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Abstracts of the

23rd Asian Bioethics Conference: Social, Legal and Ethical Issues of Artificial Intelligence

Pathumwan Princess Hotel, Bangkok, Thailand
25-29 March 2025

Tuesday, 25 March 2025

9:00-10:30 Opening Session

Opening Talk
Soraj Hongladarom, PhD, Soraj Hongladarom, PhD, Professor, International Buddhist Studies College, Mahachulalongkornrajavidyalaya University; Founding Director, Center for Science, Technology, and Society, Chulalongkorn University, Thailand
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Synergies towards the 3rd UNESCO Global Forum on the Ethics of AI in Thailand
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ABA Presidential Address
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AI Ethics and Asian Bioethics
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In March 2025 we hold the 23rd Asian Bioethics Conference for five days. In 2009 we convened the 8th Asian Bioethics Conference in Bangkok, and in the intervening 16 years we have held numerous Asian Bioethics Conferences (ABC) in other cities across the world. Moreover, it is now 30 years since we convened the inaugural conference to found the Asian Bioethics Association in Beijing, so let's come together to celebrate a generation of scholarship and research that has impacted policy and our human journey of mutual understanding and respect for diversity as we live with greater ecological consciousness while continuing to decolonize knowledge.
The field of bioethics has actively explored ethical issues of science d technology over the past five decades, and encompasses many fields of applied ethics. As bioethics helps assist human beings in the ethical uses of science and technology, it naturally has encompassed more than environmental ethics or medical ethics, but many aspects of technology. A broad definition of bioethics has seen it include engineering ethics, disaster ethics, computing ethics, ethics education, and any field which raises questions on the respect for life.
Over the past two decades as information technology has raised many questions of autonomy, privacy, non-maleficence, justice and identity, these applied questions have been inseparable from bioethics. In our age of artificial intelligence, we see the long discussed

questions of personhood being applied to not only biological organisms, but also to those in silicon, whether software or hardware based.

10:50-12:30 Session 2: AI and Social Sciences

Social and ethical issues of self-determination and AI with regard to to health care in a super-aging society,

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AI and Social Sciences

Surichai Wun Gaeo, PhD, Emeritus Professor, Faculty of Social and Political Science, Chulalongkorn University, Thailand; Chair, UNESCO Management of Social Transformations (MOST) Committee, Asia
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Integrating indigenous knowledge with ethical AI to promote social sustainability of indigenous communities in Peninsular Malaysia

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Collaborative efforts to empower indigenous people, protect their rights, and involve them in decision-making processes are essential in light of the 2030 Agenda for Sustainable Development. One promising approach to resolving complex societal issues among Peninsular Malaysia's indigenous communities is the integration of indigenous knowledge with artificial intelligence (AI). This multidisciplinary approach aims to capitalise on the synergies between traditional indigenous knowledge system and AI-driven technology in order to promote sustainable development, notably social sustainability, and preserve the country's indigenous cultures. The Environmental and Social Framework is an essential component of social sustainability, focusing on critical social concerns such as gender empowerment, education, healthcare, vulnerable group inclusion, and stakeholder involvement in indigenous communities. This study introduces the 6-I model by critically examining theoretical frameworks and empirical studies: interaction, imagination, identification, improvement, implementation, and integration. This methodology is divided into six phases that, while theoretically sequential, are not mutually exclusive in practice. Social constructivism, gender equality, and postcolonial theories are important topics that shed light on the power relationships and ethical considerations that arise when AI is used. Furthermore, empirical studies demonstrate the societal impacts of AI in a number of areas, including social inclusion, healthcare, education, and gender empowerment. In conclusion, by using a comprehensive and participative approach, indigenous communities may help to advance sustainable development, particularly social sustainability and cultural preservation in Peninsular Malaysia and beyond. Utilising the theoretical and methodological frameworks to train future Indigenous undergraduate generations and enhance the ability of Indigenous community members to substantially engage with AI is a crucial component of this study. The purpose of this capacity building is to suggest a youth ambassador program or summer school for Indigenous learners.

13:30-15:30 Session 3: Cultural and Social Issues

Irreplaceable Identities: Artificial Intelligence as Conduit of Beneficence between two worlds

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Shall artificial intelligence be an ethical boon or bane to humans and the natural world? AI's role is clearcut: a help to humans and the natural world. If ethical concerns are to be considered, then it must be a collision of cultural ethical norms. Which ethical paradigm shall be followed, as regards on the use of the AI? What are its ethical implications to cultures, and to the world? Will a one global ethical norm be considered instead? Ethicists of cultures must engage into discourse to clear an ethical path

which shall prevent all the possible evils to be unleashed from the Pandora's box.

Ethical Issues in Disability-inclusive Climate Change Adaptation

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Climate change is identified as the foremost health threat in the present era, resulting in a broad range of negative health impacts on individuals, families, communities, and people with a disability (PWD. According to the United Nations 2021 estimate, approximately 1.3 billion people constituting about 16% of the global population have a disability. This number has increased substantially during the past decade due to different demographic and epidemiological changes such as the population rising and the increase in the number of people with non-communicable diseases, who are living longer and ageing with limitations in functioning. Many PWDs face economic challenges, often living in low-income conditions, dealing with multiple health issues, and needing frequent medical care. Unfortunately, disaster shelters are frequently not designed with accessibility in mind, rendering them unsuitable for PWDs. This lack of inclusion extends to disaster preparedness and mitigation planning, where PWDs are often not given a voice. During climate-related emergencies, the unique needs of PWDs require special attention during rescue operations and post-disaster humanitarian rehabilitation. The WHO 2030 rehabilitation initiative advocates for the World Rehabilitation Alliance and supports the "Strengthening Rehabilitation in Health Systems" bill passed in 2023. This bill underscores the urgent need for expanded rehabilitation services for all individuals, regardless of age or ability. It is crucial to address ethical issues and challenges to create a climate change adaptation strategy that includes individuals with disabilities.

Keywords: Ethical Issues, Disability, Climate change impacts. Inclusive adaptation and Empowerment

The Significance of Japan's New Basic Act on Dementia to Promote an Inclusive Society from a Peace and Conflict Studies Perspective

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In Japan, a new act on dementia, the Basic Act for Dementia to Promote An Inclusive Society came into effect on 1 January 2024. In this presentation, the significance of this new act will be discussed from the perspective of peace and conflict studies.

BPSD(behavioral and psychological symptoms of dementia), which has been treated as a symptom that belongs to the individual with dementia, can be interpreted as a conflict phenomenon between the person with dementia and those around them. Once a person is diagnosed with dementia, he/she is no longer considered to be a self-determining member of society, and his/her power is taken away, and conflicts between a person with dementia and those around him/her are not seen as conflicts between equals, but are instead attributed to the person with dementia as symptoms of dementia. This is the problem of the stigma of and cultural violence surrounding dementia. Structural and cultural violence surrounding dementia is the issue of justice and peace, and supports for preventing from and resolving conflicts surrounding dementia are the essential supports for improving the quality of life of people with dementia and those around them.

The Basic Act on Dementia to Promote An Inclusive Society consists of seven principles, and is a law that aims to dismantle the structural and cultural violence surrounding dementia. 1) Respect for the basic human rights of people with dementia, 2) Correct understanding of dementia towards a society of coexistence, 3) Barrier-free sociery, 4) Health, medical and welfare services that respect the will of people with dementia, 5) Support for people with dementia and their families, 6) promoting research and returning the results to the public, 7) promoting the above as a comprehensive policy. The entire document is written using the term 'people with dementia' instead of 'patients with dementia'.

This new act is a basic act that expresses principles, and the responsibility and potential to actually foster an inclusive and just-peaceful

society lies in the hands of each citizen of Japan.

How Digital tools Shape Teacher Resilience: Insights from Bibliometric and Citation Analysis

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The resilience of teachers is a crucial aspect of contemporary education as online learning environments continue to transition towards digital formats. This study explores the impact of digital resources on teacher resilience through a bibliometric and citation analysis, focusing on adaptability, reduction of stress, and professional growth. Utilizing a collection of academic outputs sourced from the Web of Science, this research identifies key trends related to the adoption of digital technologies and underscores challenges such as limited access to technology and a lack of teacher training in disadvantaged regions. The results are organized into three themes: the ability of digital tools to enhance teacher professional development; the ways interactive technologies can boost student engagement; and the elements that may hinder the effective integration of digital tools into regular teaching practices. While digital tools have significant advantages for enhancing the working experience, the findings indicate a need for professional development initiatives aimed at fostering both technological competencies and emotional health. Future research should emphasize these supports to assist teachers in navigating both traditional and digital teaching environments. This research contributes to the growing body of literature on teacher resilience and offers essential insights for education practitioners and policymakers interested in promoting the sustainability of online instruction.

A Foucauldian Analysis of the Discourses on Kaamulan 2023

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The study examines the power dynamics and resistance mechanisms in the Facebook discourses during the Kaamulan 2023 - a cultural celebration of indigeneity in Bukidnon, Philippines. Through the theory of power and discourse of Michel Foucault, the research analyzes how online reactions to the controversies - the attempted "modernization" of the Laga ta Bukidnon photoshoot, the restriction of access to a main event because of Vice President Sara Duterte's presence, the selling of non-Bukidnon crafts and products, and the mockery of traditional attire - reveal negotiations of cultural identity and agency. The study shows how social media, in this case, Facebook, becomes a site for contestation and negotiation where Bukidnons and non-Bukidnons assert agency. The study contributes to the discourse on intangible cultural heritage, demonstrating how online spaces function as arenas for power reproduction and contestation which ultimately shapes cultural narratives and institutional responses.

15:50-17:30 Session 4: Knowledge Divides

Surrender AI to the language of the UNUDHR: "we need to move to where we are, the 21st century, and modernize with AI."

Prof. Osama Rajkhan, PhD, UN Human Rights Officer (retired); AUSN Professor of Bioethics and Integrative Health; Saudi Arabia
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What would happen if the use of Artificial Intelligence (AI) by governments and business surrendered to the ethical language of the United Nations Human Rights Declaration (1948)? Would surrendering to the ideals of the UN Declaration of Human Rights reduce concerns and potential conflicts, and redirect focus toward ambitious goals like economic sustainability and space exploration? Would it guarantee the end of all wars and the automatic allocation of resources to those lofty projects? If so, what role should AI play in nudging the world toward that direction rather than undermining human creativity and cognitive

augmentation? This paper will explore this hypothetical question and others, and suggest that maybe the time has come to loosing ourselves in science and nature, and changing how we see the world around us from a bioethical perspective.

Comparison on Knowledge on Health Insurance between Urban and Rural Elderly People

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Background: For elderly people, due to financial conditions, health service utilization is poor, their health problems, needs are also different from urban to rural settings, which can be helped by health insurance. The objective of the study was to compare the state of knowledge on health insurance between urban and rural elderly people.
Methods: A comparative cross-sectional study was conducted among 208 (U: 104; R: 104) elderly people by face-to-face interview through a pre-tested structured questionnaire from January to December, 2023.
Results: Most of the participants were male (U:63.5%; R:57.7%) with having 5-6 co-morbidities (U:4.1%; R:2%). About 60% urban and 50.5% rural respondents used monthly savings for health expenses. The term health insurance was known by 50% urban and 25% rural respondents. Among them, the source of information for 21.2% urban & 19.1% rural respondents was from insurance company. The highest number of urban participants had knowledge about types (U:37.5%; R:21.2%), duration (U:24.04%; R:15.3%), age limit (U:26%; R:21.2%), policy (U:46.2%; R:24%), coverage (U:39.4%; R:24%), premium (U:33%; R:18.3%), claim (U:39.4%; R:31%), maximum number of claim (U:29%; R:16.4%), deductible (U:18.3%; R:10%), coinsurance (U:18.3%; R:10%) and copay (U:12.5%; R:8%) than rural participants. Location, education and employment status were found significantly associated with knowledge. By binary logistic regression, (CI 95% and p value < 0.05) it was found that urban people have 3.33 more likely to having knowledge than rural people. People who were educated have 8.24 times & who were employed have 2.6 times more likely to having knowledge respectively then people had no education and were unemployed.
Conclusion: Urban people were more knowledgeable than rural people and education and employment status played salient role to having knowledge. Findings of the study can help policymakers and health administrators to develop specific policy, programs for elderly people thus achieve universal health coverage. (U=Urban; R=Rural)

Key words: Knowledge, health insurance, urban, rural, elderly people

Will AI aid Decolonization of Wisdom or Accelerate Colonization of Knowledge Systems?

