ethics, it argues that there is a misfit between this dominant logic and the informal, relational and risk-averse logic of rural societies. Second, it presents the empirical case of rural Chinese banks of virtue, providing detailed accounts of three local initiatives through interviews with key actors, analyses of policy documents and local scholarly investigations into cases and interpretations of local propaganda. It argues that the banks of virtues represent a distinct rural answer to the dominant logic of creditworthiness in capitalist economies. Third, the article re-imagines a just distribution of credit in rural contexts, recasting access to credit not as a right but as a power. Access to credit, then, relies on structural and relational mechanisms, most notably based on social identity and social relations.

Keywords: Banks of virtue, access to credit, rural ethics

Internet-enabled Climate Activism Networks, Ontological Conflicts, and the Prospects of a Pluriverse

In the last two decades, the significant increase in climate advocacy combined with the rapid dissemination of digital technologies has led to the emergence of Internet-enabled Climate Activism Networks (ICANs). Prominent and recent examples of this type of network are Extinction Rebellion and Fridays for Future, which, in only three years, have mobilized hundreds of thousands of activists in more than 70 countries around the world.

Structurally, ICANs are composed of different local and national activist groups which share a common identity and overarching values. However, each of these groups brings in political goals and practices tailored to their local struggles. Given the diversity of sociopolitical and cultural contexts in which these groups mobilize, ICANs raise the question of whether an intercultural ethics approach is best suited to understand political engagement in response to the global climate crisis.

In this paper, I explore the possibilities of such an intercultural approach in three steps. First, I introduce the anthropological notion of ontological conflicts that can arise in ecological struggles where indigenous and non-indigenous ways of living collide. Second, I argue that ICANs play a significant role in creating and unveiling existing ontological conflicts in the global movement for climate justice. Finally, I reflect on the philosophical implications of acknowledging technologically-mediated 'ontological conflicts.'

Technology and Ritual in Opposition: The Loss of the Jewish Deathbed

Scholars have noted that elaborate Jewish deathbed rituals had become firmly established by the early modern period but had virtually disappeared in the twentieth century. This is typically attributed to the rise of the culture of the medicalized death which views death as something to be resisted rather than anticipated and prepared for, and the transfer of dying from the home, to the hospital which is not conducive to ritual observances. Although this explanation is correct to a degree, it does not fully account for the almost complete loss of ritual structure before death, but its preservation in post-death ritual observances. I argue that the loss of deathbed ritual can be understood as the result of a conflict between two competing 'technologies', medical interventions aimed at life and rituals focused on dying. Jewish rituals surrounding death and dying developed with the specific goal of aiding the soul's departure and easing its transition away from its physical attachment to the body as it dies and decays. As such, these deathbed rituals should be understood in some sense as technique. These spiritual techniques aimed at death and beyond are lost specifically because they are displaced by medical techniques aimed at keeping the body alive. After illustrating this conflict, the paper goes on to describe how ritual and technology, or ritual action and rational technic, can be viewed as opposing typologies, and how, though they often tend to displace one another, can also coexist in tension.

The return of metaethics? Between disruptive innovation and a commitment to universal ethical principles

Medicine is one of the fields where disruptive innovations may not only impact praxis itself (i.e. how healthcare is delivered), but also how moral problems within this domain can be studied. The dominant framework to study moral questions in the medical field today is commonly referred to as 'principlism'. This approach has been self-characterized by its architects as a theory committed to a 'global bioethics', indicating that its fundamental principles are not merely local or cultural, but universally applicable. Yet, in response to (anticipated) disruptive innovations, established principles of that framework – like autonomy and non-maleficence – have been put forward as concepts in need of revision, as it is doubted whether those principles are up for the challenges ahead. I will argue that such criticism is not a fundamental problem for principlism, but rather an invitation to exemplify its metaethical commitments. That is, I believe that disruptive innovation may not so much disrupt ethics by disqualifying principlism as a method for studying moral problems in the medical domain, but that it may rather corroborate principlism's own metaethical roots in coherentism, which itself centers around revision and specification of concepts and principles. In other words, while the emergence of principlism as a method in bioethics originated in part from a markedly array of technological developments paired with an apparent turning away from metaethical questions, the current wave of technologically disruptive innovations and the associated question for revising established ethical principles, may instead reanimate a metaethical focus on the coherentist foundations of principlism.

