Working Group Brainstorming

Questions and prompts

What practical uses of AI do we enjoy in the present?

What are some of the **potential** uses of AI that you find exciting?

What makes us uncomfortable about our relationship with AI in the present?

Who/what has been displaced or marginalized in human technological revolutions in the past?

Human intelligence VS non-human intelligence

Examples of unintended consequences (negative and positive!) of great steps forward in human history.

Where you see your chosen field of work/study in 10/20/50 years

What progress means, and what you would consider positive progress (in your own sphere and in the world at large).

*There is now a broad consensus that AI research is progressing steadily, and that its impact on society is likely to increase. The potential benefits are huge, since everything that civilization has to offer is a product of human intelligence; we cannot predict what we might achieve when this intelligence is magnified by the tools AI may provide, but the eradication of disease and poverty are not unfathomable. Because of the great potential of AI, it is important to research how to reap its benefits while avoiding potential pitfalls.*

 From *An Open Letter: Research Priorities for Robust and Beneficial Artificial Intelligence*

Signed by Stephen Hawking, Elon Musk, and Steve Wozniak, et al.

*We knew the world would not be the same. A few people laughed, a few people cried. Most people were silent. I remembered the line from the Hindu scripture, the Bhagavad Gita;*[*Vishnu*](https://en.wikipedia.org/wiki/Vishnu)*is trying to persuade the*[*Prince*](https://en.wikipedia.org/wiki/Arjuna)*that he should do his duty and, to impress him, takes on*[*his multi-armed form*](https://en.wikipedia.org/wiki/Vishvarupa)*and says, 'Now I am become Death, the destroyer of worlds.' I suppose we all thought that, one way or another.*

J. Robert Oppenheimer, one of the developers of the atomic bomb, describing the first atomic bomb explosion in Los Alamos, NM, on July 16, 1945

*Move fast and break things. Unless you are breaking stuff, you are not moving fast enough.* --- Mark Zuckerberg

The cyborg is resolutely committed to partiality, irony, intimacy, and perversity. It is oppositional, utopian, and completely without innocence. No longer structured by the polarity of public and private, the cyborg defines a technological polis based partly on a revolution of social relations in the oikos, the household. Nature and culture are reworked; the one can no longer be the resource for appropriation or incorporation by the other. The relationships for forming wholes from parts, including those of polarity and hierarchical domination, are at issue in the cyborg world. Unlike the hopes of Frankenstein's monster, the cyborg does not expect its father to save it through a restoration of the garden; that is, through the fabrication of a heterosexual mate, through its completion in a finished whole, a city and cosmos. The cyborg does not dream of community on the model of the organic family, this time without the oedipal project. The cyborg would not recognize the Garden of Eden; it is not made of mud and cannot dream of returning to dust … The main trouble with cyborgs, of course, is that they are the illegitimate offspring of militarism and patriarchal capitalism, not to mention state socialism. But illegitimate offspring are often exceedingly unfaithful to their origins. Their fathers, after all, are inessential.

 *Donna Haraway, from “A Cyborg Manifesto” published in The Socialist Review in 1985*

Who is in your group?

Summary notes

Three Questions:

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