Prof Darryl Macer, PhD, Director, Eubios Ethics Institute, Aotearoa/New Zealand

Ethical Usage, Efficacy and Prospect of Traditional and Complimentary Medicine

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Traditional and complimentary medicine (TCM) in health care system as well as the source of allopathic medicine have attained a great attention in most communities worldwide. TCM prescriber's knowledge remains an integral part of traditional health system also. To date, in some parts of the world, the maximum populations rely on their own traditional medicine to meet primary healthcare needs. The most widely used TCM in China, India, Pakistan, America, Africa, South Korea and Bangladesh. According to World Health Organization (WHO), 60% of the world's population depends on TCM, 80% fulfill their primary health care needs in developing countries. Due to increase the demand of herbal medicine, the manufactures, exporters, even health care providers are facing many steps about the safety, standardization, efficacy, quality, availability, and preservation and research-based evidence. The acceptance of this system showed remarkable impact in the

cost of health care interventions, prevention and self- healing health industry. Hippocrates used Willow tree to control headache and body pain. After identification of salicylic acid as plant derived active molecule and based on that the aspirin, paracetamol, diclofenac, mefenamic acid, and ibuprofen are synthesized and contributed as pain killer in modern medicine. The analytical techniques are improved in 19th century, these are being used to detect active ingredients through extraction and isolation from plants and find their pharmacologic and toxic effects which help to modern medicine. It is estimated that the growing trend of the market for TCM at 20% annually. India earns 5.5 billion US dollars every year and Chinese export nearly Rs 18000-22000 crores and about 70 percent modern medicine derived from natural ingredients. The usable plants and herbs are mostly indigenous, easily cultivable, and wildly available. They are very cheap, environmentally friendly and almost no/negligible side effects.

Keywords: Traditional Medicine, Herbal Medicine, Allopathic Medicine, Medicinal Plants, Phytochemistry.

The Bankruptcy of Liberal Bioethics: Twenty years to UNESCO's 2005 Declaration on Bioethics and Human Rights. Five Years after 2020

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Twenty years ago UNESCO Published after a long due process a "Universal Declaration on Bioethics and Human Rights". There were some weaknesses in ecological, environmentalist and animal welfare issues, but as a guiding document for protecting human rights against HR risks involved in medicine and the biological sciences it was an excellent document. Following the style and intentions of the UN's Universal Declaration of Human Rights (UDHR, 1948), translated into over 500 languages and inspired the adoption of more than seventy human rights treaties (all containing references to it in their preambles), including UNESCO's Bioethics 2005 Declaration.

UNESCO's Declaration emphasized autonomy and *informed self-revocable consent* in all its parts and especially emphasised that individuals' consent could not be revoked or be replaced or be represented by any institutional authority. All that was abruptly desecrated and defiled since 2020 with the sudden implementation of public health (PH) pandemic policies. In fact, public health always had a distinctively different outlook on bioethics, according to which, "regular" classical bioethics involve only questions pertaining individuals while PH allegedly involves "populations", which needs to be protected by science despite those who lack the professional expertise to asses PH allegedly "scientifically-proven policies (e.g., water fluoridation, vaccines, water treatment with Chlorine, pandemic policies). PH ethics is based on the idea that in order to protect entire populations, in the name of the Sanctity of Life, especially for the sake of the weak and vulnerable, PH measures must be considered and implemented even if they infringe on human rights and informed consent. In order to get consent, "populations" are told, in all issues, that the policy or product is Safe & Effective, even if contrary scientific evidence is accumulating, which should normally have triggered safety concerns and controversies. Controversies are habitually suppressed and opponents are presented in unequivocally disrespecting derogatory terms (e.g., antivaxxers, anti-fluoridationists, conspiracy theorists, covidiots or science deniers), as churches previously condemned and treated "heretics".

In WHO's "preparedness" manuals (2015, 2018) it was stated that in case of pandemic, PH policies will overcome human rights, including when considering forced vaccination, that in covid policies took the form of vaccine passports. Such manuals were dispatched in all PH professional circles in the years before 2020, senior PH experts were invited to international seminars and in academia PH schools taught these manuals to students, for example, those undertaking courses and seminars in PH ethic, with little thought (cognitive dissonance) that UNESCO's Declaration had no emergency option; All accepting the basic idea that PH considerations may overcomes HR, which in covid policies included forced masking, social distancing, closures, quarantines, compulsory

obsessive testing and an abrupt halt to economy and human endeavours. Shocking waves were going through all the medical professions, but there was no significant controversy within the medical disciplines (except il-treated dissidents) whether indeed PH policies should be endorsed despite their apparent violation of basic bioethical principles (informed consent, first do no harm) and HR, especially when implementing poliies which should have been regarded as experimental, and thus enjoying the added ptotection by the Nurenberg Cod (1947) and by the Declaration of Helsinki (1964). Practically, they accepted PH bioethical outlook, according to which, PH is a different medical domain, in which human rights and informed consent will be compromised in case of perceived PH necessities. In most countries and medical professional circles, UNESCO's 2005 Declaration was not even stated as an argument against covid policies. Until PH policies are included in a revised Bioethics Declaration, UNESCO's ignored 2005 Declaration should be considered as proved-failure, testifying that we currently have no bioethical protections on future infringements of human rights in case of future PH emergencies. Bioethical principles were replaced by the judgment of "Experts", who rule in the name of amoral Science, allegedly "Beyond Good and Evil". A revised "Deep" (ecologically and HR minded) Bioethics is needed, which add to the obsolete 2005 UNESCO's Declaration principles which protect Bioethical and Human rights against the "rule of experts", and specifically against infringements by Science, including PH and Environmental perceived emergencies and considerations.

Wednesday, 26 March 2025

8:30-10:30 Session 5: AI and Public Engagement

Introducing Artificial Intelligence (AI) for Quality Medical Journals in Bangladesh: Stakeholders

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Artificial intelligence (AI) offers many benefits in the context of academic integrity by detecting instances of plagiarism, prompt checking grammar and spelling, an easy submission process, reducing the potential subjective interpretations and bias in the review process, and reducing the workload of the editors and open access system. However, a quasi-experimental on 494 medical journal stakeholders (editors, peer reviewers, and authors) from 42 medical colleges/institutes/ societies journals recognized by Bangladesh Medical & Dental Council (14 Government and 14 non-government and 14 society journals respectively showed that almost 75% of editors, 78% of reviewers, and 80% of authors were challenged in using cutting-edge digital solutions in publication systems respectively. Almost three-quarters of the stakeholders felt that online submission, revision, and edition were cumbersome. Nevertheless, 80% of reviewers prefer the hard copy. More than half of the medical journals did not have plagiarism software and 65% of editors did not check plagiarism regularly. However, 65% of authors used free online plagiarism software. About 77% of medical journals did not use ORCID ID. Still, 89% of journals did not link to ORCID of the all authors during publication. Of 77% of authors used GenAI references. Yet, 70% of other stakeholders did not crosscheck the references. Regarding the question of whether Chat GPT could be the author of the article, yet, 65% of stakeholders were not sure that Chat GPT could not be the author. Three-quarters of stakeholders were less aware of the rules and guidelines for AI ethics. Bangladesh medical journals face tremendous challenges, in AI solutions in publication. The recommendation is important in policy development in AI for digitalized publications for quality medical journals in Bangladesh.

Benefits, Issues and Ethical Challenges of Implementing Electronic Health Records: Lessons for India

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In September 2013, the Indian Ministry of Health & Family Welfare (MoH&FW), Government of India (GoI) announced the first Electronic Health Record (EHR) standards to help digitise the healthcare sector. The standard sought to create a consistent foundation for the country's healthcare providers to build and manage EHRs. Although the criteria were updated and provided to the states in December 2016, despite advances in the development, implementation, and adaptation of EHRs, the country is still in the initial stages of integrating them at both the national and state levels in 2024. Taking this into account, this study conducts a systematic review of the literature on the benefits, drawbacks, and challenges of deploying EHRs in many other countries, and examines the issues via an ethical perspective. The published literature about EHRs will be accessed through key electronic databases such as WHO, EMBASE, and DOAJ. Literature published in English, from 2013 to 2024, will be considered for this study. Along with specific inclusion and exclusion criteria, the literature will also be identified using the SPICE framework. The relevant literature will be screened using the PRISMA standard. The literature search will be improved by using the BOOLEAN operator "OR." Finally, papers that are appropriate for this study will be chosen and added to the literature review. The data will be analysed thematically to yield findings and ethical lessons. To develop a safe, secure, and ethically sound EHR in India, the study aims to recommend that India should consider moral lessons acquired from other countries. According to the study, the moral imperative to safeguard everyone's right to health should form the basis of Indian policy and EHR implementation methods.

Key Words: Electronic Health Records; Ethics, India

Bioethics and Moral Reasoning: Making Sense Why 'People, Groups & States' Engage in Violence and Conflict

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Violence and conflicts have been integral to the human experience across the annals of history. Human violence emerges from the intersection of evolutionary, psychological, and sociocultural factors. Primal instincts, social conditioning, and environmental influences collectively contribute to the manifestation of violent behaviours. Throughout the course of human history, manifestations of violence among individuals, social groups, and States have been prevalent. Great civilizations and empires have always been linked to varying degrees of violence and subjugation committed by one group against another. Throughout the ages, scholars have proposed a variety of philosophical perspectives to comprehend violence. Conflict theories essentially contend that rather than using consensus, people and social classes in society resolve their differences through conflict. Social psychology, history, power relations, social movements, and social structures within a society all have a significant impact on these violent behaviours. Conflict dynamics, which focusses on power disparities, such as class conflict or a conflict continuum, includes power as a significant manifestation. In fact, early thinkers have begun to explore this subject. The notions presented by Plato regarding the tripartite soul in The Republic, alongside Hobbes' theories in The Leviathan, have been depicted as frameworks for understanding conflict. In this paper, the author attempts to decipher the 'violent behaviors' by applying the core bioethics principles and the concept of moral reasoning.

Analysis of Sign Language in Healthcare Sector in Indonesia

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Access to healthcare remains a critical challenge for the Deaf and Hard of Hearing community in Indonesia due to pervasive communication barriers. This study examines the accessibility of healthcare services for Deaf individuals, focusing on the availability of Bisindo-proficient healthcare professionals, the role of sign language interpreters, and the communication methods used in medical settings. Using a mixed-methods approach, data was collected from 138 Deaf and Hard of Hearing respondents across various provinces, providing insights into their healthcare experiences, communication challenges, and accessibility preferences.