Key words: Global bioethics; Principlism; Metaethics

The Meta-Control Problem of AI Technology: The Assault on Human Dignity

The issue of human dignity and human autonomy are two major issues at the heart of the control problem of AI technology. The control problem of AI Technology is who is in control, Us or AI Machines? The Meta-control problem of AI is who is in control of the Machines Us or the Big-tech companies? The paper shall explore how a Neo-Stoic ethics based on Cosmopolitanism can provide a collective global response to the meta-control problem of AI, through intercultural ethical dialogue. For the Meta-AI control problem like that of Climate Change, is an existential problem that concerns the whole humanity and its future. Thus, it requires a global collective action based on a constructivist intercultural ethical approach (Richard Evanoff, 2016), that supports, as core values and principles, human dignity and autonomy. For even if the control problem of AI could be technically solved, the meta-control problem would still remain unsolved as long as the controllers of AI technologies, the Big Tech companies, retain full control over those technologies. In his book, *Human Compatible*, Stuart Russell alludes to that problem as the “assault on human dignity” (2019, 127). This paper will show that such control is an unjustified assault on human dignity, that violates the fundamental absolute right that people have to their human dignity and autonomy. The paper will show that Neo-Stoic philosophy as a secular and global practical philosophy, offers an intercultural ethical method for taking back control over AI for the eudaimonic good of the whole of humanity.

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Virtual virtue and vice: A Confucian Evaluation of Holding and Crashing a Virtual Funeral

In my paper, I examine the infamous World of Warcraft event where the guild “Serenity Now” raided a virtual funeral held for the real-world passing of a female player. Unlike previous papers, I evaluate the morality of holding the funeral and raiding it, from a Confucian point of view. For Confucianism, mourning the dead through solemn funeral rituals was one of the fundamental ways to manifest the virtue of humaneness (ren 仁). Thus those who held the abovementioned virtual funeral could be viewed as manifesting this virtue. However, there is another Confucian virtue which the proponents of the funeral arguably failed to fulfill. This is the virtue of timeliness (shi 時) which requires one to act appropriately according to the context. The proponents failed to be timely because they held the funeral within an area of World of Warcraft where players commonly fight each other. This is also the reason why some players could not be totally sympathetic to the raided funeral participants, i.e., the latter should have known better. However, I argue that, all things considered, the proponents of the virtual funeral ultimately acted virtuously because the virtue of humaneness outweighs timeliness. Another reason is that, for Confucians, the appropriate attitude towards mourning the dead might actually imply a certain “excessiveness” of emotional behavior indicative of a loss of rational control—the same rational control that is required for being timely. Conversely, the act of raiding the funeral is vicious because it violated a virtuous practice.

Panel Proposal | Chinese Philosophical Approaches to Disruptive Technology

PAPER 1 | Make the Crooked Straight: Classical Confucianism and Algorithmic Nudging

Kevin Taylor

Abstract: Social media has given more people the opportunity to voice their opinions, share information, and misinformation. One may be surprised to find that the insight of Classical Confucian philosophers Kongzi, Mengzi and Xunzi can be tapped for the views on contemporary moral problems but that is what this paper proposes to analyze. In Analects 13:18, Kongzi suggests that filial piety takes precedence over reporting a father's theft of a sheep. Mengzi argues in 2A6 that human nature is inclined to compassion at the sight of suffering of another person. And yet social media has demonstrated alternative views of human nature that are sometimes antithetical to Kongzi's insistence on filial piety and Mengzi's view of innate goodness of human nature. Indeed Xunzi's argument that all one needs to do is look around to see that human nature is evil/disordered is strengthened by social media (Facebook, Twitter, Instagram, etc.). Social media appears to actually encourage bad techno-moral habits instead of enforce good techno-moral habits.