The findings reveal a significant gap in accessible healthcare communication. While medical doctors (90.58%) and pharmacists (72.46%) were the most frequently consulted healthcare professionals, only a small fraction (13.04%) of respondents had encountered providers who can communicate in Bisindo. Instead, most individuals relied on alternative communication methods such as writing tools (92.75%) and gestures (57.97%) to interact with healthcare professionals. Despite these adaptations, 47.11% of respondents reported difficulty communicating with healthcare providers, leading to compromised understanding of medical conditions and treatment plans. Furthermore, the study highlights regional disparities, with urban centers like West Java and Jakarta offering relatively greater access to sign language-friendly healthcare services, whereas rural areas remain underserved.

The study underscores the urgent need for systemic changes to improve healthcare accessibility for the Deaf and Hard of Hearing community in Indonesia. Recommendations include integrating Bisindo training into medical education, increasing the availability of professional sign language interpreters, implementing visual-based communication support in healthcare facilities, and ensuring policy enforcement to uphold the rights of Deaf individuals in medical settings. These efforts are essential to creating an inclusive healthcare system where effective communication and equitable medical access are guaranteed for all.

Keywords: Deaf, Hard of Hearing, Bisindo, Indonesia Sign Language, healthcare accessibility, communication barriers, sign language interpreters, inclusive healthcare, Indonesia.

10:50-12:30 Session 6: Medical ethics

Saving Lives, Making Choices: The Ethics of Triage in Emergency Medicine

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In emergency medicine, healthcare providers face complex ethical decisions when allocating limited resources during triage. This comprehensive review examines the ethical frameworks, decision-making processes, and practical challenges in emergency medical triage. We explore how emergency physicians navigate competing moral obligations while making time-critical decisions by analysing current literature, case studies, and established protocols. The study addresses key ethical principles including utilitarianism, distributive justice, and autonomy, alongside practical considerations such as resource availability and clinical outcomes. Special attention is given to mass casualty incidents, disaster response, and pandemic scenarios where traditional triage protocols face unprecedented challenges. Our findings suggest the need for robust ethical guidelines that balance clinical efficiency with moral considerations while supporting healthcare providers in making difficult triage decisions under extreme pressure. This review contributes to the ongoing dialogue about standardizing ethical approaches to triage while maintaining flexibility for context-specific challenges in emergency medicine.

Keywords: emergency medicine, medical ethics, triage protocols, healthcare resource allocation, clinical decision-making, mass casualty incidents

The importance of ethics of disaster management: On 6 February 2023 Kahramanmaraş (MW 7.7- 7.6) and 20 February 2023 Antakya Earthquake (MW 6.4)

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Morality and universal ethics values are important to build solid and healthy society. Each man-made or natural disasters trigger huge catastrophe therefore need for a wide range of emergency resources to assist and secure the survival of the affected population. The preparations to be made for the management of the technical support such as people, medicines, beds, ventilators etc. in accordance with all conditions should be made in the context of ethical principles. The purpose of this article is to explain the necessity of disaster management to comply with ethical rules through a tangible sample means that the Mw 7.8 Maras Earthquake on 6 February 2023.

Workplace Facilities and Job Stress among Dental Surgeons between Public and Private Tertiary Hospitals

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Background: Job stress is a prevalent issue affecting the psychological and physiological well-being of healthcare professionals. The objective of the study was to compare the workplace facilities of dental surgeons in public and private tertiary hospitals, as well as their levels of job stress and the variables that contribute to it.

Methods: A comparative cross-sectional study was conducted among 316 dental surgeons in two public and two private hospitals in Dhaka. Using purposive sampling, data were collected through face-to-face interviews, self-administered pre-tested questionnaires, and facility checklists. Job stress was measured with the Perceived Stress Scale (PSS-10), and data were analyzed using descriptive statistics and relevant tests.

Results: Most respondents were female (public: 57%, private: 58%) and aged 21-30 years (public: 54%, private: 58%). Moderate stress was prevalent among (public, 92%; private 82%). dental surgeons (public, 41%; private, 49%) felt that their time was divided between work and family. Most of the respondents (public, 85%; private, 83%), were non-smokers. Key determinants for patient-related stressors were patient management (public, 53%; private, 42%) and workload (public, 44%; private, 39%). Common stress reactions included irritability (public, 46%; private, 38%) and panic (public, 14%; private, 19%). Organizational stressors included a lack of qualified assistants (public, 49%; private, 38%) and performance appraisals (public, 49%; private, 42%). Significant associations ($p<0.05$) were found with female gender, high workload, time constraints, patient appreciation, and health issues. All hospitals had good facilities, although private hospitals had better sterilization practice.

Conclusion: The insights from this study could guide healthcare policy planners and hospital administrators to develop context-specific occupational health policies and stress management initiatives to promote dental surgeons' wellbeing and performance across the public and private sectors, and it will help to provide better quality health services to the nations.

Key words: Job stress, workplace facilities, dental surgeons, tertiary hospitals

An Autoethnography of a failed suicidal attempt, experience in a psychiatric hospital, and the paradox of saving a life

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Psychiatric hospitalization is intended to save lives, yet for many suicidal individuals, it can feel more like punishment than care. This autoethnographic study examines my experience of involuntary hospitalization in Thailand, where I was forcibly restrained and stripped of my dignity. I reflect on how I navigated one of the darkest moments of my life, witnessing the operation of power within the psychiatric system and the social structure of inpatient wards. Rather than providing care and recovery, hospitalization often deepens

hopelessness and erodes dignity through coercion and dehumanizing treatment by medical staff. This becomes the paradox of saving a life—where the intent to preserve life results in further suffering, stripping patients of autonomy and humanity. Situating my experience within critical psychiatry and medical anthropology, this study challenges biomedical approaches to suicide prevention and highlights the ethical dilemmas of psychiatric care. Hospitalization should focus on approaches that prioritize patient understanding, agency, and ethical treatment. Every suicidal patient deserves to feel that life is worth living and that hospitalization offers not punishment, but a second chance—a space to rediscover the beauty and kindness that still exist in the world that is worth living.

Keywords: autoethnography, suicide, critical psychiatry, hospitalization, Thailand

13:30-15:30 Session 7: AI and Education

Ethical Questions and Policy Implications of Chat GPT

Prof Christopher Ryan Maboloc, PhD, Ateneo de Davao University, the Philippines; AUSN Visiting Professor of Social Justice
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The exponential growth of ChatGPT in education poses serious ethical questions and policy implications. Will the advance of Artificial Intelligence (AI) in education destroy the primary purpose of learning, which is the expansion of human freedom? How does ChatGPT affect the transformative role of education? Will ChatGPT replace the physical presence of the teacher or even the classroom experience when it comes to the learning process? Most of the concerns about Chat Generative Pre-Trained Transformer (ChatGPT) is about how the science influences the attitude of students when it comes to the learning process. But ChatGPT actually poses serious ethical questions in education from the viewpoint of policy. While a recent article points to some advantages in the use of the tool in education, ChatGPT actually gives rise to a host of issues with respect to the transformative role of education. Knowledge is not just the transfer of information from the teacher to the learner (banking system). It is also about the ability to challenge existing social and cultural norms that undermine the critical function of education.

Prevalent Use of AI and the Ethical Reasoning of Nursing Students in North Cotabato, Philippines

Prof Rogelio P. Bayod, PhD, North Valley College Foundation, Inc.; Notre Dame of Marbel University, the Philippines' AUSN Visiting Professor of Indigenous Development Studies
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The rapid integration of artificial intelligence (AI) into healthcare systems has significantly transformed the landscape of medical education and practice. This study investigates the prevalent use of AI among nursing students in a higher education institution in North Cotabato, Philippines and explores how AI influences their ethical reasoning. A mixed-methods approach was employed, combining quantitative surveys and qualitative interviews, to assess the frequency of AI usage, its applications in academic and clinical settings, and the ethical dilemmas students encounter. The findings reveal that 78% of nursing students frequently use AI tools, such as ChatGPT and clinical decision-support systems, for academic research and patient care simulations. Despite the benefits, challenges arise, including dependency on AI, data privacy concerns, and diminished critical thinking. The ethical reasoning of students was analyzed using case scenarios, highlighting a need for enhanced ethical education tailored to AI-related dilemmas. This study underscores the importance of incorporating AI ethics into the nursing curriculum to foster responsible and informed decision-making.

Keywords: Artificial intelligence, ethical reasoning, nursing students, healthcare education, AI ethics.

Artificial Intelligence as a tool of Instruction in Higher Education Institutions

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This study explores using artificial intelligence (AI) as an instructional tool in higher education institutions in the National Capital Region (NCR). The study analyzes four major elements of AI integration, instruction, faculty, courses,

and equipment, to determine the degree and impact of its application. The data show that AI tools are moderately employed to improve teaching methods and student engagement; their adoption varies significantly between faculty and administrators. AI-powered technologies such as chatbots, virtual tutors, and adaptive learning platforms have shown promise for personalizing learning experiences and increasing research productivity. However, obstacles such as insufficient training, technological limitations, ethical concerns, and unequal access to AI resources remain.

Through data analysis and predictive analytics, the study also demonstrates how AI can revolutionize conventional teaching techniques and facilitate more data-driven decision-making in business education. Despite these developments, teachers continue to express concerns about excessive dependence on technology and the necessity of human interaction in the classroom. The study highlights a major infrastructure-based and faculty training gap in AI preparedness, which prevents AI's full promise in business education from being fully realized.

A survey questionnaire was sent to 129 educators from different higher education institutions in the National Capital Region as part of this study's quantitative methodology.

Enhancing AI integration is recommended by updating technology infrastructure, creating ethical standards for AI use in educational settings, offering thorough training for teachers, and updating curricula to integrate AI-focused topics. By highlighting the significance of giving students AI competencies to succeed in a technology-driven global economy, this study seeks to add to the continuing conversation on educational innovation. The results provide a foundation for creating more potent AI-powered teaching methods that can close the gap between theory and practice in the dynamic field of business education.

Challenges and Opportunities in bridging the gap between research and practice: A Bioethics perspective

Suma Parahakaran, PhD, Inti International University, Nilai, Negeri Sembilan, Malaysia; Dean, AUSN

15:50-17:30 Session 8: Research Ethics

Confidentiality in the Digital Age: Safeguarding Patient Privacy in a Data-Centric World

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In the digital age, confidentiality has become a critical issue as healthcare institutions depend more on digital technologies, especially in protecting patient privacy. Conventional ethical standards and regulatory frameworks protecting patient anonymity have been called into question by the growth of electronic health records (EHRs), telehealth services, and data-driven healthcare solutions. These changes make patient confidentiality a key topic in the conversation about modern healthcare since they emphasise how crucial it is to shield private health information from illegal access, cyberattacks, and possible misuse. While patient care and access to medical services have increased due to the rise of digital health technologies, confidentiality is now at serious risk. The rising tide of cybersecurity threats, including data breaches and ransomware attacks, has placed patient privacy at significant risk. Reports indicate a sharp surge in cyber incidents within the healthcare sector, with 249 ransomware attacks recorded in 2023 alone, highlighting the urgent need for robust security measures. Additionally, ethical challenges surrounding informed consent, data ownership, and the commercialization of health information further complicate the efforts of healthcare providers to protect patient privacy.

While legal frameworks such as the Health Insurance Portability and Accountability Act (HIPAA) and various state regulations aim to preserve patient confidentiality, these laws often struggle to keep pace with the rapid technological advancements. This mismatch has led to calls for updated legislation that can address the unique challenges posed by emerging technologies, such as artificial intelligence and big data analytics.

As new technologies are integrated into healthcare, maintaining confidentiality requires a comprehensive and multifaceted approach. This includes implementing thorough staff training, establishing robust access controls, and

leveraging cutting-edge security measures. As healthcare organizations navigate this evolving landscape, the commitment to safeguarding patient confidentiality remains paramount. Ensuring that patient privacy is not only protected but prioritized in the digital age necessitates transparent communication with patients about their data rights, the use of innovative solutions like blockchain for secure data sharing, and fostering a culture of accountability and trust.

Keywords: Confidentiality, Patient Privacy, Cybersecurity, Healthcare Technology, Data Protection

The Second Victim Phenomenon: A Comprehensive Review and the Path Forward

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Introduction: The second victim phenomenon refers to the emotional and psychological impact experienced by healthcare providers following an adverse patient event. This phenomenon not only affects the well-being of healthcare professionals but also has implications for patient safety and healthcare quality. Understanding the second victim phenomenon is crucial for developing effective support systems and interventions to assist healthcare providers in coping with these challenging experiences. **Objective:** The objective of this study is to review the literature on the second victim phenomenon, evaluate existing support systems and interventions for affected healthcare providers, and propose recommendations for institutional policies and practices to mitigate its impact. **Materials and Methods:** A systematic search of academic databases, including PubMed, Google Scholar, MEDLINE, Scopus, Web of Science and PsycINFO, for articles published between 2000 and 2024. Keywords used in the search included "second victim phenomenon," "healthcare providers," "adverse patient events," "psychological impact," "support systems" and “curriculum integration”. Articles were selected based on relevance and quality of evidence. Data extraction focused on prevalence, causes, consequences, and interventions related to the second victim phenomenon. **Results**: Studies show that the second victim phenomenon is common among healthcare workers, with about 35% experiencing at least one incident annually. Factors like high-stress environments, fear of litigation, lack of support, and personal accountability contribute to this. The psychological impacts include anxiety, depression, guilt, and burnout, leading to decreased job satisfaction and performance. Effective support includes peer programs, debriefing sessions, counseling, and resilience training. The study also suggests that policymakers recommend incorporating this topic into medical and nursing curricula. **Conclusion:** The second victim phenomenon is a global issue for healthcare providers. Addressing it requires a multifaceted approach: institutional support systems, training programs, policy changes, and its inclusion in medical and nursing curricula. These strategies can enhance staff well-being and patient safety.

Keywords: Second victim syndrome, medical errors, healthcare education, burnout, compassion fatigue, patient safety.

19:30 - 21:30 ***Evening Online Session***

The Neuroethics of Using Artificial Intelligence (AI) with New Commercial Neurotechnologies

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Sketching a Bioethics of War

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Modern warfare increasingly relies on artificial intelligence, gene editing, and big-data analytics, challenging the moral frameworks that once guided it. **Split-second decisions can now seal fates, bypassing the reflection historically required for ethical accountability.** Soldiers still fight on the ground, but remote operations and semi-autonomous systems blur lines of agency, raising pressing questions about responsibility when algorithms and enhanced humans take the lead.

These innovations spark an arms race, where each breakthrough—whether AI-driven

targeting or gene-edited "super-soldiers"—threatens to distance conflict from traditional values. Meanwhile, civilian populations face new forms of harm, such as cyberattacks on critical infrastructure and psychological manipulation through disinformation. Remote-controlled violence can numb empathy, while advanced soldier enhancements risk "zombifying" troops by suppressing their moral judgment -or even *worse*.

A bioethical perspective can address these dilemmas by prioritizing human dignity over pure strategic advantage. Clear guidelines on the permissible uses of AI, genetic engineering, and widespread surveillance can help protect individuals and societies from unchecked technological aggression. International cooperation becomes essential to ensure that accountability, compassion, and respect remain central to warfare's evolution. By anchoring emerging military practices in a shared ethical foundation, it remains possible to harness innovation while preserving the core humanity that underlies peace.

Artificial intelligence in Healthcare

Prof. Dhastagir Sultan Sheriff, MD, PhD. AUSN Visiting Professor of Medicine and Biotechnology, India/Libya
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The complexity and rise of data in healthcare means that artificial intelligence (AI) will increasingly be applied within the field. Several types of AI are already being employed by payers and providers of care, and life sciences companies. The key categories of applications involve diagnosis and treatment recommendations, patient engagement and adherence, and
administrative activities. Although there are many instances in which AI can perform healthcare tasks as well or better than humans, implementation factors will prevent large-scale automation
of healthcare professional jobs for a considerable period. Ethical issues in the application of AI to healthcare are also discussed.

Negotiating power, position and profession: perspectives of CHWs delivering care to pregnant women in India

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Unlocking Ethics and Integrity for Personal use of AI tools among Ethiopian Researchers

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Thursday, 27 March 2025

8:30-10:30 Session 9: AI and Social Issues

Ethical Issues on Artificial Intelligence- An Overview

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Information is moving at a never-before-seen pace in our digital age. Artificial Intelligence (AI) is the process by which computers or machines mimic human intelligence. AI is able to simulate human decision-making, learning, and communication. By embracing and putting in place mechanisms that enable a safe, secure, impartial, and ecologically friendly approach to AI. AI ethics stands on the concerns of making sure the technology is developed and utilized properly. B. C. Stahl put up a list of ethical concerns pertaining to AI on the basis of case studies and the Delphi study in 2021. He elicited 39 issues including cost to innovation, harm to physical integrity, lack of access to public services and trust, security problems, lack of quality and accuracy and misuse of data, problems of integrity, lack of privacy and transparency, lack of informed consent, bias and discrimination and unfairness, negative impacts on health and environment, violation of fundamental human rights, and many more. Artificial neural networks are the basis for the first set of ethical problems regarding the machine learning methods that have contributed to AI's current success. Machine learning-related ethical issues fall into three categories: i) issues arising from machine learning; ii) living in a digital world; and iii) metaphysical issues. Opacity, unpredictability,

and the requirement for big datasets to train the algorithms are characteristics of machine learning that raise ethical questions and could provide several threats to data security. Thus, concerns about privacy and data protection raise more general challenges about the dependability of AI systems. A diversified strategy is needed to address ethical issues and challenges in the creation and application of AI systems. As the stakes are much rising, fairness, bias, transparency, data protection, explainability, accountability, and responsibility must be actively considered for mitigating risks and defend the welfare of society.

Keywords: Artificial intelligence (AI), ethical issues on AI, machine learning approaches.

Artificial Intelligence in Academic Research: Rationality, Irrationality and the Limits of Knowledge

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Artificial intelligence (AI) supported tools such as ChatGPT and Gemini, which have gained significant popularity and are being widely used in academia. These tools, created using natural language processing technology, can perform many tasks characteristic of human intelligence, including research, writing, reasoning, problem solving, language comprehension, image identification and decision-making (1,2). Consequently, many studies have been conducted regarding AI due to these and other characteristics. Researchers have produced scientific knowledge by utilizing AI in areas such as statistical analysis, addressing research questions, designing or executing experiments (3–6). The application of AI has progressively broadened, demonstrating its influence across several fields from everyday life to academia. This technology is increasingly favoured by educators as an instructional resource, in addition to its use by students for homework (7). In addition, AI, used in various clinical research from data analysis to designing experiments, has become an important instrument for content production, editing, translation into foreign languages and review processes in academic publishing. Issues such as the use of AI in students' homework preparation and academic publication, and clinical research raises concerns over its impact on academic literature and education. However, the significance of these developments lies in the impact of AI on the production/development of scientific knowledge. The integration of AI in education and scientific research may be seen as contradictory to essence of logical human thought irrationality of humanity. Because it can be argued that scientific knowledge emerges and develops not only through rational processes but also by feeding on the irrational nature of human beings. Scientific knowledge can be posited as emerging and evolving not solely through rational processes but also by drawing upon the irrational aspects of human nature.

This papery investigates the limits of the use of AI in education, scientific research and knowledge production processes and focuses on the effects of these applications on the development process of scientific knowledge. There will also be a conceptual re-examination of scientific knowledge and a philosophical inquiry into how we should understand scientific knowledge in a world where AI almost inevitable. In this context, how the nature of knowledge production and scientific advancements may change, and the effects of interactions between man and machine on scientific thinking will be discussed.

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The Issue of Fairness in Artificial Intelligence Technology: A Case Study of Food Delivery Platform Businesses

Worathep Wongsappakarn, Rangsit University, Thailand

AI in Algorithmic Trading: A Cybernetic and Ethical Perspective on Equality and Market Sustainability, The Case of the Thai Stock Market

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This paper examines the potential influence of AI-trading on inequality in stock markets, focusing on the Stock Exchange of Thailand (SET) while acknowledging its broader global relevance. Using cybernetic theory and ethical analysis, the study suggests that while AI-trading enhance cognitive ability, reflexivity, and market efficiency, it may also contribute to cognitive alienation and systemic disparities. AI-trading systems process vast amounts of data, adapt to market conditions, and operate with increasing autonomy. However, unequal access to AI tools, trading infrastructure, and critical information raises concerns about fairness and the concentration of power within the trading ecosystem. Drawing on Yuk Hui's concept of becoming organic, this paper considers AI-trading as an evolving system that co-develops with human traders and financial markets while simultaneously deepening structural imbalances. Empirical data from SET suggests a concerning trend. As AI-trading grows, retail investor participation declines, and a small number of brokerage firms gain a larger market share. This shift raises ethical questions about access, fairness, and market sustainability. The study also examines how AI-trading systems, through reflexivity and self-adaptive mechanisms, may unintentionally collude by aligning trading strategies, leading to price distortions and market instability. To address these risks, the paper proposes regulatory measures, including broader access to AI tools, transparency mandates, and proactive oversight to ensure fair competition within the trading ecosystem. This paper argues that AI-trading must balance efficiency with ethical responsibility. Regulators, policymakers, and technology developers must collaborate to create governance structures that promote innovation while preventing increasing inequality, instability, and market manipulation.

Keywords: AI-trading, Cybernetics, Market Efficiency, Ethical Implications, Inequality in Thailand
Acknowledgement: Heartfelt gratitude is extended to Mr. Prakit Siriwattanaket, a distinguished investment strategist and fund manager in Thailand, for his invaluable contributions to this research. His critical insights into AI's impact on the Thai financial ecosystem have greatly enhanced the depth and clarity of this study.

The Role of Virtue Ethics in Artificial Intelligence in Education

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The Role of Virtue Ethics in Artificial Intelligence in Education
Bernardo N. Caslib, Jr., Ph.D.

Artificial intelligence (AI) increasingly and steadily influences all aspects of daily life, including education. From tools designed to enhance students' learning experiences to AI applications that streamline and simplify teaching processes, the educational landscape has undergone significant transformation. While evaluations of these changes often focus on their potential to advance or harm educational objectives or their adherence to ethical

guidelines, many existing ethical analyses of AI tend to be grounded in principle-based, duty-based, or consequence-oriented frameworks. As AI continues to evolve, there is a pressing need for a more future-oriented and forward-looking ethical perspective that offers moral guidance for individuals navigating this landscape. This paper explores the potential of virtue ethics to fulfill this role. Specifically, it raises two critical questions: Can AI ethics be rooted in virtue ethics, and can virtue ethics provide the necessary outlook for a rapidly changing educational environment? The paper begins by examining the limitations of virtue ethics to assess its applicability to the context of AI. Following this critique, it highlights the theory's strengths, demonstrating its potential relevance. Ultimately, the analysis addresses how virtue ethics can be transformative in an AI-driven world. Two provisional answers will be proposed: virtue ethics as a moral framework and as a foundation for moral education in the future.

10:50-12:30 Session 10: AI and Management

Artificial –Intelligence is a Boon or a Bane for Environmental Management?