This paper seeks to re-visit Classical Confucian views of human nature with social media. I will suggest that Kongzi and Mengzi remain relevant and that Xunzi's arguments indeed help us understand the role of algorithmic nudging (that algorithms can appeal to the goodness of human nature by encouraging moral behavior). Nudging, according to Xunzi, can help "make the crooked straight" and, borrowing from Mengzi's Ox Mountain metaphor, prevent the clear cutting of the trees that are our virtues, allowing the better angels of human nature to continue to shine forth.

Keywords: techno-moral virtues, algorithmic nudging, classical Confucianism

PAPER 2 | Breaking the Cyber Siege: Mohist Counter-Siege Warfare as a Model for Digital Resistance

Michael Ardoline

Abstract: The Mohist principle that we ought do what benefits the world and what reduces the harm that comes to it is given its specific content by the case of Mohist counter-siege warfare. One may misread the principle as counseling pacificism in times of war, but we see instead that the principle is used to motivate and justify the Mohist legacy of counter-siege engineering. What is required in cases of war is not abstaining, but doing what is necessary to end the war. Most salient, I argue, for modern contexts, is that this imperative is taken beyond merely fighting to end a siege to the innovation of new technologies. That is, we should see Mohist counter-siege engineering as a principled disruptive technological innovation aimed at peace. This paper will explore this case so as to produce an ethical model for technological development. I then apply this model to contemporary digital resistance, for example, the recent Texas vigilante anti-abortion laws and the subsequent attempts to render inoperable the webservices through which these laws were meant to function by online activists. I argue first that laws of this sort constitute a state of cyber or distributed siege against specific groups within a polity in that they aim to curtail right, movement, and access to goods of certain oppressed subsets of a population. Second, I argue that the Mohists provide both a

theoretical justification and a practical model for such cases where the central imperative is not simply opposition, but the development of digital siege-breaking technologies.

Keywords: Mohism, Digital Resistance, Impartial Caring

PAPER 3 | Digital Quartering: The Third Amendment, Data Privacy, and Competing Governmentalities

Jackson Reese Faust

Abstract: The Third Amendment to the United States Constitution remains one of the least controversial and seldom-litigated protections in American jurisprudence. Its ban on quartering troops in times of peace without consent of the owner, or in times of war except as prescribed by law, recalls the forced lodging of British troops in the run-up to the American Revolutionary War. Most often, it is read as supplementary justification for more robust privacy protections drawn from the Fourth Amendment prohibition on unlawful searches and seizures. However, the digital age raises pressing new questions about the concepts embedded in the amendment's text, such as identity, privacy, consent, wartime, and governmentality.

This paper argues that, in the age of mass surveillance by both public and private entities, the deputization of social media companies by the federal government under the aegis of national security constitutes a low-grade—but nonetheless significant—violation of the Third Amendment. While less dramatic than the suppression of speech in a public square, the ongoing violation of is perhaps even more dangerous precisely because it is so subtle.

First, I present a brief history of Third Amendment jurisprudence, including the handful of scholars who have raised similar concerns about data surveillance. I then draw from Colin Koopman's recent *How We became Our Data*, to argue that the contemporary identities are actualized in a digital form that demands a rethinking of privacy regimes. I claim that data-sharing arrangements between law enforcement and data brokers effectively obviates—without destroying—the Third Amendment's consent exception. I argue that the institutionalization of these violations under colour of consent also further obscures the difference between wartime and peacetime inaugurated by the "war on terror". I then suggest an alternative using the neo-socialist governmentality practices of contemporary China, which emphasize self-development as a particular "quality" (*suzhi*, 素质). While not an unproblematic term, I propose that a "digital *suzhi*" might provide more a robust protection against stealth governmental data collection by reaffirming one's data as constitutive of one's identity, rather than mere discarded property subject to capture by a market logic and use in government surveillance.