Prof. M. Selvanayagam, PhD[1] and Francis P Xavier SJ, PhD[2, 1] Director, LIFE, Loyola College, Chennai. [2] Program Director, DACA, Madurai, India

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In 1950 Alan Turing, the English mathematician and computer science pioneer, posed the question in his paper, “Computing Machinery and Intelligence,” “Can machines think?” In this paper Turing laid out what has become known as the Turing Test, or imitation game, to determine whether a machine is capable of thinking. John McCarthy is another pioneer who laid the groundwork for computational intelligence. The concept of machines emulating human intelligence and performing tasks requiring human-like reasoning sparked the initial interest in Artificial Intelligence (AI) research. Today, AI is increasingly integrated with other emerging technologies such as Internet of Things (IoT), remote sensing, and robotics. This integration allows AI to leverage real-time data from sensors, satellites, and drones, enhancing its environmental monitoring and conservation applications. Interdisciplinary collaboration between AI researchers, environmental scientists, and policymakers has also grown, leading to the development of innovative solutions that address environmental challenges more effectively. AI has emerged as a powerful tool in addressing environmental challenges and promoting conservation efforts. As our planet faces pressing issues such as climate change, deforestation, habitat loss, and species extinction, AI technologies can enhance environmental quality and management by offering innovative solutions in monitoring, Climate modelling, increasing the Agricultural efficiency, Pollution management, Carbon emission reduction, Energy efficiency, Water usage efficiency, Water usage efficiency, Waste management efficiency as well as to analyse, conserve and manage our natural resources.

As we consider the AI tools are beneficial in the improvement in the quality of our environment, it also creates certain concern and uncertainty in our minds about the use of AI. According to recent research there is also a negative side to the explosion of AI and its associated infrastructure. The proliferating data centres that house AI servers produce electronic waste. They are large consumers of water, which is becoming scarce in many places. They rely on critical minerals and rare elements, which are often mined unsustainably. And they use massive amounts of electricity, spurring the emission of planet-warming greenhouse gases. The researchers at the University of Massachusetts, Amherst, performed a life cycle assessment for training several common large AI models. They found that the process can emit more than 626,000 pounds of carbon dioxide equivalent—nearly five times the lifetime emissions of the average American car (and that includes manufacture of the car itself). It relies on critical minerals and rare elements, which are often mined unsustainably and they also use massive amounts of electricity, spurring the emission of many greenhouse gases. Therefore, there is a need to relook at the use of AI in our day to day life till we confirm the impact of AI in real-time .

“There is still much we don’t know about the environmental impact of AI but some of the data we do have is concerning,” said Golestan (Sally) Radwan, the Chief Digital Officer of the United Nations Environment Programme (UNEP). “We

need to make sure the net effect of AI on the planet is positive before we deploy the technology at scale."

Keywords:Artificial Intelligence, remote sensing, robotics, Climate modelling ,Agricultural efficiency,

Smart Labor: Digital Extraction and Solidarity in ASEAN Smart Cities

Stephanie D. Santos, Faculty of Arts, Chulalongkorn University, Thailand

The Raising of Anxiety in Porn: Generative Artificial Intelligence

Piroon Chirawibulrat, Department of Philosophy, Faculty of Arts, Chulalongkorn University, Thailand

13:45 - 15:30 Session 11: Responsible AI

AI Ethics: Should you Trust AI with Your Medical Diagnosis?

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The use of AI in the medical field leads to one main ethical question: Should you trust AI with your medical diagnosis? To answer this question, one must understand how AI decides, which faces two main problems: The black box and validation data. The first is a problem of transparency in which we have no idea how AI makes decisions. The second is a problem of how we can set the validation data for training AI. This paper aims to analyze both problems and clarify how AI decides in medical diagnoses. Then I will show that AI use for medical image processing is one of the models that doesn't face these problems since it can provide the evidence of diagnosis. Next, I will address the question of whether you should trust AI in medical diagnoses, and I will show that the answer depends on comparing the functions between humans and AI.

Medical School Students' Opinions on AI and AI's Ethical Issues

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This study aims to evaluate the opinions of University Faculty of Medicine students regarding the use of artificial intelligence in medicine and possible ethical issues. For this purpose, questions were prepared and compared, including questions regarding both ethical principles and ethical issues that should be applied in the use of artificial intelligence in medicine. Thus, it will contribute to the evaluation of whether ethical principles in daily medical practice are also applied in the process of using artificial intelligence and to a better understanding of ethical principles from a different perspective.

Meaningful Human Control and Responsibility Gaps in AI: No Culpability Gap, but Accountability and Active Responsibility Gap

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At the current stage of technological development, the rapid advancement of Artificial Intelligence (AI) has given rise to various ethical concerns. Among these, the "Responsibility Gap" notion has appeared as a prominent issue. Within the scholarly literature, ethicists primarily focus on culpability (or blameworthiness). The central question is: when the development or use of AI results in morally harmful outcomes, who bears moral responsibility?

This article argues that moral responsibility encompasses multiple distinct forms, each fulfilling specific functions within a society, especially in the context of AI development and application. Then, three forms of responsibility are considered: culpability, accountability, and active responsibility. Each carries unique social and ethical implications. Drawing on the concept of "meaningful human control," which serves as a foundational framework, this article contends that the gap in culpability is not as significant or troubling as often suggested in existing research. Instead, the more pressing ethical challenges are associated with gaps in accountability and active responsibility. To address these challenges, this article elaborates on the "tracing condition," a key element of meaningful human control, to mitigate and prevent morally harmful outcomes and the absence of human responsibility in the age of AI.

Artificial Intelligence and Human Dignity: Ethical Challenges to Autonomy, Justice, and Social Responsibility

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The rapid advancement of artificial intelligence (AI) presents profound ethical challenges, particularly in relation to human dignity. As AI systems become increasingly integrated into various aspects of society, they raise critical questions about autonomy, justice, and social responsibility. The ethical implications of AI are multifaceted, affecting individuals and communities in ways that necessitate careful philosophical analysis.

Firstly, AI's impact on autonomy is a key concern, as algorithmic decision-making risks undermining

individual freedom and self-determination. AI's ability to predict, influence, and even control decisions poses a threat to personal autonomy, particularly in sensitive domains such as healthcare, education, and employment. The question arises: how can we ensure that AI systems respect individual agency while remaining beneficial to society?

Secondly, justice in AI is a critical issue, as the deployment of AI systems often reflects and amplifies existing social inequalities. Bias in AI algorithms can result in discrimination, perpetuating disparities in race, gender, and socioeconomic status. Philosophical frameworks of justice, such as Rawls' theory of fairness, offer valuable insights into how AI can be developed and applied in ways that promote equitable outcomes.

Finally, the ethical responsibility of AI developers and users must be addressed. The social responsibility of ensuring AI benefits humanity while minimizing harm requires a robust ethical framework, integrating considerations of accountability, transparency, and the common good.

This paper explores these ethical implications, advocating for a comprehensive approach to AI that prioritizes human dignity and addresses the social, legal, and philosophical challenges posed by these technologies. The ethical discourse surrounding AI must evolve to ensure that its deployment supports the flourishing of individuals and communities in a just and responsible manner.

Keywords: AI, Human Dignity, Autonomy, Justice, Ethical Responsibility

AI and Forbidden Knowledge in the Context of Thailand

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This study examines how artificial intelligence (AI) models manage forbidden knowledge within Thailand's unique cultural, legal, and ethical landscape. In Thailand, the regulation of ideologically sensitive, religiously significant, taboo, and transgressive content is crucial for preserving social harmony and upholding cultural norms. Forbidden knowledge is delineated into four categories: ideology, belief, taboo, and transgression. To assess adherence to local societal expectations, structured prompts addressing these sensitive themes were employed with three AI models—ChatGPT, Copilot, and Gemini. The responses were subjected to thematic and content analyses, which uncovered patterns of caution, redirection, or refusal. The findings indicate that all three models adopt a conservative posture by often limiting their responses, avoiding controversial details, or diverting the conversation away from sensitive topics. This approach is consistent with Thai cultural imperatives, particularly the respect for the monarchy, adherence to Buddhist values, and avoidance of politically and religiously contentious subjects. Overall, the study underscores the importance of integrating culturally tailored ethical guidelines into AI systems, suggesting that embedding local values during AI development can enhance public trust and promote responsible, context-sensitive AI deployment both in Thailand and globally.

Keywords: Artificial intelligence (AI), Ethical constraints, Forbidden knowledge, Social harmony, Thai culture

15:50-17:30 Session 12: AI and Realities

Ethics and AI Classification: Power, Bias, and the Over-simplification of Reality
Nahum Brown, Krirk University, Thailand

From Data to Discrimination: The Bias in AI Systems
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Biases in AI systems are a growing concern, as these systems often reflect and perpetuate existing societal inequalities. The origins of such biases can be traced to the data used to train algorithms, which may contain historical prejudices, underrepresentation, or skewed distributions.
As AI models learn from this data, they can inadvertently reproduce discriminatory patterns, leading to biased decision-making. These biases can manifest in areas such as hiring, legal, law enforcement, research, education and healthcare, where AI systems have significant real-world consequences.
This abstract examines the pathways through which biases in data translate into discriminatory outcomes, discussing how data collection, algorithmic design, and model evaluation contribute to these issues. It highlights the ethical challenges posed by biased AI systems and underscores the need for more inclusive, transparent, and accountable practices in the development and deployment of AI to mitigate the risks of discrimination.

ChatGPT as an Epistemic Assistant
Natika Krongyuth, Mahidol University, Thailand

Implementing an AI Use Policy for College Undergraduate Students in the Creative, Digital and Service Industries
Jacob A. Catayoc, Chairperson, Information Systems Program Analytics, Computing and InfoTech Cluster, School of Management and Information Technology, De La Salle-College of Saint Benilde, the Philippines

De La Salle-College of Saint Benilde, an inclusive and innovative institute offering secondary and tertiary education focusing on the Creative, Digital and Service industries, recognizes the importance of integrating Artificial Intelligence —specifically Generative AI—in its curriculum. However, the adoption of AI needs to vary across various levels of learning and assessment to ensure that the students master the foundations of their chosen disciplines, while benefiting from AI where it matters. This study explores the various AI Use Policies that the college uses to encourage or restrict the use of AI in its various subjects. This study may help academicians to determine the degree of AI that can be applied on a certain subject based on various criteria.

Why So Serious? The Ambiguity of Humour in *AI*-Generated Sport Media: A Case Study on *DeepFaked* media usage as a Satirical Criticism Meme in Sport Media
Wasawee Chimplee, Department of Philosophy and Religious, Faculty of Humanities, Chiang Mai University, Thailand
Email: wasawee.ch@gmail.com
With media manipulating technology and edited visual media becoming one part of online media perception, serving us various purposes. Empowered by the *AI*'s *deep-learning* capability participation has further enhanced accessibility and efficiency, making media editing faster and more productive than before. At the same time, this technology also raises concern about media credibility, leading to a state of '*Epistemic Apocalypse*' that tears us apart from reality. *Deepfakes* represent this characteristic of epistemic threat through their manipulated media, which can spread the falsehood of information for the purpose of a political propaganda or sexual exploitation. Nevertheless, DeepFakes are also used in parody by manipulating an official media to turn it into an informal online humour template that contains the ability to duplicate its idea of imitation under a specific cultural context or *internet meme*. This article aims to understand the usage of *Deepfake* in less-serious topics in internet meme culture and satire to mock sports figures. To distinguish parody Deepfakes from actual disinformation which aims to deceive the audiences, using media text analysis and humour ethics to examine their role as a form of satirical communication, these humourous deepfakes can serve us as satirical criticism tool, By understanding the form of humourous transmission through internet meme mechanism, so we can raise our awareness to

recognize the sense of humour and its underlying messages in order to enhance our episteme rather than restrict our alternate experience and challenges the fog of ambiguous that covers over the online media platform.

Keywords: *DeepFakes*, Epistemic Apocalypse, *AI* Ethics, Humour, *Memes*

Friday, 28 March 2025

8:30-10:30 Session 13: Civics Education and Bioethics

Ethical Challenges in implementation outbreak investigation recommendations in Bangladesh, 2007-2024

*Zaki QA[1], Islam S[2], Rahman S[3], Akter F[4]
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Dr. Md. Saiful Islam, Assistant Professor and Program Manager (Research), Ministry of Health and Family Welfare, Bangladesh
Dr. Sabura Rahman, Junior Consultant (Pathology), United Hospital Ltd, Bangladesh
Dr. Fahmida Akter, Associate Professor (Epidemiology), National Institute of Preventive and Social Medicine (NIPSOM), Bangladesh

Introduction: Emergency public health responses require epidemiological investigations and interventions for control outbreaks. Ethical approval prior to such investigations or interventions are often challenging to obtain. We aimed to describe the ethical challenges while implementing recommendations of outbreak investigations in Bangladesh.

Method: We accessed outbreak investigation data from Institute of Epidemiology Disease Control and Research analyzed descriptively to estimate the proportion of outbreaks required International Health Regulations (IHR)- Public Health Emergencies of International Concern (PHEIC) notifications, vaccinations, chemoprophylaxis, treatments. We also interviewed stakeholders of investigations and IHR focal point in Bangladesh regarding ethical requirements for sample collection and laboratory investigation from human, animal and ethical challenges encountered while implementing recommendations.

Results: A total of 417 numbers of outbreaks were responded during 2007-2024. A total of 82% (343/417) were infectious diseases outbreaks. All outbreaks required collection of blood or urine or CSF of wound swab or naso-pharyngeal swab or stool sample. No informed written consent was obtained from human cases or for animal sample collections. Around 60-70% of investigation recommendations were from case-control, descriptive or qualitative studies but no formal Institutional Review Board (IRB) approvals were available for such epidemiological investigations during the investigations. Most of IHR reportable events were not reported unless the investigation was directed as per IHR- PHEIC mandate. Confidentiality of all personal information were strictly maintained and all cases received emergency interventions including isolation, quarantine, behavior change communications whenever necessary. Isolation or quarantine of cases were done under existing national disease control act and often lacked informed written consents.

Conclusion and Recommendation: Confidentiality and beneficence were properly maintained. However, autonomy was compromised during sample collection, testing or ensuring isolation and quarantine. Research conducted and communicated lacked proper ethical approvals. Public health policies practices need to be contextualized to ensure autonomy and distributive justice and ethical approval of research during outbreak investigations.

A Bioethics Model for Schools and Higher Education to address the collective issues related to Social, Environmental and Economic impact of AI in SE Asia

Prof. Suma Parahakaran, PhD, Inti International University, Nilai, Negeri Sembilan, Malaysia; Dean, AUSN
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Knowledge sharing through collaborative research is an imperative during the period of AI advancement specifically in the developing and developed countries. The first objective is to explore the literature for integrating human values in primary schools and bioethics in secondary schools and universities from lessons learnt and best practices and findings of studies.

The second objective is to identify pedagogical strategies for online educational resources for teaching bioethics in schools and Universities. The third objective is to create a model for teaching both schools and universities by integrating Bioethics. The review of several studies indicates that while there is vast literature on teaching human values and bioethics in various fields, integrating human Values and bioethics in subjects empowers students to nurture the environment and can be taught using online education.

The method used to arrive at a Bioethics model was based on documentary analysis from 1928 to 2021. The philosophical, economic, environmental and educational as well as social aspects were analysed using both cognitive and affective dimensions for teaching and learning.

The model was adapted from an evidenced based study in New Zealand to integrate the collective aspects of knowledge and bioethical sharing so that the learning output includes the human dimensions which touch on economic, social and environmental dimensions of human life. The wisdom of time from philosophers, uniting all the dimensions of life are summarised using thematic analysis to form a Bioethics model.

Keywords: Teaching model, Bioethics, Human Values, Environmental Education, Teaching pedagogies; Sustainable development; Economic-Social-Environmental-Technological-Cognitive Affective Model

Global AI Policies in Higher Education: Common Threads and Unique Approaches

Prof. Marlon Patrick P. Lofredo, PhD, St. Paul University Quezon City, Philippines; AUSN Visiting Professor of Bioethics, Public Policy, and Environmental Ethics
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Exploring the Use of AI in Religious Education: Promises, Implications, and Limitations

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This article examines the transformative potential of artificial intelligence (AI) within the domain of religious education. As technology increasingly integrates into various facets of human existence, its incorporation into religious education offers a distinctive opportunity to enhance learning experiences, promote deeper understanding, and facilitate the spread of religious teachings. This paper investigates the promises that AI presents in developing interactive and personalized educational experiences, such as adaptive learning systems and AI-driven tutoring, tailored to accommodate individual learning paces and styles. Additionally, the article addresses the ethical and philosophical considerations related to the application of AI in this sensitive area. The capacity of AI to influence religious narratives and interpretations raises crucial questions regarding authenticity, authority, and the preservation of religious traditions. The discourse also considers the limitations of AI, including the risks associated with oversimplifying intricate spiritual teachings into outputs, potential biases inherent in AI systems, and the necessity for human oversight to uphold the integrity of religious education. The paper underscores the need for a balanced approach that acknowledges the advantages of AI while critically evaluating its effects on religious education. Through the thoughtful and ethical integration of AI, educators can leverage its capabilities to support and enrich religious learning, ensuring that technology functions to enhance, rather than undermine, the spiritual and educational experience.

10:50-12:50 Session 14: **Meeting of the Second Cohort of the Papers in the AI Ethics from the Ground Up Project**

10.50 - 11.10 **How To Teach Philosophy Term Paper Writing In The Age of Large Language Model: A Nietzschean Insight,** Teerabhat Ruensiri, Faculty of Liberal Arts, Thammsat University

Term paper has been an integral part of philosophy pedagogy. This status quo is challenged by the existence of large language model artificial intelligences (hereafter LLMs.) LLMs threaten academic honesty because it makes academic cheating much more affordable. Many philosophy instructors (hereafter instructors) opt out of assigning term paper to students. (Abadal, 2024) Many take

issue with that solution. Term paper has been integral part of philosophy pedagogy for a reason. It trains student to seriously engage with text (Abadal, 2024) and think things through. (Smithson & Zweber, 2024)

Jettisoning term paper for the sake of academic honesty is a hefty price. Many proposes the alternatives ranging from simply educating the limitations of LLM (Gill et al., 2024), generic active learning (Mitchell-Yellin, 2024), to specific active learning in response to LLM (Smithson & Zweber, 2024.)

While these solutions are insightful, I find them problematic because they all suggest one common assumption: term paper is a training wheel, it is something instructors assign to undergraduate students so that they can one day write proper philosophy papers.

For Nietzsche, this is too hasty. Instructors expect students to be able to think for themselves too fast. (Nietzsche, 1872/ 1909; Nietzsche, 1876/ 1983) Instructors should slowly and carefully teach students to think, read, and write in a slow build up instead. (Nietzsche, 1889/ 1968) Our pedagogy, Nietzsche proposes, will only lead to an intellectual game that few will enjoy. (Nietzsche, 1881/ 1997) Philosophy term paper's utility is questionable not because philosophy paper's utility is questionable. Philosophy paper is the best way we have to globally collaborate on doing philosophy. However, philosophy term paper is not collaborative. It is simply a demonstration to one's teacher that one can seemingly collaborate with other philosophers while acknowledging that one cannot actually do so. As Sackris has acknowledged, it is not only unreasonable to expect philosophy term paper to actually contribute to the conversation. Many instructors opt to teach in a way that will prevent the possibility of contribution. For instance, instructing students to not read secondary text for the paper in order to force students to engage with the primary text. (2017)

Objectives

Problematise the solution to LLMs regarding philosophy term paper writing pedagogy.

Connect literature on Nietzsche's philosophy of education to philosophy term paper writing pedagogy in the age of LLMs

11.10 - 11.20 Commentator: Chidchanok Demsar, Faculty of Humanities, Ramkhamhaeng University

11.20 - 11.40 **Exploring Moral Responsibility in AI: A Comparative Analysis with the Vinaya Piṭaka,** Klairung Iso, Department of Philosophy, Faculty of Arts, Chulalongkorn University

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This research focuses on the issue of moral responsibility in the context of artificial intelligence (AI), particularly when AI systems operate with a degree of *autonomy*. One of the key debate in this area concerns the extent to which responsibility should be assigned to AI itself, as well as to the human agents involved, such as users, developers, or owners of the AI. Therefore, the primary research question guiding this study is: How should moral responsibility be distributed between AI and its human stakeholders, such as developers, owners, or users?

To address this question, the research will apply Theravāda Buddhist teachings as an ethical framework, using scenario analysis and decision-making principles from the Buddha in *Vinaya Piṭaka* as a backdrop. This leads to the secondary research question: *How does the Vinaya* Piṭaka's framework of moral responsibility help clarify the emerging and obscure issues surrounding AI autonomy, responsibility, and punishment? By exploring these questions, the research aims to provide a comparative philosophical analysis that engages ancient Buddhist ethical principles with contemporary challenges in AI ethics. It hopes to offer possible perspectives and recommendations on the distribution of moral responsibility and punishment in obscure ethical situations.

11.40 - 11.50 Commentator: Frank Hoffman, International Buddhist Studies College, Mahachulalongkornrajavidyalaya University

11.50 - 12.10 **AI & the Challenges to Thai Musical Traditions,** Thippapan Chuosavasdi and Andy Haggerstone, Department of Philosophy, Faculty of Arts, Chulalongkorn University

The most prominent conversations about music and the threat of AI have focused on two key

issues: the future economic threat to creators and creativity, given the potential for AI to replace (at least some) music creators in specific commercial situations, and the historic and future economic harm done by AI companies in training their models on music creators' catalogues without their permission. While these are typically given an economic framework, there is no doubt a moral harm to consider here too - in its most simplistic rendering, if the musical works that were used to train the generative AI models were, effectively, stolen, then something widely regarded as both illegal and immoral is the cause of suffering of for music creators (or, more broadly put, music rightsholders, since those harmed include record labels and music publishers too).

The main drivers of the conversation around these threats from AI have been those involved in the production of popular music. This makes sense: according to the IFPI, the recorded music industry alone was worth over $28bn USD in 2023 (IFPI, 2024: 10) - this doesn't include music publishing or other associated revenues - so there are a small handful of large businesses who stand to lose out significantly should freely-generated AI music come to replace their current offerings (an entirely unlikely worst-case scenario). Each of the three 'major labels', who collectively share around 70% of the global recorded music revenue (Statista Research Department, 2024), has a significant financial interest in ensuring that AI does not devalue their core product. Nonetheless, it is these companies that are also the least likely to suffer harm from AI. Their collective power and financial heft means that they are the most able to enforce copyright law in court, seeking redress from generative AI companies, to ultimately rectify the situation in a way with which they can all live. Independent artists, particularly those outside of the Merlin collective, have far less capacity to pursue legal recourse. However, there is another group of musicians who we believe are at particular risk - those involved in niche musical traditions that are tied to specific practices and cultures. It is this group that our research intends to focus on.

Our research will pay particular attention to those involved in the piphat (ปZ[พาทย`) orchestral tradition in Thailand, though we believe our findings will have relevance beyond this - not only to closely associated musical traditions in Cambodia and China, but also anywhere else in the world where traditional musical cultures share similar practices and goals. AI is a threat to these traditions in particular not only because they lack the financial might required to enforce copyright law, but also because they likely fall outside of such a legal framework to begin with. Additionally, the nature of the practices themselves restrict musical output (by design), so an infinitely powerful generative mechanism such as AI is a natural threat to the status quo within these traditions, should AI companies turn their attention to these musical niches, an antithetical to the core purpose of these traditions.