Keywords: Third Amendment; governmentality; *suzhi*

Digital entrepreneurship: Exploring existing philosophies to chart a new philosophical path

Digital platforms demand the attention of businesses, consumers and all users who in turn demand online attention from each other. This has vastly influenced how we interact for business and the type and level of attention required for profitable platforms and entrepreneurship. However, there is limited research into how this interaction affects entrepreneurs who rely on these technologies in this attention economy. This paper presents primary findings on how the digital platforms including social media, gig economy, and e-commerce platforms are used by entrepreneurs in Trinidad and Tobago to interact and explores the ethical implications. It explains the effect that such interaction has on entrepreneurs' behaviour and activities by highlighting the 'moral fog' that entrepreneurs are forced to deal with as they seek to develop and profit from their businesses and explains how this may reflect, clash or intertwine with social and cultural norms. Finally, the paper seeks to bring the new philosophy of this technology to the fore by taking an interdisciplinary approach to examine the implications for entrepreneurs, consumers, users and commerce in general. The aim is to suggest ways for the development of new technologies intentionally driven by different philosophies including but not limited to Buddhism, and Ubuntu which mitigate the hazardous effects on users and support more sustainable and ethical approaches to online business.

Thinking social-relationism from Africa

In Western philosophy the dominant way of understanding moral status, i.e., what makes something merit moral treatment for its own sake, is in either individualistic or holistic terms. In the first instance, moral status would be concerned with certain intrinsic properties of an individual, independently of any connection to other beings. Second, holistic accounts focus on characteristics of *groups*, “where a group is a discrete collection of entities that are near, similar to or interdependent with one another” (Metz, 2012). However, there has been a recent shift in Western discourse, especially in the philosophy of technology, to consider relational accounts of moral status. One such perspective is developed by Mark Coeckelbergh, where he suggests a social-relational conception of moral status. While we find such a shift to a dynamic, historicised evaluation of moral concern to be apt, we nonetheless argue that Coeckelbergh’s account first, problematically upholds moral relativism, and second, is constrained by philosophical field in which it is situated. Thus, it could benefit from intercultural engagement, as we argue below.

Coeckelbergh’s social relationism is a response to a set of questions posed and described within the realm of philosophy of technology, emerging from European philosophical thought. Social relational thinking, however, is neither particularly prevalent in, nor emerges from this field. African philosophies, specifically African formulations of ethics and personal identity also draw on social relationism. Part of the description of this approach marked out as distinctly African emerges as a reaction to the primacy of individualism and individual selfhood and identity found in Western philosophical and social ontological formulations. Thaddeus Metz, for example, describes ubuntu insofar as it differs from individualist and holist descriptions of moral grounding, in contrast ascribing moral status to something because it is related to others or could be. What does it mean to draw from the social-relational ethical thought from and in Africa and/or the Global South? And what does this make available? Notably, we seek to consider the assertion of ubuntu (by Ramose and Metz) that African ideas of personhood and community (by Wiredu and Menkiti) as having philosophical value in part as plausible responses to Western individualism. While ubuntu itself is not a direct result of individualism, it is a philosophico-ethical response. This response involves a set of social-ontological and political questions, of ways of being and being together. To reformulate the self in terms of community then, is not only ethical but also political. This fresh philosophical perspective can aid us in understanding the moral contours of our relations with technological artifacts. Such artifacts come to shape and mediate how we relate to others and to the world, and by drawing on the rich theoretical well of African philosophy we hope to add more nuance to the debate on the moral status of artifacts.