This is particularly the case for certain compositions and instruments, such as those used in naphat (หนeาพาทย`) music, which is intimately bound up with the worship of Hindu deities, potentially rendering AI appropriation of this musical culture sacrilegious. Thailand is a particularly interest territory to focus this kind of research on, not only because of the existence of ethically interesting musical works such as naphat, but also because of the quite unique challenges it faces when it comes to music copyright more broadly. Unlike many other countries, enforcement of copyright law is particularly difficult for Thailand because of the fragmented nature of the Performing Rights Organisations (PROs) and Collective Management Organisations (CMOs). These organisations are tasked with enforcing the rights governing musical compositions and musical recordings, respectively. In the process of doing so, PROs and CMOs take a percentage of the revenue generated by the rights to compositions ('publishing rights') and recordings ('master rights'). In the UK, for the sake of easy comparison (the UK and Thailand have roughly similar-sized populations), there is only one of each of these types of organisations tasked with representing all publishing and master rightsholders. This makes copyright management and enforcement relatively simple. Thailand, by contrast, has somewhere between 40 and 60 of these organisations, diluting their capacity to operate. If one organisation represents every songwriter in the country, that organisation has a far greater amount of money to utilise in the enforcement of the rights of its

members. If the number of members of that organisation is reduced by a
factor of 40 to 60, then its ability to represent them effectively is undoubtedly diminished. This makes for a particular need for Thailand to consider how it might effectively protect its
traditional musical cultures.

Rationale: The purpose of this research is to make a special case for the preservation of Thai musical traditions, and to make practical suggestions as to how this preservation can be approached. New technologies have always been a threat to existing cultural and commercial practices, but we believe that this particular threat carries with it a special moral character that goes beyond the disruption of tech companies such as Uber and AirBnB to their respective commercial spaces - in part because of the special cultural status of music in all societies, and in part because of the sacred nature of a variety of elements within the Thai Phipat tradition. The disruption that AI presents is not simply one to a commercial space, it is a potential threat to something which might have inherent value, and this demands an ethical defence as well as a practical one.

Such research is required urgently, because the threat of AI is not one we are anticipating several years from now - the technology is already here, and already being widely used. There is currently no meaningful copyright legislation in place in Thailand to specifically deal with AI (Statista Research Department, 2024), and as Morton has pointed out, there is not a rich history of cultural protections as there are for Western counterparts: In the West, the Catholic Church had a leading role for centuries in the development, performance, and preservation of Western sacred music; so far as a non-Buddhist foreigner can determine, the Buddhist religion—which in some of its forms, at least, stresses worldly renunciation and meditative contemplation—did not perform a comparable role in the history of Thai music.

Likely some combination of legislation and cultural organisation will be required to provide adequate protections to the Thai tradition - and these solutions should, in theory, be applicable to similar musical cultures worldwide. Somewhat ironically, the protections will themselves likely depend upon increasing the technological sophistication of the Thai music industry, potentially even depending upon AI to do this with the kind of rapidity required to respond to the threat that AI itself poses.

Research Objectives: The core research objectives are as follows:

To identify the specific qualities (aesthetic, musical, religious, etc.) that determine the sacred nature of Thai musical traditions; To determine the nature and extent of AI's threat to Thai musical traditions based on its ability to mimic and/or harm the tradition in virtue of these qualities;To provide an ethical framework via philosophical research on the Ethics of Cultural Heritage which can establish a grounds for protecting (in law, in
practice) Thai musical traditions; To provide practical guidance based upon an understanding of current music industry standards and practices on how preservation of Thai musical cultures might be approached.

12.10 - 12. 20 Commentator: Jerd Bandasak, Suranaree University of Technology

AI Classification and Alterity: Simmel, Levinas, and the Argument from Oversimplification, Nahum Brown, Krirk University, Thailand

With the advent of object recognition technologies designed by projects such as ImageNet to develop training sets for AI, an old public debate has resurfaced about bias and classification. At the heart of the debate is the question of whether classifying things under categories distorts the representations of the things that it classifies. When we label people and match images under racial and gender headings, for example, do the classification decisions we make inherently expose underlying social prejudices, cause us to underrepresent vulnerable groups, and to over-simplify the complexity of human possibilities? This debate is often formed as a dialogue between those who believe that classification biases are resolvable and those who believe that to divide things and label them under categories irrevocably distorts reality. Is it possible to do an ethics of AI classification? In other words, are there normative claims that we could commit to that would allow us to redesign the taxonomies of AI classification to help to produce neutral data, free from political agendas and cultural prejudices, and to thereby reach an objectivity of object recognition? Or, is there no way to do

an ethics of AI classification because there are no normative claims that could help us to reach an objectivity of object recognition, because data is not able to be neutral? There are various answers to these questions, which together make up the normativity debate concerning AI classification.

The aim of my current project is to present a defense of one particular argument in this debate, the argument from the oversimplification of reality. My plan is to write an article that puts forward the thesis that AI classification biases cannot possibly be resolved because AI classification constantly and irrevocably causes the distortion of human experience. The argument is based on the claim that there is an insurmountable difference between the genuine qualities of human life and its external expressions when compartmentalized and organized through classification. Since oversimplification is an inevitable consequence of dividing and labeling things, the argument from oversimplification is, therefore, a non-normative argument critical of the common assumption that the biases that emerge from AI classification can be immanently or systemically resolved.

The argument from oversimplification has two variations. One variation is called the reduction of life thesis. This variation is based on Georg Simmel's theory that reality contains both inner life and external forms. Proponents of the Simmelian variation are committed to an ontological dualism between becoming and being: the life of reality has the character of a rapidly moving fluctuation of becoming; however, this life finds itself fixed and frozen in determinate forms of being that articulate it externally but also hold it in place, distorting the active nature of its becoming, reducing its movement to fixity, and reifying its essence. Proponents of this argument believe that reduction and reification are constant characteristics of reality, but also that classification processes cause further rigidity and reduction to occur, and, moreover, that the emergence of AI classification causes an ever deeper effect of this.

The other variation of the argument from oversimplification is called the reduction of infinity thesis. This variation is based on Emmanuel Levinas' distinction between ontology and metaphysics in *Totality and Infinity*. Rather than viewing classification distortions as the reduction of life, proponents of this sub-argument claim that there is a reduction of the infinite to the finite or of alterity to sameness. Each thing is said to have an infinite character, infinite possibilities, infinite hermeneutic interpretations, etc., but in naming the thing and placing it within a category, we reduce its infinite character, cause limitations, and form it as something definite. There is an analogy to be made here between this variation and negative theology. Negative theologians believe that God is infinite and that because of this infinity, any positive attribute or name assigned to God fails to adequately express the being of God. The infinity-of-things variation applies this same idea to each and every thing. Each thing is infinite; however, whenever we approach things from terms, especially when we attempt to know a thing and to delimit it, we fail to establish it as it really is. This failure is part of the constitution of finitude and it is more broadly applied than to the process of classification. However, the division of classification exacerbates this reduction of the infinite to the finite, and AI classification does this all the more forcefully.

The rationale for this project is that, since it offers a defense of one of the most interesting and rewarding non-normative arguments, it will make a valuable contribution to the AI classification normativity debate. It will be valuable for readers who are interested in the ethical consequences of AI classification. Since the article applies Simmelian and Levinasian insights to machine learning taxonomies, the article is also valuable for Simmel and Levinas scholars, for critical theory research and for the intersection of continental philosophy and AI studies. The project is also designed as an introduction to these themes about alterity for non-specialists.

13.50 - 14.00 Commentator: Kasem Phenpinant, Department of Philosophy, Faculty of Arts, Chulalongkorn University

14.00-14.20 กลยุทธ์การขับเคลื่อนจริยศาสตร์ปัญญาประดิษฐ์ของสถาบันปัญญาวิชชาลัย วัดชลประทานรังสฤษดิ์

Sukanya Natompon, ศูนย์ปฏิบัติธรรมธรรมโมลี (Dhammamoli Dhamma Center)

14.20 - 14.30 Commentator: **วรเทพ ว่องสรรพการ มหาวิทยาลัยรังสิต**

14.30 - 14.50 **ผลกระทบต่อการพัฒนาทางด้านตัวตนของเด็กจากการรับชมสื่อที่ผลิตจากปัญญาประดิษฐ์,** Weerawut Rainmanee, Department of Philosophy, Faculty of Arts, Chulalongkorn University
14.50 - 15.00 Commentator: Puttawit Bunnag, Faculty of Humanities, Srinakarinwirote University

15.00 - 15.20 **พินิจการกำกับดูแลปัญญาประดิษฐ์ผ่านความคิดทางการเมืองของชิเซโร**, Chutidech Metheechutikul, Faculty of Political Science, Rangsit University
15.20 - 15.30 Commentator: Theptawee Chokvasin, Faculty of Humanities, Kasetsart University

15.30 - 15.50 **จริยธรรมปัญญาประดิษฐ์ในเกมพนันออนไลน์: ความเป็นส่วนตัวและอัตตาณัติผู้เล่น,** Prachathip Katha, Faculty of Social Sciences, Kasetsart University
15.50 - 16.10 Commentator: Jakkrit Sangkhamanee, Department of Sociology and Anthropology, Faculty of Political Science, Chulalongkorn University

16.10-16.30 **การศึกษาการสร้างระบบความเชื่อของ**

AI ด้านศาสนากับการสร้างลัทธิที่อาจพัฒนาเป็นศาสนาใหม่, Pairor Makcharoen, College of Religious Studies, Mahidol University
16.30 - 16.40 Commentator: Puttawit Bunnag, Faculty of Humanities, Srinakarinwirote University

16.40 - 17.00 **Philosophical Trajectories: Navigating the Ethical Landscape of AI Thailand**
Pattamawadee Sankheangaew, Mahachulalongkornrajavidyalaya University; et al.

Artificial Intelligence (AI) represents a profound philosophical challenge, interrogating fundamental epistemological boundaries and ethical frameworks [1-3]. The exponential advancement of AI technologies demands comprehensive philosophical examination bridging modern rationalist and postmodern critical perspectives [4]. Contemporary scholarly discourse reveals complex intersections between technological development and philosophical critique. Coeckelbergh [5] argues that AI fundamentally challenges traditional philosophical understanding, while Floridi [6] emphasizes adaptive ethical governance in digital ecosystems. Thailand's technological landscape provides a critical lens for examining AI ethics beyond Western-centric paradigms. Thailand's AI ethics landscape demonstrates significant strengths rooted in its unique cultural foundation and recent policy initiatives. The integration of Buddhist ethical principles, particularly concepts of mindfulness and moral responsibility, provides a distinctive philosophical framework for AI governance [7]. The Thailand 4.0 initiative has created a supportive ecosystem for ethical AI development, with established research centers and growing collaboration between academia and industry. However, these cultural strengths are somewhat offset by the challenge of reconciling traditional values with rapid technological advancement, particularly in areas such as privacy and data protection [8]. The weaknesses in Thailand's AI ethics framework primarily stem from infrastructural and educational gaps. Limited regulatory frameworks and insufficient technical expertise in AI ethics assessment pose significant challenges to effective implementation.
The absence of standardized ethical guidelines and limited public awareness about AI implications creates vulnerabilities in the system [9]. Moreover, the disconnection between policy formation and practical implementation, coupled with resource constraints in smaller organizations, has
resulted in inconsistent application of ethical principles across different sectors. These challenges are further complicated by the rapid pace of AI advancement and the need for continuous adaptation of ethical frameworks [10]. Looking at opportunities and threats, Thailand's position as a regional technology hub presents significant potential for developing innovative AI ethics frameworks that bridge Eastern and Western perspectives. The growing international focus on ethical AI development provides opportunities for knowledge exchange

and collaboration with global partners. However, threats emerge from increasing technological dependencies and potential cultural erosion through uncritical adoption of Western ethical frameworks [11]. The challenge lies in maintaining cultural authenticity while participating in global AI development, particularly as international standards and regulations continue to evolve rapidly. This dynamic creates both opportunities for leadership in culturally-sensitive AI ethics and risks of falling behind global standards if adaptation is too slow.

Key Philosophical Tensions

1. Modern-Traditional Dialectic

Negotiating between Western and Thai philosophical traditions

Addressing technological determinism versus cultural relativism

Reconciling individual rights with communal harmony

2. Postmodern Considerations

Fragmentation of traditional narratives

Multiple interpretations of progress

Power dynamics in technological adoption

Main Aim: To investigate and develop a comprehensive philosophical framework that bridges Thai cultural values, modern-postmodern ethical principles, and perspectives in the context of artificial intelligence (AI) development and implementation in Thailand

Research Objectives:

To explore and analyze the intersection between traditional Thai philosophical principles particularly Buddhist ethics and cultural values with modern-postmodern philosophical lens

To develop technologically ethical framework which concern cultural preservation mechanisms

To address both philosophical depth and real-world actionable implementation outcomes for various stakeholders

Keywords: AI Ethics, Non-Human, Autonomy, Autonomous System, Consciousness, Non-Western Philosophy, Bio Circular Green Economy (BCG)

17.00 - 17.10 Commentator: Natika Krongyuth, Faculty of Humanities and Social Sciences, Mahidol University

Saturday, 29 March 2025

8:30-10:30 Session 17: AI Policy Issues

Use of AI in government: empowering human rights and democracy or fostering plutocracy?

Prof Alex Waller, PhD, St. Stephens International School, Khao Yai, Thailand; AUSN Visiting Professor of Science Education and Environmental Ethics

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"The mission of OpenAI is "to ensure that artificial general intelligence (AGI) benefits all of humanity." – OpenAI website

Human rights and democracy go hand in hand; rights to privacy, freedom of association, speech and peaceful assembly along with access to information allow citizens to fully engage in democratic processes. Without the human rights in place and upheld then democratic rule will be at risk of descending into that of a state with power concentrated amongst an elite few. The danger being that those few may not be able, or willing, to lead the nation in a truly sustainable way. There has been a decline in participation in the democratic process in many countries around the world. There is no one specific cause that is responsible for a growing gulf between citizens and governments, and as yet there is limited empirical evidence that AI is responsible for a further decline of public confidence in democracy. However, it is early days and there are significant concerns. There are some predictions that AI will widen the wealth gap. Will this further a shift from democracies to plutocracies?

There are many benefits from the use of AI in governance including: the ability to process vast data volumes saving time, costs and inform decision making; increased fraud detection, cybersecurity and reliability; less human error and more objectivity in decision making as AI lacks emotional bias; the automation of repetitive tasks, improved productivity and "customer" service through chatbots; and the ability to provide personalized user experiences for training, education or awareness raising. However, there are also a number of concerns surrounding issues such as accessibility, accountability, bias, complexity, data mining and repurposing, opacity, and traceability. The combination of these lead to negative attitudes

towards and a lack of trust in AI, along with speculations over the ulterior motives of those who own and control the technology.

This places an obligation on governments to ensure that as far as possible there are regulatory systems in place to monitor and when necessary, limit the intrusion of AI into the lives of citizens. The application of bioethical principles when developing policy for the use of AI in governance helps to provide guidance to ensure that AI does not perpetuate and magnify bias, cause misrepresentation through mathwashing or disinformation via fabricated deep fakes, ultimately threatening fundamental human rights and democracy via online echo chambers.

Legal and Policy Issues of AI in South & Southeast Asia

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Recent developments and adoption of artificial intelligence (AI) technologies are considered a leap forward to advance our ability to learn and express knowledge. AI describes the use of computer technologies to perform tasks such as learning, reasoning and problem-solving which has fallen into the hands (literally) since AI apps are now in smartphones, allowing everyone with an opportunity to create new and unique content, such as text, images and/or codes from wider datasets, revolutionizing our society and business in a whole new way. As AI technologies are evolving quickly and globally, it has outpaced the development of corresponding legal and policy frameworks, raising critical issues that require urgent attention and necessitate comprehensive examination of the legal and policy issues, particularly in South and Southeast Asia. To assess existing legal frameworks governing AI across different jurisdictions in South and Southeast Asia. Assessing and identifying the primary legal issues associated with AI, including privacy, security and intellectual property. The objective is to identify key policy challenges for AI-driven decisions, to explore the societal implications in the context of AI deployment, and to propose recommendations for addressing the challenges of AI deployment while promoting innovation. This research will utilize a mixed-methods approach, combining qualitative and quantitative analysis. Data will be collected through comprehensive review of academic papers, legal documents, and policy reports from South and Southeast Asia. Reviews of real case studies and surveys for gathering insights from legal experts, policymakers, AI practitioners, AI developers and affected stakeholders into perceptions of current regulations and desired changes in South and Southeast Asia.Due to AI continuing to integrate in various sectors, understanding its legal implications has become increasingly vital in South and Southeast Asia where the policy making process is often opaque, non-participatory, and non-consultative influenced largely by political-agendas. (words 297)

Key words: Artificial Intelligence, Machine Learning, Deep Learning, AI Policy, AI Regulation, AI Law, South Asia, Southeast Asia, Emerging Economies, Digital Divide, Human Rights, Social Impact, Economic Impact, Accountability, Transparency

The art of diplomacy and AI reinforcement learning

Prof Osama Rajhkan, PhD, AUSN Professor of Bioethics and Integrative Health; Saudi Arabia

Will AI cope better with Pluralism?

Prof. Jasdev Rai Singh, PhD, MBChB and MA Politics, Director of Sikh Human Rights Group (UK), a NGO with special Consultative status at UN ECOSOC
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Human society has considerable diversity in form and in thought. As a result there are a number of worldviews different from each other. However this pluralism is difficult to manage as there is a general tendency in human communities to consider their own set of values and worldview as superior while pertaining to accept other value systems and worldviews. Subliminally there are attempts to either dominate the public sphere or control it and ensure one's own value system and worldview is either better protected or takes precedence over others. The administration of the public sphere is easier when there is one dominant worldview in power. This results in alternatives perspectives often to be marginalised or disenfranchised but tolerated. This negates pluralism and defines pluralism from the perspective of the dominant public discourse by

those who control the public sphere. To compete, to win and to control is a human trait. Pluralism therefore often is extremely difficult to sustain as human psychology and subjectivity influences outlooks on alternatives systems. Given these human weaknesses, will AI cope better with pluralism if the human desire to win and control is not written into the programmes. Will AI genuinely be unbiased and be able moderate between competing value systems and worldviews? Will AI manage different value systems and worldviews on each of their terms without judging or letting hegemony undermine pluralism?

10:50-12:30 Session 18: Trans-cultural experiences

Justice in the Philippine Health Care System: Accessibility, Equity, and Challenges in Rural Communities

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The Philippine health care system has encountered several challenges especially in providing equitable and accessible care to those in the rural communities. This study examines the different dimensions of justice, accessibility, and equity in health care. A case study design was utilized to get varied information from the different groups of participants. In terms of justice, the following were the findings: government initiatives, underfunding and lack of resources, limited reach to specialized care, and financial barriers. In addition, in terms of accessibility, the results were out-of-pocket expenses, Philhealth coverage awareness, regional disparities and access, and government initiatives and policies. Moreover, in terms of equity, results revealed the following: urban and rural health service satisfaction, impact of Universal Health Care (UHC) Act, and Covid-19 pandemic concerns. Lastly, the healthcare challenges include: the shortage of healthcare personnel, insufficient medical supplies, and medications, limited education to preventive health, competitions on health priorities, financial obstacles to healthcare access. In order to achieve justice, it is necessary that those authorities in the government, specifically the executive and legislative departments, have to initiate a concerted effort to address the systematic barriers that hinder equitable and accessible healthcare in the rural areas. Therefore, to address these issues and based on the results of the study, a comprehensive approach should be utilized including the improvement of healthcare infrastructure, enhancement of workforce distribution, and assurance of effective policy implementation that are aligned to the unique needs of those people in the rural communities.

Keywords: *Philippine health care system, equity in healthcare, healthcare accessibility, rural healthcare challenges, justice in health care*

Use of healthy human volunteers and non-human primates in clinical trials: A Bangladesh experience

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Clinical research using healthy human volunteers and non-human primates, such as monkeys has been essential to the advancement of medical knowledge and the creation of novel treatments. In the early phases of clinical trials, particularly in Phase I research, healthy human volunteers offer crucial data that aids in determining the safety, dose, pharmacokinetics, and pharmacodynamics of novel medications or medical treatments. The pharmacokinetic (PK) and pharmacodynamic (PD) characteristics after subcutaneous injection have been compared in order to assess the biosimilarity for erythropoietin (EPO) functioning between test candidate (GBPD002) and comparator (Eprex®). In order to minimize hazards for future patients, these trials are essential for evaluating the early human reaction to novel

drugs. On the other hand, because of their physiological and genetic resemblance to humans, non-human primates—especially monkeys—are used in preclinical research. The study was to assess the antibody responses in Rhesus macaques (*Macaca mulatta*) to prime-boost vaccination of a mRNA vaccine candidate (GBPD060). Additionally, it was assessed whether the vaccine candidate can shield Rhesus macaques from SARS-CoV-2 challenges. This makes them ideal for examining illness models, therapeutic efficacy, and safety profiles prior to human testing. Strict regulatory control is necessary to minimize harm, provide informed permission, and prioritize animal welfare when using both human volunteers and monkeys in clinical research due to ethical reasons. This essay explores the functions, advantages, and moral dilemmas related to both groups in clinical research, addressing the harmony between ethical obligation and scientific advancement. The changing regulatory frameworks seek to improve these procedures so that the advantages of clinical research are optimized while the dangers to humans and animals are kept to a minimum.

Keywords: Human volunteer, non-human primate, monkey, erythropoietin, mRNA vaccine development, ethical issues.

A Holistic Ontology for AI Ethics

Prof. Juichiro Tanabe, Waseda University, Tokyo, Japan and Layne Hartsell, PhD, Research fellow, Chulalongkorn University, and Asia Institute, Tokyo

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AI has become a global issue as it is applied to a variety of fields including politics, economy, education, and others widely today. AI has become a matter of national security and economy, along with growing everyday social use. Accordingly, the ethics of AI technology has become prominent as AI can have social, national and global effects due to its pervasive and foundational aspect. This research aims to develop an AI ethics from a perspective based on Buddhist philosophy. While appreciating a variety of AI ethics, necessary for any emerging technology, that have been proposed by scholars, policymakers, and business leaders including transparency, justice, fairness, equity, responsibility, accountability, privacy, freedom and autonomy, the focal point of this research is the human mind and particularly the conception of self as it emerges in AI, particularly the self in AI and mechanized conceptualization of the human mind such as in cognitive science, something that led British mathematician, Alan Turing, to respond to with 'do we say submarines swim.'

The Ethical Perspective at the Intersection of AI and ESG Trends: A Reflection on the Taiwanese Experience

Dr. Yuchia Chen and Prof Duujian Tsai, PhD, Taiwan; Vice President for Taiwan, Asian Bioethics Association (presented by Yuchia Chen)

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13:30-15:30 Session 19: The Future

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