The Complexities of Truth

In *The Truth of Fact, the Truth of Feeling*, author Ted Chiang presents a future world wherein video recording technology is becoming ubiquitous, allowing people to "lifelog" from childhood and thereby use video recordings from anytime in their life's duration when settling matters of dispute; interspersed with that narrative is a tale of the Tiv people's early adoption of writing under colonial rule and the cultural conflicts between their oral tradition and the colonizers' written one that result. The use and abuse of recording technologies serves as the crux of the story, and raises questions about truth and testimony for the reader. This paper will examine the interaction between the two modes of truth considered in the story, eloquently stated as the distinction between "what's right, mimi, and what's precise, vough." The future with ubiquitous video recording valorizes vough, while the Tiv's traditional oral culture esteems mimi. I will use the lens of complexity, or complex systems theory, as developed by philosophers like Alicia Juarrero and Paul Cilliers to explore the two cultures' relationship to each mode of truth and then elaborate how those modes of truth may collaborate to form a coherent and productive, and ultimately critical, ethical way of life.

Keywords: Truth, Records, Narrative, Complexity

The Ethics of Neurotechnology and Cognitive Enhancement from a Daoist Neuroethical Perspective

The emergence of new and sophisticated brain technologies and treatments are beginning to offer a profound glimpse into the potential ways that individuals and societies could be affected by such technologies by illustrating the manner by which they can be integrated with the brain in order to heal or enhance different aspects of the brain's biology or functioning. The field of Neuroethics served as the predominant methodological approach by which interpretation, evaluation, and moral validity of advanced neurotechnologies and their larger societal implications have been determined. However, the values and principles which have come to shape the discipline's overall analysis and assessment of neurotechnologies and their implications has for the most part been primarily influenced by western philosophical and medical thought. In this paper I will explore some of the challenges and implications of advanced forms of neurotechnologies from a Daoist philosophical perspective by drawing from the classic text of the Daodejing in order to assess the moral and ethical validity of such technologies in cases where individual and societal adoption is concerned. In doing so, I hope to establish a distinctive form of Daoist Neuroethics that can add greater value and insight to the discipline and practice of Neuroethics as a whole

Raise your (digital) Hand: Screen usage and the Mediation of Attention in Classrooms

The relationship between student and teacher, teacher and administrator, administrator and public have all changed dramatically through the use of video conferencing. While navigating new territories of video chats, virtual conferences and eLearning, the technologies we communicate through have begun shaping new relationships between ourselves and our communities. This paper first explores what the new affordances and constraints digital communication technologies bring to classroom spaces. Through a post-phenomenological lens, this paper introduces both how video chat applications have begun shaping these new relationships to our educational communities and what this means for a broader context of the educational field. Even amidst all this change, entrenched social injustices have remained. Our technologies often give an impression of rapid progress, yet at the same time leave much the same. It is important to analyze the disruptions that are happening within a broader context of persistent challenges. From this, there is a warrant to acknowledge how the pervasive presence of the attention economy finds its place in the classroom. Formed from the new and digitized relations, the conversations we have now are shaped and determined by technologies like zoom, skype, and Microsoft teams. In the end, new relations are found within the structures of surveillance capitalism; where a need arises for recognizing both the equities and disparities of these new mediated connections.

Life extension technologies and African ethics

The topic of enhancement – roughly, making use of biotechnologies to improve above the ‘normal’ – is high on the agenda in western bioethics. By contrast, with a few notable exceptions, African theorists have had less to say about this subject. Nonetheless, recent African contributions have valuably pointed to problematic relational features of enhancement technologies that tend to be overlooked in more prominent western discussions. In this paper, I apply African theory to the topic of ‘substantial’, or ‘considerable’ life extension. While this particular form of enhancement is yet to be directly tackled by African theorists, I make the case that African theories give rise to two specific sorts of moral concern that are distinct from similar objections in western literature. First, significantly longer lives could be an impediment to an African perfectionist account of ‘personhood’, thereby undermining a key teleological goal for individuals. Second, life extension may be socially divisive, thereby undermining key social tenets of sharing a way of life and communing with others. Although these distinctive concerns are significant, I suggest that their strength as objections to life extension depends heavily on the distribution of life extension technologies. Moreover, since African theories typically embrace the idea that moral excellence correlates with increasing age, there is a prudential incentive to live longer to achieve ‘greater personhood.’ The upshot of these responses is that, instead of creating a case against life extension, African thought generates obligations to substantially extend our own lifespans and those of others.